

Our Young Folks.

Thou God Seest Me.

Sitting in an upper room and looking out upon the street one afternoon, I saw a boy pass by, carrying in one hand a covered tin bucket. Soon he came to a large tree, and then behind it he stopped. What was the boy going to do? I will tell you. First he looked all about him to be sure that no one saw him; then lifting the cover from the bucket, which was filled with milk, he placed it to his mouth and drank as much as he wanted. He then put the cover on very softly, lest some one should hear him. After looking around once more, that he might be quite sure no one saw him, he walked along as if nothing had happened.

Was this boy an honest boy? No, I am sure you will say that he was not. If he was a Sabbath-school scholar, perhaps he had learned this verse: 'Thou God seest me.' But he was not thinking of it when he was taking what did not belong to him. Yes, God saw him, for his eyes are upon all his children, and he sees and knows all they do. Remember this, children, when you are tempted to do what is wrong.

What Came Out of the Moss.

We had a week of holidays; and we need to spend the whole day long wandering about in the pleasant lanes, and pastures and orchards, and beside the brooks; and we always went back to the house where we were staying, with our arms full of flowers and vines, and shining bits of rock, all of which we begged to be allowed to carry home with us; but we were always told that the plants would wither; and that the minerals were too heavy.

But the day before we were to leave we took up a lovely mat of soft, green, wet moss from a shady hollow in the pasture; and this we got permission to carry home with us, if we would take all the care of it ourselves. So we put it in a hat-box for the long journey of a hundred miles; and when we reached home it was just as bright and fresh as ever—the most beautiful thing we thought, that we had ever seen, covered with many little plants, and held together so tight that it would not fall apart, by thousands of fine roots.

Our mother gave us a large, old-fashioned earthen pan to put it in; we laid bits of charcoal in the bottom to keep the water fresh, then set the great mossy cushion in, then drenched it with water, and put it in a shady corner of the room. There it stayed all through the winter, as lovely as a bright little garden. Almost every day we sprinkled it, till the tiny tufts of moss would sparkle as if diamonds had been strown over them. And when the room seemed too warm, and the air too dry, we set a large glass lamp shade over as much of it as it would cover; and that kept it as moist and bright as when it was away down in the shade of the woods where we found it.

Late in the winter we went away for a fortnight, and when we came home the most wonderful thing had happened. All the little roots had felt the influence of the warm March sunshine, and had begun to send up green leaves. After that, we could see them unfold and grow day by day; we tended it carefully, and gave it all the water it wanted; and by and by it was like a flower-bed. First there came up a pine tree. Now don't think of a tall forest tree; yet a tree it really was, just as perfect as if it had been a hundred feet high, only it was not more than two inches. Next, the shining gold thread came up a glossy, scalloped leaf, then a slender stem, and at the top of it was a little bunch, a bud, a real bud, and by-and-by it opened, and there was a delicate white star. Then they began to come thick and fast; a bunch of sun-leaved ferns, small enough for a fairy forest; after that, a strawberry blossom, just one; and we did wish and hope that it would keep on to a berry, so we could gather a ripe, red, strawberry; but that was too much to hope—it never did. Before the strawberry bloom had gone, came a slender stem with a circle of green leaves half way up, and at the top a ball of tiny white flowers; and that was a groundnut; at the root mother said it was a nut larger than a pea, good to eat. Our flowers were all white; and the last that came was most beautiful of all—a violet. The root was in there, tangled in with all the rest; and the time had come for the flower; and there it was, fine snowy petals streaked with fine veins of purple, finer than you could draw with a pencil, and down at the heart, a golden eye. And that's what came out of the moss.—Mrs A. B. Harris, in Christian Banner.

New Every Morning.

How many bright things there are in the Book of Lamentations! It has a sad title, and in our happy moods we should hardly think of turning its leaves. Our instinct would be to go to it in our grief, to find suitable utterances of our burdened hours. We open to its lines as those who walk under a weeping sky, and beneath the rain of falling tears. But our walk will often as we look up, show us a rift in the clouds and the blue sky shining through and the blessed starlight streaming down.

