

enough to see that these things are traceable to human depravity, and that they are distinct from a consistent and correct compliance with the principles of this word. And if the influence of the Book is good and that only, are we not by this fact greatly strengthened in the conviction that it is from the Fountain of all good?

7th.—And finally, the Spirit of God has never before testified more manifestly in favor of the Word than at the present day. What do we see? The Leathan casting their idols to the moles and to the bats, shattering and destroying the temples of the false gods at the instance of this Word? Yes. And the common people everywhere hearing this Gospel gladly. And more still. The most cautious, staid, cultivated people on earth moved and swayed in multitudes by the words of a plain man from the prairies of this Western world. We see people who have been taught by refined but erratic scientists to believe in the utter uselessness of prayer and the non-existence of spiritual power, bow before the power of this Word. What is this? It is the decisive rebuke of God the Holy Ghost to the cultivated sceptics of the Old World, and His emphatic testimony in favor of the truth which He indicated.

Mr. President, it is not possible for me, in this brief paper, to enter upon the discussion of alleged discrepancies and historic or scientific inaccuracies which have been ascribed to the Bible. These have been repeatedly disposed of, and do in no degree invalidate the views just advanced. I have now partially indicated the method, but not the details of the method, which I should pursue in establishing and defending the doctrine of inspiration, and I trust enough has been said to leave the impression that what we have to contend for is a book, a revelation from heaven, a whole Bible. It is true that the wants of the individual soul are met by presenting a personal Saviour; by telling of guiltless blood shed for the guilty, of a sufficient and perfect atonement made by a Divine Saviour, and a free pardon and complete sanctification through His blood; but these great, peculiar, and central doctrines of the Gospel are revealed only in the Word of God—not expressed by the sublime science of astronomy, not taught by natural theology, not uttered by the brooks and rills that adorn our earth, not discovered by pure reason, not exhibited by natural laws; they are found only in the Book of God, and, therefore, we must contend earnestly for the Book as containing the faith delivered unto the saints.

And let us not be timid, or halting, or uncertain as to the estimate we make of its origin, its value, and its power. It is from God, and mighty through God, and destined to prevail. Amid all the din and confusion of the Babel of modern scepticism we see it rise and assert its own Divine majesty and power—

"Like some tall cliff that lifts its awful form,
Swells from the vale, and midway leaves the storm.
The rolling clouds around its breast are spread
Eternal sunshine settles on its head."

Our Young Folks.

Alice Cary's Dying Hymn.

Earth, with its dark and dreadful hills,
Recedes and fades away;
Lift up your heads, ye heavenly hills,
Ye gates of death give way!

My soul is full of whispering song;
My blindness is my sight,
The shadows that I feared so long
Are all alive with light.

That while my pulses faintly beat,
My faith does so abound,
I feel grow firm beneath my feet
The green, immortal ground.

That faith to me a courage gives,
Low as the grave to go;
I know that my Redeemer lives—
That I shall live I know.

The palace walls I almost see
Where dwells my Lord and King.
O grave! where is thy victory?
O death! where is thy sting?

Look Out, Young Man.

When it is said of a man, "he drinks," and it can be proved, then what store wants him for a clerk? What church wants him for a member? Who will trust him? What dying man would appoint him his executor? He may have been forty years in building his reputation—it goes down. Letters of recommendation, the backing up of business firms, a brilliant ancestry, cannot save him. The world shies off. Why? It is whispered all through the community, "He drinks! he drinks!" That blasts him. When a young man loses his reputation for sobriety, he might as well be at the bottom of the sea. There are young men here who have their good name as their only capital. Your father has started you out in city life. He could only give you an education. He gave you no means. He started you, however, under Christian influences. You have come to the city. You are now achieving your own fortune, under God, by your own right arm. Now, look out, young man, that there is no doubt of your sobriety. Do not create any suspicion by going in and out of liquor establishments, or by any odor of your breath, or by any glare of your eye, or by any unnatural flush of your cheek. You cannot afford to do it, for your good name is your only capital, and when that is blasted with the reputation of taking strong drink, all is gone.—*Talmage.*

Household Words—Stop your noise! Shut up this minute! I'll box your ears! Hold your tongue! Let me go! Get out! Behave yourself! I won't! You shall! Never mind, you'll catch it! Put away those things! You'll kill yourself! I don't care! They're mine! Mind your own business! I'll tell you what I mean! There, I told you so! You don't! I did! I will have it! Oh, look what you have done! 'Twas you! Won't you catch it, though! It's my house! Who's afraid of you! Get out of this room directly! Do you hear me! Dear me! I never did see such things in all my born days.

