

Our Young Folks.

The Little Girl and the Rain.

"Little raindrops, falling down On the earth so bare and brown, Tell me why you leave your home In the clouds that look like foam; Why you patter on the ground With that gentle, murmuring sound; I should think you'd rather stay In the cloud-land far away; I am sure if I were you That is what I'd like to do."

How Sammy was Cured of Stealing Sugar.

Sammy was a very small boy, but he was old enough to know he ought not to put his hand into the sugar bowl so often. Besides, his mother had said to him more than once,—"Sammy, don't you take any more sugar without I give you leave."

A Word to Boys.

What do you think, young friend, of the hundreds of thousands who are trying to cheat themselves and others into the belief that alcoholic drinks are good for them?

To Our Boys and Girls.

DEAR CHILDREN,—You are a very important part of the family, and upon your conduct depends much of the happiness of home. You must not feel as if you had no duties to perform in the family, for you have.

love you. Don't you think, that in return, you ought to do all in your power to make them happy? And did it ever occur to you, that when you are disrespectful to them, or disobey their commands, or quarrel with each other, you are making them very unhappy?

You often think, and I am afraid sometimes say that they are "real orphans," when perhaps it is you, who are wilful and determined to have your own way. This is all wrong, and if you get in the habit of having such thoughts about your kind parents, you will not only give them great pain, but you will lose the love and respect of your friends.

You "hate to be restrained all a time; you wish you could do as you please." Stop! Think for one moment, what would be the consequences if you could always have your own way. Suppose your mother had allowed you when a baby to light newspapers at the grate when you cried so hard to do so, or to play with the sharp carving-knives you used to reach for, or to eat the bright red, poisonous berries which you found once in the country; suppose she had never made you go to school when you didn't want to, or study when you didn't feel like it.

How grateful then you ought to be to your parents for having compelled you, when it was necessary, to do right so far—and to believe that they know better what is good for your future than you do. Think of this, dear children, when you grow restless under restraint, and do not do yourselves wrong, and make your dear parents unhappy by your wilfulness or disobedience.

"A Little Garden."

Spurgeon has no sympathy with close communion. At a recent meeting of the London Baptist Association, he made a speech in which he hit, as only he can do, the notion entertained in some Baptist circles that the chief end of their existence is to maintain close communion. He said:—"One of the main objects for which the Church of God exists on earth, is for the salvation of sinners. God might have taken the saints home to heaven the moment they were converted, where they would have committed less sin; but He keeps them here that they may be a blessing to others."

Church Bazaars.

A correspondent has requested us to reprint the following, which has appeared in a contemporary:—"Church bazaars are becoming a public scandal. This system of buying and selling must be driven out of the Church. My spirit is stirred within me by seeing the shop windows in the coast town (on the Clyde) where I am at present residing, filled with such placards as these:—"Church Bazaar," "Splendid Clock, valued at £20; tickets 2s. 6d." "Seven-stop Harmonium," "Grand Sofa Blanket," "Handsome Four-Leaved Screen," "Handsome Pianoforte, value £50;" "Model of Steamer," "Model of Ship," &c., &c. All to be drawn for by lotteries in August; tickets from 6d. to 2s. 6d. To what does all this appeal but to the baser parts of our nature? to the cupidity and gambling spirit which the writers of these placards hope to find, if not to excite, in those who read them? In some of the windows the articles advertised are prominently exhibited too. As, for instance, the clock, the harmonium, the model ship, the steamer, etc. And this is done in the name of religion, and with the tacit sanction of the Churches. To be silent longer with regard to these Church bazaars and their accompanying lotteries is to be culpable. We are hearing a good deal just now about the "Confession of Faith," but here is a matter of practice for which the Churches are responsible as much as for their creed, from which faith is excluded altogether. And if that be so, what remains but sin? The question is ripe for judgment, and urgently demands it. I hope the Synods and Assemblies may have it brought before them.

Sabbath School Teacher.

SUNDAY SCHOOL LESSONS.

BY REV. ALEXANDER M'KAY, D.D.

LESSON II.

THE INCARNATION OF CHRIST.—John i. 10-18

Verse 10.—He was in the world and the world was made by Him, and the world knew Him not.

Where was Jesus? f. c.

What is meant by He real personal presence in His state of humiliation.

What does world here mean? Mankind.

Who made the world? Christ.

How did he create man? Ecc. vii. 20.—In knowledge, righteousness and holiness.

How did the world regard Him? l. c.

What state of mind does this indicate? Matt. xiii. 15.

Explain the world knew him not? Did not acknowledge or recognize him as the Messiah.