Here is an utterance that has the sunbeam in it: "The Lord's mercies are as new every morning." What an assurance this is to carry with us in all our wayfaring through this world! The future is always dark to us. The shadows brood over it. A veil hides it from our sight. What is under the shadows, what is behind the veil, what is advancing out of the impervious mist, none of us can know. We have no anxious questions to ask. This is enough for all that is coming: "The Lord's mercies are new every morning." The morning yet to break upon us may be heavy with storms. No matter; the new mercies will not fail. Come, live a comforted, happy and thankful life! Don't borrow trouble. Don't be cast down with care or work. Take up each day as it comes, certain of this, that whatever it lay upon you to do or bear, it will bring new mercies for new deeds.—A. J. Stone, D. D.

Sabbath School Teacher.

LESSON XLVII.

Nov. 22. THE ANOINTING AT BETHANY { Mark xiv. 1-9. }

COMMIT TO MEMORY vs. 8, 9. PARALLEL PASSAGES.—Matt. xxvi. 1-10; John xii. 1-11.

With v. 8 read Ps. xxiii. 5; with v. 4, Ps. lvi. 9, 4; with v. 5, Ps. xxviii. 8; with v. 9, Matt. xxv. 45; with v. 7, Ps. vii. 1 and John xiv. 2; with v. 8, Luke xxiii. 56; with v. 9, Prov. xi. 18.

CENTRAL TRUTH.—The Lord loveth a cheerful giver.

LEADING TEXT.—Wherever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.—Mark xiv. 9.

It is not necessary for our purposes in this lesson to attempt to settle the disputed question, whether our Lord was anointed more than once or not, and whether we have several transactions of the same kind or several accounts of one. Anointing was not an unusual thing in the East, and high authority may be quoted in favour of three occurrences of this kind. But we are concerned only with the narrative of Mark, in which we may see, if we will study it right, a type of true saintly service, of worldly false accusation, and of final judgment.

1. THE TRUE SAINTLY SERVICE. This woman shows us a specimen. It is rendered at Bethany (v. 8), where Jesus is being entertained in the house of Simon who had been a leper (v. 9), and who possibly made this feast in gratitude for being healed. Jesus mingled with men freely, and if we could exercise the same controlling influence over speech, and not as he did, and if we had no evil in us, we should be able to do likewise in safety. This woman, not named here, loved Jesus; probably had received untold benefit from him. Her gratitude longed for expression. She wished to mark the esteem in which she held him. While chief priests and scribes (v. 1), were plotting his death, her heart was glowing with affectionate and reverent regard and yearning to tell its love.

An Eastern custom gave the opportunity. She had a box or bottle, called alabastron, from (it is said) a town in Egypt where such vessels were made (as "cud de cologne," "damask," "calico," and other words carry in them the history of objects), filled with spikenard, a precious oil, distilled from a kind of grass. It would cost a sum equal to forty or fifty dollars with us ("three hundred pence," v. 5), and was "very precious." But not too precious for her benefactor, her Saviour. "She came," &c., (v. 8).

This is a woman's service, in keeping with her tastes, nature and feeling. Men had ways of showing their appreciation of him. They could be disciples, preach, teach, work miracles in his name. She had her way and she took it. Woman owes incalculably to the gospel, and she showed early and faithful appreciation of it in her fidelity to Jesus in life, at the cross, at the grave, with her substance, her sympathy, her tears, her "very precious" things, her love, her life; for woman's life is largely in her love. Men's lives are public, stirring and diffused, women's commonly quiet, concentrated, and in the gentle deeds of tender feeling.

This is the type of all true Christian service. It is not given to win divine favour. It springs out of gratitude for favour freely bestowed. It is to Christ. It may be in the first instance given to the creature, the poor, the outcast, the ignorant, the sick, the heathen, but in the thought of the servant it ends in Christ. "We do this, blessed master, for thy sake, true servants can say. See 2 Cor. v. 14.

True service does not ask, "How little can I do, but how much?" It is not calculating. It values none of the spirit of the hireling. It values things not by their cost, but their capacity to honour and serve him. It gives its best things freely, ungrudgingly; and when not, apparently, bound to do it. Mothers give their sons to foreign fields. In the war-time women gave their jewels for the comfort of the soldiers. Men give themselves, their lives, in love to Jesus. See 1 John iii. 18.