Truthfulness.

There is not one little boy or girl who sees this word but that they know full well what it means, and there has not been any, save one who was too pure for this earth but has sometime or other had occasion to repent the departure of truth. A little child who is habitually saying that which is not true, will soon lose the confidence of all school-mates, and the respect of all who are older. To build up a character without truthfulness is like building a house on a poor foundation. Let there come a strong gust of wind and it totters and falls. So when one is found without truthfulness, he is more liable to fall into other errors and wrong ways of action, till at last he finds himself far into the depths of sin, and ruined. Many an innocent child in all the loveliness and purity of childhood, by not speaking the truth, has become such that he has not the respect of any one. I hope all little children who read this will think that those bad men and women whom they see around them, and read about, were once innocent little children, but by doing wrong they have become what they now are. Let it be a lesson that will never be forgotten by you. Remember the first step in wrong doing is more easily followed by others. It is like sliding down hill; when you first start from the top of the hill you go with but little speed, but as you near the foot of the hill you go faster and faster, till you have got down as far as you can go. It is just so in doing wrong, you commence by doing little things, till getting bolder you do that which is more sinful, till you get so low there is no getting lower, and what misery and unhappiness is in store for any one who pursues a wrong course, and what punishment follows the wrong doing. The truth spoken but paves the way for a more noble defence of the right, and forms another firm stepping-stone in one's character.

"Be truthful in all that you say
Swear not from the right,
And her mandates ever obey,
Ever, with your might
Beware lest deceit entice you
From the truth away,
Temptingly, she doth invite you
Her whims to obey.
Frown upon her, frown her away,
Though decked with dowry,
Let her not have you for a prey,
Avoid her powers."

The Faithful Word.

A gentleman was waiting for the proprietor of the mill to come in, near where two workmen were busy. One of them could not speak a sentence without uttering one or more of the most fearful oaths. The other workman at last said:
"Be careful how you speak. There is a stranger here."
"Yes," said the gentleman waiting, "but I had rather be a stranger to every one in the world, than to the Lord Jesus Christ, whose name you are using so irreverently."
Both were silent, and not another oath was uttered while the gentleman was in hearing. Only the "harvest time" shall tell whether those words were sown in "good ground," but at least the Master was not dishonored in the presence of one of his professing children.—*S. S. World.*

A Tree that Keeps a Standing Army

Here's a story that a bright little humming bird told me the other day. As it started from somewhere in the tropics, it grew to be a pretty long account by the time it reached me here in New York State; but it is founded strictly upon fact:
"What makes you live in such a thorny tree?" said the humming bird to one of her neighbours who always builds her nest on the bull's-horn thorn.
"It's a capital place," said her friend. "The thorns keep the monkeys away from my babies, and the army drives off all the crawling pests that make housekeep so troublesome to little birds in other trees."
"Army! What army?"
"Why, our army," said the little bird. "Don't you know that our tree keeps an army?"
You may be sure the humming bird was surprised to hear that. I was. And if I didn't know her so well I should have suspected her of spinning traveller's yarns. But she's honest; what she says can be depended on.
To make a long story short, I'll tell you about that army-keeping tree. It's a thorn-tree, you must know, and as the thorns grow in pairs curved out like bull's horns, the tree gets its name from them. When the thorns are green they are soft, and filled with a sugary pulp, which is greatly liked by a kind of small black stinging ants, which are never found except on these trees, and the trees it seems, cannot live without the ants, at least in that part of the world. The ants bite a small hole near the tip of one of each pair of thorns, then gradually eat out the interior of the two. The hollow shell makes capital houses for their young ones, and never go without tenants.
How do the ants live after the houses are cleared of food? The tree attends to that. On the stem of each leaf is a honey-well, always full, where the ants can sip to hearts' content. These wells supply them with drink. The leaves furnish the necessary solid food, in an abundance of small yellow fruits, like little golden pears. They do not ripen all at once, but one after another, so that the soldiers have a steady supply of over-ripening fruit to eat, and are kept busy all the time running up and down the leaves to see how their crops come on. When an ant finds a pear ready for eating, he bites the stem, bends back the fruit, and, breaking it off, carries it in triumph to the nest.
It would be a cowardly ant that would not fight for a home like that, and these ants are no cowards. Just touch a limb so as to jar it, and the valiant little soldiers will swarm out from the thorns in great numbers, and attack the intruder with jaws and stings. Not a caterpillar, leaf-cutter, beetle, or any other enemy of the tree can touch one of its leaves without paying the penalty. Thus the tree thrives where it would otherwise be destroyed; and the ants find their reward in snug houses, with plenty to eat and to drink. The small birds, which hurt neither the ants nor the leaves, also find protection with them, and, let us hope, pay good rent in morning and evening songs. Isn't that a profitable partnership?—*St. Nicholas.*

