BY MIRIAM HATE.

talk of Jens to the weary, Lainting with a sm-sick soul, fell him of the Great Physician Who can spec's and make him whole

Talk of Jesus to the mouner -Rachel for her hildren weeping felling that her dearest treasures He himself is sefely keeping

falk of Jesus to the Children, How He loved them once on Cart's, And I think there's nothing sweeter, Thro the story or His birth

Then, you know His goutle ble , sing Pver rested on a child, teach them, then, to be like Jesas-Ever gentle, meck, and mild

Ialk of Jesus to the poor, Those who need a changeless friend, Earthly friends so soon forget ti em, He will love them to the end

Inlk of Jesus to the Christian, To the young and to the old 1. Il them all you know about Huc. They so love to hear it told

Lalk of Jesus to the dying, Breatho His name both soft and low; As a rod and staff 'twill be, As they through the valley go

Tren, at he wen's golden portal, I will the safest password be, And they I sing this song for ever, Jesus loved, and deed for me

--S. S. Record.

Subbuth School Teacher.

LESSON XXVII.

 $\{J_{1871.}^{5,i}\}$ THE BECINKING OF THE COSPEL, $\{Mark_i^{i}\}$

COMMIT TO MEMORRY VS. 6, 7.

PARALLEL PASSAGES .- Matt. iii. 11; Luke

With vs. 1-8, read Mal. iii. 1: with v. 4 with v. 6. 7, 2 Kings 1, 8; with v. 8, Acts i. 5; and with v. 9-11, Isa. xi. 2, 3; and Ps. ii. 7.

CENTRAL TRUTH .- John bare witness to

LEADING TEXT.-I saw, and bare record that this is the Son of God .- John 1. 34.

We now re-enter on the New Testament History, and on the Gospel of Mark, who was the companion of Peter by whom Cor-nelius was admitted to the Church, and who caught much of Peter's spirit. He enters on his narrative without introduction. The style is terse, simple, graphic; the grouping is picturesque; and the movement is rapid. He gives no long addresses, but many deeds of our Lord. Jesus is here acting, in Matthew, teaching. See the key-note to Mark in Acts x. 88. Mark is midnote to mark in Acis x. 60. Mark is midday between Matthew and Luke, who writes for the world, as Matthew does for Java. Mark looks to men who are no longer Jews, nor yet heathens, but like the godly conturian, believing in Christ, while their life has been influenced both by Judaism and heathenism. Jesus is seen in this gospel as Lord over the invisible, no less than the visible world. He is introduced at once as "the Son of God' (v. 1.)

Examine in order the "beginning of the gospel" (v. 1), and the threefold announcement of it, by "prophets" (v. 2); by the Baptist (vs. 3-8); and by the Divine Father (vs. 3-11).

I. THE BEGINNING OF THE GOSPEL-its actual beginning. It had become an established fact by the time (between 68 and 70 A. D. m all likelihood) when John Mark, the "minister" of Paul, and Barnabas (Acts minister of Faut, and be minister of Faut, and the friend and spiritual "son" (1 Pet. v. 18) of Peter, wrote this gospel, from the instructions and addresses, as it has been comtions and addresses, monly believed, of Peter.

At the birth of Jesus, there were but few acquainted with the facts, and they gave no publicity to them ; but it was different when the Baptist began to preach—the actual beginning of the gospel as a system of doc-trine; as the Reformation began with Luther's public protest against Romish cor-iuptions. So Peter puts it in Acts x. 36, 37, and so does Lau', Acts xiii. 24.

But while the gospel is a doctrine, that doctrine is linked inseperably with a person, seen, heard, handled (1 John 1. 1), and with seen, heard, handled (1 John 1. 1), and with a sories of facts capable of proof or of disproof like any other alleged facts. That person is divine, as mon understood him John v. 18), boldly claims to be "the Son of God" (v. 1), and challenges men's belief by divine works. Christ created the gospel; is our life (John xi. 25); hope (Col. i. 27); peace (Eph. n. 14). Behovers are "par-takers of Christ" (Hob. in. 14), and a saint is much more than an acceptor of doctrines. He has come to Christ and is in him. This "Son of man" roused the wonder, joy, hope, fear, admination of men; and when believers toiled or suffered they did it, as we should, for a well-beloved person—"for Christs sake."

