Our Young Jolks.

Parables.

When Jesus our Saviour began to teach men about God, there were many things in His teaching that men could not under-He spoke to them about God, about His goodness and truth, and about the spirits of men; how God wishes all nen to be made like Himself. But men

did not understand.

Why could they not understand Jesus? partly, I think, hecause they would not think about what Jesus told them; but partly, also, because they could not see with their eyes the things of which Jesus used to speak. No man has seen God at any time, nor can any man ever see Gud's trath or goodness; nor can we even see our own souls or spirits. So, when Jesus spoke about these things, men listened, but they did not think nor understand, for they did not know God in their hearts, and with their eyes they could not know Him.

When Josus perceived this, He began to teach people in a different way. He noticed that people understood Him when He spoke about things that we see; such as bread, for instance, and wine, and corn, and the sun and flowers, and He began to tell the people stories about these common things, in order that, if they would think a little, these common things might guide them up to knowledge of greater things.

I will explain what I mean. Suppose you and your father were walking in the middle of a park, and you ask your father what was the shape of the park. He could not show it to you, for the park-wall would not snow it to you, for the park-wall would be so far off that, if you saw one part of it, you could not see the whole; and perhaps, from the place where you wore, you could not see any of it. But your father might take his stick and draw on the gravel-walk allor running round in the same way in which the neek wall runs round. and which the park wall runs round; and, from seeing that smail figure, you would be able to understand pretty well the shape or figure of the park.

Now, in the same way, God's truth and goodness and love are infinite; they surround us on every side; but they stretch out so far away that we cannot understand them. So, just as your father might draw the shape of a large park in a small figure on the gravel-walk, in the same way Jesus showed men small shapes and figures that would help them to understand the great

goodness of God. For instance, we cannot understand God's great love for us; but Jesus said to us, "You all know how a father loves his children; well, in the same way God loves you, and you must say to him, Our Fa-ther." Again, God sends His truth into our souls. We cannot see that truth with our eyes, but Jesus points to the Sun, or even to a common candle, and says, that candle gives light to your eyes, and prevents you from losing your way, so God's truth is the light of the world." Again God sends strength and health to We cannot see or taste what He gives us to make our souls strong and healthy; but Jesus says to us, "Just as bread and other food gives strength and health to your bodies, so the knowledge of God gives strength and health to your souls." You cannot quite understand this;

Here is one more of the "small figures ' by which Jesus explained the greater shapes of the things in heaven, and this, I think, you can quite understand. God scatters His truth into our hearts. How He scatters it we do not know, and what it does in our hearts we do not know, and what lesus points to a farmor or gardner sowing seeds, and He says to us, "As a gardener sows seed in his garden, so God sows truth in your hearts; and as the seed grows up into a flower, so truth sown into the heart grows up into actions.'

but you will understand a little of it now,

and, as you grow older, you will understand

And thus, you see, the parents who live with us every day, the bread that we taste every meal, and even such common things as garden-seeds, are so many " small figures;" and just as the "small figure" in the gravel-walk helped the child to under stand the shape of the perk-wall, so these "small figures" help us to un lerstand the vast circle of God's dealings with us— Parables for Children.

Speculations on Jupiter.

This planet is the largest of the globes of our system, being 1400 times larger than the earth, and only 1,000 smaller than the sun. To beings adapted as dwellers, it would appear to furnish a ravishing abode, where perpetual spring time reigns, with flowers that do not bloom to fade. A year on the Jovian planet equals twelve of our years. If it has inhabitants, they have far greater reason to doubt our existence than e theirs, because necessarily knowing far less of our world. Should Jules Verne some day take us up and perch us upon Jupiter, we might search through the heavens for the terrestrial ball as for a needle in a haymow. We must needs get up early, and a few moments before sunrise seek in the East for a very tiny white star. Again, six months later, if our eyes neld out, we could get a possible glimpse of our old home just after the going down of the sun. All during the calm nights when that magnificent planet may be admired by our race, the earth from there is invisible, blotted out in darkness. Were we to live while on that great sphere and afterwards return, we should be like a quiet villager who once in a lifetime visits the great city to be made aware that the cluster of houses beside his native stream, with the store and blacksmith shop, post-office and meeting-house, does not constitute the world.

