

Our Young Folks.

A Mother's Kiss.

A child whose infancy was joy. A little boy of noble mien, Now tossing gaily many a toy, Now romping through the garden green; His parents' blue-eyed little pet, He tripped one morn, and down he fell; His mother cried, "Come Willie, let Me kiss the spot and make it well."

How Charlie Ran Away.

"I declare it's too mean for anything, mamma," said Charlie, angrily, his forehead knit into a thousand cross little wrinkles. "If I can't do like the other boys, I'll just run away altogether. His mother looked very sorrowful, for Charlie was her only boy, and his naughtiness sent a sharp pain through her heart. He was only nine years old, but of late had become so headstrong and wilful that he was almost beyond her control, and this threat of running away had been often repeated. That night she went to sleep, and a sudden idea came into her mind. It was a very curious plan by which she hoped to cure Charlie of his wilful ways. The next afternoon her boy came rushing in after school, dashed his books down, and was rushing off again when his mother called him back. "Where are you going, Charlie?" "Only out for a row on the pond, with Jack, mother; I'll be back by tea time."

"Why, Charlotte!" said Charlotte, who had slipped out of the back door just when our boy left the front steps, and had never lost sight of him for a single moment. "Oh Charlotte," repeated Charlie, bursting into tears, and seizing her hands, regardless of the milk pisher, which fortunately was empty, do you think mamma will ever take me back again?" "Just try, honey, I'd go and ask her right away," said good old Charlotte, [her own eyes rather misty. Charlie's mother was sitting by her work table, when she felt two arms around her neck, a warm cheek wet with tears, against her own, and a voice choked with sobs said: "Oh, mother, if you'll only forgive me, and take me back, I'll never want to run away again—never!" She held her boy close to her happy, thankful heart, and kissed him many times. Her experiment had succeeded, and that was the last that was ever heard of Charlie running away.

True Love.

A London paper says: "A clergyman was sent to visit a young girl who was seriously ill. She was the only child of her widowed mother. The illness proved fatal, and the once happy wife and mother was left in poverty and desolation. A few days after the child's funeral, the widow called and asked to see the clergyman. After some little hesitation, she put into his hand a packet containing money, which she begged he would give to some society which was sending the Gospel to the heathen world. He opened the parcel, and to his amazement counted out \$20. He at once remonstrated with the widow, told her that, gaining her precarious living as a laundress, she surely ought not to give so large a sum. With great modesty she urged him to take it, and then said: 'How I came to have this large sum is just this. When my child was born, I thought she'll live to get married some of these days, and I thought I would begin to put by a little sum to be a store for her then, and I began that day with sixpence. You know what happened last week. Well, I thought to myself, the heavenly Bridegroom has come, and He has called her home to be His bride; and I thought, as He had taken the bride, it is only right He should have the dowry.'

The Laboring Man.

In a large city, a laboring man leaving a large saloon saw a costly carriage and pair standing in front, occupied by two ladies elegantly attired, conversing with the proprietor. As it rolled away he said to the dealer: "Whose establishment is that?" "It is mine," replied the man complacently. "It cost me \$8,500; my wife and daughter cannot do without it." The mechanic bowed his head a moment in deep thought; then looking up said with the energy of a man suddenly aroused by some startling flash, "I see it! I see it!" "See what?" queried the dealer. "See where for years my wages have gone. I helped to pay for that carriage, for those horses and gold-mounted harness, for the silks and lace and jewelry for your family. The money I earned, that should have given my wife and children a home of our own, and good clothing, I have spent at your bar. My wages and others like me have supported you and your family in luxury. Hereafter my wife and children shall have the benefit of my wages, and by the help of God, I will never spend another dime for drink. I see the mistake and a cure for it." It is notorious that young men and laboring men of moderate means spend the most money at saloons. No trades' union or eight hour law will relieve the burdens of the laboring classes of the country, so long as they impoverish themselves at the dram-shop.

The Church and Temperance.

We should not let an opportunity pass without putting in a few words for the 200,000 men who, to-day, stand on the very inner edge of that vortex of everlasting ruin into which drunkards are ever plunging, and in the millions who are ever drawing nearer and nearer. How shall such men emancipate themselves? There are multitudes, feeling their danger, who would gladly reform, but they fear the struggle before them. They know their weakness, and they dare not hope to gain the victory. The church, therefore, ought to proclaim openly and emphatically, that where sin abounded, grace much more abounds. Let us preach and proclaim that the grace of the Lord Jesus Christ can redeem a man, body and soul; take him from the gutter, clothe him, cause him to stand before God in his right mind, and walk upright as a son of God. Let us say, as a Christian worker recently did to a man who feared that even if he became a Christian, he would fall back through the drink, "kneel down this very moment and pray God to take from you all your appetite;" and these unfortunate will rise as he did, and from this time forward pass every liquor saloon without the slightest inclination to touch the accursed thing. This, and this alone, is the sure salvation for drinkers. Is my faith such as gives me the comfort of a well-founded hope in Christ as my portion? Is He my resting-place in the midst of the world's storms and tempests, and the portion of my soul forever? Do I rejoice in the comfort of this assurance? Does it strengthen me for duty, support me in trial, cheer me in the hour of despondency, and point me continually to the great recompense of reward in heaven? So let us pray, before all things, that God may make His dear child Jesus great in our hearts, from day to day, that with all eagerness and joy we may praise, bless, and confess Him before all. Our God is the God of the low and the lowly. Power becomes strong in weakness; if we were not weak, we should be proud. It is only in weakness He can show his strength. —Luther.

Sabbath School Teacher.

LESSON XLVII.