II. THE THREEFOLD ANNOUNCEMENT OF THE GOSPEL.—For it was not an after-thought, but part of a plan running through and uniting the Old and New Testaments. He is announced.

(a) By the prophets. Open the Bible at Gen. ni. 16. Hero Jesus is to be human, not angolic, "seed of the woman.' But of what branch of the human family? The what branch of the human family? The Jesus: Gen. xlix. 10 (compared with Rev. v. 5). In what office? A prophet: Deut. xviii. 18. Of what family? David's: Isa. xviii. 18. Of what family? David's: Isa. xviii. 19. The circle mar rows—where born? Micah v. 2. In what rank of life? Lowly: Isa. liii. 2. Of what mother? A virgin: Isa. vii. 14. How to be treated? Badly: Isa. liii. 1-9. How to die? In shame and scorn: Ps. xxii. 12-18. be treated? Badly: Isa. liii. 1-9. How to die? In shame and scorn: Ps. xxii. 12-18. How to save? By dying: Isa. liii. 10. What to be to God? A "righteous servant:" Isa. xlii. 1; a king and priest 'kke yant: "Isa. xlii. 1; a king and priest 'kke Yes. ox. 1-4; 'a priest upon his throne: "Zech. vi. 18. Whom shah he ish troops that the holy place was not influence? Jews and Gentiles: Isa. ix. 6, bathed with Christian blood.

7, and Ps. ii. 8. We do not multiply texts unnecessarily. These are specimens of the prophets, ignorant of one another's words. in different ages, all concurring to describe a history which no one—not even the last of them—fully understood. (1. Pet. i. 11.) Who can doubt their inspiration of God? or their testimony? Let us read the Old Testament in the light of the New. John

v. 46: Christ came just "as it was written." Yet the prophetic writing was so obscure a not to do violence to mens will, or tempt them to make prophecy good; the event, occurring independently of the prophecy.

interprets and explains it.

(b) By the Baptis'. He was himself forefold (Mal. in. 1) as God's messenger. He was a preacher (v. 1), and a model, as such. He was effective John v. 35; popular (v. 5); plam (v. 3); and thoroughly evangelical (vs. 7, 8). He exalted Christ, turned all eyes from bimself to Jesus (John 1, 29). None ever before had spoken so plainly. He preached Christ, and he showed also the work of the Holy Ghost. He was practical (v. 1), to a careless community proclaiming repentance or true change of mind (and see Matt. m. 7-12), and he gathered up the results of his labours, baptizing penitent believers in Joidan (v. 5). Their belief was not in John, but in Jesus, through whom they expected forgiveness, and so declared by their baptism.

(c) The Divine Father's aunouncement. Jesus as a Jew (Rom. ix. 5) came from Nazareth, probably a tew months after the beginning of the Baptist's ministry, and presented himself for baptism, at Bethany (the correct for Bethabara), or Ferry-house. John knew him by revelation, a mark being given him (John i. 33), though he seems to have so divined his greatness of character (as in 1 Sam ix. 17 and xvi. 12) before seeing this identifying mark, that he objected to the object of superiority in baptizing him (Matt. iii. 14). Jesus insisted and was baptized, tradition has guessed at the place—where the Israelites crossed the river. Not, however, till he saw the sign did he authoritatively present him to the people. Jesus had no sin to confess, but he puts himself under law—"thus it becomes us," &c. Matt. iii. 16. And he was "coming up out of the water" (v. 10), he saw the heaven opened, &c. John also saw the Saisit wife, the leak can movement of a Spirit, with the look and movement of a dove-emblem of purity, gentleness and fulness of life—descending on Jesus (John 1. 82-84). Both also heard (John for the confirming of his own faith, and that he might bear witness; the voice of the l'ather saying "This is," &c. (v. 11). This recalls Ps. ii. 7. The word is only beloved, with the idea "beloved in a peculiar This

Here is the Trinity—God the Father speaking, the Spirit descending, the Son—owned as such, receiving as Mediator the gift. It is not an abstract speculation. It is reported as fact.

