## Our Houng Loiks.

The Gold Necklaco

Johnny was a bright lad of about twelve or thirteen years. He lived among the green hills, where his father had a neat farm, and where the great world was little

A peddler who used to travel round relling pretty things to the country folk, took a liking to the little boy, and inspired him with a strong desire to try his hand in trade, which, he told him, was so much more prowhen, he told him, was so much more pro-litable than farming. He wanted a boy to assist in carrying his merchandise; and Johnny thought that it was the beginning of great things when he was invited to travel

with the peddler in that capacity.

The farmer made no objection to the arrangement—He had a large family, and could spare his little son; and perhaps, too, he thought it wise to let the lad have a trial the life which appeared so charming. He therefore gave him permission to go, but added, as he had bade him farowell, "Be a good boy, Johnny; and if you get fired, come back home."

The mother added her cheerful good

wishes; and after kissing each one of the

spirits by the peddlor's side.

Johnny had quite a gay time assisting in the sales of ribbons and laces, rings and broaches; and the peddler's lively com-panionship shortened the road. At length they approached a large house surrounded by handsome grounds, where they were received by two or three richly-dressed ladies, and presented their gay wares. Gold necklaces were then very fashion:

able, and one of pretty design was produced by the peddler, which he offered to the ladies at a great bargain. It was the last of a lot, he said, each of which had fetched or a lot, he said, each of which had tetched him a good price; he could therefore afford to sell this one without calculating profit, and especially as the ladies had bought several articles of him, he would let them have the necklace for two pounds, ten shill-ings, which he declared to be less than cost price. The ornament was purchased, the money paid, and the dealer gravely with-drew. At a little distance from the house, however, he burst into a loud laugh, and Lapping his young companion on the back, exclaimed, "There, boy, that's the way to do business! That necklace cost me about half-a-crown, and there's not a bit of gold

Johnny stood still, staring in amazement at the announcement. At length he spoke: "Father told me if I got tired to come home, and I believe I am tired now. Good bye." And handing the pack which he carried to its owner, he coldly turned away. It was now the pedlar's turn to be aston-

ished. The laugh was changed to an ex-pression of concern, and, following the boy, he used every argument to induce him to proceed in his company; but the child of honest parents had been taught to "hate every false way." If trade involved fraud and deception, he would have nothing to do with it; so, resisting every overture, he pushed his way back, and, disappointed and footsore, at close of day he re-entered his green mountain home.

Forty years have passed since then, and the Johnny of our story rever turned aside from "the way of the just." During the last half of his life he has been in respectable business in an important city. He is not what the world calls rich, but he en-joys what wealth could not give; he is the esteemed bearer of an unsulfied name, the happy father of an upright family, and an oured and trusted member of the church of Christ .- Sunshine.

## Buffaloes Guarding a Boy.

There was a Malay boy near Singapore who was employed by his parents in herding some water buffalces. He was driving his charge home by the borders of the jungle, when a tiger made a sudden spring, and, seizing the lad by the thigh, was and, seizing the lad by the thigh, was dragging him off, when two old bull buffaloes, hearing the shriek of distress from the well-known voice of their little attendant, turned round and charged with their usual rapidity. The tiger, thus closely pressed, was obliged to drop his prey to defend himself. While one buffalo fought and successfully drove the tiger away, the other kept guard over the wounded boy. Later in the evening, when the anxious father, alarmed, came out with attendants to seek his child, he found on them to give the money. although the here had disperse themselves to feed, two of them were still there, one standing over the bleeding body of their little friend, while the other kept watch on the edge of the jungle for the return of the tiger.

# Character Grows.

From the minute a babe begins to notice surrounding objects, his character is under the process of formation. Day by day, through infancy and childhood, here a little and there a little, character grows with the growth and strengthens with the strength, until, good or bad, it becomes almost a coat of mail. Look at a model man of business-prompt, reliable, cool, and cautious, yet clear-headed and energetic. When do you suppose he developed all the admirable qualities? When he was a boy. Let us see the way in which a boy of ten gets up in the morning, works, plays, and studies, and we will tell you just about what kind of a man he will make. The boy who is late at the break-fast table, late at school, and never does anything at the right time, stands a poor chance to become a prompt man. The boy who neglects his duties be they over so small, and then excuses himself by saying, "Oh, I forgot, I didn't think!" will never be a reliable man. And the boy who finds a pleasure in the pain of weaker things will never be a noble, generous, kindly man-a gentleman.