Sabbath School Teacher.

LESSON L.

December 13, 1874. THE CRUCIFIXION. Mark, xv. 22-33.

COMMIT TO MEMORY, vs. 28, 30.
PARALLEL PASSAGES.—Matt. xxvii. 31-37; Luke xlii. 33-39; John xix. 17-19.
Instead of "readings" from numerous detached portions of Scripture, it is recommended that a careful examination be made of the Gospel narratives of the Crucifixion (as above), of Isa. liii., of Ps. cxvii., and of Gal. iii. 10-13.

LEADING TEXT.—He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.—Isa. liii. 5.

CENTRAL TRUTH.—Jesus was numbered with transgressors.
What was said to Moses (Ex. iii. 5) may well be said to us here. This awful event, so dark to Christ and his disciples, so dishonourable to men, so full of blessing to saints, has been represented in art, and described with every circumstance thrown out in the clearest light. We cannot hope to have anything new suggested to us, but fresh feelings of shame, of gratitude, of love, of hope, of triumph ought to come to us with every fresh study of this history.

All the incidents in this passage may be grouped under three headings, not too many to remember; and their classification keeps us from being bewildered by their number and variety. These are the executioners, the crucified robbers, and the spectators.

I. THE EXECUTIONERS (v. 22-26). Great indignities had been heaped on Christ before this, in the place miscalled a "judgment-hall," and on the way; but here the actual crucifixion begins. The "soldiers" of v. 16 are "they" of v. 22. When the Roman governor agreed in the sentence on Christ, he was formally in the hands of the civil power to be put to death. There were Romans, Gentiles, world conquerors, representing with Pilate, the rest of the race besides the Jews, and fulfilling Ps. ii. 1, 2, "raging" against "the Anointed."

The place, Golgotha (in Hebrew or Calvary (Latin), a small elevation, either like the conical shape of a skull, or so called from executions taking place there, was outside the walls. This harmonized with the regulation (Lev. xxiii. 14; Num. xv. 35, 36), and had a meaning, to be seen in Heb. xiii. 11-12 compared with Lev. xvi. 27. (See a parallel 1 Kings xxii. 18; also Acts vi. 5.) There is no Scripture authority, and none in the facts, to warrant "Mount" Calvary. Nor is there the least certainty that the place is now known, any more than that this was the burial-place of Adam, as tradition had it. The whole place was changed by the fall and rebuilding of Jerusalem.

The wine of v. 23 was intended to stupefy, according to Roman custom; but he would not evade the sufferings of the cross. His example raises the question, Should opiates be taken that weaken the reason, even in the last extremity?

The cross was the Roman instrument of death, the severest, the most disgraceful, for slaves, robbers and outlaws; the arms were extended and nailed to a cross beam, the feet nailed also, resting, however, on a bit of wood, in part to support the body. See Luke xxiv. 39. The Jews called the exposure of the body on a tree after stoning, "hanging," and apply the word to Jesus, "the hanged." See Gal. iii. 13.