Here is the unity of the Father and the Son—one in will, choice and feeling (John iii. 85). (The verb is not present in Greek, but includes the past.)

Here is the Fathers approbation of the man Christ Jesus, as our Mediator, Teacher, Saviour.

Here is the comfort of believers. With them how can the holy eyes of God be well-pleased? Their own hearts condemn them. But they are in the Son, and God sees no spot in him, nor in his members. They are accepted in the Beloved.

SUGGESTIVE TOPICS.

Mark s gospel—style—aim—peculiarities—how different from Matthew's—and Luke's—for whom written—Mark's history—key note of his gospel—Christ's relation to the gospel—to believers—the threefold announcement—by prophets—example—succession—by the Baptist—the style of his ministry—its effects—the baptism of Jesus—where—wherefore the sign—its significance—the meaning and the lessons to us. cance—the meaning, and the lessons to us.

He that denies to give alms for fear of being poor, or to entertain a disciple for fear of being suspected of the party, or to own a duty for tear of being put to venture for a crown, he that takes part of the in-temperance, because he dares not displease the company, or in any sense fears the fears of the world, and not the fear of God—this man enters into his portions of fear betimes, but it will not be finished to eternal ages. To fear the censures of men, when God is your Judge; to fear their evil, when God is your Defence, to fear death, when He is the entrance to life and felicity, is unreasonable and pernicious; but if you will turn your person in interest in a convict. your passion into duty, joy, and security, fear to offend God, to enter voluntarily into temptation; fear the allusing face of lust, and the smooth entertainments of intemperance; fear the anger of God, when you have deserved it; and when you have recovered from the snare, then infinitely fear to re-turn into that condition, in which whoso-ever dwell is the herr of fear and eternal sorrow. - Jeremy Taylor.

At the "holy place" at Bethlehm the Christian pilgrims have caused a violent fray. According to a custom introduced some years ago, the Latin convent formed in spring a religious excursion to the Jor dan, in which the pilgrims who had arrived from Europe are accustomed to take part. On their return they attend generally a Te Deum in the Gretto of the Nativity. On the 8th ult. the multitude of pilgrims, which this time was realizable assume that the control of the Nativity. this time was particularly numerous, returned from the Jordan to Bethlehem, and wanted to enter with flying banners and in wanted to enter with flying banners and in a great p ession to the grotto through the so-called 'Iron Gate.' The Turkish military in charge of the Temple at Bethlo-hem, in order to keep the Christians of the different confessions from breaking their necks against one another, explained to the leader that the Latin clergy had, it is true, the right of massage through this gate. but leader that the Latin ciergy had, it is true, the right of passage through this gate, but that under present relations they must take their way through the portal of the Latin convent which leads into the church itself. Thereupon the mass of pilgrims fell upon the trans struck the officers, and maltreatthe troops, struck the officers, and maltreated the soldiers. In consequence of those

Our Joung Solks.

Watching One's Self.

"When I was a boy, ' said on old man we had a schoolmaster who had an odd way of catching idle boys. One day he called out to us, 'Boys, I must have closer attention to your books. The first one that sees another idle, I want you to inform me. and I will attend to the case.

"Ah! thought I to myself, there is Joe Simmous that I don't like. Ill watch him and if I see him look off his book, Ill tell It was not long before I saw Joe look off his book, and immediately I informed the mister.

"Indeed" said he, How did you know he was idle?"

"I saw him, said I.

"You did? and wore your eyes on your book when you saw him?"

"I was caught, and I never watched for idle boys again.

If we are sufficiently watchful over our own conduct, we shall have no time to find fault with the conduct of others. -S. S. Visitor.

A Brother's Charge.

One day a little boy asked his mother to let him lead his little sister out on the green grass. She had just begun to run alone, and could not step over anything that lay in the way. His mother told him he might end out the little girl, but charged him not to let her fall. I found them at play, very happy, in the field.

I said, "You seem very happy, George. Is this your sister?"

"Yes, sir."

"Can she walk alone?"

"Yes, sir, on smooth ground.

"And how did sho get over those stones which lie between us and your house?

