Our Joung Folks.

Sabbath Rest.

solibath is a type of licaven's own awestness h fallowed forestaste of its life and light is layer forestadowing in the completeness lay of rest, foreshadowing in the completeness Class which know no night.

traps of weariness and toll, succeeded grine calm quietude of Sabbath rest, gines to welcome what we so mach needed, Limake it doubly blost.

goor best joys and fairest flowers are mortal; recal but rest in poaco one day in seven; recal but rest in poaco one day in seven; hipoder, soon as we pass Doath's dread portal graal rest is given!

efabbath here, in high communion blending with Christ, and all the heaven-bound pilgrim

tiore than blessed, but soon it has its ending,

ud earth is earth again. kipender, in the land of milk and honey, There Jordan flows, the rest is evermoredeverlasting Sabbath; bright and sunny, Mines on that blissful shore!

is immortal there; joys never wither. inddays no longer shadew into night; istoady pase our feet are travelling thither. o sain that land of light.

Lappy Sabbath i whon the Church shall gather Escaped forever from earth's wearying strife, lechildren round the table of their Father, plive the deathless life;

lichthe rapturous song of adoration With all who fought the fadeless crown to win. codless Subbath ! Chorus of salvation Then will thy joys begin?

Am I My Brother's Keeper?

PART I.

Look not every man on his own things but my manaiso on the things of others, Phil. ii. 4— ne wend all one Father? Hath not one God sted us? Why do we deat treacherously every in sgainst his brother? Mal. ii. 10. He that with not his brother whom he hath seen? I John whe love God whom he hath not seen? I John

"Oh how sad! how terrible!" sighed in Wilks in an agitated way. "I wish that never met that peer child. I wen-rwere we all really faithful to her whilst estayed with us."

Why mother dear, what's the matter, adon't often talk that way to yourself d? I thought that was only old tie's trick," said Elden Wilks, as he od at the door, at his mother's back, and tred in surprise to her words.

The lady was roused, and starting up fall the newspaper she had just been

*0h my son, something I have just his shocked me sadly. You rememil has shooked me sadly. You remem-little Becky who lived with us, for

"Becky! w.y. it must be crazy Beck mean. Yes I remember her but too I, her meddling ways, and their consequences are the second of the second reces are not easily forgotten. I know teentrived to break the main-spring of watch, and she blew the handsome nor in your drossing room into atoms, lling with father's rovolver, and had a wow escape of killing the house-mand the same time; and as for the kitchen, blieve there was no end to the damages edid there. Why what is she at now I

Oh hush, my son, I can only speak ther with the deepest regret. She has Lee into awful depths of depravity. See m, read for yourself."

The young man took the paper, and un-rihe head "Disgraceful Riot," he read revolting account of an outrage comarea in a tavern of low reputation, by a party of young people who had ented a room and fiddler for a jollification a Sunday night." On reaching this point like throw down the paper in disgust, marking, "why mother, I should think the affairs can have little interest for many little interest. ch affairs can have little interest for us, whole thing is so thoroughly low, that could not patiently give time to read it eyourself with such disagreeable trash. ale reprodute whilst your pity induced in to shelter her, but to interest myself her subsequent career, is really too much

"But Elden! is it quite certain that the retched girl's vices are in no measure at-

"To us mother?" queried the son in a "To us mother?" queried the son in a creek of irritation and surprise. "What in we have had to do with the little good-irrothing? She has just run the course liter, it is as it is the laws are not half stringent enough; but really it appears to me that the laws are not half stringent enough such cases. Why not rid the country foother of such rubbish. It would be a carry for all, for 'tis evident that respectively people are perturbed by people are perturbed by the cases are not half stringent enough that the second rubbish. It would be a carry for all, for 'tis evident that respectively excess vampires sucking away their peace; and as for the creatures themselves, what a life worth to them?"

this less vampires sucking away their peace; eals das for the creatures themselves, what a life worth to them?"

"My sen, my sou, let us remember that reads lots our fellow men and women—fellow men and women—fellow men and that it is only great it is early which has made us to differ from sters."

