Our Foung Folks.

The Good King and Ris Ungrateful Bubjects

Once there was a very wise, just, and generous prince, who was greatly loved by his people. He owned very many houses and farma, and pitying the cufferings of the helplest poor, he gave them houses to live in, and his farms to raise their food on, asking nothing in pay. He required, however, that they should acknowledge him at their ruler, and obey him in all reasontheir ruler, and obey him in all reasonable matters. In order that he mighs know constantly of their welfare, and give them such help and comfort and advice as they needed, he asked them to come to him every week.

The people were very glad to get good homes, and to have pleuty of good food on such easy terms, and they felt very grateful to their prince, and thought it only a reaconable service which he asked of thom So, for a long time, the king was regularly visited by the head of each household. They all had a great deal to tell their master, who always received them with great kindness, and listened attentively and even engerly to all they had to say They always found him waiting for them, and they were never kept outside one moment while he was getting ready to see

He was in everything so kind and so ready to help his people, that it was a pleasure to them to visit him, and they soon got into the babit of telling him about all their trials and troubles and sorrows their joys and their comforts, their gains and their lesses. None over left him disappointed. If one had lost a wife, a parent, or a child, the king would speak such com forting words to him, and make him such promises as seemed to almost take away his great sorrow. Those who had lost their erops or their money, and were suffering, received aid; others who were in trouble and know not what to do, were advised;

and know not what to do, were in trouble and know not what to do, were advised; and all were aided, guided, reproved or encouraged according to their needs. And when any became sick and he was asked to help them, he sent his physician and street them.

You may be sure, however, that these people did not always ask wisely; nor did the king grant every request. They could not always know that what they desired was not good for them; but although the king sometimes refused them what they had set their hearts on, and caused them some disappointment, they bore it cheerfully. They remembered that the king had always been kind to them, that he had done much more for them then any one clse in the world had, and they know one else in the world had, and they knew that he leved them. So they would say, "It is best as the king has decided;" and thanked him as heartily for denying as for granting their requests.

It is easy to see that these people could not be so often with the king and receive so much kindness from him without loving so much kindness from him without loving him. Instead of a simple duty they owed to a kind friend, they came to regard their visits to the prince as the greatest pleasure they enjoyed. They longed for the appointed time to come, and they never thought of putting off their visit till another day, but in storm or sun, warm or cold, they were faithful. Sometimes, however, sickness would prevent them from under sickness would prevent them from under taking the journey, but they never failed to have communication with the king. They would write, or cause others to write for them, a message to him, which they would send by those who were able to

Strange to say, there were some who came to feel it a troublesome duty to go to the king, and whenever they could find any excues they stayed at home. The next visit they made would be unpleasant to them because of the shame they felt for the medical and describes they had been the reglect and decoption they had been quilty of. They would say but little to the king and hurry away from his presence to their homes. They soon came to regard their homes. They come ame to regard him as over-strict, and even complained that he was a hard master, and finally they quit going to see him. At this neglect he was much grieved. But he always inquired about those who were absent, and sand kind recognite them. sent kind message to them, telling them if they would come to him again he would gladly receive and help them. A few were cut to the heart when they heard the o kind words, were sorry that they had been so ungratoful, and returned to their duty : but many had become so interested in their own affairs that they cared nothing about the king and refused to visit him. They said it was only time wasted; the king could do them no good, and their, visits would surely not add to his comfort. When told that all they had belonged to the king who had visited them. from poverty king, who had raised them from poverty to their present condition, they replied that it was only what he was bound to do; they were his subjects, and it was his duty to help them. And these men could not be made to see that they were ungrateful, and that they ought to obey and love the

king.
After he had used every kind means to bring his ungrateful subjects back to their duty, he warned them that that he would turn them out of his houses and off his farms if they continued to saun him. The mile prince now became a stern master, and he ordered his servants to drive all the robels off his lands, and to put in their places others more worthy. And those who were driven out became outcasts, and wandered all over the earth and found none to befriend and help them.