Are we teaching under the impulse of this love? Is it being shed abroad in the hearts of our pupils by the Holy Ghost. See 1 John iv. 8.

II. THE WORLDLY FALSE ACCUSATION: for even disciples are sometimes betrayed into worldly feeling, and misanthropy, misapprehension, and censure true saints. Some "had indignation (v. 4) within themselves." They could not understand the motive. They could not put themselves in her place. They knew what they could, and would have done. They saw a great objectless waste; and they said so, embarrassing ("troubling") her, with the demand.

So the world is always reasoning. Its heart is set on "substance." It could make so good use of it! It would not do indeed to put view bluntly. It would do so much for "the poor." So it raves about foreign missions, and the loss of money, "when so much is needed for the poor at home." What does it give of love for the poor? The supporters of the foreign missions are almost the only helpers of the poor at home.

The word is for "moderation" in all such service. It regards with a friendly enough eye, "spirited" outlay in trade, in ornament, in entertainment, in Christian service, it is calculating, to penny (v. 5). The world is against extremes, cannot bear fanaticism and "feeling." It is against waste, not in furniture, show, sumptuous feast, dress and the like, but in services for Christ's sake. The fragrance which delights the Lord of all, is offensive in its nostrils.

So the world carps, criticises, laughs, ridicules, where conscience is free; and where it has not been, it persecutes and destroys such wasteful. The mystic woman of Rev. xvii. was gorgeously decorated (v. 4), and drunken with the blood of the saints (v. 6).

Let us not defer too much to the world. It is blind, deaf, dumb. It could see no beauty in Jesus (Isa. liii. 2), and of course can see no reason for enthusiasm about

him. The true church feels differently. To her, as to this woman, he is "chief," &c., (Song v. 10, 16).

III. THE FINAL JUST JUDGMENT. The woman has obeyed the impulse of her heart, and shown how her beloved is "more than another beloved." (Song v. 9). Her spikenard is gone, but her heart is at ease, but for the censurers of the disciples.

The disciples have had their say, and now Jesus speaks, and with authority. He saw her heart and hastens to vindicate her.

He has a question for such fault-finding men, a judgment for her work and a commendation of herself.

(a) The question—"Why trouble ye her?" What business is it of yours? The outcast was her own. Do what you will with yours, and let us see how you aid the poor with yours. She is not answerable to you. What harm has she done? It is a question to which the world has no reply. It is as in Paul's case, when persecuting Christ (Acts ix. 4).

(b) The judgment. "She hath wrought a good work on me." "The poor! they will always be here. I shall not. I am soon to suffer on the cross. Then there will be few to honor me. There will be the blow, and crown of thorns, and wagging of heads, and the spear-thrusts, and the bitter words, and for a grave, if the rulers can have their way, a felon's tomb. She has, all unconsciously perhaps, but as good as anointed me for my burial" (v. 8). "She hath done what she could." Can there be higher tribute? And he knew what is a good work, and what her capacity was.

(c) There is warm commendation in the form of prophecy (v. 9). He announces that she shall have perpetual memorial wherever the Gospel is preached.

Mark the sense of power, and assurance of results. Late, lowly, persecuted man, just then the object of the rulers' hate and plotting, expecting to die violently by their malice, is sure of his gospel living and going all over the world! "Is not this the Christ?"

This word of Christ's speaks of the final judgment when his servants, by the world maligned and falsely accused, through malice, ignorance and hatred of him, shall be "openly acknowledged and acquitted." See Matt. xxv. 38-40. Let us serve truly; the world knoweth us not, but he does.

SUGGESTIVE TOPIC.

Time of this incident—place—persons—witnesses—motive—cost of the gift—by whom calculated—consecrated by whom—why—defended by whom—in what manner—on what ground—with what commendation—a picture of what—character of true service—the world's criticisms—the judge's judgment—the lessons to us.

