# Our Joung Folks.

### The Solfish Poplar.

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"But I can't see you, I grow here, and here's my place; and I've as good a right to it as any body."

"Let me alone, then, and help yourself, and don't cling to me so! You'll make me as crooked as that ugly old oak over there. He tag clavars had sareshedy claubaring He has always had somebody clambering over him, ever since I came to the forest; and I heard him tell the fir-tree, one day, that horrid crock in his back came of his lifting a grapo-vine all summer, when he was quite a little fellow. I'd rather die this minute than ever come to look like that."

So spoke a straight, handsome young peplar to a tender ivy of a few inches crowth, that was just beginning to wind itself about his trunk.

"But I won't hart you," pleaded the poor helplessivy. "I won't make a crook in your back; I'm not heavy, am I? like the rapo-vine; and your not so young either. We can picture to ourselves the boy Indeed, I promise not to be a burden and hang heavy on you. Only give me leave (1 Sam. ii. 19), (see Ex. xxviii. 1) of linen to stand behind you, and cling just like a (not "fine linen," a different word, and

hold of me—so, hands off, I say."

"Tut, tut," said the towering white pine, who had heard it all, while the ivy shrank back, frightened, and would heve fallen flat upon the ground had not a friendly fern caught and upheld it.

"What a bad temper the handsome young feliow has, to be sure? Who'd think it?" whispered the ash to his nearest naighbor. "O it is into the sure that "O, it is just like the whole iswered the olm. "Selfish, noighbor. answered the olm. family," answered the olm. "Selfiel, overy one of them, and proud of their beauty, putting on such airs, too, and fliring with every breeze that happens to come this way. They're a very light-minded set, I can tell you."

"O, for shame, poplar," spoke the tall fir, whom every holy looked up to and respected. "What are we trees good for but to be kind to one another, and to help and protect the weaker plants that grow in our shadow? Here we are, set as rulers in the wood, and beneath as are all the vines an ferns and mosses and pretty flowers; and the good Master and Lord of us all, who made us to be and to grow, made us, too, to be kind and helpful, to give our strength to the weak, to protect the fearful, to make room for the crowded, and to give place for the sunshine to the hungry and faint.'

"Good, good!" said the great, blunt hickory, "I'd rather be that crooked old oak youder than the tallest, straightest

poplar in the whole forest."

"Ah, everybody loves the oak!" cried a generous old maple, standing near. "Yes, indood and I must say it's the first time I've ever heard the oak called 'ugly,' "said a pretty wild cherry covered thick with blossoms. "Who ever stopped to think whether the oak were straight or to think whether the oak were straight or crooked? An oaks an oak, and that's piled when the itea of a temple was in change; but a crooked poplar! ah, that men's minds, here called "the temple," would be bad, indeed." And the lovely tree shook her head, and laughed, so that her white blessoms fell in a shower over a local forms, so that the timil things. "the Lord" to the present that the writer puts it had of forms, so that the timil things." her white blossoms fell in a shower over a bed of ferns, so that the timid things that come back again with his snow-storms; and the proof fellon irrelease. and the poor, fallen ivy began, too, to fresh treubles. But a friendly young birch, whom nobody ever accused of putting on airs, had seen and heared all that had happened, and felt sorry for the innocent cause the fall of the first tree to the condensate that he directly from him, and did not know his

"Thank you indeed" exclaimed the grateful ivy, taking hear, again and seizing fast hold of the green bough, while the selfish young poplar was left quite to himself, as he had wished.

Just then the westwind whom all the trees love, came into the woo?. He kissed first the bough of the sympathetic brich; set a low, sweet time for the white pine to sing; greeted gaily the graceful ferns; gathered playfully some of the cherrythem to strew on the bank of the mosses; stirred all the branches of the great, good oak; set the ash whispering pretty secrets to his neighbour, the elim, and so on he went through the whole forest, saluting all the trees and plants, and making them all glad by his coming—all except the selfish young poplar, who trembled and looked as if afraid—afraid of the west wind ! afraid of all the good and the generous—alone in his vanity and pride and selfishness.

# Questions in English Tory.

New here is something worth while to

exercise your wits upon:—
1. What English monarch introduced the ringing of the curlow? At what time was it rang!
2. What monarch was named from the

color of his hair?

