

Our Young Folks.

The Chorister's Last Hymn.

"Is my boy beginning to feel tired?" "Tired, oh, no! not tired!" The child spread his weak fingers out upon the coverlid, and turned his dark, wistful eyes to his mother as he spoke, "I'm not nearly tired yet, mother; are you?" "No, dear."

John and the Postage-Stamp.

John was a boy who "lived out." Every week he wrote home to his mother, who lives on a small rocky farm among the hills. One day John picked up an old envelope from the kitchen wood-box, and saw that the postage-stamp on it was not touched by the postmaster's stamp; so that it had done its duty and was henceforth useless. "The postmaster missed his aim then," said John, "and left the stamp as good as new. I'll use it myself."

Good Enough for Home.

BY AUNT MARGORY.

When I met Mattie Simmons at her cousins in Philadelphia, last winter, I thought her one of the neatest, prettiest, brightest girls I had ever seen. She would come into the breakfast-room in a nicely fitting dress, a jaunty white apron with pockets in it, and a primrose tie, with a smiling face to set them off. Whenever you meet her, her toilet was *comme il faut*, and her manners were lovely.

The Seventh of Romans.

The seventh chapter of the Epistle to the Romans has come into unusual prominence of late, owing to the singular treatment which it has received from the advocates of the "Iugher Life." It has been spoken of in a tone of depreciation, and even of dislike, singularly inconsistent with that surrender of heart and mind which they profess to give to other parts of Scripture, so that in some companies and some places it has been called "the miserable seventh of Romans." Mr. Moody, who seems to have an observant eye on all the phases of modern error in the Church, in one of his late discourses, aimed a passing blow at those who are accustomed to use these words, by quaintly remarking that "those who boast of having got out of 'the miserable seventh of Romans' often require to be sent back to the beginning of the chapter."

Sabbath School Teacher.

LESSON XXXVIII.

REVIEW CHRIST REJECTED. [John xi 47-51.]

COMMIT TO MEMORY vs. 17, 54. PARALLEL PASSAGES.—Balaam, Num. xxi. 15-19, Acts xx. 1.

SCRIPTURE READINGS.—With vs. 47, 48, read Ps. ii. 2; with v. 49, read Acts iv. 6; with v. 50, read Isa. xlix. 6; with vs. 51, 52, read Matt. xx. 28; with v. 53, read Matt. xxvi. 3, 4, and 1 Kings xix. 4.

GOLDEN TEXT.—He is despised and rejected of men; a man of sorrows, and acquainted with grief.—Isa. liii. 3.

CENTRAL THESIS.—Christ came unto His own and His own received Him not.

The miracles of Jesus not only attracted notice, impressed the people and showed His tender and compassionate nature, but they formed a foundation for the belief in Him as the Messiah. The raising of Lazarus made a great impression. It was a remarkable miracle in itself. The social position of Lazarus gave it some interest. "The Jews," i.e., the party opposed to Christ, were the spectators of it; they could not challenge the evidence of it. It was done in the neighborhood of Jerusalem and so attracted unusual notice. It decided many wavering and confirmed the well disposed toward Jesus. Hence the early and decisive movement it occasioned among the Jewish leaders, and of which our Lesson gives the account. The interest of the lesson is in this, that it unfolds the illegal grounds of the Hebrew leaders' rejection of Jesus, and shows that he did not suffer death in a moment of spasmodic popular fury, but as the result of premeditated malice, and deliberate conspiracy. The nation of the Jews, by its chiefs and by its common people, crucified him (Acts ii. 23).

The ruling body of the Jews, not including the Roman power, was a council of seventy (one) men, twenty-three making a quorum. The name, Sanhedrim, is Greek, and therefore comparatively modern among the Jews. The council though claimed to be in succession to that of Numbers xi. 16, 17, probably took shape after the return of the captivity. It was composed of priests, scribes or lawyers, and elders, and its number is alleged (not proved) to have been seventy-one (the seventy according to Moses' example, the one for Moses himself). Some allege that seventy-two was the proper number of the elders. Its president was often the High Priest, as in the condemnation of Jesus (Matt. xxvi. 62). It sat in a hall of its own, sometimes in the High Priest's house (Matt. xxvi. 3, 4), had a vice-president, and sat in a semi-circle in front of these officers. Faulty tribes, prophets or priests were tried by this court. Hence it was summoned to deal with Jesus. He was treated as a false prophet. So were Peter, John, Stephen, and Paul at a later time. Jewish authorities declare that the death-power was withdrawn from this court forty years before the fall of Jerusalem, an unintentional corroboration of John xvii. 31.

