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Sabbath School Teacher.

LESSON XXXIII.

August 17, 1873.

TEACHING TO PRAY. Matt. vi. 5-15.

Counte to Memory vs. 9-18. PARALLEL PASSAGES .- Ion. xxvi. 20; Luke

With 1.8. 5 and 6, read Matt. xiv. 22; with v. 7, 1 Kings xviii. 26; with v. 8, Isa. with v. 7, 1 Amage Actio 20, with v. 5, 180, linen were cr. 21; with v. 9, Gal. iv. 6; with v. 10, rs xl. 5; with v. 11, 1 Tim. vi. 8; with v. ing to me 12, 1 John i. 9; with v. 18, John xvii. 15; it be so !" with v. 11, 15, Eph. iv. 32.

Central Truth.—God is the hearer of pryer; all flesh shall come to Hum. Ps. kv. 2.

INTERNATIONAL TEXT.—But thou, when they prayest, enter into thy closet, and when they hast shut thy door, pray to thy father which is in secret; and thy Father which seeth in secret shall reward the openly .- Matt. vi. 6.

Prayers and almsgiving make up most of the religion of many persons. They are both most important in their place; bocure so important, likely to be abused, and the corruption of thom likely to be ex-tremely bad. Hence our Lord gives so much attention to them in his sermon.

Having shown the evil of giving for the sake of the credit to be had among men, in 78. 1-4, and laid down a principle which we fear is often disregarded, our Lord gives two cautions, with corresponding counsels, and follows them up with the model of prayer which bears his name.

Ist CARTION .- "Be not as the hypocrite." pretenders, who, looking like praying to God, were really looking for men's attention to their religiousness. The sin was not standing for the Jews often stood an prayer (Luke xvm. 11-18); nor in choosing the synagegue, for it was meant for prayer, though more particularly for united prayer; nor even in the street corners, for one could and often should pray in the streets; but in choosing places and ways where man's notice would be gained. This is to mock God; trout Him as if he did not know the heart, and to put man's favor above His.

The boldness of our Lord's teaching deserves notice. His hearors had often no doubt seen this very display. They who made it, got all they really sought. They did it to be seen; and they were seen.

The 1st Counsel is-"Enter into thy closet," that is, a quiot, retired place, under ones own control, free from observation, in which we can be alone, and from which we can shut out others. The Lord makes this method the very opposite of the hypo-crite's plan. In the closet, alone with God, who is there also "in secret," "pray to thy Father." The point of the counsel is—not that we must have a closet many have not it: it is a loss: one of the evils of the crowded houses of the poor is that retirement is out of the question), but that we must withdraw from man's attention. To genuino prayer, so offered, God gives an answer as open as the nature of the case admits. See Jer. xvii. 10, and the account of the judgment in Matt. xxv., where we may see the force of "openly," (in vs.

The 2ND CAUTION is against "vain repetitions." It is one word in Greek, made "babble" by some. These abound in the East. Parrots are trained in Calcutta to say "Ram! Ram!" and fill the evening air with the word. So Baal's priests cried (see We regret to say Roman Catholic books of devotion have these frequentby thus in the "Rosary of the Virgin," the direction is "Our Father," &c. (once. "Hall Mary," &c. (ten times.) And in the "Litany of Jesus," the name is repeated ten times at each petition; and in the "Rosary of Jesus," we have, "O Jesus, Son of David, have mercy on us" (ten times.) The Lord regards with detestation the imitation of the heathen in the worship of Himself. All such service becomes mechanical, and the offerer may be seen, with lips and hands ongaged, and eyes and mind otherwise occupied. See a specimen in Acts xix. 84.

The 2nd Counsel suggests the opposite plan, for God is not to be win over by the quantity of our words or ceaseless shouting. He knows what we want, and while, for wise reasons-explained elsewhere-he revnires us to pray for what we desire, it is to Him as a loving Father the regards us as children (Ps. ciii. 18), and not as a god who according to the sarensm of Elijah, "may be talking, or pursuing, or on a jour-qey, or asleep and requiring to be awaked." (See Readings.)