THERE is scarcely a better health meter for men who think much than this: Hard, mental work is beginning to kill when it interferes with sleep, and he who plies his brain with ever so much energy eight or ten hours a day, prays and plays five or six hours, and sleeps seven or eight hours, will mever die of overwork.

# Sabbath School Teacher.

LESSON XXII.

May 28, ) LYING UNTO COD.

COMMIT TO MEMORY VS. 3, 10, PARALLEL PASSAGES.—Acts Siff. 11; 1 Cor. xi. 30,

SCRIPTURE READINGS .- With vs. 1, compare Acts iv. 81, 87; with v. 8, read Fe v. 4, and Luke xxii. 3; on the "Holy Ghost" of v. 3, and "God" of v. 4, compare John xv. 26; Luke ii. 26-29, the "blessing" of Numb. vi 24-26, and the encetalist here stated in the real of the control o apostolic benediction; with vs. 5, 6, read John xix. 40; with v. 7, read Prov. x. 9; with v. 8, read Prov. xi. 6; with v. 9, read Matt. iv. 7, and Prov. xi. 19; with v. 10, compare Acts xiii. 41, and with v. 11, read Ps. ix. 20.

GOLDEN TEXE. - Theu hast not lied unto

men, but unto God.—Acts v. 4. Central Truth.—The heart is deseitful. One might to tempted, at first sight, to One might be tempted, at first sight, to think (and many hashly speak so) of the primitive Church as spotlesss. But how could it be? It was dealing with ourfallen nature; the net drew in all sorts, good and bad (Matt. xiii. 47). Men are not completely freed from the sway of ovil even when sincere in adhering to Christ. It is fit that this should be displayed at the beginning, that all may be on their guard.

In the course of a little time men were

In the course of a little time men were getting credit for their gifts, so soon do the best things begin to be abused in human hands. Ananias and his wife wished to go with the tide, and to be like the rest. This was a form of self-love and vanity. It was aiming at the honor that cometh from men siming at the honor that cometh from men (see John v. 44), than which few things more blind the mind. But they wanted the honor without the cost. Hence the design, which was aggravated by its being talked over, planned and decided on between the two. Conspiracy is worse than a single individual's sin—not only is more dangerous to the community, but implies aggrets winkedness for many a man will greater wickedness, for many a man will do a bad thing concerning which he is not hardened enough to talk to another. Two little faith, too much love of money, too much regard to men, too little for God; these ruined Ananias and Sapphira.

But let us study the FACTS:
V. 1, "But," here is a spot on the picture—a stain on a bright record. Ananias means, "the grace of God." Alas! his nature did not correspond; and Sapphira was only "beautiful" in her name. They were of one mind, which is good and lovely in all right things, but bad in a wrong thing. The "possession" was probably a farm (see v. 3), possibly at a distance from Jerusalem. Publicity was not then given, as now, to such matters. They thought they could report the price as so much, lay it (v. 8) at the apostles' feet, get honor, like Barnabas, and yet have a secret store for themselves. All went smoothly and the presentation was made. It was no doubt done as an act of worship, in the assembly; for having this corrupt aim, they would seek publicity, and when the apostles were present and in some degree representing the Lord their Master. These things enhanced the sin, which was not at all in giving only a part, but in pretending to give the whole, while jointly, and designedly, and after agreement with one another, tearing part. Town of money lay at the edly, and atter agreement with one another, keeping part. Love of money lay at the root of this bad tree (1 Tim. vi. 10). Alas if all men who profess to give all the heart, love, and life to God, and keep back a part, were as promptly punished, what a scene of judgment would our Churches

(V. S.) THE EXPOSURE. By Peter, no doubt by the same inspiration that led to the healing of the impotent man. He speaks to An-anias by name. He charges the temptation on Satan, but the sin is no less that of Anan-ias, who allows his heart to be taken and filled by the tempter of the race, Satan, the enemy of man from the beginning. It was a lie unto the Holy Ghost in this, that it was done as if under the influence of the Holy Spirit, as a spiritual service. It insulted him, as if he were not commiscient. So it is called "tempting" in v. 9. It is commonly argued that if the Holy Ghost ways but an expension or an etribute and were but an emanation, or an attributs, and not a person, there could not be lying unto Him. The "Spirit of God" (v. 9) is God the Spirit.

