

Sabbath School Teacher.

SABBATH SCHOOL LESSONS.

Aug. 11.

Judas.—Matt. 26. 14-19.

Prove the Evil of Drunkenness.

Repeat Psalm 115. 4-7; 9th and 10th Commandments; Shorter Catechism 87.

Parallel passages, Mark xiv. 10-16; Luke xxii. 3-18.

VER. 14.

Why is he called Iscariot? It is supposed the meaning is, A man of Carioth. When did he become a disciple? We have no account of this, but he was made an apostle with the others, Matt. x. 4, this is the first time he is mentioned. What office did he hold? He was purse-bearer, and dishonest, John xii. 6.

LESSON.—Do not judge religion from those who desert it, as there are traitors in the best of causes. Among the apostles there was one who could betray Jesus. When a professing Christian falls away, it says nothing against Christianity. It merely proves, like a bough that drops from a goodly tree, it was rotten at heart.

VER. 15-16.

To whom did Judas go? What bargain did he make? A piece of silver was shakel, about the size of half-a-crown. The money he had was worth about £3, 15. Some think this was merely a part or what he was to get—that this was an instalment in hand, and that he was to receive more afterwards; see Mark xxiv. 11; Luke xxii. 5. How did Judas require to seek an opportunity for betraying Jesus? It was meant that he should be seized when he was alone, lest the people might rise and rescue him, v. 5.

LESSON. 1. The sin of covetousness. Judas no doubt at first believed that Jesus was the Messiah, but he joined him for his own private gain; and when disappointed of becoming rich as the treasurer of the kingdom of heaven, he tries to make something by selling Jesus to his foes, Matt. xxiii. 22; Rom. i. 29; Tim. vi. 9-10. Other examples—Lot, Gehazi, Ahab.

2. Beware of the beginning of sin. Judas at first was a disciple, but every word against covetousness alienated him from Jesus (Matt. xix. 24; Luke xii. 15), till he betrays him. A little leaven leaveneth the whole lump.

3. The misery of sin. Judas spent two wretched days in watching Jesus; concealing his purpose, trying to be cordial, listening to every word Jesus spoke for a bad end. It was like a man with a serpent in his bosom. Only the frank, honest, God-fearing man is happy, Prov. iii. 3-4; x. 9; Cor. vii. 21.

VER. 17.

What was this feast? The same as the feast of the passover; unleavened bread was eaten for seven days. What preparations were needed? A lamb had to be bought, and killed and roasted, &c., Ex. xii. What disciples were sent? Peter and John, Luke xii. 9. He first bade them go, and then they asked where they were to go.

VER. 18-19.

What city was this? Jerusalem. How were they to find the place? On going into the town they were to follow a man who was carrying a pitcher of water, Mark xiv. 13; Luke xxii. 10. Why did not Jesus give the name of the man and the street? Probably to keep Judas in ignorance, and thus prevent him bringing the soldiers to take him while the streets were empty, everyone being at the passover. What is meant by "My time is at hand"? The time of his death; but the disciples did not fully understand this. What reception did Peter and John meet with? There was a large supper-room furnished for the purpose, Mark xiv. 15; Luke xxii. 12. This man was a disciple.

LESSONS. 1. Keep all the ordinances of God. Jesus observed the Sabbath and the passover the same as other Jews, Matt. xvii. 27.

2. The value of Christ's death. It was His time, the chief event in His history, for then he was to take away our sins. 1 John i. 7; ii. 2.

3. Jesus has a right to all we have. "The Master saith, I will keep the passover at thy house." All we have is His gift. "All this store cometh of thine hand, and is all thine own." 1 Chron. xxiv. 12-16.

4. A good example. This unknown disciple welcomed Jesus and gave his best. It is an honour to serve Christ no less than a duty. He was rich, and for our sakes became poor, that we through his poverty might be made rich. Rev. iii. 20.

A literary gentleman, a believer in spiritualism, said that he was himself a subject of spiritual influence, under which he always wrote his articles, thus being in the work of authorship, a medium. "That," remarked a pleasant friend, "may account for your mediocrity."

Our Young Folks.

GIVING.

"Give," said the little stream, As it hurried down the hill. "I am small, I know, but wherever I go, 'The fields grow greener still.' Singing, singing all the day, Give away, oh! give away." "Give," said the little rain As it fell upon the flowers; "I will raise the drooping heads again, And freshen the summer bowers." "Give," said the violet sweet, In its gentle, spring-like voice; "From cot and hall they will hear my call; They will hear me and rejoice." "Give," said they all, "oh! give, For our blessings come from heaven, And we fain would give, yes, would only live To give as God has given." "Give, then, for Jesus gave, There is something all can give, Oh! do as the streams and blossoms do, And for God and others live."

LOVE WINS LOVE.