"O, sir, mother charged me to be careful, that she did not fall, and so I put my hands under her arms and lifted her up when she came to a stone, so that she need not hit her little foot against it."

"That is right, George; and I want to tell you one thing. You see how to understand that beautiful text.—'He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.' God charges His angels to lead and lift His people over difficulties, just as you have litted little Annie over the stones. Do you understand it now?'

"O, yes, sir; and I never shall forget it while I live."

Can one child thus take care of another, and cannot God take care of those who trust Him? Surely Ho can. There is not a child who may read this story over whom He is not ready to give His holy angels

How Grandpa Helped the Bluebirds go to Housekeeping.

Grandpa Harly was a kind-hearted old man, who loved all things. He tended his flowers as if they could feel, and laid his soft white face against their petals as tenderly as if they were human. But of all living things, the birds were his special care. Hunters were warned o'ff his grounds, lest the sound of a gun should startle his pets. His cats seem to forget their nature, and some of the little ones grew to be grey-headand

ed without knowing the taste of birds.

Two little blue-birds, who had once come out of the tinest eggs in a nest up in the big apple tree by the house door, had grown up in this faith, and were disposed to be very sociable with their kind old friend. They hopped about him, looked at him with one eye as if to ask what he thought of being honored in this way; and when there was anything to eat, they came quite fearlessly upon his slippers, thence to his knee, and into his very hand.

These twe little blue-birds, grew up at last, got married, and straightway set about housekeeping; but now came their first trouble, for nothing could be found fine enough for the very inside iming of the nest. Mrs. Bluebird was proud. She wanted something extra for her nest. It was easy enough to find sticks and straws, and such stuff for the outside—something to give it shape—but, oh for something fine and soft for the lining!

Grandpa knew something was wrong with them the very moment he sat down in his great arm chair out on the shady porch under the big apple-tree. Such a twittering and commotion! There was that coquettish little Mrs. Bluebird scolding her husband roundly; for Grandpa knew the birdies so well, he verily believed he could understand their chatter, and what could Mrs. Bluebird be saving in that superior air, if it were not, "Mr. Bluebird, what are you thinking of? Are those dear little neet lengs to come here, and find nothing ready?

Mr. Bluebird felt he must speak. He suggested feathers; but he was sure i would't be the right thing. It never is.

"Feathers! Mr. Bluebird, are you crazy? Anybody can have feathers. I know, if I was a man, I could say something better than feathers "

"I saw some wool sticking on the burrs out in the sheep-fold," said Mr. Blue-bird, wooll as if anybody couldn't find wool!

You wouldn't have to get up this time a da, Mr. Bluebird, to think of such a brilliant idea as that. Wool, indeed! Mc. Bluebird, Ihave an idea," said Madams, briskly.

"What is it, my dear?" asked Mr Blue-bird, with a great sho v of interest.

"Don't you see our door old friend there in his arm chair? Don't you think he would help set us up housekeeping?" Mr. Bluebird began to whistle.

"But, do you know, my dear, you haven't even me the least idea what it is you want how can the old man—dear, good old Grandpa Hardy—help us to yo to house-

and beauty? What little birdies will be cradled like ours? O,my dear! I can't be happy without it; Imust have it."

"It would be nice, wouldn't it?" said Mr. Bluebird, contemplatively; "but, my dear, I think you can do more than I; you have such a charming way. You had better undertake the commission.

Mrs. Bluebud wanted nothing mor than her husbands acquiescence; and she flew off, pluming herself upon her wirely behavior. She homed upon the old man's socul-der, took hold of one of the silver hairs, and gave it a little pull, then peeped around into his eyes to see what he thought about it. Grandpa sat quite still. Madame gate a stronger pull, and then she flew with hve silver treasure.

Something for the Girls.

I should like to say a word to all the a should have well as word to an the guls between fifteen and twenty five. Do you belong to a Bible class? If not, why not? Do you say that you are too old? Nay, you are mistaken. It is of even more consequence now than when you were children, that you should study the Bible. Then you expected to have many years be fore you during which you might attend school, and learn more of Jesus and the way of salvation. But now the time is short. A few more years will find you perhaps mar-ried, or at least, prevented by some circum-stances from attending school. This, then, is the only time that is left for you. Would you not be wise to make the best of it?