THE AGGRAVATIONS (v. 4) of the sin are so stated as to show the basis on which all this was done. There was no obligation The gifts Possession of property was were free will. not condemned in the Church then or now.
It is the selfish and the disobedient holding of that of which "the Lord hath need" that is condemned. He had lied unto God, whom he attempted to deceive, Him in whose name and presence he professed to do one thing while really doing another. And observe, while in one verse "Satan filled his heart," in the next "thou hast conceived this thing in thine heart." How can we distinguish between the motions of Satan and of our own hearts, and of the Spirit of God? Only by comparing them with the Word.

The Judicial Dealing of God (vs. 5, 6). Peter did not slay him, or even sentence, or announce his death, only his sin. All the rest was God's direct act, whether by and through such natural means as the shock, terror and sudden paralysis of his powers, such as terrible agitation sometimes produces, or by a direct and im-mediate act of judgment, that men might see and fear and be warned. The death of Sapphira, following as it did, favors the

The result was "great fear," twice mentioned (v. 11), in the latter case extending to "the church, and all," etc. There was the dead before their eyes! The link between sin and death was visible. The judgment is tied to the sin and follows it closely. There is no room for conjecture, or for placing it among coincidences or accidents.

And so long as men are men, fear has a place in their religion. God is to be reverenced and held in awe, and the more we see of His holiness and majesty, the greater the fear that we feel to be due unto Him in the meeting of His saints.

The teacher can here (v. 6) explain to the pupils the Jewish mode of interment, without coffins, in swathing bands, soon after scholars.

death, and outside the city. The interment of Christ throws light on it. We see too how early, by a natural arrangement, "the young men" came to do those things in the service of the Church which betit them, as the elders have their appropriate duties.

We now come to the sharer of the sin (v. 7), "his wife," ignorant of all that had happened, three hours after—from which we may see how lengthened some of the meetings must have been—"came in." The money may have been still before the apostles, and his question alluding and his hand pointing to it. She gives a flat attirmative, "just for so much," "that is the whole price." No falsehood could be more deliberate. The apostle rebukes the sin "before all" (1 Tim. v. 20). He charges conspiracy, in the vain effort to deceive the Lord, intimates the judgment on her husband, and announces it upon her. The "young men" were just coming back, and would carry her out, showing that he spoke would carry her out, showing that he spoke by divine direction, and that the judgment was now, at least, direct. The same sad round is gone through with her, instant death, in the midst, and the same almost immediate burial "by her husband"— companions in sin, in retribution, and in the grave. No wonder there was "great fear" (v. 11).

The following points deserve careful at-tention:

tention: (1) The greater the grace God gives, the more aggravated the sin of deceit and hy-pooriey. Hence the severity of this judgment in the infant Church. So Cain is marked; so Nadab and Abihu fell dead in the infant Jewish Church; so Uzzah died at the bringing up of the ark, that the sacredness of divine things may be remem bored.

(2) God scrutinizes motives and deals with us according to them.
(8) Men's sins will find them out, how

(3) Mons sins will find them out, however they take counsel together.

(4) Money becomes the means of great temptation—from the days of Achan downward (compare his case). It is certainly instructive that a lie about money should be so severely punished at the beginning of the Christian era, as if to mark where man's temptation and danger so often lie. Man temptation and danger so often lie. Men lie about matters of property with fatal ease. "It is naught, it is naught," says the buyer. They overstate when they soll. They have trade-lies, that are hardly counted lies. But God visits these things. And how much aggravated is this lying when it is about religious things—collecwhen it is about religious infigence tions, donations, subscriptions—when sums are so counted up as to look greater than they are, and when men take credit for self-denial and generosity in the church, to which they are not entitled. Surely those things must grieve the Holy Ghost, and drive away the blessing. Here, if anywhere, the most rigid truth ought to prevail, and all glory be given, not to men, but to God. (5) Judgment is not less sure because it

is deferred. The day will declare men's character.