"Mother, the birdies all love father," said a little boy of five summers as he stood with his mother watching the robins enjoying their morning meal of cherries from the old tree that overhung the house.

"Does anybody else love father, Charlie?"

"O yes! I love him, and you love him; but we know more than the birds."

"What do you think is the reason the birdies love your father?"

Charlie did not seem to hear this question. He was absorbed in deep thought. "Mother," at last he said, "all the creatures love father. My dog is almost as glad to see him as he is me. Pussy, you know, always comes to him, and seems to know exactly what he is saying. Even the old cow follows him all around the meadow, and the other day I saw her licking his hand, just as a dog would. What can be the reason, mother?"

"Think, Charlie; try and find out a reason yourself."

"I think it is because father loves them, mother. You know he will often get up to give pussy something to eat; and he pulls carrots for the cow and pats her, and talks to her, and somehow I think his voice never sounds so pleasant as when he talks to the creatures."

"I think his voice sounds pleasant when he is talking to his little boy."

Charlie smiled. "Father loves me," he said, "and I love him dearly. He loves the birds, too, I am sure. He whistles to them every morning when they are eating cherries, and they are not a bit afraid of him, though he is almost near enough to catch them. Mother, I wish everything loved me as well as it does father."

"Do as father does Charlie, and they will. Love all living things, and be kind to them. Do not speak roughly to the dog. Don't pull pussy's tail, nor chase the hens, nor try to frighten the cow. Never throw stones at the birds. Never hurt nor tease anything. Speak gently and lovingly to them. Feed them and seek their comfort, and they will love you, and everybody that knows you will love you too."—Tract Journal.

COME NOW.

Robert was a careless son, and resolved to go to sea. His mother, on packing his chest, placed a tract entitled, "Come Now," among his things, and followed it with her prayers, that God would arrest him by it means, in his heedless downward course.

One day, some months after, when far away at sea, Bob, in rumaging his chest, came across the tract. The title struck him—"Come Now." Like an arrow, it seemed to enter into his soul. He tried to forget it; but no, the words followed him everywhere.

On returning to the ship one day, he became utterly miserable, so that a young lad, a fellow-shipmate, noticed it, and said to him: "Bob, what's the matter with you?—you look miserable!"

"Yes, lad, I am miserable," replied Robert; "that 'ere tract, 'Come Now,' has made me wretched."

The lad replied: "Ah! that reminds me that I promised my dear old mother to read my Bible at sea, and I have never opened it; let us read it now." So he fetched his Bible from his bag, and they sat down.

The lad opened it at the first of Isaiah, and read on to the 18th verse: "Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." But when he came to "Come now," Bob exclaimed: "Stop there; those are the very words, 'Come now'; let us see them in the tract." The tract was produced and read, and the chapter was finished, and God was pleased by his Holy Spirit to show Robert his ruined condition and to lead him to Christ.

Reader, have you thus come to the Saviour to have your crimson sins washed white in the precious blood of Jesus? If not, "Come Now!"

Temperance.

"WRITE IT ON A RUM-CASK."

Baron Stowe once preached from the words: "In that day shall there be upon the balls of the horses, 'Holiness unto the Lord,'" etc. The sermon was of a practical character, and enforced the truth that, in every transaction of life, in everything in which we engage, this should be the great principle which should govern us. "Inscribe these words," he said on every implement of trade; on the yard sticks upon your counters; upon your scales and measures; let it be written on every page of your day-book and ledger—"Holiness unto the Lord."

There was a man in that audience (a stranger) who was largely engaged in the rum traffic.

As Mr. Stowe closed his sermon he said: "Some one has remarked that he can judge of the propriety of an idea if you can paint it out on the wall. Let us apply this text: inscribe over the entrance to the house of God, 'Holiness unto the Lord; nothing could be more proper; let it be inscribed over your court-houses, your school-houses and colleges, over your hospitals and charitable institutions, and nothing could be more suitable. But suppose we inscribe over the entrance to a drinking-saloon or gambling-house the words, 'Holiness unto the Lord;' or suppose we go down on the wharf and inscribe on those casks of liquid fire that burn men's bodies and destroy their souls, 'Holiness unto the Lord?'"

He closed here. That rum-seller went out, cursing the preacher and the sermon. Why, he only asked the question how the words "Holiness unto the Lord" would look inscribed on a rum-cask; but that single question had a more terrible effect on that man's conscience than a whole hour's denunciation of the rum traffic.—Union Advocate.

THE FOWLS CAN'T STAND IT.

