

Our Young Folks.

Now is the Time.

Now is the time; This Sabbath's setting sun May be the signal that thy race is run. See Jesus waiting at the heavenly gate, Come now—to-morrow it may be too late.

Now is the time; Ere night's dark curtain drop, Thy Maker may command thy breath to stop; See Jesus waiting at the heavenly gate, Come now—to-morrow it may be too late.

Now is the time; The Spirit's gentle voice Knocks at thy heart and pleads, believe, rejoice See Jesus waiting at the heavenly gate, Come now—to-morrow it may be too late.

Now is the time; Beyond the dark grave Repentance has no longer power to save; See Jesus waiting at the heavenly gate, Come now—to-morrow it may be too late.

Now is the time; Accept and thou shalt see The brightness of His glorious majesty See Jesus waiting at the heavenly gate, Come now—to-morrow it may be too late.

Cross Words

"Oh," said a little girl, bursting into tears on hearing of the death of a playmate, "I did not know that was the last time I had to speak kindly to Amy." The last time they were together she had spoken crossly to her, and she thought of that last cross word, which now lay heavily on her heart.

The Faithful Boy.

Gerhardt was a German shepherd boy; and a noble fellow he was, too, although he was very poor. One day he was watching his flock which was feeding in a valley on the borders of a forest, a hunter came out of the wood, and asked: "How far is it to the nearest village?" "Six miles, sir," replied the boy, "but the road is only a sheep-track, and very easily missed." The hunter glanced at the crooked track and then said: "My lad, I am hungry, tired, and thirsty. I have lost my companions, and missed my way. Leave your sheep and show me the road. I will pay you well."

Names of Countries.

The following countries, it is said, were originally named by the Phoenicians, the greatest commercial people in the world. The names in the Phoenician language, signify something characteristic of the places which they designate. Europe signifies a country of white complexion; so named because the inhabitants were of a lighter complexion than those of Asia and Africa.

great quantities being found on it and adjacent islands. The Greeks called it Albion, which signifies in the Phoenician tongue, either white or high mountains, from the whiteness of its shores, or the high rocks on the western coast. Corsica signifies a woody place. Sardinia signifies the footsteps of men, which it resembles. Syracuse signifies bad favor, so called from the unwholesome marsh on which it stood.

The Breaker of Chains.

Once there was a deceitful man who wished to make slaves of some ignorant savages. So he went to them, taking some round circles of bright steel, and he said to them, "Put these bracelets on your arms." The poor creatures thought they were pretty ornaments, and gladly put them on. Now, these bracelets were not really bracelets, but hand-cuffs, made to fasten prisoners with. So, when the deceiver had got them in his power, he said, "Now, put the pretty chains on your ankles, and these on your legs, and this big chain around your neck."

Then most of the ignorant men obeyed him gladly, and he went on putting on the chains; but some said, "No; we have had enough; these chains on our wrists cramp us; take them off again." But he laughed at them, and answered, "You should have thought of that before; now you are in my power and must do as I bid; put on these chains, or I will make you." So all the wretched slaves (for they were slaves now) did as they were bid, and made themselves more and more completely slaves. And the worst of all was that, when he had them in his power, he set them to work making more chains for other people.

Many and many a time the poor men struggled to get free, but all in vain; and many a time people came with large hammers and huge stones, and tried to break the chains; but it was all to no purpose. The hammers and stones made a great noise, but they broke nothing, and the deceiver only laughed at them. At last there came one bringing a bag full of files, and he offered one to each prisoner. Some of the prisoners were so used to their chains that they liked them, and did not take the files, because they did not want to be free. Another of the prisoners said, "This file is of no use; can this little thing do what that great hammer could not do? Look at this thick chain around my body; though I worked for a year I could not break it." So some of them would not take the files; others threw them down after a few minutes' trial; others worked patiently away. Those that had only the thin bracelet round their arms soon filed it through (and sometimes the heaviest chain would snap asunder with a touch of the file); others, who had many thick chains, had to work on patiently for years before they were quite free; but in the end, all that worked gained their freedom.