The Superintendent in the Desk

The following is an outline of the Rev. Henry Clay Trumbull's address, on the above subject, given at the Chautauqua Lake Assembly, and reported in the *Saturday School Times*.

I propose, said Mr. Trumbull, to speak of the opportunities the superintendent has in his desk. I shall speak from observation, experience and study. I am not to speak of the capabilities of the superintendent. Much time is wasted in discussions. I shall speak of the superintendent in the desk; what he may do; what he may accomplish. He has much other work to do outside of the desk, but that must not be mentioned now. We see him in the desk to-day.

1. He must be in the desk on time, and commence in time, even if he is there alone—the only one present. He must not be before the time, nor after time, but just at the minute! A superintendent at the minute, and people will soon catch his spirit, and make their plans accordingly. He once asked a superintendent of a school noted for its punctuality, why he secured such promptness. "How? why? I won't have a school without it." And there is the great secret. Be punctual yourself, and insist upon it on the part of the teachers, and the school will soon come to move on with promptness and delight.

2. Be on hand in the desk at the moment, and be there with a plan. The power of the superintendent in the school for the day depends upon his first five minutes in his desk. He would not advise all schools to open in the same way, nor all to follow the same plan. He mentioned several ways, and spoke of Major Whittle's school, in Chicago. Mr. Whittle did not appear in the desk until the moment for opening, and then, just as the last strains of the organ were dying, he stepped to the desk with uplifted hands, and as the sound of the music died away his hand gradually lowered, until there was perfect silence; and then with a word about the beautiful morning, his heart went up to God for all hearts who were present. It was impressive; it was spiritual; it was immensely practical. But I would have every man understand himself, and be himself. I would have every superintendent to be fully persuaded in his own mind what is the best way, and then follow that way—his own way. The real man makes the most willing and best soldier, and so the superintendent with the most individual manhood about him makes the best superintendent.

3. Announcements from the desk. The school is not for the sake of giving notices, and hence the best time for making announcements is that time which will least interfere with the regular exercises. Never give the notices at the close of the school; never make them the last thing. Deep spiritual impressions are often completely destroyed by calling the teachers together at the close of a school to discuss notices and festivals. Never do this. Usually, the best time is just before the teachers commence to teach their classes.

4. Reading the lesson. Study it at home; understand the hard words; be perfectly familiar with its meaning; read it intelligently, read it reverently. Handle reverently the sacred book. Calvin Stowe owed his reverence for the Bible to the way in which his father lent him his favorite Bible to carry to school. Arising from the bed on which he was reclining, he took the

Bible tenderly and carefully, and said, "My son, this is a precious book; I love it, I prize it, I reverence it, and if you take it, be very careful how you use it, for it is God's own Word." Superintendents may make deep impressions in the way they handle the Bible, and in the intelligent and reverent way they read it.

5. Singing. There has been great improvements in Sunday school songs. Singing is a mighty power in the school; it is a power in this Assembly, it is a power in Scotland. Superintendents must be responsible for the singing. Make wise selections for leader; make appropriate selections of hymns, and sing with the spirit. Singing comes within the sphere of the superintendent in the desk.

6. Review. The best way to review is to find out what has been taught, and then to impress the best thought on the school, about which the minds of the teachers and scholars have already been revolving. Do not try to advance any new ideas. Do not talk too much. Do not give way to visitors. Do not be uniform.

7. Prayer. Important. Do not call unexpectedly on teachers to pray. Christian teachers should always be in the spirit of prayer, but public prayer needs preparation. One superintendent sends a card two weeks in advance to one of his teachers, asking him to come in two weeks prepared to lead the school in prayer.

The superintendent should often pray himself, and should study the lesson through the week, in reference to the opening prayer. In the study of the lesson, make notes as to what the lesson teaches us about God, the great truths of God taught in the lesson, and our wonderful source of supply. Give the school an impressive close, either by a silent prayer or some other brief exercise. The superintendent, like the captain of a steamer, who is always at the pilot house on entering and leaving port, should always be present to conduct the opening and closing exercises of his school.

A Piece of Wisdom.

