Our Young zolks. Uncle Job's Oift.

Johanie est perched up on the bara-yard fence, his hands thrust deep down in his peckets, his blue eyes wide awake with wouder. A novel position for Johnnie, ordinarily, his brick little body bobbed to and fro like a windmill; and no wender and Mertha regarded him, amazed, from the kitchen window.

The face is, Johnnie was thinking-as only boys can think when some great surrine is upon thom. His soberness dated back to the early morning.

"Come down to the meadow," Uncle Job had said, "when the clock strikes three I am going to make you a pres-

Such a future to an eight year old hoy! Johnne's joints stiffened instantly; he could not eat his dinner, much less eke out the interval with his usual sports; his life seemed lost in that speak of afternoon. fingers hammering great holes in his tronsers' pocket.

Clarg, clang, clang—the town clock struck three I The fonce that had known straight westward he trotted his brick little; all who belonged to him. body, till, broathloss, hostood in the meadow, where Uncle Job was diligently stacking

hay.
Johnnie approached the kay-rifts with a

kind of awo.
"Please, Uncle Job-

That gentleman looked up with a smile; it seemed like dinner to Johnnie, when he was impatient for dessert.

"On time, ch, my boy?" said Uncle Job cheerily; and then throwing down his rake, he drew Johnnie towards him and continued,

"I was to make you a present. I believe Johnn s, and so I will-the grandest one you ever had in your life. You mayn't like it at first. It ain't a top nor a jack-knife, nor anything like that; but it's so beautiful that it shines all over; and though its easy broken, you can break it ten times a day, and yet uso it again whenever you like. It's meant for use, too; it thrives better by wear and tear, the

mes too absorbed to notice. A present he mightn't like, perhaps, though it was so beautiful it shone all over; at present he could break at will, and yet use it become the mightness of the state of th whenever he pleased, a present it was hard to keep-neither a top nor a jack-

What can it bo?" he exclamed at last,

"It is a rule," broke in Uncle Job softly. "A golden rule."

Johnnie stared straight down into Uncle Job's eyes. No mischief there; rather an carnestness, deep and solomn.

The boy seemed bewildered. He was familiar with rules masculine, feminine. and nouter; but golden ones were strange to his experience. For, you see, John-nis was a little waif that Uncle Joh had recently adopted, and his native atmosphere had not favoured these extra buds and blossoms. Still Johnnie knew what gold was, and, after a minute, he turned, his blue eyes brimming with curi

"Show it to me. Uncle Job, please." Uncle Job made no movement towards his pocket, though Johnuie eyed it closely.

He said, simply : "Do unto others as you would have

them do unto you." Johnnie's lips quivered. There was no beauty to him in the unfamiliar words. He seemed lost in the belief that s great disappointment was in store for

"But the present," he gasped. A big tear rose in Uncle Job's eye. He tightened his arms around Johnnic, and

kissed his sad little face.
"My boy," he said, "will you say those words with me?" Johnnie complied, wonderingly; and out upon the summer air floated like a

them do unto you."
Then continued Uncle Job, softly: "Johnnie, this is all I have for you to-day—these dozen words. No gift at all

you think it, now; but if you resolve to keep it, it'll make you so rich and happy that you won't wonder Uncle Job thought it worth a half-mile trip to the meadow. And Johnnie—you know one gift don't hinder another—there are hosts of tops and jack-knives yet to get, and hosts of days to get them in," and Uncle Job's eyes twinkled so mystoriously that Johnnie was moved to a morry

Johnnie had great faith in Uncle Job. He could not understand it, yet he believed implicitly all he had heard, and that, if he kept the golden rule, he would be the richest and happiest boy in the world. So he listened engerly to Uncle Job's explanation, and resolved to try always to act towards onors just as he would lik them to act

wish I could tell you all the wondrous trials he made, and how bravely he strove to reap the promised good. For it was not always smooth walking in Johnnie's path; he had his trips and tumbles; he turned sometimes to the right and left. But by effort he grow strong, and his re-ward was rich indeed. No boy was leved like Johnnie; none had so many friends. And to manhood grown, no gitt dees he regard more gratefully than the one Uncle Job gave him that summer afternoon .- The

Dories are ours, events are God's. This removes an infinite burden from the shoulders of a miserable, tempted, dying crea-On this consideration only can he securely lay down his head and close his byes.—Cecil.