In continuation of the same counsel our Lord gives a model of prayer, suitable for them; brief, simple, including the elements of all the disciples wanted, and by imitating the style and manner of which, all the "vain babbling" might be avoided. That this is the meaning, and not that it is to be the constant and least of all, the only prayer, appears from the words, "Atter this manner pray ye." That no slavish adherence to it is commanded for all Christians, is clear from its lack of formal reference to Christ Himself, as the Mediator in whose name we pray. Instead of following and explaining the causes of this remarkable lesson in order, let us notice the features of it; the illustration of which will equally well bring out the meaning of

(a) It begins with God's glory. He is "our Father"—if we are in Christ—or disciples—in a sense deeper and greater than being our Maker. He is reconciled to us ! and counts us His children. We pray to Him in common—"we," not "I"—all the rest have rights in Him as well as I. He is "our Father in heaven," high and exalted, with whom we can take no liber and ly, as with a creature. (Isa. lxvi. 1; Ecc. Which shows Him of from all gods, and books, to take an embleck marks Him of from all gods, and which shows Him as the God of His true less is justice to make the dishonor so God that more do in ordinary cases.

not fear itis name. It is honor that they know, love, and revenue it. So the next petitions can, "Thy kingdom come," &c. This had a distinct meaning to the dischples in relation to Christ. It has a meaning, however, like the next clouse, for all time, for men clways used to como under the away of Christ."

(b) It ends with God's glory: "for thine is the kingdom," xe. "We come to the e, and go not to idols," because the right to reign is thine ("Fingdom"), and the power to answer is thine; and the "glory," the to answer 1s time; and the "glory," the honor, or credit, is justly thine. This is a dovology taught of Christ, and men who hear it, are to join their "amen," a common word for strong edirmation, as we say "Very true," or "That is so," and so community to mean at the ord of a metric it. ing to mean at the end of a petition, " May

(c) It puts the things of God before these of men even of good men—of God's child-ren. We are not the great object to be con-sidered, but God. We are to think, first of honour te his name; the setting up of His kingdom; the doing of His will; and next of our wants. This is reasonable.

A true soldier of David's army would say,

"great thing is not that I get off with my his, but that David gets his rights." So David felt as to God before the Philistines. 1 Sam. xvii. 45-47.

(d) It asks for things needful to our weliare; (1) "Daily bread, our simplest want, without which we cannot have and therefore cannot serve-"bread, ' not luxuries, 'daily ; cannot serve. "Dread, 'Lot luxuries, 'daily;' not stores in advance. (2) Pardou (Rom. iv. 4) of sin, called "debt," meaning as v. 14 shows, transgression. (6) Grace, i. e., preservation from falling into sin, "Lead us not" is same as keep us out of the way of evil—sin; and deliver us, keep us near thee from evil, the deeds and the fruits of sin.

(c) It asks for things agreeable to God's will, see in proof of, as to its six petitions, (1) Ez. xxxvi. 28; (2) Psalm ii. 8, (3) 1 Thess. iv. 8; (4) Psalm exxxii. 15; (5) exxx. 3. 4., (6) 2 Peter ii. 9.

(f) It requires a mind in harmony with its terms and spirit, so we are to understand v. 14, 15. (See illustrations.

EDUCATION IN INDIA.

The progress of education in India is most reassuring. In 1870 more than a million youths were receiving education in British India. As more than three-fourths of the people are too poor to spare time to soud their children to school, and as school discipline is almost completely novel as an institution, this result is remarkable. All classes of schools exist under the auspices of the Government. Among these are private schools; schools aided by Government grants; vernacular schools; colleges for the education of youth in law, medicine, and civil engineering; and schools for the education of native females. These latter cannot fail in time to exercise an enormous influence on the households and character of the Hindus and Mohammedans. In Bengal alone there were in 1869 240 girls schools, showing a daily attendance of 9.085. There were at the close of 1800 in Bombay no less than 167,004 youths and girls receiving education. The schools of the North-Western Provinces contained at the same time 201,000 boys and 10,000 girls. The Central Provinces have in a few years drawn together as many as 80,000 in quest of learn ing. The University of Calcutta, which is modeled on that of London, had 1,500 stu-dents in 1866, and has increased its alumni largely since then. Similar results have followed the foundation of the Universities in Madras and Boutbay. Perhaps the most thriving institution in India is the Medical College of Calcuuta, founded in 1884, during the administration of Sir William Bentinck Its advantages led soon to the abandon-ment of religious caste, and prejudice on the part of the Hindu youth. As a conse-quence, native professional ability of a high order can be supplied to the public service.
When within living memory it was usual to be compelled to take a letter ten miles in India in order to find a messenger who could read it, the above facts and figures indieste gratifying, if not astounding improvement.