Under this promising head line the Philadelphia Ledger comments upon an extract which it takes from a recent English publication. We leave our readers to make their own reflections upon both the text and the Ledger's annotations, which, it will be seen, verge very closely upon the domain of woman's rights, and upon the vexed question in regard to the best way of managing that unmanageable creature—man.

Here is a word of wisdom, picked out of a woman's book called "Elsie Ellis" — never yet republished in this country. "Nothing annoys a man more than to be eagerly questioned when he comes home tired. Give him a neatly served dinner, or a pair of easy slippers and a cup of tea, and let him eat and drink in peace—and in time he will tell you of his own proper notion all you wish to know. But if you begin the attack too soon, the chances are that you will be rewarded by curtly spoken monosyllables." "Put that piece of wisdom in your note book, girls," the author proceeds, "it will serve you well some day." It may serve the reader too for a pleasant five minutes. How charmingly the woman crops out in the writer's confession of the womanly appreciation of a man, from his boyhood to the end of his threescore years and one—if he lives so long. He is always a boy a strong kind of a creature, who needs to be taken care of; a willful dear of a monster, who must be led with a thread, but cannot be driven; a member of an ignorant sex who would soon go to "the bad" if not watched over.

Such is the "sense" of the intelligent of the gentle sex, if their opinions could be canvassed. It is not so paradoxical, after all. Nobody doubts that the horse is stronger than his driver. Yet the more spirited the horse, if properly trained, the more easily is he guided by the slightest pull upon the bit. And if men are not properly trained the women are certainly most to blame for the inefficiency. For in their hands is the training. If they are wise, whatever may become of the theory of woman's rights, which will keep the "ribbons" in her hands.

But, let the woman think as she will—and perhaps we have a little overstated the case—there is some reason on their side, and if they will take charge of the men, the men are bound to submit. Certainly in the household the sovereignty is vested in the female line. And to revert to the wisdom of Miss Elsie Ellis, it must be conceded that there is a great deal in it. It is all the more impressive as coming from a woman. Men do not like to be "nagged" and teased. And the better men love their wives the less patient are they under reprover from them. There is a sort of "thou, too!" feeling in a man's demeanor to his wife when, upon his coming home for shelter from the rough rubs of the world, she puts him on the rack to have it all over again, whether he wish it or no. It is not necessary to say more on this head than to ask the reader to look back and read the quotation from the book over again. That states the proper treatment of the case.

Family confidence, and sympathy between husband and wife, are of all things to be preserved. The woman who is herself gentle and sensible is generally apt to find her husband communicative enough—that is, if he is wise and gentle. If he is not, nothing is gained by his wife's letting him see or suggest that she knows it. Of all chronic diseases, folly in man or woman yields least to treatment; and endurance seems to be the best palliative which those who suffer can administer.

WATCHFULNESS over our spirits every day, will tend to elevate our affections on the first day of the week, and prevent us from carrying into spiritual exercises a carnal temper.—Small

From Switzerland it is announced that the Protestant Consistory of Geneva have refused by a large majority to allow Father Huc to use the use of the Madeleine Church for weekday lectures on the Deaconage. The refusal was based on his being a priest and a "Catholic," and on the position he had assumed toward the State and the Old Catholic community.

Miscellaneous.

FROM THE OLD COUNTRY EXCHANGERS.

At the last Princeton Commencement President McCosh said he had received for the College, within the year \$1,100,000. About one-half is put in buildings.

The Free Presbytery of Fordoun has given six months' leave of absence to the Rev. Mr. Gray, Mackay, who has been appointed to go to Naples.

At a meeting of the Ayr Established Church Presbytery last week, it was reported that the endowment of Falla-ton Chapel is now almost completed.

The New Testament Company of Revisers assembled on Tuesday in the Jerusalem Chamber for their forty-third session. The Company proceeded with the second revision of the Gospel of St. Mark.

Strassus's "The Old and the New Faith" has reached a seventh edition. His "Life of Jesus" for the German people is being issued anew, in six parts. This is called the third edition.

St. James' Parish Church, Glasgow.—We understand that the Rev. Dr. Story, of Rosneath, has been requested to allow himself to be nominated as assistant and successor to Dr. M. Taggart, but has declined to leave his present charge.