There is another reason why you should attend a Bible-class. Children do not always listen to what is said. Sunday School teachers know that much of their labor is apparently thrown away. You know it too. You have perhaps been a scholar for many years; are you satisfied with your attainments? Have you been a sincere and control of the state of the sta sesentious learner? And can you say today that you are sure of heaven, through the merits of Christ your Saviour? If not, you ought not leave school yet. Now you are able to understand all that is said to you and surely now you feel the need of a friend to instruct and counsel you. I entreat you not to leave the Sunday School untill you have become Christians.

If you have already left, go back again to the Bible-class, and pray that you may find the Saviour there. For, intil you have given your hearts to him you are not ready to face either the joys or sorrows of womanhood. Nither are you safe for these womanhood. Nither are you sate for these years which are coming to you. New temptations will meet you now. Life will open before you. Many voices will bewilder you with their sweetness. Often you will find it difficult to discern the right from wrong.

You need a guide who shall be tender and strong, and able to keep you in the right way. Will you not come to the place where you can meet with just the guide you want?

There is one other reasons why it is well for young woman to belong to a Bible-class it supplies them with the companions that will do them good. I know that you cannot be without friends. I know, too, that you need friends of your own sex, whom you may love, and in whom you can confide. I have seen some beautiful fr end-ships among my girls, and have known cases where the highest good has resulted from them. Therefore, I think that for the sake of the social pleasures connected with such an institution, it will be well for you to join the Bible-class.

I hope that you may do so, and that the same blessing may attend you as those which haven been given to my girls and me.

A Dog Story.

As an instance of the practical turn which Sam's intellect took, I may relate the following anecdote:—One evening his master went to a friend's house to escort his sister home, and, after remaing half an hour or so, went away with his sister, but forgetting to call Sam, who lay asleep under the hall table. Samuel, being aroused by the servants when they came to lock up the house for the night, went home in high dudgeon, maintaining a dignified silence for several days. Another evening shortly afterward my friend had the same errand to perform, and Sam again condescended to accompany him. On leaving the house, his master did not torget to ask where he was and was informed that he was, as usual, asleep under the hall table. "But, said the servant, "he is determined you shan't go without him to-night. On looking under the table, Sam was discovered fast asleep, but with my friend's cap and stick under his muzzle -Chamber's Journal.

"A Fast One."

A party of friends, during a social call, were chatting about their little ones in the fond, proud way that parents will, when one, a property of the world and a scholar — we contain man of the world and a scholar,-in, certain man of the world and a scholar,—in, certain directions a public educator—said, gayly, "My little puss isn't bashful—not \(\frac{1}{2} \) a bit of it. She knows how to hold her own, little two year old as she is. She is a fast one, I assure you."

A young student, hearing the professor's re-A young student, hearing the professor's remark, and noting the parent's pleased manner as he spoke thus of his girl-baby, turned to his own mother, who stood near, and with a perceptible curl of his lip, said, "Yes that's the way it goes. When their daughters are babies, they let them he as rude and as forward as they will, and think it smart, and call them 'fast,' and laugh; and when they re grown up they have the pleasure of hearing other men call them 'fast,' and laugh on the other side of their mouths. on the other side of their mouths.

A stroke of lightening out of a clear sky could not more have startled the mother than these words from her son. That youth a mere boy, himself by no means a model of perfection, had with one sentence fathomed the depths of one of our period's sorest ovils.

I have not drawn from imagination for my ilustration. Within the past week the youth's plain words were spoken within my hearing. I yet recall the half contemptaous keeping?"

Intering 1 yet recall the fast contemptation half compassionate glance he turned on Don't you see his long, white hair? What those near by, and every word that he utis there like that for softness, and flueness, tered lingers yet in my memory.

Home.

A man went out to India to live there. He had a very pleasant house, with a large garden, and he and his wife and children lived very happily. At last, as the little children grew up, the heat made them ill, and they became thin and weak, se that one day the doctor said, "If you wish your children to live, you must send them to England."