The little folks who read this will all agree that these people whom the king drove away were very facilish to refuse his frieudship and his offers to help, comfort ! and advice. And so they we e. How small a task it was to go to that hee, tell him all they had done, ask him for everything they wanted, and confor with him as with a brother. They surely deserved to be driven out of his houses. The Lord has promised to do more for his chil from than the king could possible do for his people, if they will bely pray to him. We ple, if they will only pray to him. We owe everything to the Lord, and it is best to go to Him, thank Him for what he has given us and done for us, tell Him all our joys, sorrows, troubles, trials and wants and ask him for aid, comfort and guidance. Those who do this will please Hlm, and He will bless them.

Is it Pleasant to do Nothing?

Mr. Berryer, who was one of the greatest French statesmen of the present century, in his youth was very lazy. His masters had great trouble in making him submit to school discipline, the under-masters quite despaired of him, and went one day to tell the head-master that this boy would never do anything, and that they could not rank? anything of him. He sent for him into his study, and said to him-

"My boy, work is disagreeable to you, and you think that happiness consists in doing nothing. Well, come into my study; you can look at me while I am at work; that won't fatione you, and you will do nothing. But let us well understand each other-nothing of any kind, remember."

The boy was delighted. The first hour passed away to the great pleasure of the scholar. He congratulated himself on neither having to open his dictionary, nor learn bis rudiments by heart. At the end of an hour and a half, however he had enjoyed the delights of fancy. He put out his arm to take a book. The master stopped him at once.

"You forgot your agreement; you are to do nothing. To read is to do something. Enjoy the permission I have given you; do nothing."

The boy began to discover that the pleasure of doing nothing soon became mono tonous. He hazarded some ques-tions; the master did not reply. Then, when he had come to the end of the page he was writing, he said:

" My boy, each has his taste; you have that of doing nothing, I have that of working. I do not trouble you, so do not dis turb me.

Young Borryer could scarcely help saying that it would be difficult for him to find happiness much longer in such patience At the end of three hours the master got up, and went to take a walk under the shade of the trees in the park. As soon as he came into the garden he wished to leave his master and go with the schoolfellows, who were having a merry game. The master held him by the arm.

"You are not thinking of our agreement. Playing is doing something. Remain by my side; we will walk up and down the avenue, or you can sit down, if you like it better."

But the boy had had enough of doing nothing. He was very willing to promise to learn his lessons, in order to escape to his playmates.

Chopping and Swearing.

A late distinguished president of one of our Western colleges was one day walking near the college with his slow and noiseless stop, when a youth who had not heard his approach while engaged in cutting wood, began to swear profanely to his vexation. The dector stepped up and said, "Give me The doctor stepped up and said, "Give me the axe; and then very quietly chopped the stick up himself. Returning the axe to the young man he said in his peculiar manner, "You see now the wood may be chopped without swearing."

The reproof was effectual, and led we have reason to believe, to an ontire avandonment of that impious habit.

A good many other things besides chopping can be done without swearing quite as well as with it; and the breath waisted in blasphemy and impresent water to praying and the piety might better far be spent in prayer and praise to Him who gives us overy blessing, and who spares from a thousand ills.—American Exchange.

The Anger of the Lord.

God's anger is holy. It is not unkind. God's anger is holy. It is not unkind.
It does not arise from any defect of love.
It is the feeling in view of wrong doing which a holy being ought to have. It is a feeling which exactly suits the fact. It is a feeling which relates to the sinner as well as to his sin. Sin is unreasonable. It is immeasurably injurioue. Sin, if it is sin et all, is utterly inexcusable. Justice abhores it, love loaths it. Morey itself burns with infinite anger towards it. burns with infinite anger towards it. The "wrath of the Lamb" is the hely anger of spurned mercy. One who can look on and see a fiendish crime committed, and not feel a fierce anger burning in ted, and not feel a fierce anger burning in his heart, has not a good heart. It is either dead or blind, or else bad. Holy anger is not revenge. It has in it no touch of setfishness. It is rather the indignation of heavy-lones at that which does harm.—Illustrated Bible Studies.