The garments, for the crucified were naked usually, were thequisites of the executioners—four soldiers making the guard. Hence the dice-throwing. See John xix. 23. They only took their rights, and in their own way.

It was now after the third hour and going on to the next period (designated by prayer times), the sixth (v. 25).
The inscription (v. 26) usually put over the cross was in the language of science (Greek), of law (Roman), and of religion (Hebrew), for all the world, a truth under an intended insult. "King"—a real king—upon the cross.

So men, Jews and Gentiles, princes and people, with every form of law and every kind of indignity, put to death the Divine Redeemer, "the Lord of glory" (1 Cor. ii. 8). Stern Roman law could do no worse. Only the Inquisition improved upon its tortors. It combined agony in scourging, carrying the cross and hanging on it, and disgrace in being cast out as a criminal, nailed to the tree as an object of horror and cursing.

II. THE CRUCIFIED ROBBERS (vs. 27, 28), thieves or robbers more properly, on whom, with their opposite courses, Mark does not dwell, except to tell us in the first instance they "railed on him" (v. 22). (See Luke xlii. 39-43, for a full account.) Numbers were executed together for convenience, and at the passover for effect on the people. This fulfils the word of Isa. liii. 12, and Mark's quotation fixes the application of that prophecy. It was announced without contradiction, till later Jews had time to get another reading of it, and apply it to the prophet or to Jeremiah. (See Acts viii. 34.) These men will represent the race, all guilty, all condemned, part believing, repenting, praying, and part reviling and mocking. At the judgment day it will be the same, faith on one side, unbelief on the other, of the exalted Christ. And here we have in a lively manner presented to us the unfeeling sympathy of the dying Redeemer with humanity. He pities and saves even when dying. To the infidel Rousseau is ascribed the saying, "If Socrates lived and died like a sage, Jesus of Nazareth lived and died like a god."

III. THE SPECTATORS (vs. 29-33). Under this we must notice what they did, witnessed, and said.
(a) The passers-by (v. 29), showed their contempt by a scornful movement of the head, and by words which showed how deep an impression his words regarding his resurrection had made, in the sense which they put upon them. They wrested his words (Ps. lvi. 5), and at the same time unconsciously bear witness to all he did for others. Thou didst help others, now help thyself if thou canst.
(b) The chief priests and scribes mocking, and yet witnessing to his deeds. "He saved others," lying, "himself he cannot

save" (John x. 18), and unconsciously condemning themselves, for they said they would believe if he came down from the cross, but did not on his doing the greater deed, of rising from the grave. Their irony is turned against themselves. He is asking.

(c) The by-standers saw the supernatural darkness (eclipse of sun impossible at full moon of passover, and for three hours), and heard his cry (Ps. cxli. 1), which identifies him with the sufferer of that Psalm, and is in the dialect of the time. This showed his soul sufferings, when, standing for us, he is "forsaken of God." Soon the cry of indescribable woe gives place to "It is finished." In a confused way some one gives him vinegar on a sponge, lifted up on a reed, while it is said, either in jest or half earnest, "Stay, let us see if Elijah will come." The darkness marked the divine sense of the horror of the scene, the reference to Elijah the confused ideas of the Jews. See Mark ix. 11, 12.

(d) The centurion, a Roman, who witnessed his death (though not the rending of the veil of the Holy of Holies, showing all legal and typical atonements to be ended), had a right impression made on him (v. 39). He appreciated the purity and majesty of the sufferer, and the meaning of the accompanying supernatural acts, many of which Mark omits (see Matt. xxvii. 51, 52.) He stands for the Gentiles, who forsaking false Gods, confess Christ and God in him.

SUGGESTIVE TOPICS.

The solemnity of this event—the sufferer—at whose hands—why Roman executioners—the place—the mode—the meaning of the cross—the torture of it—the shame—the accusation—in what language—the sharers of the crucifixion—the purpose—the different courses of the robbers—the witnesses—name them—their different expressions of feeling—what the by-standers heard—did—what occurred in the temple—in the sky—the impression of the centurion—his words—his class—and the points that ought to be fixed in our minds.