"Oh mother, excuse me, but I must hold ther's view of such subjects in preference may occur. You know how totally he discuss from your idea that we are all qually grone to evil, and subject to fall the the extremes of iniquity. Of course acknowledges (added the young man shift), that 'we are all made of clay,' as the old saw has it; but some mysterious rings ming process I suppose, fits a part of the stemainder takes the form of rough crocking. Now you surely cannot say that the data in a life. poes.
puls
the
the My. Now you surely cannot say that bere is no difference between these two; and to father and myself it appears equally clear that one portion of the human smally is decidedly of the inferior, impure

d to ion, the feel

amily is decidedly of the inferior, impure Tality, whilst the other has unmistakable toperiority."

"But my son, the word of truth declares that "all are born in sin," That there is not one righteous," That "our hearts the only swilcontinually."

"Yes, yes, these are all true of course, but I cannot see the need to appropriate them to yourself: they may apply to a

educated classes, whose surroundings are all of an elevating nature, shutting out as it were, the grosser crimes, save in a few exceptional cases, which its as well not to dreg forward.

The Holy Scriptures have not concealof the falls even of God's housest children my son. Out of many we may select David, as an instance, one holding the highest position, endued with authority and power, intellectually great, wealthy, prosperous, honored; and yet how pol-luted by gross crime! And surely the fact of his surroundings, hedging him in as you say, from the temptation to the grosser orimes, only made his fall the more discraceful, and his example the more extensively injurious."

Elden looked irritated, but subdued his voice to cold peliteness as he said, "had wave this tangled subject, wo not better raother, especially as it does not seem called for just now. There can be no parallel relation established between King David's blunders, and the vulgar of-

tonces of that little wretch Becky."
"I should say David's sins should bring him lower in our estimation, than the poor uncultured, benighted girl's crimes sink her," said the mother thoughfully. "He certainly was more guilty of abuse of privileges, and high handed rebellion than unhappy Rebecca; but what chiefly wounds me in her case is the fear that our own unfaithfulness may have helped her on in

"Really mother, I can't understand you, and must beg to turn from the subject. cannot by any constraint of conscience pronounce myself Becky's "keeper," or plead guilty to any share in her moral short-comings. I should say the strong lines which separated us even whilst she was under our roof quite precluded that possibility.

So saying the young man walked away.

"Clara, can you tell me what is all this that troubles mamma so much shout that queer troublesome little Backy that we had ' asked Clara Wilks's younger long ago? sister Ethel. "No, nor do I want to hear or think

auything about it," replied the elder one you surely don't remember much about her, you were but a little thing when she

"Oh, but I have often heard you and Elden laugh about her, and talk of the odd things she did, and I remember he told you how he had often tried how far she would have courage to go into mischief, by setting little traps for her, like leaving wine in the glasses she had to remove, and money lying about, and you told how you would drop ribbons on the floor, and leave your rings loose on your table, and dozens of other things of the same kind, and both of you said she soon got into the way of stealing and hiding away things; but you'd know she had them, and toll mamma, and then she had to give them up and once or twice she was quite tipsy, and danced around in the most comical way, so that you could'nt help laughing, and I heard of course of all the things she broke through fidding. But then you said you could get her to do anything for you by flattery, or giving her bits of finery, or pro-mising not to tell mamma of her naughti-

"Hush child, you store your memory with great nonsense. If Elden and I did amuse ourselves talking about such things, it was not necessary or proper for you to listen and remember."

"Oh, because you're big you don't want me to mind anything you do; but I can't help it, and that's the reason I am sure hat mamma talks so much to you about setting a good example, and using your influence rightly. I don't exactly know what she means, but thou she says it often, so I easily remember.

"1 really do wish you'd stop Ethoi, you're a perfect nuisance with all your memories. Children are certainly greatly

in the way often."

"Yes, I know, when you're doing things you don't want to be known; but indeed I don't tell mamma everything I hear or see, for I know it would fret her, still I hate to have to keep secrets from her; for sometimes I get so puzzled I have to tell lies and I'm sure that's not right, but then if

I told the truth you'd be angry.'

"I declare you shall leave the room
Ethel, you're getting quite unbearable; go, I wish to read."

"Well indeed, indeed, I'll go if you just read that thing about Becky out loud. I know you're reading it for yourself, for that's the paper mamma cried over." "Oried over !" repeated Clara falter-

ingly.