WHAT WE WEIGH.

Upon the average, boys at birth weigh a little more and girls a little less than six pounds and a half. For the first twelve years the two sexes continue nearly equal in weight, but beyond that time males acquire a decided preponderance. Thus, young men of twenty average about 143 pounds each, while the young women of twenty average 120 pounds. Men reach their average 120 pounds. Men reach their heaviest bulk at about thirty five, when they average about 152 pounds; but women slowly increase in weight until fifty, when their average is about 128 pounds. Taking men and women together, their weight at full growth averages about twenty times as heavy as they were on the first day of Core existence. Men range from 138 to 220 pounds, and women from 8 to 207 pounds. The actual weight of human nature, taking the average of ages and conditions—nobles, clergy, tunkers, tailors, maidens, hoys, girls and babies, all included—is very nearly 100 nound. These figures are given in avoirnound. These figures are given in avoir dupois weight; but the advocates of the su periority of women might make a nice point by introducing the rule that women be weighed by Troy weight like other jewelsand the men by avoidupets. The figures will then stand; young men of wenty, 143 pounds each; young women of twenty, 160 pounds each, and so on.

Young men are slow to enter the ministry tor the privilege of starring, or, which is the practical equivalent, for the privilege of sening how near the edge of starvation a man can keep a family. Most salaries are plaincan keep a muny. Most smartes are daili-ly designed for a celibate clorgy, and Jet we in sist on a married minister. An ade-quate supportmeans a promptly paid solary, which shall enable a minister to live re specially as a professional man, to purchase books, to take an occasional tour to educate his children, and to save something overy year for sickness and old ago. Nothing less is justice to man or obedience to God,

Our Loung Folks.

THE FOOLISH PRIESDS.

In the depths of a forest, there had tw foacs who never had a crossword with each other. One of them said, one day, in the politest fox language, "Lee, a quarrel."

"Yery well," said the other, "as you please, dear friend. But how shall we set

about it?"

"O, it cannot be difficult," said for number one; "two-logged people fall out; why should not we?"

So they tried all sorts of ways, but a could not be done, because each one would give way. At last number one fetched two

"There!" said he, "you say they're yours, end I'll say they're mine, and we will quarrel, and tight, and scratch. Now I'll begin. Those stones are mine I'

"Very well," answered the other, gently, "you are welcome to them."

"But we shall never quarcel at this rate " eried the other, jumping up and licking his face. "You old simpleton, don't you know that it takes two to make a quarrol, any day?

So they gave it up as a bad job, and novor tried to play at this silly same again. I often think of this fable when I feel more inclined to be sulky than sweet. - ('hildren's

SPEAK GENTLY.

"Please to help me a minute, sister." "Oh, don't disturb me; I'm reading," was the answer.

"But just hold this stick, won't yeu, while I drive this pin through." "I can't now, I want to finish this story," said I, emphatically, and my little brother turned away with a disappointed look in search of somebody else to assist him.

I thought of this in the fifteen minutes after he had left, and the book gave me no pleasure. It was not intentional unkindness, only thoughtlessness for I loved my bro ther and was generally kind to him, still I had refused to help him. I would have gone after him and afforded him the assistance he needed, but I knew he had found some one else. Yet I had neglected an op-portunity of gladdening a childish heart.

He was a bright boy of ten years, and my only brother. He had been visiting a young friend, and had seen a wind mill, and as soon as he came home his energies were all employed in making a small one, for he was always trying to make tops, wheelbarrows, kites, and all sorts of things such as boys delight in. He had worked patiently all the morning with saw and jack knife and now it needed only putting together to com-plete it, and his only sister had refused to assist him, and he had gone away with his young heart saddened.