The deceiver is sin and the chains are sinful habits. A bad habit sometimes at first does not seem very wrong. For instance, many a little child will steal a piece of sugar, or tell a falsehood for fun, who would not steal money or tell a serious lie. When we have once been caught with these little sins we are loaded with heavier ones. Punishments and warnings do not break us from our sins. Then Christ comes with the file, that is love or gratitude; and if we patiently work away in love in Christ, we shall be freed in time. Sometimes Christ frees us while we are quite little children; sometimes not till we are older; sometimes He frees us suddenly; sometimes not for a long time. The longer we have gone on serving as slaves to sin, the harder it is to gain our freedom.—Parables for Children.

DEATH OF MR. JESSIE KETCHUM, OF ORANGEVILLE.—This gentleman, well known in Orangeville, where he resided for many years, has passed away, at the age of 54. His health for the past few years had been failing, and with a view to its recuperation he visited the mineral springs at St. Louis, Michigan. The medicinal waters seemed to be doing a good work for Mr. Ketchum, and his letters home were most encouraging, but on the 3rd inst., he was taken suddenly ill. His wife and two sons immediately started for St. Louis, but were denied the sad pleasure of seeing him alive who had been to them a loving father and husband, as a telegram from St. Louis after the family had gone, announced that he had died on Saturday evening. The body was brought to Orangeville on Wednesday following, and on Thursday a large number of the citizens followed the remains to their last resting place, in a plot of ground which belonged to deceased, near the Episcopal Cemetery. The widow and the family have the sympathy of the entire community in their bereavement. Mr. Ketchum was a son of Jesse Ketchum, Esq., of Toronto, who was foremost in every good work in connection with schools and churches, and whose good works follow him.—Guelph Mercury.

Sabbath School Teacher.

LESSON XLVI.

HYPOCRISY AND PIETY. Mark xii. 38-44

COMMIT TO MEMORY, vs. 40, 44. PARALLEL PASSAGES.—Matt. xxiii. 1-8; Luke xxi. 1-4.

With v. 88, read Mark iv. 2, and I to xx. 40; with v. 89, Luke xi. 48; with v. Matt. xxiii. 14; with v. 1, 42, 2 Cor. viii. 12; with v. 43, 44, 2 Cor. viii. 2.

CENTRAL TRUTH.—The Lord seeth not as man seeth.

LEADING TEXT.—What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—Micah vi. 8.

Before entering on this lesson it is worth noting that the scribes had all along a great dislike to Christ with no excuse; for they were supposed to know the law which pointed to him (John v. 39), and with the worst effect, for they often sought to "catch him in his words," and their example had influence here, so far as they went, against him.

Whether the placing of these two portions together was designed or not, the contrast was very striking, and between the rich, dignified and well-robed, and the poor, meanly-dressed and lowly widow (for it is moral, and not material distinctions Scripture notices), but between the lofty, proud, empty pretentiousness of the one, and the quiet, modest, genuine, practical piety of the other.

The lesson is naturally in two portions—hollow hypocrisy set over against genuine godliness. We hasten over the evil, that we may dwell upon the good.

1. THE SCRIBES. Christ denounces them in his public teaching, and holds them up as men to be watched and guarded against. They must have been eminently bad to draw such stern language from such gentle lips.

Their character is hit off in a few striking points, which the people could in great part verify for themselves. Their dress was studied. They affected "long clothing." In all ages and lands there has been a tendency on the part of those who claim to stand out as a sacred class, to the same peculiarity. It implied freedom from ordinary exertion; for with garments on the ground like a woman's, or like the priests' in most lands, active labour is out of the question. One's dress is nothing, one way or another, but as it expresses an idea. They "loved" the distinction so conferred. (How much the English Bible has moulded American speech may be seen in the word "love," in the sense of strongly wishing, a sense in which the word is now little used in England.)