Nov. 19. } DORCAS RESTORED TO LIFE. { Act. ix. 36-42. } COMMIT TO MEMORY, vs. 38-40. PARALLEL PASSAGES.—Acts xi. 21; Titus ii. 8-5, 7, 10, and Matt. ix. 25. SCRIPTURE READINGS.—With v. 31, compare Acts viii. 1; with vs. 32-34, read Acts iv. 8-10; with v. 35, read Acts xxi. 21; with v. 36, read 1 Tim. ii. 8-10; with vs. 37-39, read Eccl. ix. 10; with v. 40, read Mark v. 41, 42; with vs. 41, 42, read John xi. 45. GOLDEN TEXT.—The righteous shall be in everlasting remembrance.—Ps. cxli. 6. CENTRAL TRUTH.—"Them that honors God he honors. INTRODUCTION.—Peter and Paul occupy the most of the space in the great picture called the Acts. One labored for the Jews, the other for the Gentiles. They are typical men, and it is only specimens of their manifold labors we have, as of the Master's (see John xxi. 25). From Paul, the writer now turns to Peter, this part of the narrative preparing the way for the great revolution in the receiving of the Gentiles as such into the Christian church, on a level with Jews. The uses of miracles are well illustrated in our lesson, as (1) giving proof of a divine commission, (2) showing the gentle spirit of the gospel, (3) affording immediate comfort to men, and (4) awakening attention and disposing men to receive the truth. The opening verses of the lesson is a general statement having reference in part, perhaps, to the end of Saul's persecution (though he made foreign cities his sphere of action), but more to the general quiet in Palestine, of which the three divisions are named, admitting of Peter's travelling around and prosecuting his work. (See Isa. xxvii. 8). Kith connects this rest with the alarm caused by the threats of Gallula to set up his statue in the temple. The growth of the Church is two-fold. (1) They were "edified"—built up, not in numbers, but in the faith, love and other graces of its members, as seen in their walk and state of mind, and so (2) they were multiplied. This is the best kind of church progress. The mere gain of numbers is little if there be not growth in grace. Two of the miracles wrought through Peter, as he made a visit to the places where believers were found and recorded. (So Paul was wont to do) and express it, Acts xx. 25; Rom. xv. 28). Lydda is old, and yet retains in substance its ancient name. It was in Ephraim, between Jerusalem and Caesarea. The first of the miracles had Enneas, a Hellenistic name at least, and probably a believer, for its subject. He had been for eight years a bed-ridden paralytic (v. 38). The manner of Peter's interference is instructive. He found, came upon, the sufferer named him, so securing attention and inspiring confidence. He credited the work wholly to Jesus Christ. He never names himself—"Jesus only." Jesus only could say, "I make thee whole." He counted upon its being done then, instantly. He acted accordingly, directing the helpless man to rise and make his own bed—evidence of his being cured. The next verse implies the instant and obviously complete character of the cure. The effect was widespread through the district described by its old name Baran (Ps. xxxiii. 9; Song of Sol. ii. 1), and blessed, in the turning of a great number to the Lord. This was the main end sought, and is the reason for reporting the miracle. And in this the supernatural of the Bible differs from all the alleged supernatural of spiritualism. For example, what is the practical good of making a table stand on end? Joppa, the port for Jerusalem, on a hill, and now Jaffa (2 Chron. ii. 16), was a few miles from Lydda, and another mighty work done there is recorded, doubtless as leading up to the great step in Caesarea, v. 36, (Acts x. 1). There lived, well known, a good and useful woman. Her Greek name, Dorcas, or Gazelle, probably pointed to her beauty. Her Aramaic name among her own people was Tabitha. The population was a mixed one, as might be expected in a seaport, and no doubt included many poor among them. This Christian lady was beautiful with a higher loveliness than that of the person—the beauty of unselfish, habitual usefulness ("for did" means "was in the habit of doing"). Her good name is retained in the most honorable connection in societies of Christian ladies who aid the naked poor; but she had no society, she put forth personal effort, "she was full of" etc. The individual with warm heart and heart, gentle voice, sympathetic eye and ready word, can wield an influence over the feelings which a "society," a body of persons acting through an official, never can exercise over the human heart. There is great danger of alms-deeds being organized away out of the hands of individuals. The virtues of this active Christian did not avert sickness or death (John xi. 8). The Church was deeply interested; had heard of Peter's presence in the near town of Lydda, and expecting, one hardly knows what, they themselves looking for no more perhaps than sympathy and fitting instruction under their bereavement, sent for him to come without delay (v. 38). He complied instantly. One can follow him to the house of mourning, up the stairs to the upper chamber; one can picture the poor recipients of her bounty in their noisy and demonstrative grief, after the manner of the East, showing her gifts and recalling her graces. How much honor is thus done to the dead! What "State" is equal to this? It is surely better to be remembered in this way, and to have such tributes of love and sympathy, than by the costly and perishing "decorations" and offerings of flowers that now too often mingle ostentation and parade with the griefs of the bereaved, and convert the house of mourning into a "flower show." The manner of Peter's proceeding is like Elisha's (2 Kings iv. 88), and like the Master's on one occasion. Perhaps for the sake of quiet, perhaps to avoid all look of dramatic display, which the Scriptures never encourage, he induces them to withdraw, knelt down and prayed, here again re-

nouncing self and owning the Lord, making the room which was lately a scene of loud lamentation a closet, and turning to the body, and as before uttering the (Aramaic) name and the call, "Tabitha, arise." Who can tell how it came about—what was done? Only this is reported: she heard, opened her eyes, saw Peter, moved as directed, and was aided in doing so (for the preparations for the grave may have hindered her movements) by the offered hand of Peter (v. 41), and was presented to a competent body of witnesses, in the saints and widows, "alive." The effect of the miracle is concisely reported in v. 42. All Joppa heard it; and the town (though now reduced to five thousand through many changes and sieges) was then large. Many of those who heard it, and the truth in connection with it, believed in the Lord. All heard, many believed. So it is still. Of the multitudes whose ears can be gained for the truth, too many do not open to it their hearts. Peter—detained in the neighborhood that he might go to Caesarea (next chapter)—stayed with a man of no social position, for the tanner's business came too near dead animals to stand well with Jews. The business was not in the city, but by the sea-side (Acts x. 6). If there be time, after examining the details of this lesson as given above, the teacher may dwell on the following or similar points. (1) The fulfillment of the Saviour's promise (Mark xvi. 18) (2) The gentle and benevolent character of the Christian religion from the beginning. Hospitals and all charitable institutions are its cherished offspring. Peter, Dorcas, Christian activity is not to be in the place of personal godliness, but as the fruit of it. So ministers preach missionary sermons, and lead the people to bring forth from new hearts and holy lives the fruit of Christian benevolence. (3) The oneness of the churches and of the members in nature, in sympathy, in suffering and in blessing. (4) The main thing to be desired for our Christian work, the turning of men to the Lord. (5) God's servants are carried by Him step by step—Lydda, Joppa, Caesarea. suggestive topics. Connection of the narrative—value of rest—signs of growth—Peter's visitation—condition of Enneas—mode of healing—moral effect—character of Dorcas—meaning of name—form of usefulness—effect of death—deputation to Peter—his course—method of proceeding—precedents for—God owned—effect of miracle—Peter's sojourn—why mentioned—lessons from the whole passage.