8. What measure is taken from the length of the arm of Henry 1?
4. What kings did not speak the language

of the country? 5. What English kings killed the rightful heirs?

6. Did English liberties flourish most in the reigns of good or bad kings?

7. What prince was named from the color of his armor? 8. What king used candles for clocks? What prince of Wales was condomued to suffer imprisonment by a judge?

10. What king commanded the London

ers to hang lanterns over their doors dur ing the winter evenings?

11. Who was the "King-maker?"

12. What king married a subject? What famous robol became a scullion

in the king's kitchen ?—Advance

Mounting auid for microscopic objects is made of gelatin one ounce, hour five ounces, rectified spirits one-half ounce, creesets six drops. Filter through flamed. Heat the honey before adding to the gela-iin, which last must be dissolved in bolling raise. When cool, add the erecords.

Saubath School Teacher.

#### LESSON XXI.

THE CHILD SAMUEL, 1 18am tit.

COMMIT TO MEMORY, vs. 9, 10. PARALLEL PASSAGES .-- 2 Chron, XXXIV--8; Dan. i. 17; Luke ii. 40 42.

Regarding " ministering" (v. i), see Ex. xviii. 85, 48, and especially Numb. in. 6 with v. 2, compare Gen. xxvii. 1; on the 'temple" (v. 2), see 1 Sam. i. 0; with v. 4, read Lx. ni. 4, and Isa. vi. 8; with v. 5, 6, read John x. 8; with v. 4, compare v. 21; with vs. 8-10, compare Gen. xviii. 17-20, and Judges vi. 14.

Golden Text .- Whosoever shall not receive the kingdom of God as a little child, shall in no wise outer therein.—Luke xviii

CENTRAL TRUTH .- Even a child is known by his doings.

which the priest wore). The ephod con-"I say I don't want you," answered the poplar, roughly, trembling all over with anger. "Take care of y araelf, as I do, or bother somebody else, if you must. I've enough to do for myself without helping overy idle vagrant that chooses to seize hards off I say."

which the priest wore). The ephod consisted of two pieces, one on the back, the other on the front, joined at the shoulder and fastened round the middle by a gi.dle. It was not unlike ordinary plain garments every idle vagrant that chooses to seize the bugh-priestly dress, it had the additions of the breast plate, and shoulder pieces. the breast plate, and shoulder pieces. Samuel was a Levite. We can easily picture to ourselves the glad mother's annual visit with the "little cout," and the boy's joy; for serving God does not alter the boy-nature. It only brings it under the sway of God.

"The word of the Lord was precious, (v. 1), or rare: for since the time of Deborah, the only products of inspiration we have, are the mysterious words of an anonymous prophet (1 Sam. ii. 27), and the song of Samuel's mother. And this is confirmed by the fact that the New Testament puts Samuel at the head of the list of prophots (Acts iii. 24). Mon make themselves unfit to receive divine communications,

Eli's sons were bad (1 Sam. ii. 12-17).
"There was no 'open vision,'" no reported word from God. A corrupt priesthood was not recoiving and delivering messages from God to the people. It is a bad sign when the Lord lets a man or a nation "alone" (Hos. iv. 17).

When Eli will not improve his sons, God will reprove him; and by this young "minister," or attendant whom he has brought An offended king drops direct communication with the offender. Samuel is employed, and so employed as to call Eli's attention to the fact, and rouse his interest Hence the three appearances of Samuel before Eli (vs. 5, 6, 8). They show, inci-dentally, how faithful, prompt, and defor-

ential Samuel was.

Eli was now old (v. 2). He was sleeping in his usual place. His eyes had become dim with ago. One morning, just before daylight, "the lamp of God" was burning low in the tabernacle (which, porhaps from this parrative having being comthought of no other voice than Eh's; and so he reported himself to him (vs. 5, 6), and

of all the commetion, so he said: "Here, directly from him, and did not know his little ivy, take hold of me," and he mode of communication. "The word of kindly bent a hough so that the ivy might the Lord," has in the Scripture a technical kindly bent a hough so that the ivy might sense (see v. 21), different from the Scriptures. What it is we may see from v. 10.

This may throw light on the same phrase being taken in Greek to describe the rovelation of God through Jesus (John 1 1-14). Seo Isa. ii. 1, Jer. i. 2; Ex. 1. 8; Joel 1.

At "the third time, the aged priest per-ceived (v. 8), that "the Lord had Aled the child;" and he gave him directions (v. 9), which Samuel literally oboyed, replying when " the Lord came and stood and called," as before; only now it was not a voice only, but a visible person. No doubt it was "the Word," or second Person of the Godhead, who had always "declared the Father," (John i. 18).

Mark the following circumstances; (a)

Eli is not directly addressed. Yet (b) he is made aware that he is passed over and an-other addressed. (c) His eager wish to know the divine communication is rroused. (d) The sad and appaling news (v. 12, 18), is already guessed by his own heart. It is gently broken to him (c) A deep impression must have been thus made Samuel's mind, and the preparation of the boy as successor to Eli has already begun. (f) Though he failed to restrain his sons, he gave good advice to Samuel (v. 9), "Speak Lord," &c. In all other matters Eli had been a true and faithful servant; but "the Lord is a holy God."

There lessons may well be leagnt by the

1. Our parents are the proper persons to decide what we shall do when we are young-not ourselves. Many persons are ruined from too early asserting their own will. Study and learn "by heart," Eph.

As to the following matters, you will always do well to refer to your parents and have their direction:

(a) The books you read; for many books are as bad for the mind as slow poison is for the body You should no more allow a bad book to seach you, than a bad man to talk to you day after day.
(b) The friends you make. "Evil com-

munications corrupt good manners. is better or worse according to his friends. (c) Th places to which you go. Nover attempt to go where they forbid, or would forbid if they know, and nover hide from them anything of this kind. The first concealment from one's parents is a dangerous thing. To lie to any me is dreadful, to lie aggravated by its to one a parents is a

to one a parents is a aggravated by its being to them.
(d). As to your amusements. You may play with that they know, and you do not, to be dangerous; as loaded fire-aring,

chemicals and the like. It is dreadful to both parent and child when an accident

comes through folly or actual disobedience.
2. Let us be content and diligent where they place us. It may be away from home, like Samuel; without companions of our own age; with the old; with difficult duties. But let them be done, and we duties. But let them be done, and we shall be brought to something higher. See Luke xiv. 11

2. Let us be respectful to those over us, and prompt in obedience. Manuer is much. Our teachers, employers and comors generally, have a right to deference. It is a bad eign when it is withheld. habit of contemptuous treatment of those above us here "whom we see," prepared the mind for irreverence towards God, "whom we have not seen."
4. Eli's advice, and which he himself

illustrated in most trying circumstances (soo v. 181, is suitable to us all. Let us be willing to have God " speak" (v. 10). Many are not. They run away or keep away from the word of the Lord. Why do boys dislike Sunday-school, or family worship, or their Bibles, or church? Would they, if anxious to have God "speak?" feel ourselves his "servants -not the world's; sin's the devil's; or our own masters. See Pa xii. 8, 4.
Let us be "swift to hear." God speaks

ir providence (Ps. xlvi. 10). Let us hear Ps. lxxxv. 8). In his written word. Let us hear (John v. 89; Acis xvii. 11; Jsa. viii, 20). By his spirit in our consciences (Rom. ii. 15). See John viii. 9. He hath "in these last days spoken unto us by his Son" (Heb. 1. 2). He says to us, as to the disciples on the mount (Matt. xvi. 5). "Hear ye him." He offers Himself to us in Christ. The offer includes pardon, righteousness, life eternal. Jesus is the water of life, the bread of life. Let us hear him. Ho is Saviour, Master, Prophet, Priest, King. Let us hear him. Let us always look up to him (as Saul did), with "Lord, what wilt thou have me to do?" This is to imitate "the child Samuel."

#### SUGGESTIVE TOPICS.

The High Priest—his sons—their character—his age—his fault—the chika Samuel -his dross-position-duty-where he slept -the state of the people-how word of the Lord "precions"-the call to Samuelwhon—where—how "tabernacio" describ-ed—his reply—his habit thus shown—the example he sets-how often cailed-Eli's advice—his compliance—the result—why ill passed by—the probable effect on him —on Samuel—the lessons we may learn regarding God's word—how to be heard where he speaks—especially in whom—what Jesus says—how much it includes in what character we hear-the example from the New Testament, and what we gain

### The Morning.

by hearing.

"The watchman said, the morning cometh" (Isa. 21: 12); and though, while making this answer, he forwarns us of night, he also assures us of morning. There is a morning, says to, therefore do not give way to faintness of spirit; but there is a night between; therefore take warning, that you may not be surprised nor dismayed, as if the promise were broken, or come strange thing allowed to

There may be delay, he intimates, before the morning—a dark delay, for which we should be prepared. During this he calls to watchfulness; for the length of the night is hidden, the time of day break is left uncertain. We must be on the lookout, with our eyes fixed on the eastern hills. We have nothing wherewith to measure the hours, save the sorrows of the church and the falling of hearts.

the falling at hearts.

During this delay the watchman encourages us to "inquire," to "return," to "come." He expects us to ask "how long," and say, "When will the night be done?" He takes for granted that such will be the proceeding of men who really long for morning. To the bills of Seir they again and again return, to learn from the watchman what is the promise of day. For no familiarity with the night can ever reconcile them to its darkness, or make morn ing less desirable and welcome.

It is right for us to desire the morning, to hope for it, to weary for it, to inquire as to the signs of it hour after hour. God has set this joy before us, and it were strange indeed if, when compassed about with sor rows, we could forget it, or be heedless as to its arrival. For the coming of the morning is the coming of Him whom we long to see. It is the coming of Him "who turneth the shadow of death into the morning" (Amos 5: 8). It is the return of Him whose absence has been night, and whose presence will be day. It is the return of Hum who is the resurrection and the life, and who brings resurrection with Him the return of him who is creation's Lord, and who brings with Him deliverance to creation; the return of Him who is the Church's Head, and who brings with Him triumph and gladness to His Church.
All the joy, the calm, revivifying fresh-

ness of the morning are wrapt up in Him. When He appears, day appears, life appears, fruitfulness appears. The curse departs. The "bondage of corruption" is no more. Clouds, storms, troubles, sorrovs vanish. The face of nature reassumes the smile of unfallen times. It is earth's festival, the world's jubilee. "The heavens rejoice, the earth is glad, the sea roars and the fulfilness thereof, the fields are joyful and all that is therein, the trees of the woods rejoice, the floods clap their hands, and the hills are joyful together before the Lord; for He has come, for He has come to judge the earth; with righteourness shall He judge the world, and, the people with His truth" (Psa. 96:11; 98:7).-H. Bonar, D.D.

A non life is made up of a number of small things. Little words; not eloquent speeches or sermons; little deeds, not miracles nor battles, nor one great heroic act, or mighty martyrdom, make up the true Christian life. The little constant sunbeams, not the lightoning; the waters of Siloah. "that go softly" in their meek mission of refreshment; not the waters of "the river, great and many," rushing down in terrent noise and force, are the true symbols of a haly life. Bonar.

## Home and Blessings.

While among invisible things the foot of the Cross is the most secred place, home is the most precious among visible; society coots in it; in it careors are made or marred, and seed sown to bear fruit for eternity. How then shall we make home happy and hely? To business men who make their daily broad in a very hot oven, this is a very important question, and their homes will be what they make them If prosper ous, spend some of your surplus in adorning home; if things are away learn from wife and child that every man is not a cheat; watch your little shaver as he suilds his block nouses and see how very easily things tumble down that are out of the perpendicular. To have a good home, stay in it. All wives hate the name of clubs. and if there should be a righteous uprising to make a conflagration of all club rooms, billard tables, gambling tables and liquor saloons, it would be such a good do-monstration of women's rights as ought not to provoke the interference of the fire

department.
God designed to pack men into famili-4 and home religion reaches all the way from the cradle to the judgement seut: the Church in the house must supplement that in the temple if religion is to control man-kind. To fill homes with sunshine and holiness there is one watchword, one key note, whose variations will fill the house home shall be snother Bothany; love will break the alabaster box of continent, rear the altar of devotion, and offer not only the yearly but daily sacrifice

Our homes are what we choose to have them: we cannot all have luxury, but we can have love; if we dont have style we can have sympathy; if we can not keep a carriage, we can a good conscience. We can not keep away death, but our houses need not be dark, for if the bright eyed sisters—Faith, Hope and Charly—be ke abiding, they will lift up the windows to lot in the sunshine from God's throne. Light then the lamp of cheerful. 38; invite them to abide, and ask Jesus to go with you, and take an inventory of your moreies. unfailing casket of treasure. Our cap is overflowing. It contains—if not all we desire—more than we deserve. The good Spirit is not taken away. Christ is yours and all in him.—From Thanksgiv. ag Sermon by Rev. Dr. Cuyler.

The following letter will interest those of ur readers who are desirous to see a living Christianity planted in the large and populous cities of India :-

The Roy J. Rajangopaul writes on the 20th January :- I cannot allow the present mail to leave our shores without writing a line to thank you and your friends who have contributed the munificent sum of £820 for my Chetty Girls' School. The interest you have all thus shown in my work has deeply touched my heart. Little do our friends at home know what conflicts we have with the powers of darkness, with Satan himself, who has his long established sent here, in trying to plant the Redcemor's banner in this country. Yet we have to fight every inch from first to last. The present is emphatically the season of sowng with us. As such we have a wide and glorious field for labour. In our Control College we have upwards of 800 young men, the flower of South India. They are taught, as in Ginsgow College, up to the highest standard of our university require-ments. They are taught basides the Holy Scriptures. We have besides a very large amount of evangelistic work in and around Madras. From the statistics before me I find that, during the last ten months, from twenty centres, we have preached to upwards of 14,000 souls, and distributed among them 22,00 tracts and fly-leaves. The land is thus being propared. Besides my regular pastoral and evangelistic work. I have been keeping before me two objects distinctly. I have to fight every inch against ancient and established prejudices and customs. Though the school is 100 than the fight is not every. I have that Though the school is 100 of the old strong the fight is not over. I hear that some of the bigoted heathens are now trying their best with the Rajah of Vizianagram (now in Madras) to see whether he will not establish a girl's school in the Chetty street on heathen principles. I have been try-ing also to build up a good Ragged School. Such an institution is very much needed here, as no man seems to care for the poor, the homeless, and the orphan. I have now a hundred children of both sexes under instruction. But the school is far from being complete; we have no house of our own; the means for feeding and clothing are meagre; we want a better class of teachers to take care of the children and train them

up. The slender emaciated frames of many of them, their complete helplessness, the want of heart on the part of some of the parents that gave them birth, the apathy of some of the well-to-do people, all move compassion.

THE London Times states that according to Protestant statistics 80,000 Spaniards have become Protestants since the revolution of 1868. As yet the Protestant chapels in the leading towns of Spain have not been closed.

It is well known that the distinct and pointed representations made to the new Spanish Government by Prince Bismarck respecting the suppression of the Protestant journals, and the intelerant action to Protestantism generally, have had their effect; and it is also supposed that Senor Castillo has been informed by the German and British Governments that they cannot recognize the new order unless complete religious toleration is conceded. If the Protestant Governments of Europe are firm, Senor Castille and those members of the Liberal party in tue Ministry may succeed in preventing the Ultramontanes from accomplishing their desires, and putting their heel on the neck of the Protestant Church in l Spaiu.

### The Pautomine and Revivals.

The cynical critics of the revival services n connection with Massrs. Mondy and Sauby, have received aid and sympathy from very appropriate, if unexpected sources, Extremes often meet, and the union reflects dishonour on each. It is so in this case. The theatres, with the pantonine, have offered their contribution towards an estimate of the labours and character of these successful evangelists, and have done thereseives dishonour by buriesquing characters. they a must understand. During the performance at one of the Dublin theatres, a clown entered and said, "I feel rather Mody." The pantaloon rejoined, "And I feel rather Sankey monious," hoping, no doubt, to catch the popular taste by these

paltry puns.
But they mistook their mission. gallery, by the conventional standard of play goers, ought, we infer, to have been in raptures at this happy hit at earnost, rollgious men; but it was not, and instead, showered down a smart volley of hisses at the buttoons, who, without provocation, made the stage the instrument of their vulgar hatred of carnost piety. Farther, the cannon was turned on the enemy. Some one struck up, "Hold the fort, for I am coming," and to the consternation of clown, pantaloon, and stego manages, the whole gollery was in chorus, and the curtain fell, but not till the hymn was sing.

