

Whith School Teacher.

EPHRAIM IV.

Jan. 20, 1878.

RAIN AND ARIEL.

Gen. iv, 8-10.

Commit to memory verses 8, 10.

Paraphr. Passages.—Hab. xl. 4; 1 John iii. 12; Num. xviii. 17; Acts x. 85; Rom. ii. 11; 1 John iii. 10; Psalm ix. 12; Rev. vi. 10.

Control Truths.—Hate of a brother is murder begun.

STUDIES.

Explain meaning of "fruit of the ground," (v. 3); "fratricide," (v. 4); "accepted," (v. 7); "his death at the door" (v. 7). (See illustrations.)

We can easily follow this sad history, if we divide it into three parts, of which the first shall be

1. The Occasion of Quarrel.—Read the verses 8-7. The following faces appear in them:

(1) Worship of God was established at this time including thanksgiving and sacrifice. The origin of this latter rite—which is not of a kind that man would of himself be likely to fall upon—is not directly revealed. God made, i. e., by teaching men how to do it, coats of skins. Animals then must have died. If in sacrifice, their skins made into garments may well stand to us—whether Adam saw it or not—as a sign of the covering we obtain through the slain Lamb. God usually accepts only what He has ordered. He accepted sacrifice. Probably He ordered it. See that.

(2) It consisted outwardly in giving to God. Of course this was not all, but it was a part of the service. Not that He has need; but He is to be owned, as giving all. Adam took from God what God kept, and fell. He learns to give to God what God gave to him. Giving is to be a part of our worship still. See Hosea xiv. 2; Heb. xii. 15; Psalm lxxiii. 16.

(3) The two brothers brought separate and different offerings. Each must deal with God for himself. Cain was a farmer. Adam was directed to the ground for his food, chapter ii. 17, 18, 19, and his eldest son turned to it. Abel was a shepherd. Each could help the other, and both their parents—as all good children should. Their offerings were not different on this account simply. The offerings differed in themselves. See Prov. xxi. 27.

The usual statement is that the fruits of the ground meant only thanks to God for preserving, and did not imply any divine grace, or sin to be pardoned; while the offering of animal life was an admission that the offer deserved death and could only live through a sacrifice. This is true; but we, with later and fuller light, can perhaps see more distinctly than did the persons themselves. There was something in Cain's self which God did not look on with favour. There was that in Abel himself on which he did look favourably. See "to Cain and his offering" and "to Abel and his offering." The person in before the offering, v. 4, 5.

How God showed his regard to Abel we may be curious to know, and by fire from heaven is the common guess; but we are not told. We can conceive of it as being harvest, or the end of the year. Cain brings ripe fruits or corn-cobs, Abel the firstborn of his flock—which he kills and offers, for "the fat" is mentioned, as in later sacrifices.

(4) The sign of God's favour was intelligible, whatever its form may have been, for Cain knew it, v. 5, and his downcast and angry look showed his anger at God, and envy of Abel. This was the Eastern and is still a common way of showing ill-temper. (See Job xxix. 24).

God notices looks, though he sees the intents of the heart, "why is thy countenance fallen?" He sees our expressions of face, of scorn, or hate, or lightness, or irreverence.

He had not now given any Scripture, and he made his will known to men in other and fitting ways. So he asked Cain "why, &c.," v. 5. He even reasons with him, as with Israel at a later time (Isa. i. 18, 19, 20, which see, and compare with Cain's admonition and condition).

His appeal respects two points—Cain's standing before God, and his relation to Abel: (1) "If thou doest well, in heart and life, shalt not thou be regarded as he is? But if thou dost not, sin, or its punishment crouches at thy door, waiting to spring on and destroy thee." Others take this as being to a sin offering which he might bring. But this is not in the language nor for no offering avails for a man coming to do wrong.

And as for thine anger against Abel, if thou doest well, he will look up to thee as an elder brother to the elder; and thou shalt have thy place of superiority. See the thing of "desire" in iii. 16.