The Silver Bells.

In Eastern poetry they tell of a wondrous tree, on which grew golden apples and silver bells; and every time the breeze went by and tossed the fragrant branches, a shower of these gold apples fell, and the living bells chimed and tinkled forth their airy ravishment. On the gospel tree there grow melodious blossoms; sweeter bells than those which mingle with the pomegranates on Aaron's vest; holy feelings, heaven-taught joys; and when the wind bloweth where he listeth, the south wind waking, when the Holy Spirit breathes upon that soul, there is the shaking down of mellow fruits, and the flow of healthy odors all around, and the gush of sweetest music, where gentle tones and joyful echoes are wafted through the recesses of the soul. Not easily explained to others, and too ethereal to define, these joys are on that account but the more delightful. The sweet sense of forgiveness; the conscious exercise of all the devout affections, and grateful and adoring emotions Godward; the hush of sinful passions, itself ecstatic music; an exulting sense of the security of the well-ordered covenant; the gladness of surety, righteousness, and the kind spirit of adoption, encouraging to say, "Abba, Father;" all the delightful feeling which the Spirit of God increases or creates, and which are summed up in that comprehensive word, "Joy in the Holy Ghost." —Dr. James Hamilton.

The Beauty of the Sky.

It is a strange thing how little, in general, people know about the sky. It is the part of creation in which nature has done more for the sake of pleasing man, more for the sole and evident purpose of talking to him and teaching him, than in any other of her works, and it is just the part in which we least attend to her. There are not many of her works in which some more material or essential purpose than the mere pleasing of man is not answered in every part of their organization; but every essential purpose of the sky might, as far as we know, be answered, if once in three days or thereabouts, a great black ugly rain cloud were broken up over the blue, and everything well watered, and so left blue again until the next time, with perhaps a film of morning and evening mist for dew. But, instead of this, there is not a moment of any day of our lives when nature is not producing scene after scene, picture after picture, glory after glory, and working still upon such exquisite and constant principles of the most perfect beauty, that it is quite certain it is all done for us, intended for our perpetual pleasure by the Great Being who made all worlds. WHEN I go speedily in any action, Lord, give me to call my soul to an account. It is a shrewd suspicion that my bow runs downhill, because it runs so fast. And, Lord, when I go in an unlawful way, start some rubs to stop me, let my foot slip or stumble. And give me the grace to understand the language of the lilies thou throwest in my way. Thou hast promised, I will hedge up the way. Lord, be pleased to make the hedge high enough and thick enough, that if I be so mad as to adventure to climb over it, I may not only soundly rake my clothes, but rend my flesh, yea, let me rather be caught, and stick in the hedge, than breaking in through it, fall on the other side into the deep ditch of eternal damnation. —Fletcher.

The Better Home.