How may he be rendered? To approve, to love. Ps. i. 6. Matt. vii. 23.

Verse 11.—He came unto His own and His own received him not.

To whom did the Light come? f. c.

Who are meant by His own? Jews.

Acts iii. 25, 26.

How were the Jews peculiarly His own? 2 Rom. ix. 3.

How did they treat Him? l. c.

Whoforetold His rejection by men? Isa. liii. 3.

What did they say of Him as a nation? Matt. xxi. 38.

Were there exceptions to this? Yes.

Many of the Jews believed on Him.

How does He come to us? In the Gospel and also in His Providential dealings with us.

Is it a heinous sin not to receive Him? Yes. Heb. ii. 3.

To what are such exposed? Ps. xi. 6. Heb. xii. 25.

Verse 12.—But as many as received Him to them gave He power to become the Sons of God even to them that believe on His name.

What is meant by received Him? To own and embrace him in his true character.

What did he say about receiving him? Matt. x. 40.

What did he give to such? s. c.

What is meant by power? Privilege, authority or ability.

Is it a great privilege to be among the Sons of God? Yes. Rom. viii. 17; 2 Cor. vi. 18.

How do sinners become the Sons of God? By regeneration and adoption.

What other sons has the Father? Christ and the Holy angels.

Explain believe on His name? Faith in Him as our Redeemer, receiving him as he is offered to us in the Gospel.

Is this phrase used of any other in Scripture? No; he is the only object of saving faith.

What says the Church of his name? Song i. 3.

Verse 13.—Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

How are believers described? They are born of God.

What birth is here spoken of? The new birth or regeneration. That change of heart and life which takes place in one that becomes a true Christian.

What is here said of this change? It is declared to be "above all human conditions, descents or alliances."

What is this change elsewhere called? 2 Cor. v. 17. Eph. ii. 1. 1 Pet. i. 9., etc.

Explain not of blood? That we did not become the Sons of God by hereditary descent.

Could the Jews be the Sons of God in virtue of their descent from Abraham? No.

Explain not of the will of the flesh. That we do not become the Sons of God by natural birth.

Explain nor of the will of man. That we do not become the Sons of God by new education or moral attainments.

Who is the author of this change? The Holy Spirit.

What doctrine is here taught? Man's utter inability to save himself. Oh. vi. 44.

Verse 14.—And the Word was made flesh and dwelt among us and we believed His glory, the glory as of the only begotten of the Father, full of grace and truth.

Explain the Word was made flesh. Christ became man.

How did he become man? By taking to Himself a true body and a reasonable soul.

Was it necessary that he should become man? Yes. Gal. iv. 4, 5. Heb. ii. 14-18.

Explain dwell among us? He tabernacled or sojourned with us.

How long did Christ live on earth? About thirty-three years.

Who beheld his glory? The Disciples.

Where did they see his glory? On the Mount of Transfiguration, in his sayings, miracles, sufferings, resurrection and ascension.

What is meant by glory? The shining forth of his excellencies.

How is his glory described? l. c.

How is he the only begotten of the Father? By eternal generation.

Of what is he full? Grace and truth.

Explain the e terms? Grace signifies all the riches of Divine love, truth refers to their bestowal on his people.

Verse 15.—John bare witness of him and cried, saying, this was he of whom I spake, He that cometh after me is preferred before me; for he was before me.

Who was this John? The Baptist.

Of whom did he bear witness? The Word.

What did John declare? That Christ was infinitely superior to himself.

How did he bare witness? He cried, i. e., he earnestly and publicly testified of Christ.

To what does of whom I spake refer? To words spoken by John previous to the Saviour's baptism.

What is meant by cometh after me? Jesus began his public ministry at a later period than John.

What does preferred before me denote? That Christ was infinitely exalted above him.

Explain for he was before me? The

pre-existence of Christ. 1. ov. viii. 23-30.

Verse 16.—And of His fulness have all we received, and grace for grace.

What testimony is here given to Christ? His superiority to all believers.

Who are meant by all us? Believers.

What do they receive from His fulness? l. c.

Explain grace for grace? Abundant or continual accessions of grace.

What kind of grace is received? Convincing, enlightening, pardoning, purifying, assisting and satisfying grace.

What kind of fulness is this? Inexhaustible, not a cistern but a fountain fulness.

What is meant by receiving grace? Being made actual partakers of the grace of Christ.

Verse 17.—For the law was given by Moses, but grace and truth came by Jesus Christ.

What testimony is here given to Christ? His superiority to Moses.

What is meant by the law? