

JULY 6, 1877

Our Young Folks.

The Mosquito and the Bug.

BY ANNIE ARMSTRONG

Once a young mosquito Cried and whined, Just because his color wasn't suited to his mind.

The Herdsman's Lesson.

A herdsman of a Swiss Canton, coming home from his work one evening saw half hidden among the grass, an object which attracted his attention.

On seeing the herdsman, the animal turned to flee, but after going a few steps it dropped down again, too much exhausted to proceed.

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"And me a silver watch chain," said the boy. "All this is well enough," replied Pierre, "but there is a beautiful cow in the valley yonder, that I've set my heart upon."

Meanwhile, the poor chamois, bewildered by the noise, and number of spectators, had shrunk into a corner of the shed, and stood there with his head against the wall.

It was now that the hunter once more approached the herdsman and said, "If you won't sell me the chamois for a hundred francs, at least you might oblige me by keeping all those boys from tormenting the poor brute. I cannot bear to see him teased."

"I suppose you think he would prefer you and your dogs," retorted Pierre; "but I don't fancy he would be better off with you than with me."

The altercation between the two men went on for some time, and the porch beneath which they were standing, resounded with their angry voices.

The herdsman, standing in the liberty with which Christ has made him free, has a right to do anything not wrong in itself.

Moreover, the New Testament clearly announces the great principles upon which a Christian is bound to proceed in determining particular cases.

Christian Liberty. Grave mistakes on this subject are easily made. Christian liberty is often carelessly spoken of as liberty of action; and men and women hastily leap to the conclusion that a Christian, standing in the liberty with which Christ has made him free, has a right to do anything not wrong in itself.

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Sabbath School Teacher. INTERNATIONAL LESSON. LESSON XXVI.

PAUL IN CYPRUS. Acts 13:1-13

COMMIT TO MEMORY, vs 8-12 PARALLEL PASSAGES.—Acts. ix. 15; Exod. viii. 16-19.

SCRIPTURE READINGS.—With v. 1, read Acts xi. 22-26; with v. 2, read Rom. i. 1; with v. 3, read Acts xiv. 26; with v. 4, read Acts iv. 36; with vs. 5 and 18, read Acts xv. 37, 38; with vs. 6-8, compare Ezek. xiii. 10; with v. 9, read Acts iv. 8; with v. 10, read John viii. 44; with v. 11, compare 2 Kings vi. 18; with v. 12, read John iii. 2.

THE FOLLOWING PERSONS ARE TO BE IDENTIFIED: Barnabas, Simeon, Lucius, Manaan, Herod, Saul, John, Bar-jesus, Sergius Paulus.

THE FOLLOWING PLACES: Antioch, Cyrene, Seleucia, Cyprus, Paphos, Perga, Jerusalem.

GOLDEN TEXT.—Then the deputy, when he saw what was done, believing, being astonished at the doctrine of the Lord.—Acts xii. 12.

CENTRAL TRUTH.—The mighty working of the Holy Ghost.

THE CHURCH.—The church, some of the "prophets," who on special occasions foretold events, as in Acts xi. 27, 28, but ordinarily taught, as did the "teachers." (See Eph. iv. 11.) They probably met together for conference, prayer and planning for the extension of the truth.

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picture represents him, he sought, literally, a hand-leader.

Two things will attract notice here: (a) Paul's new name, as some think, given as in Gal. xvii. 1; xxii. 28; John i. 42; or assumed, as some say, from Paulus (unlikely), or being Saul's Latin name (it means little), now taken at a critical time, when standing forth as a teacher of the Gentiles.

THEIR NEXT FIELD IS IN ASIA MINOR, for which Paul (now at the head) and his "company," or friends, "loosed," sailed, and entered Perga, the capital of Pamphylia, next province to Paul's native Cilicia.

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conversion is to our faith is seen in I Cor. xv. 17.

(d) There is enough fitting evidence of his rising (verse 31). He was seen (1) of many; (2) for many days; (3) who were capable of identifying him, "who came up with him from Galilee to Jerusalem," who (4) gave public witness, in the face of danger, and who (5) in many cases yet survived—"are his witnesses." This point is well brought out by Paley.

(e) God has fulfilled His word (verse 33), e.g., in the 86th Psalm. The old promise to David of the Messiah, "I will be his father, and he shall be my son" (2 Sam. vii. 14), was made good in the sending, "raising up," not "again," nor from the dead (that is in the next verse), but presenting as His Son, in His incarnation and work. The meaning, then, of the quotation is this: "As I promised at length a son of David who should do my will, now I provide or present him." It does not refer to the beginning of Christ's existence, but to the beginning of His work as our Saviour.

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What must be the value of that gift which would supply the place of the sun, and make us cease to deplore its extinction? Of infinitely surpassing value, then, must be the gift which could more than indemnify the Church for the personal departure of its Sovereign Lord. Yet such a gift is the Holy Spirit.