For brothers should be looked up to, should deserve to be. But though God dealt with him it was all in vain. The which the Lord saw in his heart already, reasoning showed, broke out. This

the Crime.—Cain told his brother to slay him to the field, that is, away from home and parents; or while away he altercation with him, and his evil getting the mastery over him, he against his brother and slew him, that is all. Two brothers in the first and the one kills the other! The envy is repeated in another way. Disregarded in another form. The that should have defended Abel kills the occasion of dispute is religion, kind of martyrdom for one—a sacrifice for the other; and the penitence falls on Abel, and early admits the joy of heaven. The seed of the serpent is in the heel, in Abel. The serpent is illustrated in Cain. As good as died, for the covenant and Abel entered heaven through (v. 22). Death had no sting, as his sin was none the less; as we

the criminal found out, and as the chapter shows, punished. God

comes with a question (v. 9) as to Adam (ch. iii. 9, 11), and Eve (iii. 13). "Where is Abel thy brother?" "The word might well have been—"thy brother."

But it does not. Another fruit of sin is born. He lies, and sin and folly go hand in hand. God, no might have known, must understand it all. "I know not." And he is arrogant and insolent. "Am I my brother's keeper?" Not a word of penitence, or sorrow, or shame, any more than from Adam and Eve. Sin by itself only embitters and hardens the soul, and fear of punishment, without the Holy Spirit's work, appears only to make it angry with the Judge. (See illustrations.)

There is no evidence that Abel resisted, or even reproached his brother with his dying breath. But his blood—his unconscious blood had a voice for God, v. 10. It is murder—a crime of deepest dye—with a cry that reaches God's throne!

Among many other lessons to be learned in this lesson, note the following:

(1) The progress of sin from father to son. Cain is in Adam's image. Sin against God leads to sin against one another. See its progress in one heart, will-worship, envy, anger, murder!

Beware of beginning this course. Strive against bad temper, envy, revenge, passion. Do not quarrel with thy brethren and sisters. How often in his story comes "thy brother," "his brother."

(2) Its inexcusableness. They were not boys, but men. This event occurred when they had many brothers and sisters, and no doubt they again had children, for Cain says "they that find me shall slay me." And God had warned Cain.

(3) Sin and misery go hand in hand. The first family in sorrow—the first death a murder. Passion blackening the face, spoiling the life, then prompting to bloodshed. Imagine Eve's feelings! Her Cain—her possession—come to this!

(4) It is not enough that one has religion. Cain had. Is it of the right kind? What are we in ourselves? Like wicked Cain or "righteous Abel?" See Matt. xxii. 85. What are we offering? How do we regard our brethren? Are we dwelling in love with them?

THE BIBLE AS A READING-BOOK.

In favour of the use of the Bible as a reading-book in schools, Professor Huxley gives his testimony in language of unusual warmth, which may surprise those of his critics who accuse him of discarding the religious sentiment altogether. "I have always been strongly in favour of secular education, in the sense of education without theology; but I must confess I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, is to be kept up, in the present utterly chaotic state of opinion on these matters, without the use of the Bible. The pagan moralists lack life and colour, and even the noble Stoic, Marcus Antonius, is too high and refined for an ordinary child! Take the Bible as a whole; make the severest deductions which fair criticism can dictate for shortcomings and positive errors (etc.) eliminate, as a sensible lay teacher would do, if left to himself, all that it is not desirable for children to occupy themselves with—and there still remains in this old literature a vast residue of moral beauty and grandeur. And then consider the great historical fact, that, for three centuries, the book has been woven into the life of all that is best and noblest in English history; that it has become the national epic of Britain, and is familiar, to noble and simple, from John-o-Groat's house to Land's End, as Dante and Tasso were once to the Italians; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and, finally, that it forbids the voracious kind who never left his village to be ignorant of the existence of other countries and other civilizations, and of a great past, stretching back to the farthest limits of the oldest nations in the world. By the study of what other book could children be so much humanized and made to feel that each figure in that historical procession fills, like themselves, but a momentary space in the interval between two entries; and earns the blessings or the curses of all time, according to its effort to do good and hate evil, even as they also are earning their payment for their work."—Y. Tribune.