The prime movers in collecting this meeting were chief (leading) priests and Pharisees. They expressed alarm at their own helplessness and inactivity, and the growing popularity of Jesus. "This man doth many miracles." Out of their own mouths they are condemned. Are they true miracles? Then why do ye not believe in him? How does he effect them? Are they false? Then why not expose him? To the council an argument is urged which deserves notice (v. 49). "The Romans will come," etc. Why they were there! Yes, but in no great force, only enough to keep the country quiet, not in overwhelming numbers as afterwards. Their idea was, or they affected to believe, for they were not sincere, that Jesus was setting himself up as a head and popular leader, that his followers were becoming insufficiently numerous to attract Roman notice, and to look like a national revolt, which would provoke their conquerors utterly to root them out ("take away," see Matt. xxiv. 9), and destroy whatever life the nation still retained. But he disclaimed all kingly power (Luke xii. 14), and if he wrought miracles, what fear could there be even of the Romans? It is a good specimen of the effort to evade evil by sin. It hastens the calamity it was meant to avert. Not now but later, and in punishment from God for this sin, the Romans did this very thing effectually.

Here Caiaphas, who had long been High Priest, and was so then ("in that year," v. 49), there was much political changing of this official now, made an argument in a haughty, high-priestly, arrogant style. (He was a Sadducee, probably son-in-law of Annas, greatly in favor of public tranquillity, "things as they were.") "Ye know nothing at all." It rebukes the slowness and lack of sagacity of his compeers, particularly rival Pharisees, he being a Sadducee (see Acts v. 17). It was probably meant to forestall objection, thus, "You say it is hard to make away with this man, who may not be a traitor or mean any evil. But do ye not see the evil of which he may be the occasion? Better that he be cut off than the whole nation. It is expedient for us to make away with him."

There are two kinds of expediency. That which submits to some evil (not moral) for a great good. It is expedient to cut off a hand to save the life. Of two such evils we are to choose the less; of two moral evils choose neither. That which does evil that good may come. Caiaphas (and priests generally) favored this. He had no true idea of that atonement which his words unconsciously describes. He was simply arguing his case and carrying his point, and he was stimulated in his zeal by his being high priest, and afraid of the power slipping from his and his fellows' hands, in consequence of the miracles of this Jesus who assailed the party so fearfully. It was noble in Christ to give. It was base to sell an innocent life for self preservation. It was wrong to do any injustice even for a national object. We have the Evangelist's comments on his words. The events, which fell out quite differently from his view of them, put a new meaning into the which he uttered unwittingly. Jesus did die for the nation in a deeper sense than he knew, and in a wider sense

too, for he contemplated also "all the children of God scattered abroad," all the true Israel, Jews and Gentiles. It is a most natural reflection from the point of time and of view from which John wrote. It is a piece of that solemn irony which meets us in so many cases of retributive justice. It is of the same order with Balaam's prophecy: with the rod, the robe, the crown and the inscription on Christ's cross. Truly he was a king, "the King of the Jews."

And his counsel prevailed. They resolved from that time forth to watch the first opportunity to compass the death of Jesus, and in fact required that his whereabouts should be reported. He was practically an outlaw from that day. What Caiaphas uttered in ignorance, and in selfish and unprincipled policy, let us look at as John could see it. The innocent has died for the guilty. One man suffered to save a nation, and not a nation only, but the "whole family named after him, then and thereafter to be, Christians." This is the great "mystery of godliness." This is the "mystery that had been hid from the ages." Jesus reconciles Jews and Gentiles, is the propitiation for the sins of the whole world, no exception being made against any man of any race, color, age or clime. He gathers into one (mystical) body all the children of God, he the head, they the members (Eph. ii. 13, 14). He is "in the midst" not only of the thrones on the cross, but of all prophecy, of all history, of all goodness, of all good men, of the whole family in heaven and on earth.

Yet the Jews' council deliberately rejected him. So do men still and under like like influences. They could not keep power and own Jesus. The pleasure seeker cannot indulge and own Christ. The unscrupulous politician, the tricky lawyer, the dishonest merchant cannot own Christ and prosecute his objects. So to gain his points he puts him aside and in the end loses himself.

There is indeed a business low road even than this, when men confess him, call him master, like Judas, and kiss him, but their hearts go after their covetousness. Which is worse before God, the audacity or the hypocrisy, we need not inquire. Either is soul-destroying.

We learn from this lesson: I. How little power miracles by themselves have to turn men to the Lord. From Lazarus' grave to this council-chamber! See the words of Christ (Luke xvi. 3). So it is now. More evidence is not the want of the world.

II. How falsely men reason when they are pleasing themselves. They slay Jesus to keep things quiet, and his blood is on them and on their children in an awful manner. It is never expedient to do wrong.

III. God has all men's hearts in His hands, and makes the ways of the wicked serve His ends.

IV. It is awful to reject Christ, even though high authority and church councils approve of it.

SUGGESTIVE TOPICS.

The state of public feeling—occasion of it—significance of this miracle—the council—name—number—duties—antiquity—by whom called—addressed—Caiaphas's office—sect—tone—argument—error—the evangelist's reflection upon it—parallel cases—underlying truth—double work of Jesus—meaning of "gather"—conclusion reached—criminality of it—folly of it—imitations of it and further lessons to us.

MISSIONARY NOTES.

Do you pray daily for the missionary work at home and abroad?

Are the heathen in a parishing condition? is a question discussed in the Baptist Missionary Magazine, and is answered in the affirmative.

"The Gospel for the World," is the title of a sermon recently preached by T. D. Woolsey, D.D., and should be given to the world at once.

Have you given all for Christ? If so you will delight to do all in your power to support the missionary cause.

Some of the Jews in London evince a spirit of inquiry as to the teaching of the Scriptures respecting Christ, and some of them have embraced the truth.

On June 23th, five persons united with the Presbyterian Church at Rio Claro, Brazil, South America. Cheering news is also heard from St. Carlos. Protestantism is gaining favor all the time.

Among the Mohammedan converts, received by the Presbyterian missionaries in Persia, was a soldier, who stated that 200 men in the army thought as he did, and were holding secret meetings in regard to the Christian religion.

The number of persons belonging to the Moravian missions is 69,322, and divided as follows: Esquimaux, 2,745; Indians, 1,844; South Americans, 9,329; African Negroes, 55,750; natives of Australia and Tibet, 154.

Recent investigations as to the number of missionaries and converts in Japan, gave the following result: Greek Church, one missionary and 3,000 converts; Roman Catholics, forty missionaries and 20,000 converts; Protestant, seventy missionaries and 200,000 converts.

The late Dr. Soudder of India, when he was endeavoring to excite an interest in the missionary cause among children of America, received the following note from a little girl: "My dear Dr. Soudder, I send you ten cents. When you want any more money write to me."

Dr. George E. Post writes to the N. Y. Evangelist, that the alarm, which has prevailed in Syria with regard to the threatened closing of the Protestant schools, has passed away. All mission schools in the neighborhood of Beirut are prosperous, and are carried on without interruption. The Protestant Missions in Palestine and Syria, he reports, spend 5,000,000 piastres annually; the Jesuits have expended, on one building in Beirut, 2,000,000 piastres in one year, and will spend on it a much more. The Greek, Roman Catholic, Jesuit and Protestant missionary organizations, spend in Syria yearly, 1,000,000 piastres.

The recent detention of Protestant books by the customs authorities at Santander is believed to be part of a coercive scheme to drive Protestants out of Spain. This plan, inspired by prominent persons in Madrid, is being executed by the clergy and civil Governor, who hope by indirect pressure to expel recalcitrant American evangelical ministers. The impression also prevails that the Madrid Government hopes to conclude the Papal Nuncio and the Moderates with this underhand persecutions, while apparently pursuing a liberal policy regarding public worship.

The Vexum of Wit.