In half an hour he came bounding into the house exclaiming, "Come Mary, I've got it up; just see how it goes !"

His tones were jeyous, and I saw that he had forgotten my petulance, so I determined to atone by unusual kindness. I went with him, and sure enough on the roof of the wood house was fustoued a miniature wind-mill, and the arms were whirling around fast enough to suit any boy. I praised the windmill and my little brother's ingenuity and he seemed happy and entirely forgetful of any unkind word, and I resolved, as I had many times before, to be always loving and gentle. A few days passed by, and the shedow of a great sorrow dark ened cur dwelling. The joyons laugh and noisy gloe were hushed, and our merry boy lay in a darkened room with anxious faces around hun, his cheeks flushed and his eyes unnaturally bright. Sometimes his temples would moisten and muscles relax, and then hope would come into our hearts and our eyes would fill with thankful tears. It was one of these deceitful calms in his disease that he heard the noise of his little wheel and said, "I hear my windmill."

"Does it make your head ache?" I asked. " Shall we take it down!"

"Oh, no," replied ho. "It seems as if I were, out of doors, and it makes me feel

"Don't you remember, Mary, that I wanted you to help me fix it, and you were reading, and told me you could not? But it did not make any difference, for mamma helped me,"

Oh, how sadly these words fell upon my ears, and what bitter momories they awakened!

How I repented, as I kissed little Frank's forchead, that I had over spoken unkridly Hours of sorrow went by, and we watched his couch, hope growing fainter and anguish deeper, until, one week from the morning on which we spoke of his childish sports, we closed his eyes, once so sparkling and folded his hands over his pulseless heart.

He sleeps now in the grave, and home is desolate; but his little windmill, the work of his busy hands, is still swinging in the breeze just where he placed it upon the roof of the old woodhouse, and every time I see the tiny arms revolving I remmeber the lost little Frank, and I remember also the thoughtless the unkind words .- The Little

To some purpose is that man wise who gains his wisdom at another's expense.

To how a block of marble from the quarry, and carve it into a noble statue,—to break up a waste wilderness, and turn it into a garden of flowers,—to melt a lump of iron stone and forge it into watch-springs; -all these are mighty changes. Yet they all come short of the change which every child of Adem requires. Man requires a change as great as a resurrection from the dead. He must become a new creature. must become new. He must be born again, born from above, born of God. The nather than the second of success is to secure life's opportunities that is not a white more necessary to when the iron is hot, is worth days of time the life of the body, than is the spiritual birth to the life of the soul.—J. C. Ryle.

—Dr. Cuyer.

A STORY OF THE INDIAN MUTINY.

When the cry from India in 1957 obliged our authorities to raise and rend out large forces for the relief of our suffering fellow countrymen and women there, it reached a smell town in the West of Ireland, and three young more came forward to join the list of recents. In a short time they said d for India, and on their arrival were ordered up the country. On their march two of them, Matthey and James, were left rick in the hospital and there become acquanted with a Christian lady. She says.—"James very readily told their history, asking for news of the belagured garrisons of Campore and Luckney. After conversa-tion on the subject of his enquiry I propos-ed reading a few verses from my Bible. He said I might read if I liked, he didn't care. I repeated some suitable verses to him, and then referred to death and eternity; I tried to make him feel the awful consequence scorning the Saviour here who will be our Judge hereafter. He would hear no more, so I turned to his companion, who agreed in the reasonableness of my advice, and quietly allowed me to read and speak to him-lames was soon well, and in a few days left the hospital. I saw him in the verandah the hospital. I saw him in the verandal just before he left, when he said, 'You see I was right; I told you I was young and hearty; that I had nothing to do with these things, (doath and eternity). Yes, there's time enough. I'll be up and have a hand in wiping off som of them black niggers I was much grieved, and tried to win him I was much grieved, and tried to win him even then to Jesus. 'You know,' I said, that health cannot always last. No medicine can always baulk the tomb.' He turned away. Reader, when next I heard of James he was a corpse. Only a few hours had intervened. He had gone to the bazaar, and indulged in drink with some comrades; he was suddenly arrested by the hand of death. He fell down senselose, and was borne back to that bed which he had so lately left On reaching it he lived only just to open his eyes, and, calling Matthew to him, said, 'I find her words true. Too late! I am lost! What an awful end for an unprepared sinner! Render, it may be you are careless about your son's best interests; but this day you too may be a corpse. O look to Jesus; trust in His Llood, and you shall be saved.—Rev. J. W. Carter.