"Keep your Temper."

BY REV. JOHN HALL, D. D., NEW YORK.

"It must needs be that offenses come," in Sabbath Schools. The pupils are young, various in character; with a natural flow of good spirits; and with their share of the general bent toward ill rather than good, which we all confess before our Divine Father. Levity will sometimes break out just where it ought not, and movements will be made that are not in the programme. How to deal positively with these excesses on class life can not be stated in an article, nor written in a book. A certain nameless, indescribable faculty in a good teacher provides for each separate emergency. But we can assert with confidence that the very worst course possible is to lose your temper. For consider:

1. The slips made by the pupils are sometimes excusable. A good man, for example, undertakes to lead the devotions. Either he can not or will not make himself heard. His "exercise" is a meditation uttered in the hearing of the favored few around. How can the outsiders with young blood in their veins, keep up a show of devoutness? He screams, or gesticulates, or particularizes awkwardly, or does something else ridiculous. Now we expect the children to feel when we speak solemn things, why should we wonder if they smile when we do ridiculous things? Gentle and Jew may say with Shylock, "If you tickle us do we not laugh."
You had better recognize the fact, and instead of making cast-iron and worthless rules against nature, correct the absurdities in yourselves that elicit mirth and contract the muscles of the youthful cheeks.
2. Any display of angry feeling does mischief.
To begin with, it often makes yourself laughable. We laugh at incongruities and can anything be more incongruous than a Christian teacher, discoursing on the sublime verities of revelation, and commending the peace and patience, and joy of the Christian life, suddenly thrown into impotent irrepresible rage by a child's freak.

"How can we keep the young people in Sunday School when they feel themselves no longer children?" was the question in a Sunday school convention. "By building a wall of old folks between them and the door, so high that they can't climb over," was the pertinent answer from a sensible delegate. When fathers and mothers love the Bible school, and share its exercises, their children will not at any age think they have outgrown its advantages.

The adroit and discreet superintendent will get his teachers out to the teachers' meeting, not by scolding those who do not come, but by encouraging those who do. Once Ralph Wells mentioned in his school how much it had rejoiced his heart, how much it had encouraged and cheered him the week before, "to see all but twenty five of his teachers earnestly engaged in their heaven-appointed work." This was said on a Sunday after a teachers' meeting marked by an extraordinary number of absences.

The superintendent of a Sunday-school having organized a splendid strawberry treat for his pupils, thought it time at the close of the repast to connect some lessons from "our evident appreciation of the fruit." "Ha— you enjoyed those berries to-day?" he asked. "Yes, sir; yes, sir," came from all sides with unmistakable heartiness. "Well, children, if you had seen those berries grow in my garden, and had slipped in through the gate, without my leave, and picked them without my leave, would they have tasted as good as now?" "No, sir" was the prompt reply. "Why not?" asked the gratified master, anticipating the virtuous answer obviously suggested. "Because" said one of the little flock, "then we shouldn't have had sugar and cream with 'em."

Ordinary age is a blessed time. It gives us leisure to put off our earthly garments one by one, and dress ourselves for Heaven. "Blessed are they that are home-sick, for they shall get home."

Random Readings.

A LAD had come to his minister for examination previous to his becoming a member of the Church. The pastor, knowing that he was very profound in his theology, and not wishing to discourage him, or keep him from the table unless compelled to do so, began by asking what he thought a safe question and what would give him confidence. So he asked him how many commandments there were. After a little thought the young man put his answer in the modest form of a supposition, and replied cautiously, "Aibhns a hunner." The minister was vexed, and told him such ignorance was intolerable, that he could not proceed in the examination, and that the youth must wait and learn more; so he went away. On returning home, he met a friend on his way to the manse, and on learning that he too was going to the minister for examination, shrewdly asked him, "Voel, what will you say noo if the minister spears hoo many commandments there are?" "Say I why, I shall say ten, to be sure." To which the other rejoined with great triumph, "Ten! Try ye him wi' ten! I tried him wi' a hunner, an' he wasna satisfied."