The sting of the sarcasm lies in the intention of the speaker, and one may trust the best of the pleasantries over which succeeding generations have made merry were uttered with enough good humor to take most of the venom out of them. There was surely a genial smile on the face of M. d'Argenson when he congratulated his ignorant nephew on appointment as a librarian to the king, and observed that he now would have a fine opportunity to learn to read. And perhaps Gen. Quintus Iovius smiled when he hazarded a little jest with the great Frederick at a time when his majesty was not in a laughing humour. Just before engaging the French, at Rocback, the King said to the General, that if he were beaten, he should fly the country, go to Venice and turn doctor. "Your majesty would keep to the profession of assassin?" growled the old soldier. Of the same quality perhaps was the reply given to the Czar Nicholas, when he asked the painter, Horace Vernet, whether with his liberal ideas, he would undertake to do a battle scene, representing a victory of Russians over Poles. "Why not, sir?" exclaimed the latter; "I have more than once painted Christ nailed to the cross." Illuminated with a gracious smile must also have been the famous retort of the profect's wife upon Napoleon. She had been an object of gossip, and Napoleon meeting her at a state ball, rudely addressed her, "Well, Madame, are you as fond of me as ever?" The poor lady had presence of mind enough to answer, "Yes, sire, when you are polite." Upon which the Emperor turned about abruptly, and illustrated the littleness of his mind by depriving her husband of his place three days later. And the alleged impertinence of the celebrated Abernethy must have been relieved with a grim humor and bonhomie that took away much of their grossness. The "ake of Norfolk, who applied to him for treatment, probably enjoyed as well as needed a heroic diagnosis, for he not only paid but little attention to his person. "Did your grace ever try a clean shirt?" asked the old doctor, and what freemasonry of good fellowship is implied in the very terms of the question! It is difficult to draw the line between what is permissible in conversation and what is not. Reflections on the moral character of anybody while that person is present, are unpardonable, however brilliant may be the wit in which they are wrapped. Of course there is a further rule which is very comprehensive—namely, that nothing should ever be said that will in any way give pain to any person within hearing. But as human nature remains as it has been from the beginning, men can hardly be expected to refrain from a thousand and one ways of suggesting to each other that they are fools.—Tinsley's Magazine.

Scottish Sturdiness Sixty Years Ago.

In the forest period of Peninsular war, the pressure for substitutes grow intense. The bounty to be dispensed for one was occasionally as large, if not larger, than the bounty paid by government for enlisting into the army. On a particular occasion, in a small town, I knew of fifty pounds being given for a substitute. A substitute was in earnest demand. Advertisements were issued. Nobody would go. Thirty pounds were offered. Forty pounds were offered. At length the offer rose to fifty. A poor man of middle age presented himself. Sandy Noble, for such was the name of this true-hearted person, was by trade a cotton-weaver. He was a widower, with a grown up family, but they had left him to pursue their own course in life; so he was, in a sense, desolate. The wages realized by his peculiar species of labor had materially declined, and he was now only able to make both ends meet. Not even that. He had become responsible for a number of petty debts, caused by the long and expensive illness of his lately deceased wife. These debts hung round his neck like a millstone. The thought of never being able to liquidate them was dreadful. One day, as he sat on his loom, meditating on the state of his affairs, a neighbor came in to announce the intelligence that fifty pounds had just been offered for a substitute. Making no remark on this piece of news, Sandy, when alone, took a slate, and calculated that fifty pounds would clear him. His mind was instantly made up. For two days and a night he worked with desperation to finish the web he was engaged upon. Having executed his task, and settled with his employer (the father of the present writer), he walked on to the secretary of the insurance club, and coming in the nick of time, was thankfully accepted as the required substitute. The militia authorities were in a fume about the delay, and a sergeant had been despatched to bring the man who had been balloted for, otherwise he would be treated as a deserter. As the recognized substitute, Sandy, in a few quiet words, pacified the sergeant. "Just give me half an hour," said he, "I'll be ready to gang wi' ye." The half hour was given, and devoted to a noble act of integrity, such as we fear, is rarely presented in matters of this nature. With the fifty pounds in his pocket, Sandy went from one end of the town to the other, paying debt after debt as he went along—fifteen and sixpence to one, three pounds eleven and three-pence to another, and so on, not leaving a single shilling undischarged. When all was over, he mounted a small bundle on the end of a stick, and in a calm, self-satisfied mood, he trudged away with the sergeant to headquarters. The name of Sandy Noble deserves to go down in the roll of honor.—Chambers' Journal.

Reason Why.

"Why were you not at Sunday school this morning?" "I did not have my new hat," said a little girl that loved dress very much. "I did not get up in time to get ready," said one that is not very industrious. "I did not know my lesson," said one that would not study. "I had lost my book, and was all the morning hunting for it," said a careless one. "I was playing, and forgot it," said a thoughtless boy. "I was too cold," said a little girl with warm clothes and good shoes. "My teacher is hardly ever there, and I thought it was no use to go," said one who wanted a teacher. "I went to the country and did not get back in time," said an indifferent girl. "I was sick," said a boy who had eaten all the cake his mother had. "I stayed at home because it rained," said one with a good umbrella.—Children's Friend.