Good news comes from Mexico, through the Nasheille Advorate. Strong forward movements are seen all along the line, perhaps not co much in an increase of numbers, though that is a marked feature as ma most decided improvement in spirit. There is more heart and soul in songs. prayers, and sermons than ever before. The very means used by Romanism—persecutive, mobs, and assassinations—only bette to deepen conviction and strengthen the Georgia. For Day Butter Bellin and the Gospel. Rev Drs. Butle,r Reilly, and Hutchinson, respectively of the Northern Methodist, Protestant Episcopal, and Methodist, Protestant Episcopal, and Northern Presbyterian Churches, are pushing forward their work with zeal and onergy They are gradually, but surely, making their way out into the regions beyond.

An Fughsh religious paper, the Chris fign, savs. a Egypt is opening in a most remarkable manner to the Gospel Oals for missionary labor come from all direc tions, and the missionaries are greatly overworked. The Copie converts no ex-ceedingly active and successful. Eight candidates from the Theological Seminary were recently heensed, and one native pastor has been appointed. A new and pastor has been appointed. A new and more literal version of the Psalois is passmore literal vorse in of the Psalms is passing through the press. The schools are doing a great work. They have, in all, 1.170 pupils, of whom 642 are males and 528 females. It is expected that those successful labours among the Copts will produce a powerful effect on the Mohammedans, who are not altogether inaccessing any are already feeling. ble, and some of whom are already feeling the influence of the Gospel."

Subbuth School Cencher.

LESSON LI.

Dec. 19, } John 58 JESUS AND PETER.

Commit to Milmory, vs. 16,17. Parallel Passages.—1 Peter ii. 27; Acts xx. 28; 2 Peter i. 14.

Semprone Readings.—With v. 15, read Matt. xxvl. 33; with v. 16, read Hob. xiii. 10; with v. 17, read Matt. xxvl. 75; with v. 18, compare John xin. 36; with v. 19, read Matt. x. 88; with vs. 20 and 21, compare John xin. 23-20; and with v. 22, Aota i. 7.

GOLDEN Text.-Lovest thou me?-John xxi. 17.
Central Truth.—The good shephord

ostores our souls. The first meal of the day being over ("dined" supper was the other), and the love of Jesus being already shown in the interview, he proceeds to replace Peter where he was before his fall, making the mode of his restoration a lesson for life, which Peter, as we may gather from his

opistics, truly learned.
This was the third recorded appearance of the risen Lord to his disciples, the two provious appearances were noted in our former lesson. Seven of the disciples were tishing on the Sea of Chilee, and recognized Jesus from the miraculous draught

of fishes.
"Simon, son of Jonas, lovest thou me more than these?" Some have supposed that "these" referred to the fishing implements lying around—Peter and just been drawing in the not full of great fishes — but the whole weight of opinion is, that our Lord was alluding to the former boastful profession made by Peter, "Though all men should forsake thee yet will not I" (Matt. xxvi. 38); to his putting himself in the forefront of the disciples; and our Lord's question was a very delicate though faithful lesson to his boastful disciple: "Simon (his old name), dost thou indeed love me more than these thy brethren? Dost thou think of thyself now as then? Though all should now forsake me, wouldest not thou? Here is the judicial quanty in God s dealings with his children. He has forgiven our sins, yet for our good he may take many occasions to remind us of our failures, that we may be humble be-fore him, and be on our guard for all time to come.

Potor answers with great carnestness. Potor answers with great carnestness, "Yea, Lord, thou knowest that I love thee." And yet he does not use the same word that our Lord uses. There are two words for "love" in this passage, and Peter uses one of them while the Lord uses another. The Lord's question is, "Dost thou love the with that appreciation, that reverence, that intelligence, with which a superior being ongut to be loved?" The best words we have for it would be, "Dost then love me athically?" Peter Poter Dost thou love me ethically?" does not dore to make use of that word, but says, "Yea, Lord, thou knowest that I love thee, meaning the love, the personal attachment, that a man has for his friend; as though he had said, "Lord, after what has taken place, I dare not say that I love thee with an intelligent appreciation of thee as my Lord and Saviour; but then knowest my heart, and theu knowest that knowest my heart, and thou knowest that I have a true attachment to thee as a friend." And the Lord says to him in reply, "Feed my lambs." It is a diminutive he uses, a word of tenderness, "my little lumbs."