THE Bible is a window in this prison of hope, through which we look into eter-

A REPORT has been sent to the Vatican from the Redemptorist Fathers in England that they have recently received the abjuration of 800 Protestants.

The committee for organizing the celebration of the Pope's Episcopal Jubilee calculates that towards the end of May there will be \$00,000 prigrams in Rome.

Subbuth School Teacher.

INTERNATIONAL LESSON.

LESSON XV.

NAAMAN THE LEPER. | 2 kines

COMMIT TO MEMORY, VS. 10 14. PARALLEL PASSAGES .- Luke iv. 27; John

SEITTURE READINGS .- With v. 1, read 2 John ix. 7; with vs. 11, 12, read Rom. x. 3; with v. 13, read Prov. in. 7; with v. 14, read Job xxiii. 25.

Note the PLACES, Syria, Somaria, the rivers Jordan, Abana, and Pharpar, Damasons.

And the persons, Naaman, Elisina.
Golden Text.—Wash me, and I shall
be whiter than snow.—Ps. li. 7.

ORNTRAL TRUTH. — Healing through humility.

We have here another of Elisha's mira-elss—so public in its nature, and the station of the parties interested,—two kings and a commander in chief,—that it must have attracted much notice, and so characteriatic of the ways of human nature, that, like the parable of the Prodigal, or of the Good Samaritan, or the enlightenment of Cornelius in the Acts, it must always be easy of recollection, and be frequently used for illustration and instruction.

(The lesson was studied in May, 1872, and explained in THE WORLD. Let the form be varied in this instance.)

1. A COMMON LOT. Naaman, brave, auccessful, and at the head of his profession, trusted by his king, honored by the people, because by him God had given deliverance

2. AN EAGER PATIENT. Naaman himself, the context shows (vs. 4, 5), told his lord, the Syrian king, of the little maid's hope. set on Naaman may be value he learned from his promptness. He offers a letter to the king of Israel, and bids Naaman set out at once, on so important The writers calculate that he a matter. a matter. The writers calculate that he took with him in the money of that time, namely, bars of gold and silver, cut as wanted, and weighed, about sixty thousand dollars; so highly did he rate a cure. Changes of raiment—tine clothes—were and are a common gift. (See Gen. xli. 42: and are a common gift. (See Gen. xli. 42; xlv. 22; and Esther vi. 8; Dan. v. 7.) Homer and Zenophon mention it.

3. An ALARMED KING. Letters on state affairs were not then the long and formal documents they have since become. This was curt, and left much to be explained at an interview, if this is more than an ex-tract; but without waiting for it, the king takes it as a pretence for an invasion, and takes it as a pretence for an invasion, and is greatly alarmed. He was not, indeed, shocked at the supposed blasphemy, but at the malice, as he deemed it, of the plan. He had no sympathy with Elisha, knew little of him, probably, just as great but careless men often know little of devoted missionaries.

missionaries, for example, at their doors. The king rent his clothes-publicly, probably among his counsellors—a commor way of making a strong protest (see v. 7). See 2 Sam. xiii. 19, Ezra ix. 8, for cases of this usage. See, also, 1 Kings xx. 7, for

Ahab's like speech. 4. We now see a friend indeed in Elisha. (a) To Jehoram (v. 8). He did not deserve anything at Elisha's hand, but that is not Elisha's way of reckoning. He is God's servant; and even ungodly rulers have a claim on godly men, because they are rulers. A subject is not freed from his duty because the ruler does not know and do all his duty. Elisha speaks after Elijh's fashion (1 Kings xviii. 36, 87). There may be some sarcasm—"he shall know," though the king does not. A man of God s often the best man in the kingdom. The slighter steps in the course of events are not dwelt on—only what is needful. We next see Elisha as a friend (b) to Naaman, who is presently at the prophet's door with all his pomp and Oriental array, not for show's take, but according to the idea of the the idea of the idea.

(see 1 Kings xx. 1), his attendants on horseback.

Every one can see how Naaman naturally relied on his own importance, and expected to be healed in state, and with besitting ceremony; and Elisha reproves that by sending a message. Whatever Naaman was as a Syrian general, he need help here like any other man. So it is with sinners. Pride has to be brought down in order to recovery and safety. was obviously not a matter of Elisha's rudeness or politoness, but by the divine word Elisha was led to give this direction. Jordan no more than Siloam had inherent curative power. It was meant to be miraculous in both cases, and to test the faith of the applicant.

The washing was to be sevenfold (see I Kings xviii. 4d), for reasons not stated, but probably to test and exercise faith (see Josh. vi. 8-201, and the promise is that his flesh, now diseased, ulcerated, and raw in places (see "the place" in v. 11), would become sound, "come again," instead of

5. We have a mortified applicant-on two grounds; (a) the disregard of his personal dignity, and of the gravity of the case (v. 11). He expected some of the manipulations and devices to which men resort who wish to impress the imagination And (b) if a mero washing in water was to be all, why not in the botter streams that watered the fair plain of De mascus—rivers not certainly identified by name, but some two of the streams rising in the mountains, and contributing to make the Damasons valley one of the most fortile and beautiful in the world.

And he went away in great, natural, and impotent rage (v. 12). But how much he owed to his servants! How much he resembles the hasty, choleric men who are wont to be deferred to, and have everything their own way, whose first word is

the worst! He is remonstrated with, in the most critical moment, by his attendants (v. 18) and it is part of the simple greatness of his character that he listens, and changes his mind, and acts on the advice of the secvants, in obedience to the prophet's direc-

tion, and realizes the happy result as pre dicted to the letter (v. 41). The following are among the gains we

The following are among the gains we should seek from this httory:—

1. A lesson of contentment. How many blesings we have! We deserve none of them. Is there a "but?" It is the usual way. Revelations and thorns in the life by the state of the less than the life by the state of the less than the life by the state of the less than the life by the life by the less than the life by go together. Earth is not perfect to my of its children. Why should we challen der the needful drawback to our joy? Favey a carriage anituated, and able to remonstrate against the drag which grates and makes the whole carriage uncomfortable! Yes; but it keeps it from being dashed to pieces. We are in a lowly place, and knowing our own troubles, cuty the great, who seem to have none. Yes, seem, only seem, because we do not know.

2. A lesson of beneficence. Touch the young God's truth. They may have to go far from home. It will comfort them, make them effective in their line of life, make them to be a comfort to others. This maid is the type of all the true female missionaries in homes, hospitals, zenanas, courts and camps, gentle, unselfish women speaking for Christ, and deing good to body and soul.

B. A lesson of faith. We come to the great Prophet to be told what to do, and our rank, social qualities, and consideration among men, are laid aside. We are p or, ignorant sinners. He tells us what to do. There is a fountain filled with blood. Our pride is the great hinderance to wash ing. This seems so below the wants of the case, so unlikely, so childish,—pay, it even belittles our great things. Have we not schools of philosopy, self-development, and what not? Very well. No opinion adverse to them is expressed. Only the great Prophet and Priest and King has named them. God has not ordained them for this thing: but he has ordained them for this thing: but he has ordained the blood for it. He knows. Our only safe course is to go and do. (See Gen. vi. 22). Receive and rest on Christ for salvation as he is offered to you in the gospe'.

4. A lesson of carefulness. How nearly came to losing the healing! That "rage" might have ruined him. Beware! Do not let a minister's or teacher's way offend you. Do not quit the church or school because something displeases you. It may be turning you bank on life. Do not prescribe the way in which you will be saved. Let the Saviour settle that. Obey Him. He has made the way plain. No doubt was left in Naaman's mind as to what he was told to do. The way of life is to be walked in with a willing and obedient spirit, and salvation is reached (Rom. x.

SUGGESTIVE TOPICS.

King in Israel-general in Syria-his high catate—his personal sorrow—the na-ture of leprosy—God's use of it—the pro-phet's power reported—by whom—the Syrian king's movement—how interpreted the general's appearance at Elisha's door his expectation—disappointment—complaint-change of mind-how brought about—obedience—result—how this t-aches
—contentment — lowliness — beneficence
—faith—and carefulness—the open fountain-our duty-and our safety.

Something to Harden my Heart.

"Give me something to harden my heart." So said a middle-aged man, as he entered the bar-room of a tavern, and walked up to the bar-keeper, "Here, L-, give me something to harden my heart!"

It was uttered in part evidently as a wittioism, for as he spoke he looked about the year for the smile of apparential. So said a middle-aged man, as he heart."

the room for the smile of approbation, and yet there was a sneer in the tone of the request like the jeer of some flond from the pit, for the speaker and his as coistes well knew that the bar-keeper was a professor of religion; and they knew, too, that he had not the apology that he was only a bar-keeper hired to perform a servi-about which, personally, he might have had scruples, for he was the owner of the hotel as well as barkeeper in it, and a man that they knew was not wanting in sense, nor ignorant of the great truths and rousing appeals that have been poured forth on the

subject of temperance. To this man was addressed the call, "Give me something to harden my heart!" And he knew what was meant, and he took down the decenter of brandy and handed it to the speaker, that he might help himself. And as he did so a cold shudder passed over me as I thought of that expression of the Saviour. woo unto of officences! It must needs be that offences come! but wos to that man by whom the

offence cometh! Something to harden the heart! Alas! too true a description of what the one asked and the other gave him! Beyond question it hardened the hearts of both—of the one again to drink, and again to sneer at religion, and again to make light of the fearful fact that his own heart was hardening for ruin; and of the other to smile upon the one that insulted alike himself and his profession of religion, and to sell his principles, and his self-respect, and his con-science, and all for the paltry price of the glass that was purchased.

Something to harden the heart! Remember it, young man, and touch not the social glass. Remember it, parent, and permit not your child, and invite not your friends to partake of it. Remember it, ye dealers, who, for filthy lucre, are pouring out the tide of death, and hardening your own hearts and those of your victims, for the judgment. Remember it, ye friends of temperance, and see, in the light of it, how blessed is your work, by which you can make the hearts of thousands tender, and

save their souls from death. Something to harden the heart! What the scoffer asked for is not the only thing that will do it. You may harden your heart not only by the intoxicating cup, but in a thousand other ways. By neglecting the Sabbath, the sanctuary, the Bible; by profaneness, or lewdness, or falsehood; by casting away that tract, or disregarding that friendly expostulation; by forgetting a father's sounsel, or a mother's prayer; by some within the limits of the state of th going within the limits of temptation; in a word, by trifling with conscience, or truth, or God's Spirit in any form; by any or all of these things you may harden your heart, and seal yourself over to death.

Something to harden the heart! Trem.

ble at the thought of anything that shall do so fearful a work, and rather suck for that which shall soften, and subdue, and molt your heart in positiones at the cross, and prepare it for duty and for glory.

Young Men's Mistakes

"The times are hard." Employment is not abundant and less remunerative than it has been. That has come which was often predicted, and men, finding their means a third less than they passed for, are disturbance in the money centres is great, and to widely felt. Young mon having drawn in great numbers to these money centres by the hope of rapid money-making, feel the stringency mere than some other classes; and smoug them the most helpless are those who can "take anything. Being possessed of a "good common edu-cation," in times when labor was much wanted they were borne with. But there is no one thing in which they are experts, and the supply is large, and so they are left without employment.

This condition of things sucreet a frank, and at least well-intended word, to those who are coming into the ranks of young men.

1. Do not trust in generalities. You had better have a speciality. Learn some-thing that you can de—and profess. Some-thing distinct—no matter what—is better than an ordinary general capacity to "turn a hand to anything." Skilled workmon get often twice the pay that clerks and salesmen are obtaining, have no harder work, and have just as good a chance to rive to being employers and masters. Every employer knows how hard it is to get good workmen; every householder knows how "jobs" are poorly done, and how often they have to lament the defective ability of the carpenter, plumber, or upholaterer. It is possible to make way in these departments by thoroughness, and the cost of living is not made so great by social requirements to the good tradesman as to the poor clerk. Dress alone makes a wide difference in their respectable outlays.

2. Do not rush to the great cities. The

towns next you, if you wish to go forward, may be the very best for you. It is your parents' market town, perhaps. Some of the people know you or them, and living among them you have inducement and encouragement to well doing in that fact. Poor human virtue is so weak that it needs to be "shored-up" to the utmost, and a youth is strongly tempted in a great city, when he can say to himself: "I may do as I like here—nobedy knows me." Hardly any success is greater, or more real and satisfying, than the success of a man who begins in his own country, grows with the growth of a town or a village, and who has thousands of people—neighbors—who are proud of him and of his success, and share the joy of it as they say to one another : "Wo knew him from the start and he deserved to succeed." Such a man can be great in a county, when if in a city, you would not know his house from ten thousand other houses, nor himself as he squeezes into a street car, from ten thousand other men. Can anything be finer than the life of a man who makes his steady, honest way among those whom he always knew, and who always knew him, and who can say, like the good woman in the Bible who declined any recommendations at court with the noble utterance, "I dwell among mine own people." Professional men have to go where they are wanted, and that they must is one of their

drawbacks. 3. Do not encumber yourself. You know well enough what it is when a man has a good piece of property, but it is heavily mortgatged. There are many fine young fellows—full of promise for themselves— but encumbered. Some are hampered by precocious and premature engagements. made when they knew little, and which they are tempted to break out of, or they make good at a disadvantage. Some are encumbered by habits. Little things trifling as snow fiskes were done, and done so often that they have become habits, like snow-banks, and their removal is no easy matter. They smoke, or chew, take a glass, or have a passion for cards, or they alk slang, or worse, and they can no more get rid of it than the simpleton who gets his hand tattooed with crosses and anchors when a boy, and, when he is a man and a gentleman, cannot get rid of them, and is always afraid of being taken for an escaped convict or for a deserter from before the mast. Some are encumbered with debt. They wanted finer clothes, or something else, and borrowed; and they nover saw how to repay, and innumerate subtorfuges, and "white lies," and very black lies, lie in their way, and they cannot lock their oreditors in the face. Go forth, if you are free to go, free. But it may be the bravest thing not to go. "I get two and a half a day,' said a young man to the writer. "And do you save something?" No; I have a father and a mother—father is over soventy, and can't d. anyelse, and borrowed; and they never saw father is over seventy, and can't de anything, and it takes it all to keep the house." That was his modest, manly way of ing that he stayed at home, worked fif-teen hours a day and supported them. teen hours a day and supported them. They are not encumbrances such as are mentioned above. When God gives young men such duties, and they become heroes in the doing of them, be sure they get it all back in time for Him—in kind or in kindness.

4. Never fall back on "I did not think.

For what is your mind, pray? You go to the city, with an introduction to a clergyman, or other friend, which you carry in your pocket for nine months when its age is proclaimed by other tokens when its age is proclaimed by other tokens than its date. Is he likely to think well of you? "Why, he might have been in State's prison since this was given. He cared nothing for me, and only comes now when he is in some trouble." Is not that the natural reflection in the clergyman, or in any other man? When poor mothers want to tell the truth about their sons, but not harshly, instead of: "He sons, but not harshly, instead of: "He never goes to shurch; he drinks; he is never goes to enuron; ne drinks; ne is never home in the evenings," they say he is "thoughtless." Do not be "thoughtless" in this sense. A young man in a great city who does not "keep Sunday," is nearly sure to be ruined. He has twelve hours with nething to do but what the devil

offers tilm. His room perhaps is dult. Sc is the society of his hearding house. There are place, it which I a room hears, that are "jolly;" has conscience is torpid, and he goes; alas! alas! for the tears of sasters and the broken heart of a mother! He

goes to min!

Be thoughtful. Why, my dear fellow, how much there is to think of—your home lersons—the example you saw—the hopes r you -the hepen you have had for your-telf-the duties you undertook -the dangers of which you were warnod—the God who made you—the Saviour who died for you—who loves you, but who, if you spurn His love, will resent it all the mere because you once knew better-the future before you-her, and the illimitable beyond-oh! think of all these, and, if you will, keen as is the competition, and hard and long as the struggle may be, there is no fear of you failing in the end.

So They Say.

It is easy work, torgetting— So they sav. There is little use in factling Night and day;
Time will bring its balins for healing Ache and pair,
And the calm familiar feeling Come again.

So they say, but slowly, sadly, Strongth comes back, For the heart that once beat gladly Seems to lack, Nerve to meet the world undanated, Braving futo; Listless, restless, son ow-haunted, Is my state.

She will gather up the duties Now laid down, She will win from life new beauties, New renown She will tread, serenely, proudly, On her way,
While the world applauds her lendly"-So they say.

Could I face the future, seeing I should be Once again the self-same being, Really "Me." Then my spirit would grow firmer, Tears would coase, I could, then, without a murmur, Wait for peace.

Ah, my Father, Thou art teaching Me, through pain, I will turn to Thee, beseeching, Not in vain, Lift me Lord, my footsteps setting In Thy way, Till indeed I learn forgetting— As they say. -Sarah Doudney.

Country Schools.

It is very easy to find fault with our country schools. We are told that they ought to be enlarged, and to be made beautiful and attractive. None but firstclass teachers should be employed, and ample play grounds and shade trees should aiways be provided for the benefit of the scholars. Farmers are as willing to give scholars. Farmers are as willing to give their children a good education as other men, and give their young minds an impe-tus in early life that will cause them to receive and impart blessings forever, in-

reasing as the years roll away.
We are never able to arrive at the truth
on any subject if we only look on one side, and that the dark side of the picture. The country schools, with all their defects, have a bright side that stands out on the picture of human life far more clear and beautiful than their shadows and defects. A few hard-working farmers have not the means to build a grand school house in every school district. They generally toil king and faithfully for very moderate returns, and give an equivalent for everything they receive; and truth and honesty have far more need to be inculcated than extravagance and display. If our young friends are educated so that they can sustain them-selves honestly in after life, and always be true to their obligations, they will prove by their lives the value of a good education.

Farmers generally vote a tax on themselves so as to have the country schools as comfortable and as well warmed as their own dwellings. A person would suppose that wealthy farmers, who pay heavy taxes, and have no families to educate, would be the chief murmurers, but those who pay the least often howl the most. Laborers' children are not excluded; there is room a both the top and the bottom for

are willing to learn. We believe that with the exception of Sabbath schools, there has been more virtue and learning imparted to the young mind at the country schools at less expense to property holders than at any other institution in this goodly land. All the lessons taught are on the side of morality and virtue. We never knew any man's child hurt by reading the Bible in school. Outside of the school, where no bible is read, is where our vouth are degraded and corrupted. No one should be expected to keep a law he never heard of. The Ten Commandments should be read at home, in the school, and on the Fourth of July, to make us a virtucus, law-abiding people. Enlightened public opinion is the best safeguard for the individual and the nation .- N. Y. Evan-

A Good Use of P's.

One of our exchanges indulges in the use of P's to express what may be healthful to all subscribers to newspapers to read, medi-tate and inwardly digest. It says: "Persons who patronize papers should pay promptly, for the pecuniary prospects of the press have peculiar power in pushing forward public prosperity. If the printer is paid promptly, and his docket book kept plethoric by prompt-paying patrons, he pietnorio by promps-paying pastons, its puts his pen to paper in peace; he paints his pictures of passing events in more pleas-ant colors, and the perusal of his paper is of more pleasure to his people. Paste this or more pressure to his people. Paste this piece of proverbial philosophy in some place where all persons can persoive it. Be pleased also to ponder upon it thyself patiently and perseveringly, profitably, and persistently practise its precepts perpetuals."