The extreme that would treat such ridi-

with harmony. Love Love God supremely and sincerely, and his smile will fill your dwelling. Let love to Jesus reign and your a steader and more deadly blow at religious. enthusiasm and carnest Christian effort, by an effected solicitude for order, propriety. ar 'solf control, joins the clown and his companion in an unjust attempt to prevent the success of a noble audenvour to awaken to religious life and action.

Our American friends need no apology from us. They have, or rather the God they serve has, proved the genuineness of their mission, by unusual tokens of His favor. There have been innumerable revivals of the same kind, although not to the same extent, which have died away apparently into streamlets that have diffused blessings unrecorded by any church, but in this case each denomination of evangelical Christians seems appointed to receive avidence weight in gold. You will only know the sceptics; but it very imperfectly realizes the value of those daughters when somebody comes to transfer them. Your Bells in the contract of that gospel which all the contract of the c of the greatures of the work done. This to serve, but so few are prepared to honour.

N Y. Baptist.

## Religious Yotes.

MR. PEARSALL SMITH, the American evan gelist, who went to Europe a short time ago, is now holding religious services in Borlir which are attended by great crowds. Numbers of the nobility have occupied seats on the platform, and the Empress Augustu has given a private audience to Mr. Smith.

THE English Cardinals since the Reform. tion have been eight—Fisher. Poole, Howard, Allen, Acton, Weld, Wiseman and Meuning. To these should be added Cardinal E kine, a Scotchman, who received the red hat in 1801, and Cardinal Ca Cullen. The Roman correspondent of the Globe writes that above £800 a year is asigned to each Cardinal on his election.

The Federal Jouncil of Switzerland has requested the Government of the Canton of Borne to state how 'mg it intended to enforce the interdict which expelled the Roman Catholic priests from the Jura, and the reasons for the proceedings. This ac-Ultramoutanes of Berno for the return of the banished cures; appeals which have been referred by the Federal Government to the Council. The Council has rejected a memorial asking that the property and churches taken from Ron. Catholics be churches taken from Ron. restored.

TRAVELLERS from Europe report that a marked change has come over the old Roman Catholic countries, and that Protestant preaching is now given and received in overy important place, even in Jpain, which was the last to yield to the modern spirit of teleration. The new elements tell upon society and education as well as upon religion and theology. It is surely a sign that new times have come in Rome when a Baptist church is opened within the walls social moeting to express his great satisfac-tion at the progress of free principles and good fellowship.

THE Bishop of Manchester, England, said in a recent sermon, that he desired above all to ser the Church of Eugland recover her title of being the poor man's Church. He would like to have the Church free, and thought it would not be possible to maintain it as a national institution, unless it rested upon a p pular basis. would take a good many reforms," the beral Christian thinks, " to make some of our fashionable and aristoc atic Episcopal churches religious homes for the man.' To say nothing of the high-priced pews, some of the ministers and sextons and congregations would have to be re-formed before the 'poor man' would feel that the church was for him, or that, in spite of the off-repeated declaration, the poor really have the gospol preached to them."

THE elevation of Archbishop Manning to the dignity of Cardinal, is calling forth much comment from the English press, and so thoughtful and important a journal as the Speciator finds a deep meaning in his olection and his apparent policy. The editor suggests that the Romisu church is becoming anspicious of the power of princes, and is looking with more hope to the rising demorray, and ready to brave the powerful for the take of the poor. Cardinal Man-ning has evidently been trying this method. He has gone out of his way to and all char-icable work; he has headen the crusade against intemperance, and oven addressed a mass temperance meeting in Hyde Park; he has also taken interest in the neglected farm labourers, and he was the only one of the London clergy to appear at the great meeting at Exeter Hal in behalf of those men when upon a strike. The Spectator asks: "What would be the effect f such a policy among the Roman Catholic clerky throughout the world, if Cardinal Manning were to be the next Pope?"