THE PAPACY IN SWITZERLAND.

Late intelligence from Switzerland indicates that the movement against the "infallibility" dogma is gaining strength and coherence throughout that republic. In almost every district of importance Liberal Catholic societies are either in existence or in process of formation. The Catholic parish of Aarau, in a large assembly, has unanimously resolved not to recognize the dogma; and the parish of Ober-Mumpf, also in the canton of Margau, has expressed the same resolution. It is also said that the greater part of the population of the canton of Lucerne have joined the Old Catholics. A Bern telegraph states that the Roman Catholic Liberals in the National Council propose that the Federal Council should guard against the pretensions of the Pope, and inquire into the question of the withdrawal of the exequatur from the Papal Nuncio. The "Old Catholics" of Geneva, have decided that, should the Grand Council pass a bill for the appointment of pastors by the Communes, an attempt will be made to elect Father Hyacinthe as Cure of Geneva.

In addition to this movement in Switzerland, it is an interesting fact that the Senate of the Ruperto Carolina University, at Heidelberg, has allowed the "Old Catholic" Professor Michels to deliver theological lectures in his colleges. Professor Michels settles in Heidelberg, not merely to read "Old Catholic" theology, but chiefly with the object of organizing the "Old Catholic" movement throughout the Grand Duchy of Baden, which will acknowledge him as its head. The professor's presence is expected to exercise a most beneficial and encouraging influence on the Badenese "Old Catholics."—N. Y. Christian Intelligencer.

Our Young Folks.

CREEP BEFORE YOU GANG.

Creep away, my bairns,
Creep before you gang;
Leston with potheuns
To your old granny's sang.
Better creeping careful,
Than falling with a bang;
Hanging all your wee brow;
Creep before you gang.

The little bridle falls
When it tries too soon to fly;
Folks are sure to tumble
When they elate too high.
Those who do not walk aright
Are sure to come to wrong;
Creep away, my bairns,
Creep before you gang.

BOYS, LEARN TRADES.

Farming is a trade, and a well educated boy will find on the farm an ample field for the exercise of all his faculties. He will study the experience of intelligent farmers which he will see spread in the agricultural journals, and he will find ample food for thought while engaged in his duties on the farm. Farming ought not, must not, in this advanced age, be held to be a hum-drum business, requiring no mind, no aiming for a higher life. The well educated mind must direct the labors of the hand and then the sons of the farm will take the positions that God and nature intended for them. The movements of colleges to educate the farmer—to give him just the education he needs—is a feature of the times. It bodes good to the man of the tanned brow and hard hand.

A recent event in our city has strongly impressed us with the profound judgment and energy of parents in giving their sons mechanical trades. Now, required to make the struggle of life alone, with their trades they go forth into the world with a feeling of independence that ensures success. When the sons of other parents, too proud to secure their boys trades—who would prefer to see them cutting tape, or weighing out butter—are in time without employment—too frequently loafing in saloons and kindred places, how will they lament the infatuation of their misjudging parents! While those young men who left home, took up the saw, and the plane, and the sledge, secured to themselves valuable hearts, think of their parents and call them blessed!

Boys! the days of youth are intended to fit you for your manhood—to fit you to take the places of those men now passing before you, on whose shoulders rests the great superstructure of civilized and christianized society. Will you by breaking the yoke in your youth, will you by improving the days more valuable to you than the richest diamonds—fit yourselves for the performance of the earnest duties which will come upon you, as you soon must take up the struggle of life alone?—Pacific Advocate.