This world is not my home, I would not that it were; Through forest foliage, fruit and flower, Morn's sunshine, evening's quiet hour; All sweets of glen and stream and bower, Have made it bright and fair! I would not have my home For ever and for ever Amid the melodies of morn, The breezy hills, the yellow corn, The wilding rose and scented thorn, Mirrored in lake and river. For father is the home, The home of holy rest, The kingdom for His ransomed, won, Where Jesus dwells, its light and sun; While everlasting ages run: The home of all the blest! The home of all the holy, My kindred's dwelling place; Where those I loved once dearly, dwell, And mingle with the choral swell, Sweet tones that warble here so well: The songs of sovereign grace! O sweet and happy garden— Of earth's transplanted flowers! My sweetest rose is blowing there— A blossom beautiful and fair, Just lifted from the fragrant air Of Ajmer's orient bowers. O home of holy spirits! I fain would dwell in thee, Where Jesus shows His blessed face Amid the heirs of sovereign grace, And bath a glorious dwelling place Prepared for them to be. —George Pawe.

Milton and Owen.

John Milton and John Owen were both Christians—both devout, both unceremonial, both advocating a wide liberty of conscience, both averse to Prelacy and to all Presbyterian dominion, both entertaining in general the same views of government, political and ecclesiastical, yet how unlike in many other respects! the one exhibiting in his religion the genius of a poet, the other the genius of a systematic theologian: the one soaring with outstretched wing into the loftiest region of divine contemplation, the other measuring every opinion by the standard of a remorseless logic, based upon Scripture: the one inspired with classic taste, chiselling the products of his intellect into forms of beauty, comparable to those of Phidias in the art of sculpture; the other careless respecting artistic style, and flinging out the treasures of his affluent mind after a fashion which is most exorcising to the metaphysical of this generation: the one a Homer, the other an Aristotle among Puritans. And as they differed in their manner of thinking, so also they differed in their modes of feeling and in their habits of life, the religious sentiments of Milton being calm and pure, with something in their tone almost approaching to angelic elevation, bearing scarcely any marks of such struggles as beset most other Christians, and suggesting the idea that his chief conflicts of soul must have been with "spiritual wickedness in high places;" Owen, on the other hand, dwelling much upon "the mortification of sin in believers," "the doctrine of justification," "the work of the Holy Spirit in prayer," and "the glory of Christ," and ever indicating the strongest faith and the intensest feeling upon those evangelical points respecting which some defect may be traced in the religion of Milton. And while Milton was solitary in his devotion, at least during the latter part of his life, and in this respect, as in others, was "like a star, and dwelt apart," Owen delighted in social worship.—Rev. J. Stoughton's History of England.

Restoration of the Jews to Palestine.

A residence of some years in the Holy Land leads a writer in the Jewish Herald to conclude that there are signs of the approaching restoration of the Jews to that country. "The last four or five years have witnessed a return of the Jews to Palestine from all parts, but more especially from Russia, which has been altogether unprecedented. The Hebrew population of Jerusalem is now probably double what it was some ten years ago. Accurate statistics on this subject it is impossible to find, as the Eastern Jews dread a census from superstitious reasons, and also from fear of having to pay more by way of poll-tax to the Turk if their true numbers were known. For these reasons, and especially the latter, their official returns on the subject are not to be trusted. In 1872 and 1873 such numbers returned to Saphed alone, one of the four holy cities of the Jews, in the mountains of Galilee, that there were no houses to receive them, and building was for a considerable length of time carried on all night, as well as all day. This, be it remembered, in the East, where the night is emphatically the time 'in which no man can work!' Great accessions still continue daily; and whereas, ten years ago, the Jews were confined to their own quarter in Jerusalem, the poorest and worst, they now inhabit all parts of the city, and are always ready to rent every house that is to be let. Notwithstanding this happy change, owing to want of accommodation still, a building society has been formed, and many of its simple tenements are now rising outside the city to the north-west. Even before this many Jewish houses had already been built in two little colonies outside the Jaffa gate. Moreover, the Jews in Palestine are certainly acquiring possession of landed property in the villages and country districts." The writer attributes these changes to—first, new land laws affecting Palestine; secondly, new laws of military service in Russia; thirdly, new civilization throughout the East. DR. STUART ROBINSON says, and was agreed with him, that "earnest zeal for one's own system, if it is an intelligent zeal, tends to promote, rather than hinder a broad, catholic spirit toward other churches. Does not every day's observation show us that men are better Christians just in proportion as they are better Presbyterians, better Methodists, better Baptists, better Episcopalsians?"