THE chief want of the times is not a bigher out re. The chief want in our literature is an honest, rutive spirit, and the chief want in our politics, an untrading patriotum. As to our politics, the evil is not in the lack of knowledge so much as in lack of consciouce.

Lubbath School Teacher.

LESSON XLIV.

046 31.] FRIENDS AND FOES OF JESUS. [John XV

Commie to Dissory ve, 18-19. Parenter Passaers.-1 Cor. xin. 18; Ex. xxxn. 31, 32; Mat. x. 22.

Scenture Ri torses .- With c. 11, read Rom. xiv. 17; with v. 12, read Eph. v. 2; with v. 14, read Matt. xu. 50; with v. 15, read Gen. vin. 17, and Rom. vin. 15; with v. 16, read Eph. ii. 10; with v. 17,

road Ps. ovyxin. 1; with vs. 18, 19, road 1 John in. 12, and compare Asia xxvii. 23. Golden Text—Whosoever therefore will be a friend of the world is the enemy

of God.—James iv. 4.
CENTRAL TRATH.—The world hates

Christ's trienda. When this terion, in its title, speakes of the friends and foes of Jesus, it does not call us to look at the individuals who loved So up or the fence post he perched, his or hated him during his ministry merely, blue eyes wide open with wonder, his or even chiefly, but to the grounds on which to the end of time, men would be, by him and his Gospel, divided into two classes, one drawn to him by his revealed love and character, the other hating him Johnnie suddenly knew him no more; for that very character, and hating also

> We might follow here a series of causes and effects. The first cause is in Christ a love (v. 12), which leads him to die for his people (v. 13), in the exercise of which love he chooses them (v. 16), and ordains them to bring forth truit and abound in effectual prayer as results. This love leads him to speak to them so as to gladden them (v. 11), and as the effect of his words, they love one another (v. 12). His love takes I all of them and makes them "friends," and a result is that they come into his confidence and know his mind (v. 15). This relation to him and union with him makes the world hate them, as it hated him iv. 18), for the world notices that

they are not of it.

There is thus a true unity in the passage, which is to be maintained in teaching the lesson.

I. We have in v. 11, Christ's love in speech. "Tueso tinngs have I spoken, etc., the things of the last lesson, the un on of Christ and behevers and their consequent fruitfulness in love and in all good Their cutward lot in life would abound in trouble, but he did not send it because he leved to have them suffer. He desires rather that they should have 'joy."
The means of true Christian gladuess is the Word of the Redeemer. How often afflicted saints have found this! See Ps. exix. 54. Think of all to whom the Bible has been the one book! (The "Words of Jesua"—a valuable little book). This joy" is inward "in you," and consists with sorrow around, as the heart may be said white rejoicing in all around (Prov. xiv. 13). It is "remaining,' not like the laughter of fools (Ecc. vn. 6). Ohrist's joy, the same in kind that he had for even the "man of sorrows" had a joy of his own. See the kind of it in Matt. xi. 25. It is joy that God is glorified, that the simple know him, that souls are saved, that he is supreme. Therefore it may be "full," will be if "the Word of Christ dwells in us richly' (Col. ii. 16). If men could, that is would, lo all as Christ bids tham, and could say, "I am his disciple and doing his work with all my heart," they would have "fuliness of joy."