They delighted in respectful public recognition, "Salutations in the market-places," not the movements of civility, but special and distinct forms of reverence (as in many lands the common people kneel on the street to bishops), and the place of honour in the synagogues, and at social gatherings. They claimed official precedence, while personally very unworthy. For this look of special sanctity was attended by the basest conduct, foul, selfish injustice. "They devour widow's houses," when the management of them is put into their hands; and to cover up their evil they affected unusual piety and prayerfulness, "for a pretence make long prayers," either "long" in the period employed uttering them, or long in the time spent in the attitude of prayer.

The condemnation (v. 40) is heavier than that of common transgressors. They professed much. They knew the difference. They sinned on a plan. Their hypocrisy misrepresented piety and shocked men. Every man ought to fear God, and profess his fear. It is condemnation not to do it. But it is "greater condemnation" to wear a cloak of religion to veil abominable lives.

Mark our Lord's caution—"Beware of them" as teachers and examples. Do not glide under their influence. Do not be deceived and seduced by them. Their shows are vain shows. Their very religion is a mask. They not only teach lies, they are lies themselves.

II. TRUE PIETY.

There was a "treasury" or chest (per. ap. we have the origin of it in 2 Kings xi. 9 (2 Chron. xxiv. 8-11), which see in sight and reach of the people in the temple, into which they cast their gifts either for the completion of the rebuilding, or for the maintenance of the temple service. Over against this Jesus sat, on this occasion, and his eye fell on the donations and the donors. So his eye marks them still. The rich cast in much; not too much; nor is it implied here, conspicuously too little, on the common standard. He saw a poor widow give a farthing, the seventh part of the common amount, and he knew how much it was to her, and of how ready a mind it was the expression. He saw the saw the gift and he saw her heart. He knew not only how much she gave, but that she had nothing behind for the time, (for her "living" probably means the income on which she was sustained.) Measured by what remained after it, it was the largest donation given. And this is the true measure. To give of one's abundance involves no self-denial. To give when we feel it is real giving.

He called the attention of the disciples to her case, and pronounced on her the highest praise (vs. 43, 44). He never lavished compliments or uttered flattering words. He here gives honour and dignity to the gifts and sacrifices of the humble and lowly, whose contributions are not publicly noticed and commemorated. He shows that the divine eye sees, and that such shall not lose their reward. There is, thank God, much such giving, and yet there ought to be more. In view of large contributions the poor are tempted to think they can do little, and that little is not "worth while." They "err, not knowing the Scripture." To serve God with our property is as much our privilege and duty as to serve him with our

time, or tongues, or hands. And as he has fixed a proportion of our time, one-seventh to be regularly his, it would be wise for us, and not without Scripture precedent (Gen. xiv. 20; xxviii. 22) to fix a proportion of our property to be devoted to his service. That proportion ought to be at least a tenth in ordinary cases, and if connected with the other forms of service on the Lord's day, it would be in the line of a usage which, on one occasion at least, was directed by the Apostle Paul (1 Cor. xvi. 1, 2).

In looking back over this lesson we should notice:

(a) The evils of hypocrisy. God hates a false profession. It dishonours Him. It is an insult. It is as bad as saying, "He does not see the difference, He can judge the heart." It mocks God.

(b) We must distinguish between profession and false profession. The one is a duty which we owe to God. The other is a dreadful insult to Him. Yet many imagine that they are comparatively safe because they are not hypocrites. When we believe in, and love, and depend on the Lord, let us honestly, openly, and in the fitting way say so. Let us not be ashamed of Him and of His words. But this is a very different thing from taking on the forms of godliness to promote our own honour or to conceal our crimes. Such schemes God is likely to unmask, sooner or later. See Job xx. 5.

(c) How blessed it is to give in a right spirit—as this widow gave. See the one word of our Lord not reported in the gospels. This is too little explained in Sunday-schools and pulpits. How rarely do ministers preach, as Paul wrote, in 2 Cor. viii. and ix. They are afraid, lest it should be thought they were praising their own cause.

Let the pupils begin this habit early with what they have. Let them deny themselves that they may have to give. We may thus have a way of becoming "rich toward God" (Luke xii. 21).

(d) How absurd it is for rich men to call their gifts their "mite," when they do not miss what they give. How often they should be reminded that she gave two mites, and that she was at best but a poor widow, and she gave all that she had. The love of money is a curse to the church, and "unblessed prosperity," which often comes upon niggardly professors, is one of the most dangerous snares in which men's feet can be entangled.

SUGGESTIVE TOPICS.

How the scribes regarded and treated Christ—their influence—the contrast here—its point—the two parts of the lesson—the sin of the scribes—how their character shown—their secret ambition—their crimes—their damnation—how to be avoided—meaning of "beware"—the "treasury," meaning of—probable use—Christ's observation—how the rich gave—how the widow gave—peculiarity of her gift—our Lord's commendation of her. lessons to us as to false profession and true, as to the blessedness of giving, and the true principle of it.—S. S. World.

The Sanhedrim.

The Sanhedrim, called also in the Talmud the great Sanhedrim, was the supreme council of the Jewish people in the time of Christ and earlier. 1. The origin of this assembly is traced in the Mishna to the seventy elders whom Moses was directed (Num. xi, 16, 17) to associate with him in the government of the Israelites; but this tribunal was probably temporary, and did not continue to exist after the Israelites had entered Palestine. In the lack of definite historical information as to the establishment of the Sanhedrim, it can only be said in general that the Greek etymology of the name seems to point to a period subsequent to the Maccabean supremacy in Palestine. From the few incidental notices in the New Testament we gather that it consisted of chief priests, or the head of the twenty-four classes into which the priests were divided, elders, men of age and experience, and scribes, lawyers or those learned in the Jewish law. (Matt. xxvi, 57, 59. Mark xv. 1. Luke xxii. 66. Acts v. 21.) 2. The number of members is usually given as seventy-one. The president of this body was termed Nasi, and chosen on account of his eminence in worth and wisdom. Often, if not generally, this pre-eminence was accorded to the high priest. The vice-president, called in the Talmud "f. aer of the house of judgment," sat at the right hand of the president. Some writers speak of a second vice-president, but this is not sufficiently confirmed. While in session the Sanhedrim sat in form of a half circle.

3. The place in which the sessions of the Sanhedrim were ordinarily held was, according to the Talmud, a hall called Gazzith, supposed by Lightfoot to have been situated in the south-east corner of one of the courts near the temple building. In special exigencies, however, it seems to have met in the residence of the high priest. (Matt. xxvi. 8.) Forty years before the destruction of Jerusalem, and consequently while the Saviour was teaching in Palestine, the sessions of the Sanhedrim were removed from the hall Gazzith to a somewhat greater distance from the temple building, although still on Mount Moriah. After several other changes, its seat was finally established at Tiberias. As a judicial body the Sanhedrim constituted a supreme court to which belonged, in the first instance, the trial of a tribe fallen into idolatry, false prophets, and the high priest; also the other priests. As an administrative council it determined other important matters.

Jesus was arraigned before this body as a false prophet (John xi. 47), and Peter, John, Stephen and Paul as teachers of error and deceivers of the people. From Acts ix. 2, it appears that the Sanhedrim exercised a degree of authority beyond the limits of Palestine. According to the Jerusalem Gemara the power of inflicting capital punishment was taken away from this tribunal forty years before the destruction of Jerusalem. With this agrees the answer of the Jews to Pilate, (John xiv. 31.) The Talmud also mentions a lesser Sanhedrim of twenty-three members in every city in Palestine in which were not less than one hundred and twenty householders. Smith's Bible Dictionary.

Training Children to Give.