THE TRAP-DOOR SPIDER.

BY REV. JOHN TODD, D.D.

I sometimes hear it said, "Such a young man is skeptical," or, "He is trying to be an infidel."

I inquire, "Was he instructed in religion when a child?"

"Yes, he had a very faithful, pious mother."

"Then I am not worried about him; he will come all right before long."

And so such usually do. They are held by unseen cords, and cannot break away. There is a very wise period in the life of every young man, when he "knows all about it," and, taking counsel of his own heart, is ready to believe as much or as little as he pleases. But I have been amazed and delighted to see how easy it is for God to take such in his own hand, and bring them out in his own light. I have lately had such a young friend, who had too much conscience to feel easy while neglecting his eternal interests, and yet loved sin too well to yield his heart to reason, to conviction, or even to love. But one day I saw he was in trouble—distress—and yet was trying to conceal it, and shut his soul away from the light. So I said to him, "Look here, George; here is something which a friend has sent me from California."

"What is it? It looks curious."

"It is the home of the trap-door spider. Now, just examine it. Here is a lump of the yellow soil of California cemented together, so that it adheres firmly. It is about eight inches long and three in diameter. You see on the bottom the silken bag that hangs down. That bag is the home of the spider. But look carefully at the top. You see a circular top perhaps three quarters of an inch across it. You see nothing but this covered top. Now, with the point of my knife I just arise this top. It has a regular hinge, and shuts down so snugly that you would never dream that it could open. But you see it does open, and the spider—a huge fellow he must be to fill that hole—can run in and out just as he pleases. Now, under the lid, the lower side of it, you see some little holes. The creature when pursued leaps into this hole or house, draws the door down over him, and then, thrusting his front claws into the lid, and bracing himself against the sides of his house, he holds it down fast, and so there in the dark he feels safe. The harder he holds on the safer he feels, and the darker it is the more secure he thinks himself. But mind you, man is wiser, stronger, and greater than the spider. He comes and digs down, and takes up houses, trap, spider, and all. He is his master now. He can kill him or save him alive. Now, my dear George, you are just like that spider."

"Pray, how do you make that out?"

"Why, don't you see, you have a certain dark place in your heart, where you retreat every time the truth of God, or love of

Christ, or the influence of the Divine Spirit, seek you. You run into your place of doubts and unbelief, and, like the spider, draw the door and hold on to it, and tighten your hold the darker it is; and there you are, and there you intend for the present to remain. But there is a powerful hand that is digging down below all this, and will soon, I do believe, lift you and your retreat out into the light."

"There is another resemblance. This trap-door spider is very poisonous in his bite, but he is powerless when man has taken his strong-hold. So you would be poisonous among your companions and the boys who are looking up to you should you communicate your notions. But God won't let you. He opens your eyes to the light, and he holds you in his hand, and he won't let you poison others."

"O, sir, I see it, I see it all!" and he burst into tears; his heart was softened, his refuge was gone, and thus the trap-door spider preached a sermon more powerful than I could do. I shall keep the spider's home, and who knows how many sermons it may yet preach. All who see it pronounce it a wonder, and so is the hiding-place in the sinner's heart a wonder; but a greater wonder far is the mercy which can open it, and pour into it the beams that come from the Light of the world.—S. S. Times.

ARCHIBALD CAMPBELL, MARQUIS OF ARGYLE.