(6) At communion tables and in prayer we profess to surrender all to God. Are we doing it?

## SUGGESTIVE TOPICS.

State of the Church-how property was State of the Church—how property was being dealt with—results—temptation therein—meaning of Anauias and Sapphira—their fault—its aggravation—their exposure—by whom—the judgment—its character—mode of burial—Sapphira's attempt—sin against whom—in what form—proof of Deity of the Holy Ghost—of his person-title the same the property of the same ality—sentence on her—result—burial—effect on the people—parallel to this in ancient history, and lessous to us.

## Looking Like a Prayer.

A little scholar once said of her teacher "She looks like a prayer." She must have had great spiritual loveliness to have made an impression like that. To have such an inward irradiation is of much more importance for teachers than what they say or do. What we are is much more effective than what we teach.

## Lighting up a Lesson

is the employment of those elements in teaching by which the attention of the pupil is attracted towards a lesson, and its instructions rendered more clear to his under standing.

The four peculiarities of the pupil to which we must appeal in effective teaching :

- To the pupil's delight in sceing;
   To the pupil's delight in imagining;
- 8. To the pupil's delight in comparing ;
  4. To the pupil's delight in knowing; The four Lesson-Lights.
- 1. Signt.-Objects, Diagrams, Maps, Pictures.
- 2. Imagination.—Word-Pictures, Stories.
  3. Comparison. Smiles, Metaphore,
  Parables, Incidents used to illustrate Truth.
- 4. Knowledge.-History, Science, Art Travels, etc.—The Normal Class.

## Personal Appeal to Scholars.

A teacher says:—I have tried the plan mentioned by your correspondent "Ear-nestness," and have found it very useful, but it must be used with discretion. will not do to fix upon any scholar at random, as that will probably frighten some, so that they will avoid speaking to you in future alone. I generally think it over during the week, and decide beforehand whom I will keep behind. Any who have been usually attentive, or whom I believe are seeking after God, to such a word in season may be of the greatest assistance, and there are many who would be glad of a word or two with their teacher who would not think of staying to an enquiry meeting. But I believe the most effectual means of reaching our the most electral means of reaching our scholars personally is by letter writing. A letter is thought so much of by children, and is read over and over again, whereas a word may be forgotten an hour after it is spoken. I think a good plan is to write to a scholar during the week, and then watch an opportunity of saying a word on the Sunday following, but a great thing to be simed at is to do it quietly, so as not to draw the attention of the other

#### How to Teach.

The following is an outling of a Normal Olass Lecture recently delivered by J Bennett Tyler, at Camden, New Jersey. How shall we teach? 1. Intelligently 2. Interestedly. 3. Vividly. 4. Variedly. GPM RAL PRINCIPLES.

I. Four conditions of good teaching.

(1.) Power to arrest the attention of the pupil.

(2.) Power thoroughly to interest the pupil.
(3.) Power to instruct the pupil.
(4.) Power to impress the truth

the heart and consciouce of the pupil.

II. The fulfilment of these involves

(1.) A clear perception of the truth on the part of the teacher.
(2.) Ability to make the pupil see and measurably understand it.

(3) Thorough preparation on the part of the teacher. III. In order successfully to fulfil these

conditions we should aim at:

(1.) At simplicity in language

(2.) At clearness of conception and expression. (3.) At accuracy in the use of lan-

guage.
(4.) At putting statements and ques-

tions in few words. (5.) At distinctness, vividness, and

point. A very suggestive conversational exercise was held in closing, on "Manner in teach-The following points were brought

out from the class: (1.) Our manner should be very patient.

(2.) Our manner should be always polite, even to the youngest.(3.) Our manner should be encourag-

(4.) Our manner should be affectionate. -American Sunday School Times.