There are two extremes in the parental work of training a child to be good givers. One is the handing a penny, or five cents, to the child whenever he goes to Sunday-school, that he may drop the money into the contribution box, and so have a share in the missionary work of the school. By this method the child is brought to feel that a contribution is an act of worship, and that religious giving is as much a duty as Bible study or praying. So far it is well; but the child has no other than a formal share in such giving. What he gives costs him nothing. He simply takes it from his father and carries it to the Sunday-school. His part in the transaction is as slight as that of the post-man's in commercial or friendly correspondence, where he carries the letters. Learning by this means that giving is a duty, the child fails to learn that the duty is one the performance of which costs something, and that to enjoy its full blessedness he ought, in some way, to practice self-denial. This is a poor way of teaching good giving to children.

The other extreme is insisting that every cent given by the child to religious charities shall be earned by some special service, and to insure this, offering a specified sum in payment for well-doing in various directions, with the understanding that all the money thus received by the child shall go in the contribution-box. The advantage of this plan is that it brings the child to count as a fit offering to God, only that which costs him some effort or self-denial. But there are drawbacks to the usefulness of this method. A parent is tempted to offer a reward for his child's good conduct which he would not think of paying for, under other circumstances, if the money thus given merely passes through the child's hands into the Lord's treasury. Thus many a boy comes to feel that if he does not speak an unkind word to his little sister, or goes of the home errands faithfully, or returns from school without loitering by the way, he is fairly entitled to at least five cents in square payment for such virtuous conduct during an entire week; and the little girl puts quite as high a value on her help to mamma in tending baby, or in wiping the dishes, or her fidelity in practising her music lessons without cutting short the hour. If the money is given for going without butter, or sugar or cake, an unpleasant commercial element seems introduced into the family dealings, and the child may think his share of good things was worth more than the amount allowed by the father in the bargain for their saving. Moreover, if all the money they give away is that which they earned, and they never earn money except for giving, the ideas of earning and giving are too exclusively associated in their minds. They are not taught that a share of all that they have is to be given, and that even a gift to them may by them be given again; but they are likely to feel that only when they earn something is there any call on them to give. So it is not altogether well to make children give only of their earnings, in the effort to train them to right and free-hearted giving.

Children ought to give in the same way as grown people ought to give. The duty is the same all the way along in life. A man does not give away everything that he earns; nor should he give only that which is handed him to give. Of all that he gets by gift, or hard work, or self-denial he ought to give a share into the Lord's treasury. It should be the same with the children. However a child gets money, part of his receipts should go to charities. If a child never has money except by earning it, his giving must of course, come out of his earnings, and he should be encouraged to earn and to give, as God prospers him. But if a parent is accustomed to give his child money for books, or playthings, or confectionary, or for general spending, he should see to it that the child has enough to enable him to give freely to good causes, and to such giving he should be directed and encouraged. In this way, giving becomes to the child an item in the use of all money he handles. It is just as truly self-denial for him to give into the contribution-box ten cents he could have spent for soda-water, or for a car-ride, as if he had earned it by not whistling for three days, or by breaking up chips, and the influence on him is better, when he gives out of his little stock of ordinary funds, than when he supposes that money, for religious purposes is only to be secured by some unusual and exceptional method.—Rev. H. C. Turnbull, in S. S. World.

Home after Business Hours.

The road along which the man of business travels in pursuit of competence or wealth is not a macadamized one, nor does it ordinarily lead through pleasant scenes and by well-springs of delight. On the contrary, it is a rough and rugged path, beset with a "wait-a-bit" thorns and full of pitfalls, which can only be avoided by the watchful care of circumspection. After every day's journey over this worse than rough turnpike road, the way-farer needs something more than rest; he requires solace, and he deserves it. He is weary of the dull prose of life, and thirst for the poetry. Happy is the business man who can find that solace and that poetry at home. Warm greetings from loving hearts, fond glances from bright eyes and welcome shouts of children, the many thousand little arrangements for our comfort and enjoyment that silently tell of thoughtful and expectant love and gentle ministrations that disencumber us into an old and easy seat before we are aware of it; these and like tokens of affection and sympathy constitute the poetry which reconciles us to the prose of life. Think of this, you wives and daughters of business men! Think of the toils, and anxieties, the mortification and wear that fathers undergo to secure for you comfortable homes, and compensate them for their trials by making them happy by their own firesides.

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