(V. 16.) "He saith to him again the second time Simps say of Lorge largest them.

(V. 16.) "He saith to him again the second time, Simon, son of Jonas, lovest thom me?" and he uses the stronger word for "love again; and Peter replies, "Yea, Lord, thou knowest that I love thee." And again Poter uses the weaker word, descriptive of personal affection rather than of cthical devout, loving, adoration. "He saith unto him, 'Feed my sheep."

And it is a different word here, again. A matured, full grown sheep is the word that

our Lord here uses.
(V. 17.) "He saith unto him the third time, Loveth thou me?" "Peter was grieved.' And that which grieved him was that now, instead of using the stronger word for "love," as in the two previous instances, the Lord takes Poter's own word, and he says, Dost thou love no with thy whole heart as a personal friend?" He himself did not quite dare to say that he had the right love to him as his Lord and Master, but he did feel sure of his personal affection for him as a friend; and now he makes his reply very emphatic:
Lord, thou knowest that I love thee with this deep personal love." Jesus says.
"Feed mysheep." Now again it is a different Greek word from both the others. In the first instance it was, "Feed my little lambs; in the next, "Feed my grown up, matured sheep;" and now it is a poculiar word, differing from each of those, a sort of diminutive from sheep; "Food my sheeplings," if we may have that word in the English, the weak of the flock that need special treatment and peculiar care · Feed them, if thou hast this real, strong personal love for me. Feed, not only the ittle lambs, not only the matured and strong among the flock, but those among the flock that by reason of special circumstances need special treatment and poon liar care. Thou, Peter, that has found out thy weakners, and knowest on what side men can be so easily assailed, have thought now for the weak ones that need this peculiar care; feed my sheeplings." Even the word that is rendered "feed" all through in our version stands for two words in the Grack. In the first and the last instance it means literally give them pasture, provide them with food; but in the second instance, where it is the matured, grown sheep that the Greek word implies, it is not give them food, but " act the shepherd over them, keep them, control them, have them under authority. There are extremely delicate shades of meaning in these verses, and that which might soom to us to be a trivial repetition has a really

Action the peculiarly delicate sugges-tions of our Lord to his repentant describe-He was soon to depart, and was speaking to the man that had denied him, and was very sorry for it, and might well be expect- I the (

attention.

deep meaning, is founded on the nature of things, and isworthy of our most particular

ed to show by a double zeal how sorry he was. But there would be no chance now to show redoubled zoal to the person of Christ. His opportunity had passed for ever. His heart was longing for something to do by which he could show the estimate he had of the Master; and the Master gives I im that something in this passage. It is like the women who went with their spices to the cepulchre to anoint the dead body of Jesus, and he was not there, and it might seem as it love's labora were lost. They cover are lost. We have the body of Christ with as still—the living, mystical, spiritual body-the church; and we can carry our spices to it; we can bring to it with its many wounds, and so much of it that scoms dead, the spices of all goodly qualities of heart, of genual, kindly love, of qualities of heart, of gonal, kindly love, of broad-rainded liberality and charity, of tenderness and patience and affection, of words of cheer and encouragement and hope. So the Lord said to Peter in so many words. "Thy loyal and subdued heart would fain make up in some degree thy lack of attachment and fidelity to me. That campat he done to me in negacia and That cannot be done to me in person any more. I shall leave my sheep in the world. Tend them. Feed them. Lead them. Cover, protect, defend them. Be nem. Cover, protect, defend them. So shalt thou prove the depth and smoerity of thy ponitence for the wrong that thou hast done to me."