An oath is the wrath of a perturbed spirit. It is more. A man of high moral standing would rather treat an offence with contempt, than show his indignation by uttering an oath. It is vulgar. Altogether too low for a decent man. It is cowardly; implying a fear of either not being believed or obeyed. It is ungentlemanly. A gentleman, according to the dictionary, is a gentleman—well bred and refined. It is indecent, offensive to delicacy, and extremely unfit for human ears. It is foolish. Want of decency is want of sense. It is abusive—to the mind which conceived the oath, to the tongue which uttered it, and to the person to whom it is aimed. It is contemptible; forfeiting the respect of the wise and good. It is wicked; violating the Divine law, and provoking the displeasure of Him who will not hold him guiltless, who takes His name in vain.

We find in Scripture that most of the manifestations of the will of God made to eminent saints took place when they were busy. Moses is keeping his father-in-law's flock when he sees the bush; Joshua is going round about the city of Jericho when he meets the angel of the Lord; Jacob is in prayer, and the angel of God appears to him; Jideon is thrashing, and Elisha is ploughing, when the Lord calls them; Matthew is at the receipt of custom when he is bidden to follow Jesus; and James and John are mending their nets. The Almighty Lover of the souls of men is not wont to manifest itself to idle persons. He who is slothful and inactive, cannot expect to have the sweet company of his Saviour.

The singing hearts are ever a blessing unto themselves. A song is joy-giving. He who can sing sweetly in the undertone of his inner nature, carries a rare pleasure with him always. Hard things appear to him easy; heavy burdens seem light; sorrow knocks often, it may be, but often goes away, seldom enters. And when it does enter, when the clouds come and the sunlight is hidden, when the soul walks down into the night and sees never a star; what then? Ah, the truly blessed is the singing heart. If it can sing psalms at such a time the stars will shine. Dawn will quicken come, the sunlight soon reappear.—*Selected.*

They have a common saying in the Weald of Kent, when the daughter of an old farmer is married, if it be inquired what portion the old man gave, the answer is, "He gave not much money, but the old people are always sending them something—there is always something sent from the farm-house." Then the observation usually is, "Aye, here is a hand-basket portion, which is generally the best, for there is no end to that." Even so our everlasting Father gives His poor children a "hand-basket portion"—a basket being that which we generally fetch our daily provisions in. And God sometimes even puts his blessing in the basket, and then it seldom comes empty; as it is written "Blessed shall be thy basket" (Deut. xxviii. 5).—*Christian Treasury.*

It is an axiom of physical science that no two things can occupy the same place at the same time, and it is a spiritual as well as a physical axiom. Christ and Satan cannot, will not, occupy the same heart at the same time. If the one is in, the other must be out, and when Christ comes in by the door, Satan goes out—any way, and as quickly as he can. Not only are they two, but they are two opposites, and as our language just hinted, they are like the two figures in the old household weather-tellers—Christ out and Satan in, foul!—Satan out and Christ in, fair!

A sour mind is a great evil. It is so to him that has it. It embitters his life. It turns the light of life into darkness, its joys into sorrows. It is evil in its effects on the happiness of others. It breeds dissatisfaction and fault-finding with every person and everything. It croaks of evil, not to remove or remedy it, but because it loves to croak. It pulls down, but never builds up. In the family, in the social circle, in the church, it is always complaining, detracting, destroying usefulness and happiness. It is difficult to conceive of a misery and worthlessness more pitiable than that of the man possessed of such a spirit.

The closet is the place of power for the Christian worker. It is here he lays hold of the power that assures success. It is here, too, where he "can best shake off the spirit of the world and have his own heart and energies best tuned for all he may be called to do. He who goes hence with a brow shining with the peace of God is best fitted to throw God's sunlight into the hearts or along the pathways of others.

CALL not a wrong now-a-days, call it—"a weakness." Yet little think the crowd of self-repentants how subtle their new term is. It is a definition in itself. Wrong is weakness, for it weakens. Right only is might, for it gives might.

As the magnetic needle points always towards the pole, so do pure love evermore point its possessor towards "that God whose nature and whose name is Love."