The poor men could not leave his work m India, so he was obliged to send his wife and children away by them elves, and he and conferen away by themselves, and he was left alone. The day after they had gone away, a friend called upon him and said, "What a pleasant house you have!"
"Yes," said the poor man, "but it was a home yesterday; now it is nothing but a house. My home is where my wife and children ate."

Home is not bricks and mortar, nor stone but a place where our best friends are. Heaven is our home, because Jesus, our best friend, and God our Father are there.

God wishes all men to think that heaven is their home, and so He sends for our parents and our friends, and takes them away from our home on earth, that we may be obliged to look up to heaven and say, "My best friends are there."

Our best friends are our best treasure, and Jesus tells us, "Where our treasure is, there will our heart be also."-From Parables for Children.

Plant Trees.

"Re aye after planting a tree, when ye ha na other work, it will be growing while ye are sleeping. 'So says a Scotchman. We might add, you may some day sit in its shade, or eat of its fruit. If this will not be your privilege, it will be that of some one else, which will make the good deed all the more benevolent on your part.

Have you, reader, planted a tree this spring? If not, shame on you! You could not find any place for it? So. No fence corner? No space along the highway? In Germany the roads are lined with fruit trees. How refreshing to the traveller! And no one sustains any loss by the arrangement. It spoils no one's ground, and the country looks all the more beautiful by being thus turned into the fruitful garden.

Then what a pleasure it is to plant a tree! To see how it grows! To know that we have had some hand in making the earth more beautiful, and fitter to be the abode of man! In this respect it "pays well" to plant a tree.

Are there no church globes and gave-yards, that are still bare, unshaded and dry? It always makes us shudder to see the graves of the dear departed lie exposed to the burning sun of summer. No matter how unreasonable this shuddering of ours may be, it is nevertheless the truth. somehow either God has made us so, or we have learned to be so. Why not have beautiful learned to be so. Why not have beautiful groves around our churches? Why not have our grave-yards shaded? There are a hundred reasons for having it done, which will suggest themselves to any reflecting mind. Suppose that instead of reading that Christ was buried in "agarden," we should read that He was buried and greecless trealess common!—Dr. He. on a grassless, treeless common !—Dr. H. Harbaugh, in The Guardian.

Are you cedars planted in the house Are you cedars planted in the house of the Lord, casting a cool and grateful shadow on those around you? Are you palm trees, fat and flourishing, yielding bounteous fruit, and making all who know you bless you? Are you so useful that, were you once away, it would not be easy to fill your place again, but people, as they pointed to the void in the plantation, the put mit the ground. would sav. "It is here pointed to the void in the plantation, the pit in the ground, would say, "It is here that the old palm tree diffused his familiar shadow, and showeth his mellow clusters? Or are you a peg, a pin, a rootless, branchless, fruitless thing that may be pulled up any day, and no one ever care to ask what has become of it? What are you contributing to the world's happiness, or the Church's glory? What is your business?—Rev. Jas. Hamilton.

Somebody asked somebody else, on the occasion of the death of a very wealthy man "How much did he leave?" The answer was promptly given, "Oh, he left it all; he didn't take any of it with him!"

James Lick, of San Francisco, conscious of his inability to take any of his estate with him after death, and preferring to enjoy the pleasure of being his own executor, has done a sensible thing with the bulk of his property. He has divided his property to suit himself and made the following disposition of it. To the observatory, already founded by him at Lake Tahoe, he gives \$700,000 to purchase such a telescope and other aparatus as the world has not yet seen. Ho gives \$400,000 for public monuments in San Francisco, and \$150,000 for city baths for the people; \$300,000 for a school of mechanical arts in California, and \$150,000 for a monument in Golden Gate Park to the author of "The Star Spangled Banner." Various smaller sums are given to beneficient societies, his relatives are made comfortable; and, reserving for him-self a house to live in and \$25,000 a year, he proposes to spend the rest of his days in conifort and serenity.

How much better this is than to hold on till the last moment to every dollar; keep expectant relations in prayerful waiting for the announcement of death; and in the last failing hours make a queer will, dis-appointing everybody, satisfying nobody, and leaving a vast estate to be eaten up in legal expenses and squandered by family dissensions. It has been well said that only he who gives while living gives at al'.