The Pall Mall Gazette notices some curious experiments which were made by a doctor of Montpellier, to ascertain the effects of brandy, wine, and absinthe on fowls. The latter showed no disinclination to become intemperate, for they took to dram-drinking with the utmost complacency and delight. A bottle a day was the allowance for a few of them. The supply of wine and spirits was finally limited to six cubic centimetres of alcohol, and from twelve to fifteen of wine daily. Those who drank absinthe lost flesh rapidly on this mode of treatment, two months of absinthe drinking being enough to kill the strongest fowl. The fowls that indulged in brandy alone lived merely for four months and a half, while the wine-drinkers lasted for ten months. Personal appearance changed with their health. Crests speedily developed four-fould, and became unnaturally bright; on the same principle, the Gazette infers that the noses of confirmed drunkards become preternaturally large and red. It has been suggested to try "late hours," with a course of balls and late suppers on the fowl creation; but this would no doubt be cruelty to animals—it is cruelty enough to men and women.

PUT THE AGREEMENT IN WRITING.

How many misunderstandings arise from the loose way in which business matters are talked over, and then when each party puts his own construction on the conversation, the matter is dismissed with the words "all right, all right." Frequently it turns out all wrong, and becomes a question for lawyers and the courts. More than three-fourths of the litigation of the country would be saved if people would put down their agreements in writing, and sign their names to it. Each word in our language has its own peculiar meaning, and memory may, by the change of its position in a sentence, convey an entirely different meaning, from that intended. When once reduced to writing, ideas are fixed, and expensive lawsuits avoided.

SUNDAY DINNERS.

Dr. Hall does not commend the practice of making the Sunday dinner the "most sumptuous meal of the week," so that the guests "retire from the table more like gorged anacondas than intellectual human beings." "The Sunday dinner," says the doctor, "made of a cup of tea, some bread and butter, with a slice of cold meat, and absolutely nothing else, would be wiser and better for all; it would give the servants more leisure; the appetite would be as completely satisfied half an hour afterward, while body, brain and heart would be in a fitting condition to perform the duties of the Sabbath with pleasure to ourselves, with greater efficiency to others, and doubtless with larger acceptance to Him toward whom all our service is due."

One may believe in God in two ways—either as a thirist believes in the orange, or as the ass believes in the whip.

Scientific and Useful.

HOW TO QUIT TOBACCO.

The best thing to hold in the mouth is a mouthful of cold water, renewed every few minutes. It will take away the craving for tobacco quicker than anything else, and is wholly objectionable. A pine stick is the best of anything to chew, but the objection to that, and to anything that is chewed, is that it over exorises and weakens the salivary glands. In quitting the use of tobacco, quit at once, and not attempt to leave off gradually.—Herald of Health.

HOW TO PRESERVE THE HAIR.

The best way to preserve it is to wash the scalp often and thoroughly with water, drying with a towel. Oils, pomades, etc., clog the pores of the scalp and prevent the healthy growth of the hair. Keep the head well ventilated: if the hat is close, raise it often and let in fresh air; never wear the hat indoors. The ladies, notwithstanding they wear long hair (which is more likely to fall out), seldom are bald-headed. Their heads are not kept closely covered. In sleeping do not cover the head with a nightcap.

COPPERAS

Is the cheapest, as well as one of the most effectual disinfectants known, and its application is simple and perfectly safe, with this precaution, that it should not be kept in a metal vessel, unless of lead. Mixed in the proportion of one pound of copperas to eight quarts of water, and when thoroughly dissolved poured down drains, sinks or water-closets, it will at once remove the most obnoxious smell. No family, stable, provision shop or slaughter-house should be without a supply, and cities would be wise to order its use in sprinkling the streets of unhealthy localities, as is practised in London. "Prevention is better than cure," and we advise every one, before the evil days come, and before our city is crowded to overflowing, as it soon will be, to have a supply of copperas upon their premises, and to use it freely.—Advertiser.

RED ANTS.

If made angry, discharge a very purgent acid substance, called formic acid, "formica" being the word for ant. If these ants are distilled, a substance is produced so burning that, if it is dropped on the skin, it eats into it like fire. It is also derived from the stinging nettle.

IVY POISONING.

The best remedy for ivy poisoning is said to be sweet spirits of nitre. Bathe the parts affected freely with this fluid three or four times during the day, and the next morning scarcely any trace of poisoning will be found. If the blisters be broken, so as to allow the nitre to penetrate the cuticle, a single application will be sufficient. The spirits of nitre may be prepared by dissolving one part of nitrous ether, in eight parts of common alcohol.

USEFUL INVENTION.

M. Louis La Breche Viver, of Montreal, has obtained a patent for a new method of manufacturing axes, hammers, and other implements, by first making them of wrought iron and then converting them into steel. The articles to be treated are immersed in a bath of molten cast iron free from sulphur and phosphorus, and carburised to its utmost capacity. The best for the purpose is spiegel-eisen, but such cast iron may be made by melting good malleable iron or blister steel in a cupola furnace. The articles are left in this bath a space of time which must vary, with the degree of hardness desired to be imparted to the metal and with the size of the articles, and also to the intention of converting the whole mass of the metal into steel, or simply of converting the surface so as to contain a core of malleable iron.