(This joy is to be distinguished from mere natural good spirits; from gratified self-love; from sense of succeeding; from hope of reward). As plants from warm climates only live in a warm atmosphere, so this joy can only exist where there is brotherly love. Hence he gives here the new commandment. See 1 John iii. 10. Selfishuess, pride, spite, revenge, and seern kill this joy. So he says (v. 12), "Love one another." This love is not founded on natural amiability, or oneness of interest, name or creed, but on oneness in Christ. This love is unselfish, generons, and even to death, if needful for the good of others, for its model is Christ's love

to them. Which brings us to
II. Christ's love in action. He satisfied
the last test of love—laid down his life—for friends, not for those who had loved, obliged and established a claim on him, but for enemies on whom he looked with affection and pity, and whom he longed to befriend. (Rom. v. 8;. To what he gave himself the Gospel narrative shows (John xix). This will always remain as the crowning proof Christ's regard to men. His death on the cross is the unanswerable plea to our hearts. See Paul's language (Gal. ii. 20). Hear the glorified (Rev. v. 9). Hence the charm of such hymns as Phore is a fountain filled with blood, "Rock of Ages," etc. Eence the power of the preaching of the cross. Hence Sab bath-school tonchers must teach Christ crucified (2 Cor. 1v. 5).

It is easy for mon to profess. "Talk is heap." This is what Christ Did.-. Ho cheap." died for our sins' (1 Cor. xv. 3).

III. Christ's love in fellowship (vs. 14 15). Having redocmed and drawn to himself disciples, he does not keep them a mere servants. They do serve him in-deed, but they are lifted into communion with him. They p-ore their sincerity by obedienes to his wishes-a test which all men understand and require. This does not make, but proves them friends. They are seen to be such by their regard to his will Hence the practical character of Christ's religion. All knowledge in the head; all fluency on the hp; all forvor of apparent feeling; all zeal for ones party, or one class is to be distrusted in ourselves or others, if not at ended by "doing whatso ever Christ commands."

Such disciples are not kept at a distance, nor treated as strangers or mere servants (v. 15). They are "friends" (Luke xu. 4). They have his will made known to them. This was true peculiarly of the first com pany, when the Holy Ghost came; it is true of all true saints. They get spiritual insight. See Ps. xxv. 14. They have an insight. See Ps. xxv. 14. They have an unction from the Holy Cae" (I John u.

Their knowledge, even of divine things, is not indeed perfect or universal. It exwhat the Father has arranged in the cov-

enant of grace for the blessed Redeemer to execute. This is the racening of" all things that I have heard," etc.

Observe: the templer promised our first parents that "they should be as gods, knowing," etc. (tion. iii. 5). It was a lying word. But the redeemed by Jams have a true promise to them, and can ray (1 John i v), "Our islowship is with the father, and with his Son, Joins

IV Christ's love in his posplo's fruitful ness (v 10). He chose them, not they him. All is of grace, nothing of our modit, with us as with them. He "ordainel" (not as to an office or by a form) or appoint ed them to bean "fruit," in hely, usoful lives, and evangelistic labors; lasting fruit, in the church of God, which they founded

(Eph. ii. 20). et not their power, but the Lord's, in voked in prayer, brought about this result. It is at once a "fruit," part of what samts bring forth, and a seed of more fruit. All prayer is in his name. We dishenor Christ when we forget this. This implies that the petitions are not solfish, lead of all wicked, but in the lines of God's will, and Christs work, and of his people's fruitfulness.

V. Christ's love provoking hostility ivs.

17 19). He conews the word which John so well remembered, on behalf of bother ly love, in another connection. Love one one another, all the more will ye need to do this because the world will hate you And this need not surprise you. It hated me (v. 18). Christ's purity showed men's sin. His light revealed their darkness. His meck and lowly spirit showed, while it vexed, their pride. They hated him " with out a cause.

This hatred arises from the very nature of saints. They are redeemed from the world in God's purpose. They are converted from the world, and turned to God by his grace. They are lifted above it by his crit. They are form other than spirit. They act from other than worldly motives, in so far as they are Christians, and the world sees them as not of its own and hates them (v. 19). It is a suspicious thing if the world, that hates Christ, does us honor.

The following points may be enforced. (a) How much weight our Lord gives to love. Sectarianism and all other forms of selfishness are against his command (Eph. iv. 81. 83).

(b) How much honor he puts on saints. Friends!" Let us seek this honor and not that which cometh from the world (John v. 44).