FACTS IN NATURAL HISTORY.

The rattlesnake finds a superior fee in the deer and black snake. Whenever a buck discovers a rattlesnake in a situation which invites attack, he loses no time in proparing for battle. He makes up to within ton or twolve foot of the snake, then leaps forward and endeavors to sever the body of the snake with his sharp bifurcated hoofs. The first enset is most commonly successful; but if otherwise, the buck repeats the trial till he cuts the snake in twain. The black snake is also more than an equal competitor against the rattle snake. Such is the celerity, both in runtim, that the rattlesnake has no way of es caping from its fatal embrace. When the black and rattleanakes are about to meet for battle, the former darts forward at the height of his speed and strikes at the back of the neck of the latter with unerring cor tainty, leaving a foot or two of the upper part of the body at liberty. In an instart he encircles him with five or six folds; he thon stops and looks the strangled foe in the face to ascertain the effect produced upon his corseted body. If he shows signs of life the coils are multiplied and the scrows tightened, the operator all the while watching the countenance of his victim. Thus the two remain thirty or forty minutos; the executioner then sluckens one coil, noticing at the same time whether any signs of his appear, if so, the coil is re sumed and retained until the incarcerated wretch is completely dead. The moccasin spake is killed in the came wap.

Unndom Bendings.

Those who are auxious to appear wise among the ignorant, usually appear ignorant in the company of the wise.

To be amended by a little cross, afraid of a little sin, and affected by a good evidence of grace in the soul.— Leigh Richmond.

You may do what you like, mankind will believe no one but God; and he only can persurde mankind who believes that God has spoken to him.—Joubert.

Although men are accused for not knowing their own wonkness, yet perhaps as few know their strength. It is in men as in sulls, where sometimes there is a vein of gold which the owners know not of.

A sign of divinity in the Bible is the way in which it nover falls into mysticism while keeping close to the edge of the deepest feeling, and rises at the same time above materialism when it is dealing with the plainest practicalities.

The men who have succeeded best, have been the men who grasped their opportuni-ties. That martini bull dog, Frederick the Great, defied nearly all Europe to conquer him for seven long years, simply by his in-tuitions of the right moments, and his prompt use of them. His most famous pupit—Napoleon—was a king of opportumties. He used to say "There is a crist in every battle, a ten or fifteen minutes on which the fate of the battle depends. To gain this is victory; to lose it is defeat." In nearly every battle of life there are prot-occasions on which the greatest in-terests are depending. The loss of them never can be retrieved. There ero merchants who never buy until the wares have gone up, and never soil until they have gone dow. . They complain of their "bad change as great as a resurrection from the luck"; but it is always the luck of loitering dead. He must become a new creature, stupidity to be just a little way behind the Old things must pass away, and all things point where all the successes are won. The secret of success is to secure life's opportu-

Scientific and Alsafu'.

with an experimental control of the second species who is not the second of the experimental control of the second SUBSTITUTE FOR QUESTIE,

A French apothecury has discovered an excellent and very cheap substitute for qui-ning in powdered laurel lend. The have a of the laurel (Laures notatic) are slowly dited over the fire in a close ve soland then powdered. One granue (13) graine it r dose and is taken in a glass of cold water. The drug so taken produces no bad effects, and soon, it is said, breaks up the most obstinete intermittant Laure.

Dr. Letheby, after devoting soony years to an investigation into the properties of the water introduced into English cities, and to a study of the sanitary reports on subject, comes to the conclusion that medorately hard water is safer and more healthful than soft water. Hard water is not only clearer, colder, more free from air, and con-sequently more agreeable to the eye and to the taste than soft water, but is less likely o absorb organic substances, to sustain the life of zymotic organisms, or to exert sot-vent properties upon salts of from or upon leaden conducting pipes. The hime salts exert a beneficial influence upon the ammal economy, and even protect the system from dangerons outward influences. Dr. Wilson, of Edinburgh, has also collected much valuable material on the subject, and comes to the same corclusion as Dr. Lethe-

COUCK SYRUP.