V. 18 contains a further lesson to Peter, on the subject of wars natural attention.

on the subject of more natural strength. The meaning of it is often missed, sometimes made too rafined. Peter's tendency was to trust in his natural qualities, such as he had in youth, when the body is strong, its movements free; but "even the youths shall faint away and be weary" This strength decays, men become dependent upon others, even to be carried, regardless of their own will. How foolish then to rely on such strength! In Peter's then to rely on such strength! In Peter's case this weakness would be specially plain, from the manner in which he was to glorify God in dying, as John states, now that the event had interpreted the word. It would never do in that hour of weakness to rely on his own force. Whether Peter was crucified, and head downward, not daring to die like his Lord, as tradition says, we cannot be suice. It is of more importance to see that his commission (Matt. iv. 19) was renewed, "Follow me," in labor, in service, if need be, low me," in labor, in service, if need be, even to death itself.

even to death itself.

(V. 20.) Poter's curiosity, and we may believe his love for John, prompted him to ask how it would be with him. But Jesus gives no information, beyond a hint that his career would close in a different way from Poter's. His duty did not depend on the fate of John.

SUGUESTIVE TOPICS.

Time-meaning of "dined"-object of Time—meaning of "dined"—object of the interview—effect of it—form of ques tion—meaning of "Simon" here—refer-ence of "these"—God's dealing with be-lievers—the fault of Peter—how reminded of it—the thresfold question—the different meanings of "lovest"—the meanings of "feed"—of "sheep" and "lambs"—Peters peculiar danger—the warning—the meaning of its words—the traditional account Peter's death—natural curiosity—unsatisfied—Peter's duty—his commission roow ed—where given at the beginning, and the Master's way with disciples.

MISSIONARY NOTES.

THE outlook of foreign missionary labor was never more cheering, promising greator and more glorious results.

THE missions in Burmah, under the direction of the Baptist Missionary Union, are a great success. What has God wrought there since Judson rejoiced over the conversion of the first convert? During the past year the number of baptisms was 991, and the total number of converts 19,662. The number of Churches is 896, and the native contributions for the support of roligious work amounted to about 829,150 for the year. Schools, to the number of 163, with 5,964 pupils, are reported. The amount of American funds appropriated and actually expended in the Burmese and Karen missions in Burmah during the year was \$68,150.

HEATHEN NATIONS OPENING TO THE GOS-PEL.—Wonderfully are they doing this. Look at Japan, China, and India—what changes are taking place in Christianizing the nations! What movements in Japan which are leuding to this! The national calendar has been conformed to that of Christian nations; national institutions where Christian professors are employed are closed on the Sabbath, as are custom houses and other public offices! The govornment endorsement of our civilization is regarded as a presumptive recommendation of the Christian religion. All China and India are moving toward Christianity as never before. Africa, already stretching out her hands to God, must soon yield to Christianity, as must all Mohammedan and Catholic countries. Glorious day for the Church—a grand movement all along the line. Ye friends of Jesus, fall into the ranks, and haston the general triumph !

FAITH IN THE MISSIONARY ENTERPRISE. —That is now what is wanting in the Church—faith in missions. How little of it is seen, if we may judge it by its works? What multitudes in the Church regard the fereign missionary work with little or no interest, and see nothing in it of any specinl importance to the Church or the world?
After all that has been done in converting the heathen world to Christ, they neither appreciate the past success and triumphs of this cause, nor see anything in its future that should command their attention, or call forth a hearty, generous support. Why this lack of faith in a cause dear to the Saviour's heart, and to the hearts of all in sympathy with Him? Want of in-formation on the subject is one cause. How little is known of what God is doing in the great mission field? Is not the pulpit and religious press at fault here? Do they speak out with that clearness, fullness and carnestness they should? O, yo ministers of Jes 8, speak out on the subject—not in an occasional missionary sermon, but keep the world's conversion before the people, as the great mission of the (ch for which the Saviour died.

Migcellaneous.

Mr. Robert Brownso's new Poom, the "Inn Albure," will be published in a days.

PATAL, GICKEY & Co., coal dealers in Watertown, Mass., ha e failed for \$250,.