A wonderful thing is seed The one thing deathless forever!
The one thing changeless—utterly true-Forever old, and forever new. And fickle and faithless never

Plant blessings, and blessings will bloom Plant hate and hate will grow; You can sow to-day to-morrow shall bring The blossom that proves what sort of a thing Is the seed, the seed that you sow

#### Christ and Christian Liberty

Extracts from a sermon by the Rev. John Ker, Professor of Theology in the

U. P. College, Glasgow.
This further may be remarked in the human life of Christ, that he not merely refrained from interfering with free growth himself, but he interposed to defend others. when they were interfered with. His most marked action is in behalf of liberty, and he is strongest in rebuke when he checks the attempt of any one to thrust his own character on another, to the destruction of its genuiness. What a lesson there is to contending, narrow-minded religionists, who can see nothing good beyond their own circle in his answer, "Master, we saw one casting cut devils in Thy name, and we forbade him, because he followeth not with us" (Luke ix. 49). "Forbid him not, for he that is not against us is for us;" as if he had said, ," We must not narrow the cause of God to our own party, but rejoice in goodness wherever it appers. If we are right it is all coming our way." What an admonition to those who would impose their own way of work upon every other when Martha's complaints so gontly but firmly met! What a resolve to allow the hearts its own manner of manifestation, when He defends, against the murmurs of His disciples, her who poured the box of ointment on his head! It was her way of proving affection, and this made it good and right, and brought forth that touching justification which is not an unperpassed against right, and brought forth that touching justification which is not an ungenerous excuse, but a deep, true reason, "Against the day of my burying hath she kept this" (John xiv. 7). The inspiration of a loving heart has the gift of prophecy. Its insight is foresight, because it is taught of God. And what a rebuke to those who would bring down everything that is lovely and of good report to the hard utilitarian measurements, and, in the pretended interest

of fruit, would strike off all the spontaneous blossoms of Christian affection. In the whole earthly life of Christ, this feature can be discerned constrain a natural temperament, or to seek to make any one be other than he really was, sin only excepted. In this sense, too, the Son makes them free, and they are free indeed. Shall we say that He, the normal man, had all the features of sinless human nature within Himself, and could therefore, rejoice in then all; or that He had, with His own distinct nature. that most sensitive sympathy which enabled Him to understand them every one, and that broadest wisdom which gave him to know that there can be nothing highly good which is not perfectly true, and no-thing strong which is not natural. This, at least, is striking, that the most intense and concentrated of all natures, burning with consuming fervour for God's honour and truth, was yet the most expansive, and so considerate and gentle as not to crush the softest susceptibility of those about Him, like the sea which is so mighty to shake the earth, and which holds the most delicate flowers with all their filaments unbroken in its bosom. It is another evidence where the state of the state o dence of the divinity of his character that such power and freedom were combined in

surements, and, in the pretended interest

HERE are healthful, bracing words from the Evangel. "A denomination or party that apologizes for its existence, and fritters its principles, and pushes out of sight the special truths which it is charged to proclaim, will find its own self-re-spect departing, its tremulous words dropping at its own feet, the public ear turning away from it in pity or disgust, its arms falling palsied at its side, and its own organization dropping to pieces for want of colorion. To have to held. cohesion. To have, to hold, and utter, strong and positive Christian convictions are the things that give life and assure victory.

#### MISSIONARY NOTES.

In Constantinople eighteen evangelical congregations meet on every Sunday Half of there are composed of natives of the country.

The committee of Sir Moses Montetiore's Palestine Fund will take immediate steps for disbursing the £10,000 now in hand, to be devoted to the encouragement of agricultural pursuits in the Holy Land.

As Jans, which may be styled the port of Jerusalem, a most interesting and near ful school has been founded, and carried on with much success, by Miss Arnot, buighter of the late Professor of Botany at Glasgow.

Tur. Berlin Museum bought, some years ago, in Jerusalom, for about 28,000 taclers, some Moabite antiquities, the age of which was pretended to amount to 2,500 years. It has twent out now that there mona ments are not genuine.