(c) How watchful we should be against worldliness (Rom. xii. 2). There is no need indeed to make ourselves unlike the world, let us be as Christ would have us, and we shall be unlike it.

SUGGESTIVE TOPICS.

The words of Jesus -why here spoken disciples' joy-its marks-how Christ's -the new commandment-the model of Christian love—the highest test of love—Christ's proof of love—the evidence of being his friends—proof of his friendship—extent of knowledge—what is known how it is known—why chosen—nature of fruit—meaning of remain—place of prayer—ii whose name—meaning of the world—its feeling towards Christ—line disciples—the principle of it—our daty in consequence, and the points to be remembered.

Incident in an Observatory.

It is now some years since I paid a visit to the royal observatory at A-. I had the good fortune to secure an introduction to the assistant astronomer, a genial and communicative man, who took both pride and pleasure in showing the wonderful instrumental appliances and contrivances, in the large and lofty building, for obtaining, with mathematical exactitude, the facts and data of his science-a science which, it will be admitted, is, apart from religious truth, the sublimest and most awe-irspining that can engage the human mind. It would be interesting to give an account of the various instruments in an observatory, and their uses, such as these to which my notice was drawn. I pass this over, however, and all the more readily, since books are easily procurable in which such information is clearly and attractively given. My special object, now, is to relate a curious and striking incident which occurred during my visit, involving moral and spiritual lessons suggested to the writer at the time, and which were often remembered with advantage in after life. In the course of our inspection, my friend, the assistant astronomer, pointing to a certain instrument, said, "This is called a circle.' It is contrived for a twofold pur-pose, to observe the transit of stars across the meridian, and to mark the angular distance of each of these stars when so crossing from the pole of the heavens. It is not to this, however, I wish to direct your attention, but to a rather startling fact, which I think will interest you more. You observe, he said, "the large size of the matrument; it is a telescope, some feet in length, in connection with a double wheer, of wide circumference, and of heavy spokes; one wheel is fixed, and the other. you see, is movable with the instrument, and the whole apparatus is firmly supported in the plane of the meridian, on a long and powerful axis, which axis is inserted deeply into this great column of stone, from whence is derived the name of

the matrument, 'mural it. c. walm orcle.' " It is of the greatest moment, ' he continued, " that this instrument should be steady; even a slight vibration would vitiato an observation and render it useless. To secure steadiness, therefore, this column of stone, or rather of marble (for it is really such, the neighbourhood supplying that material in abundance) is of the most massive construction. It rises, as you perceive about seven feet from the is sunk several feet into the earth, and the whole structure-column, circles, and tolescope-weigh together some 120

tons. "You see that vessel there," he said, while pointing to it. It was a large cup of mercury, resting on a brass stand, which had been let, like the axis of the mura's circle, into the marble column. "You observe," he continued, "the shadow of the window sash upon the bright surface of the

moroury." "Yes," I replied, " and it is very indictinct, for the sua is clearly chining." "And that is so much better for my purpose," he observed. "Now, he pre-ceeded, "keep your eye fixed cleadily upon the studew of the window such, while I the window sach, while I nyo a gentle blow to the marble column. I did as directed, and while gazing intently upon the shadow mark, my friend, with his hand, gave such a blow to the great man ble piller, as boys in sport give to their playmates, and to my amazement, the shadow on the cap of mercury legan on the instant to move and tremble. see, and he, "the effect of that little conwhole 120 tons of solid stone, and the effect," he added, "will nover by lort. The vibration given will continue in its results and effects forever. And no doubt," he went on to say, "from what you have seen, you will now be prepared to believe the saying of one of our modern philoso phere, which some in their ignorance ' avlaughed at, namely, this: That, at every step we take, we shake the world. As I so so clearly, and to feel so deeply, my responsibility as a moral agent in the universe of God. It was plain, to demonstration, that no act or even word of mine was without a result; but that everything I did bore a relation and exercised an influence upon the world around me-and that not merely upon the material but upon the moral, upon the lives and characters of my fellow men; for if result followed action in the one world, it was certain the same thing must obtain in the other. To use the words of an apostle (although in an other connection), "I could not live to myself, and neither could I die to myself" I seemed also to perceive with startling vividness that no human deed, however tritling it may appear, can, with truth, be regarded as insignificant. I had known before that in certain special circumstances, a so-called trifling act may be fraught with stupendous results; for I had read how in passing through an Alpine ravine, a loudly sounded word of human speech has been known at times to bring down upon a band of travellers, by its vibration in the air, the overlanging avalanche. But here it was revealed that every moveme it, springing from the living forces of heart and mind within me, was productive of no mean result .- British Messenger.