THE CENTENSIAL EXHIBITION WILL be opened May 10th, and will remain open till Nov. 10th THE VICE PRESIDENT of the United

States, Mr. Wilson, die I auddenly on the 21st inst. THE RESTRICTED OF the Hotel Ue Ville at Paris will require four millions

of dollars. A Tennel is projected through Mont Blance to unite France and Italy by way of Geneva.

A NATIONAL GALLERY is to be formed m Calcutta. The Prince of Wales is to preside at the opening ceremeny.

THE CONSCRIPTION for the German Navy next year has been fixed at 3,600 men instead of 2,500, as formerly.

It is said the Ex Queen of Spain, Isabella, will enter Madrid on the Feast of the Epiphany, 1876.

Mr. Wybe, the British Minister to

Clima, who brought negotiations to a sucessful termination, has been knighted.

THE HON. AND REAL E. V. BLIJH, the Prayer Book reviser, has resigned his Vicarage of Birling, near Maidstone.

Amono the destitute poor of Milan is a genune monarch, Leo the 7th of Armonia, whose father was dispossessed by the Russians.

THE ESTIMATED DAMAGE done in London and its vicinity by the high tides, Nov. 15th, is more than five million dollars.

THE SUPERINTENDENT AT Topeka, Kansas, and the agent at Osages, have been removed for defrauding the Indians of BISHOP WHIPPLE of Minnesota informs

President Grant that his peace policy towards the Indians has been eminently successful. IN THE SCOTTISH EPISCOPAL Church there are 7 Bishops, 7 Deans, 8 Provosts,

a number of Canons, 200 Clergy, and 70,000 members. DISASTROUS GALLS off the coast of Fifeshire have caused the loss of sixteen

fishermen by drowning, and fourteen more are missing.
ONE OF THE MOST disastrous fires that over occurred in Perthshire took place

on the 26th ult., by the burning of Trunty College. A FEW DAYS ago, a vessel called the harles Inchens sunk across the mouth of Boulogne harbor, completely blocking

up the entrance. MR. GLADSTONE says he is so thoroughy resolved to keep from public affairs that he considers himself a me.o specta-

tor of passing events. MR. Edward Jenkins is writing a Temperance story, resembling "Ginx's Baby." The title is expected to be "The Devil's Chain."

A FAMINE caused by a plague of rats has befallen the Karens, on the hills of the cast side of the Tonghoo District,

British Burmah.
The TRIAL of Macdongal v. The Globe Printing and Publishing Company has resulted in a verdict for the plaintiff.

Damages, one shilling.
SIMBON BOUFFARD, banker of Paris, has died at the age of eighty. He amassed several thousand pounds by lending money at 15 per cent to rag pickers, taking rags as security.

THE MERCANTILE BASK at Leeds has Suspended for \$350,000.

FOUR VESSELS bound for the Magdalen Islands with supplies, are lost. Many lives are also lost, and it is feared the rest of the fleet have met with the samo fate.

A MEMORIAL to the late Bishop of Brechin is projected in the shape of an episcopal residence with a chapel attached, and a suitable memorial in St. Paul's Church, Dundee.

A coal oil lamp exploded in the bedroom of Mis. Chew, at Camden, N. J. Her daughter, aged eighteen, rushed to the window, fell out, and died soon afterwards.

THE genius of the Chinese people is practical and material. Confucius taught them twenty-five centuries ago not to trouble themselves about anything they could not perceive with their senses. He anticipated by two millenniums and a half the scientific sage of Belfast; and after him the "celestial" race encamped inside of t' o five senses. No soil could be found more uncongenial or inhospitable for speculative idealism. Yet Buddhism, a foreign religion of the most transcendental character, was not only transplanted from across the impassable Himalayas, but actually incorporated Confucianism in to itself, and has become the prevailing religion of the Chinese. From this fact Rev. Dr. Schereschewsky draws the encouraging inference that another foreign religion, one of a spiritual character, will not find it impracticable to invado again the gross materialism of the "celestial" mind. We write this for the cheering of certain weak brothren who cannot reason from the Cross to the Chinese, and are unalle to believe that, as Christ died for all mankind, so the religion of Christ must be adapted