"Yes she did, and she sent me away, but I heard her sighing so, and then Elden went in, and they talked ever so much and I know he was angry, and he took the paper away. How did you get it?"

The inquisitive httle lady was not to

The inquisitive little lady was not to hear any reply just then, as her brother coming into the room ordered her off, and shut the door, probably funcying such precaution necessary, whore such a long-cared little pitcher was in the way.

The brother and sister looked at each The brother and sister looked at each other for a moment in silence, both evidently ill at ease, but Elden seemed resolved to battle it out, so he presently began, "I do really wish mother would not take such extreme views, and forment herself so needlessly with absurd scruples, of course I don't extensive them. enter into them, but even her gentle way onter into thom, but even her gentle way of pressing them upsets one most uncomfortably. You've read that nauseating report from the police courts—'tis too bad that mother will mix us up even so remotely in such an affair."

The selled on though waying about im-

He talked on, though moving about impatiently, and now and then giancing at Clara, apparently amoyed by her

Wience.
"Yes, I have read it," replied the sister at last in a slow reductant way," and I am sorry for it."

sorry for it."

"Nonsonse! you are not growing soft on the subject," said Elden with a sneer.

"No! Oh no, of course not; but it worries one to have such things pushed before her in every shape. There has that little inquisitive menkey Ethel been poking up all sorts of disagreeable reminiscences, 'till the greeabled in half, parenading me tout all sorts of disagrees of tellinisontes, and she succeeded in half persuading me that them to yourself; they may apply to a she succeeded in half persuading me share in the proportion of mankind, but surely toon and I really have some share in the domestic on the second share in the second s

"Tush! there's more of it, I came in here to shake off the blues that crept over me in spite of myself whilst mother meaned over the lost Becky, and here I find you ridiculously deleful. What will father say I wonder, if he observes all this?"

"Oh he will say as usual I dare say, that

our wisdom is to enjoy ourselves while we may, tossing everthing everboard that disturbs us. You know his creed to cont each man's special business in this lite is to take care of his own comfort, and the we are in no measure answerable for any time; beyond this.

'Yos, and I assure you, Clara, this scome to me most rational, and my ambition is to believe in it as fully as he does."

"But Elden, do you really think he believes this? I fancy however, he tries to do so, though he never quite succeeds. You know how restless he is whenever anything in our reading or conversation brings out a contrary view.

"Oh well, he is such a thorough man of the world, though he may adget a little under contradiction, he is soon himself

again."
"Still," remarked Clara, "I cannot reconcile my mind to his inconsistencies. He likes to be thought a good churchman, and is very liberal towards all our institutions, and firm in requiring our observance of all the proprective of religion, as well as attending to them himself, yet the self-denial, himself, Christian charity, etc., which he hears so strongly enforced through out the whole service, both by the inspired Scriptures, and our liturgy, he can't ac-cept as a rule for himself. How is this? I confess, although I am afraid to allow mother's views to influence me, they require so much self-abnegation, yet I am constrained to pronounce them in my own mind far more consistent with the Bible than anything father professes to hold. I often find myself wishing that both held the same ideas, and allowed us to settle down quietly into something more comfortable then this doubting, fearing uncertainty that so perplexes and worries one."

"Speak for yourself my wise sister, said Elden snappishly "When did you ever hear me talk of doubts and fears. No, I prize my own case too much for that I as sure you, and recommend you to follow my bright example." And with an angry kick at the paper lying at his feet, he declared himself highly indignant at the disturbance "that edicus girl had caused. "What have we to do with her beginning or end?' he said roughly, getting more and mere excited as he perceived his sister gradually yielding to a softer mood. "Are you fool enough to tax yourself with aiding and abetting her villainy as mother fears? I really have no pationce with you."

"I don't know; I'm not sure," sighed Clara, "I believe I did not treat the girl properly, or set her a good example while she was with us, and then as a more child she might have been taught to choose the good and reject the evil, as mother says."

"Oh mother is all very well. I am glad she has her own amiable views of religion; they make her quite happy, and suit her materially gentle, meek disposition; but Clara, you know well enough we could not carry such principles as here into the world, without being laughed at. Father has made that plain account. that plain enough to us."