Respect the Boys.

How much of the carelessness, reckless ness, and want of self respect that are manifested by boys at school, or the family, are due to the fact that teach ers and paren a do not pay proper respect to them? This is a question that is worthy of some thought on the part of educators of youth, whother their function is exercised in the family or in the school room.

One very important ingredient of self respect is the recognition by others that we are worthy of their respect. The touching of the old adage, "give a dog a bad name, is exemplified among boys in families and They are not schools without number. treated with the consideration or respect that is then due, and they become new orth of both. Courtesy is disregarded toward thom, and in return they send courtesy to Coventry Acted toward as if they were of no consequence and commanded no deference, either as to their opinions, proferences, desires, or personal dignity, they sink down to the value at which they are rated, and respect neither them selves nor others. And thus they lose all souse of reverence or veneration; for it may be set down as an axiom that a boyand for that matter a man-who does not re-pect himself, will have but slight feelings of reverence or veneration for others or, by an easy gradation, for the law, hu

man or divine It should be the rule in every family, and hould be rigidly required of every teacher in our public and other schools, that children must be treated with outward demonstrations of respect. A certain deference should be paid them, and they should be made to understand that they are not insignificant or troublesome nobodies, but important somebodies. aci fo invaris alv reated with polimess, dignity, and genuine loving

courtesy.

An excellent story was recently told by Rev. Dr. Legge, at a grammar school exhibition, in London, which is illustrative of the principle that we would enforce, and which we respectfully commend to the notice of parents, teachers, and all who are ongage, in the education of youth-more especially of boys. Dr. Leggo's story was of the celebrated John Frebonius, one of the masters of the school which Luther attended when a boy, at Eisenach. This wise teacher always raised his cap to his pupils when he entered the schoolroom; and when asked why he did so, he replied: There are among these boys men of whom God will one day make burgomasters, chancellors, doctors, and magistrates onauconors, accours, and magnitudes. Although you do not see them with the badges of their dignity, it is right that you should treat them with respect."—Intelligencer.

Marriage Superstitions.

The numerous superstitions that still linger among us constitute a very interest ing, though painful, field for thought and reflection. A few of the most popular, in connection with love and marriage, we place bufore our readers:

On St. Mark's Eve 12 custom still lin gers among the madens of Northampton shire to make the dumb cake. The numhas of the party never exceeds three. They meet in silvinos to make the cake, and as soon as the clock strikes twelve they each break a portion off to eat; " ----, when done, they walk ap to bed backward, without speaking a word—for, i one speake, the spell is broken. Those that are to be married see the likenesses of their sweetheart; hurrying after them. Those that are to die unmarried neither hear nor soo anything, but they have terrible dreams, which are sure to be of newundo graves, winding sheets, and church yards, and of rings that will fit no finger or which, if they do, crumble into dust as soon as put on.

There is anothed dumb coromony also prevalent in Rorthamptonshire of eating the yelk of an egg in silence, and then fill-ing the shell with ealt, when the sweethomet is sure to make his visit in some way or other before moramy.

The young women of Scotland, in former times, determined the figure and size of their hasbands by drawing cubbiges blindfold on All-Hallow Even, or Hodows en, the 31st of October,) and, like the English, flinging nuts into the fire. It is mentioned by found that "the first ceremony of Hallowe en is pulling each a stock or plant of kail. They must go out head in hand, with oyes shur, and pull the first they meet with. It being big or little, straight or crooked, is prophetto of the size and shape of the grand object of all their spells -the husband or wire. If may yird, or earth, sticks to the root, that is tocher or fortune; and the taste of the custoc-that is, the heart of the stein-is indicative of the natural temper and disposition. Lastly, the stems-or to give them their ordinary appellation, the runts are placed somewhere above the head of the door, and the Christian names of the people whom chance brings into the house are, according to the prienty of placing the runts, the names in question."