At the head of the Scottish reformers stood Archibald Campbell, Marquis of Argyle. His gravity, his prudence, the purity of his life, and the ardor of his zeal had made him the chief agent in all the religious changes that had passed over his country since the famous rising of 1667; his scholarship was considerable, his courage, though sometimes wavering, had often been displayed in the field as well as in council; his territories had been ravaged by the predatory bands of Montrose and the Irish invaders. Yet his loyalty to Charles II. had been as conspicuous as his pious zeal, and when the youthful prince was proclaimed king at Scone, the Marquis of Argyle had placed the crown upon his head. When Charles was driven from Scotland, he acknowledged the faithful services of the marquis, and promised, on the word of a king, that should he ever be restored to his throne, he would repay with gratitude the favours he had received and the large sums of money for which he was indebted to Argyle. The Restoration came. Charles was King of England. One of his earliest acts was to direct the trial and execution of his benefactor. The faithless Stuart remembered the bold words in which Argyle had reproved his vices; he resolved to strike down the most powerful of the Scottish Presbyterians, and intimate its doom to the unsuspecting church. The marquis, who had gone up to London, with some misgivings, to welcome his early friend and sovereign, was at once thrown into the Tower. He was afterwards sent to Scotland, and confined in the common prison at Edinburgh. He was condemned to die. He parted from his faithful wife with words of resignation. "I could die," he said, "like a Roman; I would rather die like a Christian." He put on his hat and cloak, and followed by several noblemen and friends, went down the street and with great solemnity mounted the scaffold. He knelt down, he prayed, gave the signal, and his head was severed from his body. It is easy to conceive with what indignation and what grief the Scottish Covenanters beheld the fate of the wise and generous Argyle, the first martyr of the new persecution; nor could presbyter or layman any longer doubt that the unsparing tyrant who sat on the English throne had resolved to repay with no less bitter ingratitude the early devotion of the Scottish Church.—From "The Scottish Covenanters," by EUGENE LAWRENCE, in Harper's Magazine for December.

MISERIES OF SELF-IMPORTANCE.

Observe how self-importance makes a man nobody and unhappy. He who is always thinking of his own excellences renders himself thereby unfit to enjoy the good of others, and is prone to imagine that every token of affection given to another is an insult offered to himself. Hence he is touchy, sensitive, irritable and envious. He takes offence when none is meant, and even when those around him are not thinking of him at all he interprets their conduct as if it were studiously discourteous, and goes through the world smarting from wounds which have sprung not so much from neglect of others as from his own overweening self-conceit.

There is no surer way to make ourselves miserable than to think of ourselves more highly than we ought to think. It isolates us from all about us. It cuts us off alike from human sympathy and Divine assistance. It makes us very Ismael's with our hands against every man, and every man's hand apparently against us. It gives a jaundiced hue to the behaviour of those who, so far from meaning to do evil from us, have our best interests at heart, and love us with self-sacrificing affection. The man who has a wound about him, no matter where it be, feels it to be always in his way. Let him do what he will, or go where he may, he cannot move himself but he is conscious of its pain. In like manner he who has his feeling of self-importance continually smarting. Somebody has always been slighting him. He is constantly complaining of having been insulted, and when honour is given to another he feels nothing but that he has been overlooked. Thus he shuts himself out from every festival, and mopes most of all when others are merry. May God deliver us from this idolatry of self, on whose altar all true nobleness and real happiness are completely immolated.—Rev. W. M. Taylor.

The less the temptation to sin the greater is that sin.

Misconduct is a black garment, and it becomes none so ill as saints.

Patience is not great which trifles can disturb.

Scientific and Useful.

COLOURED GOLD.

"Of late years a variety of gold jewelry called coloured has come into fashion. It is a rich deep yellow, and the surface is slightly frosted; in fact it is plain gold what dipped and lacquered brass is to the original article. On account of the gorgeous appearance it presents it commands great favor in the market, especially as the notion is pretty prevalent that coloured gold must necessarily be pure, or at least of very good quality. Popular opinion is right for once, and, singularly enough, both of these alternatives are true. The quality must be good to begin with, and the surface which meets the eye is perfectly pure. The process of producing what is called color is very simple, and is nearly identical with that of "dead-dipping" in brass work. The articles when finished are immersed in a bath of muriatic acid, which eats away the alloy, and leaves a thin crust of genuine gold, very finely granulated in texture, and its natural color heightened by the disposition of its particles. If the quality were too low, the large quantity of base metal or alloy that would be eaten away by the acid, would leave the gold in a honeycomb state, besides destroying the structure of the work; no gold is therefore subjected to this process that is not at least fifteen-carat standard. A sharp line of division has been created in the trade by the introduction of this method, and the manufacturers of colored jewelry are considered to follow a distinct branch, higher than that followed by the makers of plain gold work, which may be of any standard, down to nono-at all." Cassell's Technical Educator.