"Yes, although papa is too gentlemanly and polished to wrangle with a lady, he evidently despises mamma's idea, and tries to make us do the same; but sometimes I find it much easier to respect her principles than his, and here comes the misery I complain of. Sarely this is a house divided against itself; may we not fear a fall?"

"Positively you madden me, and I will our no more," said her brother starting p. "You'd better take to training Ethel, bear no more, as father objects to her being too much influenced by mother; but I don't suppose ho'll be much afraid of you, even with your new fangled notions, and by taking her in hand you will quiet your conscience, and so we shall have peace; anything for peace," he repeated walking away, and breaking into a whistle.

(To be Continued.)

The Lost Spectacles.

Where are my spectacles?" said granddrawers and boxes, but they were not to be found. Then little Emily care peoping in at the door disguised in her grandpa's in at the door disguised in her grandpa's hat and cont and boots. Besides, she had a beard on her chin, made out of a piece of an old must, and a big tow-bag stuffed with newspapers on her back.

"Ole tlo' to soll?" she said in a dismined wide.

guised voice.
"No, no," answered grandmother Hilli-"No, no," answered grammother time grow, mistaking her for a dwarf who lived down in the hollow, and whom she had met on the road with a bag on his back. "No, no; we don't sell our old clothes. We give them away."

"Will 'oo dive some to me?" asked Emily, still trying to talk like a man. But this time her grandmother knew her

"Why!" she exclaimed, " it is Emily!

I couldn't see you without my glasses."

"But they are on 'oo nese!" laughed
Emily. Then grandmether Hilligrow put up her hands astonished, and found that all the while she had been looking for her spectacles through her spectacles.

And I had them without knowing it!"

she said, and she added, softry, "and that is often the way in this world with happiness; we keep searching for it all the while it is ours! How happy I was when I was a little girl like Emdy, but I didn't knew it then."

know it then."

"And ain't 'oo happy now? asked Emily, who was listening.

"Yes, yes," said grandmother Hilligrow, "as happy as an old woman can be."

"Oh! I'd be happy, if I were an old woman," said Emily. "I tood wear taps, and make take. I wis I was an old woman!" Then she made a courtesy, saying, "No old, tlo'? Yen dood day."

And her grandmother, looking after her, said: "Ah! little Emily, you are right, the old woman is happy, or happiness is near to her hand, like the lost spectacles."

Hearth and Homo.

-Hearth and Homo-

Sabbath School Teacher.

LESSON XLVII.

JESUS THE KING

Сомніт то менову, ув. 83, 34. Parallel Fassages.—Dan. n. 44, Luko axiii. 1-20.

SCRIPTURE READINGS.-With v. 33, Mat xxvn. 11, with v. 34, road John ii. 24, 25; with v. 35, road Aots ni. 12, with v. 36, road I Tim. vi. 13, and v. 11 of this chapter, with v. 37, read Isa. r. 6, and with v. 38, read Heb. vii. 26.

Golden Text.—He is Lord of lords, and

King of kings .-- Rov. xvii. 14.

CENTRAL TRUTH,-Jesus rules by his truth and Spirit.

The three offices of Christ, Prophet, Priest, and King, are differently regarded by men. Many will listen to him only as teacher, many will take him as a teacher and priest, but will not own him as king. That we accept him as king is the proof that we are taught of him, and represented by him. Hence the importance of just practical views of this lesson.

It is certainly remarkable that the time when our Lord so distinctly asserted his kingly authority should be on the eve of his lowest humiliation. Yet it was fitting that to the representative of the great world-power of the time, Christ should be thus presented.

Many have confused notions of the trial of our Lord from missing the point brought out in this passage. The Jowish judges dealt with him on religious grounds; charges of blasphemy were brought against him, and sentence was given on those charges. See Matt. xxvi. 65 and Luke xxii. 71. But they could not put him to death; the Roman concurrence must be had. The Roman, law, however, took no note of such matters (see Acts xxiii. 29), so they must bring some political or civil charge. Hence the chifting of their ground before Polate. See Luke xxiii. 2. "This follow perverting the nation and forbidding to give tribute to Casar." This was another matter altegether, and their urging it was in pursuit of the plan to "catch him in his words" described in Mark xii. 18-17, which see. It was moreover the basest hypocrisy They care for giving tribute to Casar! In the light of these facts only can we understand this momentous interview.

The place is the "judgment hall," probably in front of Herod's palace, which the Jowish leaders could not enter, without being defiled, especially in the view of the Passover (v. 28). Pilate had already given them a hearing there, hence "again" (v. 13, see v. 29), and under the impression that it was some common matter, gave them jurisdiction over the case (v. 80). He did not see at the beginning that they persecuted Jesus as a felon or "malefactor."
This forced them to demand his death and remind Pilate that they could not inflict it. Hence the cherge of Lure xxxii. 2, " He is King of the Jows."

Ring of the Jows.

Pilkte, having this accusation before him,
proceeds to examine the prisoner. "Art proceeds to examine the prisoner. "Art thou the King of the Jows?" This was put with the view of learning if indeed he cet up such a claim as would render him a political offender and dangerous to Romes authority. But it was not the charge on which the Jews had proceeded and gone through the form of taking evidence. Jesus had a right therefore to know how it came to be brought against him by Filale. Hence his question.

(V. 31.) Ho is caroful to stand on . his rights, as Paul afterwards did (Acts xxv. 21), and to make it apparent that he was nnocent and legally treated. This is often overlooked. He inquires, "Is this a new and independent charge which thou bringest of thyself," or have the Jows ropresented me as condemned by them on this charge?' Pi'ate should have required of the Jews the specific charges, and the proofs. He did not. He is provoked somewhat at the question of the prisoner, which puts him in the wrong, and rather petulant-

ly he says:
(V. 35.) "Am In Jow? Cau I be expeeted to understand the petty quarrels you have among yourselves? All I know is "thine own a tion and the chief priests have condemned thee," they tell me, on this ground. What hast thou done to deserve it? Now he is putting the case mother Hilligrow. She looked for them in to deserve it? Now he is putting the case the Bible, on the mantel, in all her truthfully, and the Lord deals with him

directly.
(V. 36) His full monuing is, "They say I claim to be a king." That is true, but not in the sense which they maliciously allege. My kingdom is not of the world, is allege. My kingdom is not of the world, is not a rival to Cæsar s, is not in competition with secular power. If it wore, I should collect troops, make war, use the sword: but see, I have not done it. I have authorized no assistance to the Jews. I would have done so, if I had been sotting up a temporal kingdom; but the truth is, it but now" my kingdom is not of that kind. How truty he had fulfilled leading to the lift.

This is a most important declaration. Mohammedanism employed the sword. So did Romanism. It has fomented the most bloody ware, sont Papal troops into the field, and maintained all the state of a kingdom above all king loms. It fights for power. So it is believed by some soundminded men it is piotting to do again. The temporal or worldly sway of the Pope is not easily given up. In this the papal system (we do not mean the man) is anticuristian, contrary to Christ's plan of teaching, and yet bearing his name. Ignorance of the Bible and of history blinds many to this danger to human liberty.

The same principle, though in a modified way, keeps the church from reliance on the laws or the means of civil powers and rulers, for her purposes.
(V. 87.1 Pilate wishes to be specific.

(V. 87.) Plate wishes to be specific, partly from the desire to do his duty, partly, perhaps from an aroused curiosity; honce he says, "Art thou a king then?" In any sense? Jesus affirms that he is, necording to a common usage of speech. Thou sayest, otc. "But I came, was born, am 1 the world to found a kingdom of truth, that should enter into all men's rainds, dreet their wills, regulate their lives in their places and relations. I found it by witnessing to the truth." This we weather.

take to be not truth in genral, as to sc'ence, gavernment, etc., but the same t ath of which he spoke to the disciples (John xvi. 18). But of course to Pilete he aless specific. This is proved by his next "Every one that is of the truth that feels the need of reclation from God, heareth my voice" On the other hand, if heareth my voice to the their raind, it men are satisfied with themselves like the Pharices, or context with a material world and five source. Ike the Sadducess, or dotermined to hold on to power, cost what it may, like the priests, they will not give beed to Ch ist. They will stop his month if they can, and count him an impertment meddler, or a furbulent fanatic, who will not "let well alone" For priests in power always think that is well enough, and resent any infringement on their

(V. 98.) This is one of the anddest, but most suggestive verses in the Bible. Pilete is a high official, a Roman, well educated, enjoying the ripest results of Greek and Roman research; and here he is in a su-preme moment of he life, not in idle scorn, but in hitter despair, confessing that he had no hope of getting "truth." It is the It is the had no hope of getting "truth." It is the best comment on 1 Cor. i. 1928. "The world by wisdom knew not God. It is as if he said, "Oh. truth! whore is truth. Everybedy says he has it. It is everywhere, it is nowhere. It is the dream of the en-thusiast. I case to expect it."

But a man otherwise innocent is not to lose his life because he still dreams this dream. So he goes forth to the Jews, and pronounces the verdict of his conscience. "I find in him no fault." This is the vindication of Jesus. He was no folon, or malefactor, as represented. He was indeed bearing the burden laid on him of his Father, for us; and this his Father showed by saving him from a folon's grave, and placing him with the "rich in his death" (Isa. lili. 9, compared with Matt. xxvii. 57).

We may learn from this lesson: The duty of judges to be careful, honest and fearless in their office. Corrupt judges are among the chief curses of a

(b) The guilt of the Jews. They schemed and plotted, lied for the death of Jesus. (c) Yet it was not a more Jewish denial of

Jesus. Romans became a party to it, through Pilate. See Ps. ii. 1.

(d) What a moment in the life of Pilate! Christis before him. He has the opportunity to learn the truth, to do justly, and to defeat cruel wrong. But he lost it for ever. How can we tell when an opportunity comes to us to choose between truth and lies, between the favour of men and that of God, between advantage to us from men and honor from the Lord?

SUGGESTIVE TOPICS.

knows when his life is passing through such a crisis?

The state of the case-the original charge against Jesus—the verdict upon it—the judgment-hall—where—why not entered—Pilate's deference to the Jesus ontered—Printo's deference to the Jove—their second charge—where we learn it—l'ilate's question—why put—the Saviour's rejoinder—incaning of it—Pilate's duty in the case—his clearing of himself, and second question—the Lord's implied admissions, but actual denial of the charge true nature of his kingdom-contrasted with the world-kingdoms-the evidence-new a kin dom of truth-how distinguished from corrupt Christianity—the despair of Pilate--its cause and meaning-lus sentonce, and Christ's vindica-

PRINCE BISMARK contemplates resigning office, from ill health.

THE SENTENCE OF Count Von Arnim is to be commuted to a fine.

THE AMERICAN CRANBERRY Crop is estimated at 210,000 bushels. THE EMPEROR of Germany has re-

turned to Berlin from his visit to Italy. PETERBOROUGH COUNTY has voted \$800,000 to the Huron and Quebec Railway.

PROPOSALS FOR A NEW CANADIAN LCAN of two and a half millions of pounds have just been issued in London. THE Scrapis with the Prince of Wales

d suite on beard en route arrived at Port Said, on the 23rd ult. THE GOVERNOR-GENERAL received an

address from the people of Ottawa on his return on the 23rd ult. Moody and Sankey have begun their revival meetings at Brooklyn, and not Ottawa, as formerly announced.

The TOTAL Loss by the fire in Virginia City, Nevada, is near seven million dollars, besides several lives.

CAMPBELL'S HISTORY of Prince Edward's Island has just been published.

It is highly interesting.

The MANUFACTURERS of agricultural implements, McDonald & Co., Wooster,

Chio, have failed. Liabilities \$500,000.
The Rev John Darr, of St. Mary's Hall, Oxford, was installed as President of King's College, Windsor, N.S., on the

22nd ult. The Excusu government has suspended the slave circular, which ordered the giving up of some captured slaves.

THE CHILDREN'S Service for St. Stophen's, (Toronto), Sunday school was held on the 24th alt. Archdeacon Whitaker preached.

Soundings this year near New Guinea, with a "lead" of 4 cwt., struck bottom at the tromendous depth of 26,-

Trere is a tradition among the common people of Rome that the cardinals die by threes, the deaths following near npon each of her.

Five vessels with their crows went down last week on the Scotch coast, near Peterhead, during the empostuous