The Welsh have a play in which the youth of both sexes seek for an even-leated sprig of the ash; and the first of either sex that finds and calls out Cyniver, is answered by the first of the other that suc ceeds; and these two, if the omen fails not, are to be joined in wedlook.

Burning the nuts was once a favorite charm in Scotland. They name the lad and lass to each particular nut, as they lay them in the fire, and accordingly as they burn quietly together, or start from beside ene another, the course and issue of the courtship will be.

In Ireland, when the young women wished to know if their lovers were faithful, they put three nuts upon the bars of the grate, naming the nuts after the lovers. If the nut cracked or jumped, the lover would prove unfaithful. It it began to blaze or burn, he had a regard for the person making the trial. If the nuts named after the girl and her lover burned tegether, they would be married.

Enting an apple at a glass was another charm once in vogue. "Take a candle and go alone to a looking glass. Eat an annle before it, and (tradition says you should comb your hair all the time) the face of your conjugal companion to be will be seen in the glass, as if peeping over your shoulder."

"Throwing a stocking" is a singular sort of love divination on the first evening of a weading. After the bride has retired, and while she is undresting, she delivers one of her stockings to t. female attendant, who throws it at random among the company assembled on this occasion. The person on whom it happens to alight will, it is supposed, be the next to enter into the blossed state of matrimony .- Jewish Meszenge.

One of our Business Kings.

James Practice, in his locture on the Kings of Burness have no mysteries, no cunning tricks. They simply serve the public with tricks. They simply serve the public with great skill and systematic fidelity. That is all their cunning. Mt. A. T. Stewart once held language something like this in conversation with a friend: 'People come to me and ask me what is the secret of my success in business. Why I have no secret. I tell thom my business has been a matter of principle from the start. If the Golden Rule can be incorporated into purely com-mercial affairs, it has been done in this establishment, where every customer is created precisely as the seller himself would ike to be treated were he a customer. What I mean is thus: first of all, nothing is misrepresented, and no faults are con-coaled. Then the price is fixed, once for all, at the lowest possible figure. Finally, neither the circumstances of the buyer nor the magnitude of his purchase are suffered to influence the salesman in his conduct or demeanour. In our dealings with employees the same reincipe of justice is adhered to.' After - pause, Mr. Stewart added: 'Of cource I don't speak of this as deserving of praise. We find it absolutely necessary. An establishment like this could not be conducted for any length of time in any other way. The one thing which we cannot afford is a violation of In the whole world I do not heliove there can be found one business of forty years' standing which is not founded ou the same principle of giving a good dol-lar's worth for a dollar."

Arctic Exploration.

Within the polar circle there is an onormous area, comprising at least two mil lion square miles, of which we know sim-ply nothing. We shall have presently to peak of the various speculations regarding the rature of this vast extent of the world's surface; it is enough for our immediate purpose to say that we do not know any-thing whatever about it. Whether it is land, water, or ice; whether the climate is cold or warm; whether there are inhabitants, animals, plants, or whether it is a howling wilderness-speculation has in-eluded almost every absurdity; but of knowledge, such as alone intelligent men can be content with, we have absolutely none. To attain some such knowledge is the first object row proposed in Arctic exploration. It is considered unfitting and unseemly, in the present state of scientific progress, that there should be this large iren of cur own earth still so uttorly unknown. The examination of it is loudly called for; it is a problem of universal in-terest, the solution of which appeals not to commercial profits becuming advantage, and increased facility of transport or communication, but simply, in the first instance. to those higher feelings and yearnings which, whatever our remote ancestry, now distinguish us from the brutes. We want to tray ree this unknown space, and see and knowwhat it is.—Edinburgh R₅.

WAR HAS COMMENCED at Cape Palmas between Liberia and the Aborigines.