A BEMARKABLE meeting of foreign mis sionaries, employed in city mission work, was recently held in London. Grace was said in fourteen lane ages. The London City Mission Seciety employs four mission-nies among the Germans, one among the Dutch, two among the Italians, one among the French, and one among the Orientals.

THE Holy Synod of the Greek Church has issued a circular warning the Greeks has issued a circular warning the Ground against "the soul destroying and implous heterodox teachings" of the Presbyterian missionaries. The missionary, Mr. Loyburn, thinks the circular will serve as a good advertisement for his services in the Mission Chapel at Athens.

Ar a service recently in the Free Church Mission in Calcutta, a Brahman, au expupil of the institution and now employed in the office of Harris, an attorney, was baptized with his wife and seven children. This is said to be the first instance in that part of India of a whole Hindu femily coming at one time into the Christian

THE Rev. F. Coillard, of the French Mission in Basutoland, South Africa, ra-ports a strange revival of heathenism in the midst of the dense darkness where they are laboring with much vigor. For several months prophetesses have been busy in denouncing everything pertaining to civiliza-tion and Christianity, creating great excitement among the multitudes who flock to them.

Some years ago two Syrian brothers of the name of Saleeby founded a number of common schools in their native district of Lebanon. In these humble seminaries the Arabic Bible was regularly used, and a Scriptural character was give to the whole course of instruction. In course of time they fell to be supported by Christian friends in Scotland, chiefly of the Free Church; and at present the "Lebanon Schools" Society, though supported by members of various denominations, is practically a Free Church institution. It maintains a general superintendent, the Rev. John Rae; Dr. Carslaw, a medical mistonary, and Miss Wilson, superintendent of female schools. The Bible is taught in although the schools, and also the Shorter Catecommon schools in their native district of female schools. The Bible is tangit in anthe schools, and also the Shorter Catechism, or some similar formulary of a simpler kind. The schools are attended by the children of Mohammedans, Druses, Maronites, and Greeks. There is also a training-school for teachers, as well as other appliances of an educational kind.

MISSIONARY work in the city of London is grandly carried on, as the following extract will show:—"It is not only the deprayed, in the low beer-shops, but also the prayed, in the low beer-shops, but also the refined and educated, in the private hotel and restaurant, who are sought. The mis-sionary to the public houses of the fashion-able West End of London, after ten years of labor in one thousand seven hundred of these places, says that he, in his pride and vanity, considers 'Laugham Hotel,' a well-known fashionable resort, as his 'cathedral.' Regular Friday evening religious exercises are held therein, by permission, for its in-mates and two hundred employees. Not only is their religious convorsation and in-struction, but suitable tracts and papers are distributed. A collection box for the Mission has sometimes been put up by the publican. Many houses have been closed entirely, others upon the Lord's day; while hundreds and thousands of mon and women have been reclaimed from drunkenness and other vices, and have become members of the Christian Church. About two thousand persons are spoken with monthly by each public house missionary An earnest effort is now being made to extend this work to the remaining gin palaces and beer-houses of the great city."

# The Age of a Besetting Sin.

Its age is not always the same. Some-times an evil propensity is born with us and develops with the earliest intelligence. Some bring with them into the world an irascible temper which is their cross from infancy to old age. Some exhibit a constitutional inability in matters of appetite, so that if they but wet the shoe in the puddle of intemperance, there is no arrest until they sound the foulest depths of

drunkenness.

But oftenest the besetting sin is of later date, a parasite not born with us but fastoned upon us; something foolishly learned, carelessly contracted, something induced by the atmosphere in which we chance to

"How long is it ago" since this came upon me? How many years have I dragged this weary chain of besetting s.n? Thus may each one well question himself.
"Of a child," must be the answer. Aye.

and "ofttimes it hath cast me into the fire and into the water to destroy me! How inveterate then is that disorder, and how must it have engrained itself into the very fibres of our being. Surely, this kind goeth not forth but by prayer and fasting.

Or is it otherwise; something not so much sent as chosen; something learned when you had no need to learn it; that became by reason of indulgence and repetition a habit, which a little while ago was not a habit? How does this consideration enhance the misery and add pengency to the self-condemnation.—Bishop Lay.