WARM FEET.

To go with cold feet is to undermine the constitution and this half of the woman and girls are doing. They have a habit of cold feet, and an accompanying habit of ill-health. Thick, home-knit woolen stockings are not very fashionable. Once no country girl was fit to be married until she had knit her pillow case full of stockings, but it is not so now. I do not regret that less hand-knitting is done now than formerly, but I hope we shall not give up warm woolen stockings for winter until we can replace them with something better. Merino, or common "boughten" white wool stockings, are rather thin, but some of us supplement them with an additional pair of stockings, wearing the cotton or the woolen pair next the feet as individuals prefer. Cold feet are often caused, at least in part, by too tight elastics or bands at the tops of the stockings, or by tight shoes, or by shoes tight in the ankles. These interfere with the circulation of the blood, and there can not be a comfortable degree of warmth without a good circulation and ration of the blood. My last lesson in this matter came from baby's experience last September. Suddenly she contracted a habit of having cold feet, and when I warmed them the skin seemed hard and inactive, suggesting the need of a bath, when a bath did not seem necessary except for the feet. At length it occurred to me that her "ankles had been too loose, and just before we came home from our visit a young lady cousin had set the buttons back farther, to make the slippers stay on better. Ever since that change the slipper-straps had been too tight around her ankles, especially after I put on woolen stockings. I changed the buttons again, and her feet no longer got cold, except in consequence of actual rigors of the climate. Some well-informed persons object to congress gaiters, the elastics are usually so firm and close about the ankle. Only very loose garters are allowable, and these may not be necessary when the stockings are worn over under-drawers. Garters in the shape of straps buttoning to both waist and stockings are most sensible for women as well as children.

NEW HEELS IN OLD SOCKS.

I like to darn stockings, but sometimes the heels of my husband's socks give way before his rough boots in such a shocking manner that I had no heart to undertake their repair, and was fain to provide new socks instead. The heels of these I lined with strong cloth. Once, before the use in our family of farmer's "stoga" boots, I thought it enough to run the heels with double yarn like the socks. In spite of even the lining the heels would all wear out too soon, and a day came when my stocking-bag was no longer a pleasure, but just a reproach to me, and I dreaded nothing more than the call for clean socks.

One night, when the baby was restless and prevented my sleeping, light broke upon my mind, Eureka! I was impatient for morning to dawn, and at the earliest convenient moment I sat down to make those socks "almost as good as new." I took strong cloth, new denim, hickory, drilling, or ducking, and cut out heels large enough to cover all the ragged portion of the sock-heel. All this ragged part I cut away, and put the new heels in double, the outer cloth being larger than the inner, in order that there might be no bungling place where the new heels joined on the old socks. I turned in the edge of the outer-heel and hemmed them down neatly, but the inner cloth I only cross-stitched on. It all took but little time, not one-quarter so long as it would to knit in new heels, as some good knitters do, and I think the cloth heels will wear much longer, as none of these double cloth heels have worn out yet. I do not doubt that many and many a smart woman has made this discovery for herself long ago, but she failed to report it for the benefit of the sisterhood of stocking darners—hence these tears, and hence the delight I found in the invention.

Our sanctification must come not from our spiritual fathers, but from God.

No one is so entirely surrounded by labor but that he can talk with God at the same time in his heart.

"Sleep in Jesus." Beautiful words. The blessed do not sleep in their winding sheets, in their grave, but they "sleep in Jesus."