It is reported from Melbourne that one of the names put forward for the professorship of theology of the Presbyterian Church, Victoria, is that of Rev. A. R. B. McKay of Castlemaine, formerly of Ballynure, County Antrim.

We understand that at the next meeting of the Free Church Presbytery of Ayr, Mr. Cowan, of Troon, will move that Dr. Buchanan be nominated for the vacant office of the Principalship of the Free College, Glasgow.

The Aberdeen Free Press says:—"We are authorized to state that, in the event of Principal Tulloch being appointed by next General Assembly of the Church of Scotland to the first clerkship of that body, Professor Milligan will offer himself as a candidate for the second clerkship."

ITALY has no less than 154 schools of art, technical schools, and trade schools; these are attended, according to the latest accounts, by 13,823 pupils, and have a teaching personnel of 577. The whole expense, including school furniture, of every description, has amounted to 1,417,022 lire.

FATHER IGNATIUS delivered three addresses at Brighton during the sittings of the Church Congress on "A Monk's Thoughts respecting the Church Congress," "The Present State of the Church of England," and "Bona fide Monasticism the one great need of the Church of England."

A CORRESPONDENT of a contemporary, signing himself "Obtuseman," writes:—"Can you, or any of your readers, kindly give me the meaning of a clergyman wearing a round felt hat, with cord and tassels, in place of a ribbon hat-band? I have been told it is the badge of an anti-Protestant society."

A ROMISH contemporary informs us that when the Holy Father heard of the abjuration of Protestantism by the Queen Mother of Bavaria he evinced the greatest emotion. Bursting into tears, and elevating his eyes to heaven, he exclaimed, "My God! the poor Vicar is unworthy of such consolation." You have this information from one who was himself an eye-witness of this touching scene of the Vatican.

We hear that there is likely to be a secession of a number of Churchmen in the vicinity of Highgate and Kensal Town, on account of Ritualism. A meeting has been held in that neighborhood with a view of establishing a Free Church of England, and was attended by a number of influential residents. A gentleman has given a valuable site for a new church, and immediate steps are to be taken for its erection there.

THERE does not seem to be much enthusiasm about Missions at the English Universities. Missions are wanted for Africa. An appeal was made to the members of the different English Universities to supply eighteen volunteers. The result is disappointing, it being stated on Monday night by the Bishop of Chester, at a meeting of the Society for the Propagation of the Gospel, in Liverpool, that only two volunteers had offered themselves.

A CORRESPONDENT of the Rock gives a gloomy picture of the state of the Church (Episcopal) in Bombay. He states that the Bishop encourages Ritualistic practices, and avers that unless efforts are made by the Evangelical party at home to influence the appointment of chaplains, Anglo-Indian Churchmen who love the Evangelical truth will cast in their lot with the Liberation Society rather than put up with the present state of things. He also suggests that the Church Association should obtain legal advice as to whether the Public Worship Act applies to India.

A PUBLIC meeting in connection with the evangelization of Italy was held last week in Hope Street Free Gaelic Church, Glasgow, when addresses were delivered by the Rev. J. R. McDougall, Florence, and Signor Gavazzi. Mr. McDougall, in the course of his address, said that his chief object was to raise a sum of £1000 necessary to complete the cost of the new mission buildings at Rome. The entire amount required was £12,000, and already £1,000 had been subscribed. Signor Gavazzi afterwards delivered a stirring address on the progress of the Protestant movement in Italy.

WE are informed that the United Presbyterian congregation of South Coleridge Street, Edinburgh, voted at the transaction of the Rev. John Mitchell Harvey, M.A., to Rose Street, will take immediate steps to call the Rev. Patrick Robertson, M.A., minister of the Free Church, Hamilton. Mr. Robertson is the son of the late Rev. Mr. Robertson, of Kinross, Morayshire, and a nephew of the late Lord Patrick Robertson, one of the Judges in the Court of Session. Previously to his settlement in Hamilton, Mr. Robertson was minister of the Free High Church, Kilmarnock. This is the second call of a Free Church to the United Presbyterian Church. In the former case the minister who had been called declined to accept.