HOW EASILY BUTTER IS SPOILED.

A farmer's wife writes: "Of all the products of the farm, butter is the most liable to be tainted by noxious odors floating in the atmosphere. Our people laid some veal in the cellar, from which a little blood flowed out and was neglected until it had commenced to smell. The result was that a jar of butter which I was then packing smelled and tasted like spoiled beer. Another lady reader observes that there was a pond of filthy, stagnant water a few hundred feet from their house, from which an offensive effluvia would be borne on the breeze directly to the milk-room, when the wind was in a certain direction, the result of which was that the cream and butter would taste like the disagreeable odor coming from the pond. As soon as the pond was drained, we had no more damaged butter."—Exchange.

The Levant Times publishes a horrible story of cannibalism at Flamastan, in Persia, during the famine. Nine persons were found to have stolen and eaten three children. Two of them, women, were hanged, and the other sentenced by the Grand Vizer to death by starvation. At the end of a week all were dead, and it was found that five of them had eaten the other two.

Random Readings.

Thorns and briars are but discouraged buds.

The dream of one age is the science of the next.

The fastest and slowest of our English authors were Swift and Crabbe.

No man is a better merchant than he that lays out his time upon God and his money upon the poor.—Bishop Taylor.

Matthew Arnold says that the difference between the Bible and the Koran is that the former grew, while the latter was made.

Common sense is only a modification of talent. Genius is an exaltation of it; the difference is therefore, in the degree, not nature.—Bulwer.

Sir Charles Lyell calculates that the entire continent of North America will be washed away into the ocean in four and a half millions of years.

Never write on a subject without having first read yourself full on it; and never read on a subject till you have thought yourself hungry on it.—Nichter.

The purest joy is unspeakable—the most impressive prayer is silent, and the most solemn preacher at a funeral is the silent one whose lips are cold.—Selected.

Time appeared very short, eternity near, and a great name, either in or after life, together with all earthly pleasures and profits, but an empty bubble, a deluding dream.—Prynnerl.

A Liberal meeting has been held in Oporto, and attended by 4,000 persons, at which it was resolved to petition the Portuguese government to enforce the law for the expulsion of the Jesuits.

As it respects general habits, a parent can scarcely teach a child a more valuable art than dispatch without bustle; nor can any one that values his time cultivate a more valuable one for himself.

There will be passages of tears in life's journey, which the most loving pilgrim must tread; but as a Gaelic proverb beautifully says; "During distress, God comes; and when he comes, it is no more distress."

Life has been called a warfare. Blessed, then, is the periodical armistice of the Sabbath. Blessed not merely as a day of rest, but also a retrospection. It is only in the pauses of the fight that we can see how the battle is going.

Seek not to please the world, but your own conscience. The man who has a feeling within him that he has done his duty upon every occasion is far happier than he who hangs upon the smile of the great, or still more the favors of the multitude.

Good, kind, true, holy words dropped in conversation may be little thought of, but they are like seeds of flower or fruitful tree falling by the wayside, borne by some birds afar, haply thereafter to fringe with beauty some barren mountain side, or to make glad some lonely wilderness.

The deepest, and most desirable, and most permanent joy is not where the laughter and song are loudest. These are superficial and temporary. They are ripples, eddies, on the surface of joy, showing its shallowness, not its depth. We are always pensive and thoughtful when we are most happy.

An old writer has quaintly said: "God looks not at the oratory of our prayers, how eloquent they are; nor at their geometry, how long they are; nor at their arithmetic, how many they are; nor at their logic, how methodical they are; but He looks at their sincerity, how spiritual they are."

Speak kindly in the morning, it lightens the cares of the day, and makes household and all other affairs move along more smoothly. Speak kindly at night, for it may be that before the dawn some aged one may finish his or her span of life for this world, and it will be too late to ask forgiveness.

It is a terrible thing for one man to speak evil of another; and I think it is worse to think it. If you speak it, the man has time and opportunity to defend himself; but he cannot trace the thought. It is neither heroic nor manly to permit in yourselves judgments which nobody can reverse.

Some dispositions see everything on its darkest side. "Nice weather for corn," said a minister up the valley to one of his parishioners the other day. "Yes," said the old farmer, "but bad for grain and grass." A few days later they met again. "A fine rain we had yesterday," said the minister; "good for grass and grain." "Yes," was the reply, "but awful bad for corn!"

The very fact that you have trouble is a proof of the faithfulness of Christ, for you have got one-half of His legacy, and you will have the other half; you know that Christ's last will and testament has two portions in it. "In the world ye shall have tribulation;" you have got that. The next clause is, "In me ye have peace;" you have that too. "Be of good cheer, I have overcome the world;" that is your also.