We give a couple of receipts for cough syrups, said to be excellent:—1. Take one eacupful of flax seed and soak it all night. In the morning put into a kettle two quarts of water, a handful of liquorice root split up, and a quarter of a pound of raisins broken in half. Lot them boil until the strength is exhausted; then add the flax seed which has been previously soaked. Let all boil half an hour more, watching and stirring, that the mixture may not burn. Then strain and add lemon juice and sugar. 2. Boil one ounce of flasseed in a quart of water for half an hour; strain, and add to the liquid the juice of two lemons and a half a pound of rock candy. If the cough is accompanied by weakness and loss of appetite, add half an ounce of powdered gum arable. Set this to simmer for half an hour, stirring occasionally. Take a wineglassful when the cough is troublesome.

A HEN STORY.

The Country Gentleman suggests a way to prevent hens from eating their eggs. It is to fill an egg with a solution of pepper, and put the egg back in the nest. A Dan-bury man has tried this, and says it works like a sharm. He put a pretty good dose of pepper in the egg, and placed it in the nest of the criminal. Pretty soon the hen came round and took hold. It was a brindle animal, with long logs, and somewhat concerted. It dipped in its bill, and inhal-ed the delicacy. Then it came out doors. ed the delicacy. Then it came out doors.
It dtdn't gallop out, we don't mean—but walked out, -came out to take a look at the scenery, and see if it was going to rain. Its mouth was wide open, and the feathers on the top of its head stood straight up. Then it commenced to go round the yard like a circus horse. Once in a while it would stop, and push out one leg in a tone of astomshment, and then holler "fire!" and start on again. The other hens came out to look on. Soon the hens from the neighbors came over the fonce, and took up a position of observation. It was aulte evidont the performance was so ceining en-tirely now and unique to them. There is a good deal of human mature in hens. When they saw this hen dance around, and have all the fun to itself, and heard it shout "fire," and couldn't see the confingration themselves, they filled up with wrath, and of one accord sprang upon it, and before the Danbury men could interfere, the brindle hen with the long legs was among the things that wore. He says the recipe is effectual.—Danbury News.

HOW HUBER DISCOVERED THE MARAUDING HABITS OF ANTS.

He was walking in the environs of Geneva, between four and five o'clock in the evening, when he saw a regiment of great marching in good order, with a front of three or four inches, and in a column cicht or ten feet long. or ton feet long. Huber followed them and crossed a hedge with them, and found hunself in a meadow. The high grass plainly hundered the march of the army, yet it did not disband; it had its object, and reached it. This was the nest of another species of ants, blackish-gray ones, whose hill rose in the grass twenty steps from the hedge. A for, blackish-gray ones were seattered about the hill; as soon as these per-coived the enemy, they darted upon the strangers, while others hurried into the galleries to give the alarm. The beseiged ants came out in a body. The assailants dash upon them, and atter a very short but spirited struggle, drive the black-gray ones back to the bottom of their holes. One army corps presses after them into the galleries, while other groups labor to make themselves an opening with their teeth into the lateral part of the hill. They succeed and the remainder of the troop makes its way into the besiged city by the breach. Peter Huber has seen battles and exterminations of ants before this; he supposed they were slaughtering each other in the depths of the coverns. What was his amazement, after three or four minutes, when he saw the assailants issue hurriedly forth again, each holding between his mardibles again, each notting octween its interest a larva or a nympha of the conquered tribe! The aggressors took exactly the same road again by which they had come, passed through the hedge, crossed the road, at the samo place, and make their way, still loaded with their prey, toward a field of tipo grain, into which the honest citizen of Goneva, respecting another's property, referined, with regret from following them. -Popular Science Monthly.

That which is most pure in man is most divide—"Blessed are the pure in heart, for they shall see God." That which is most tender in God is most human—"Like as a father pitioth his children, so the Lord pitieth them that fear Him."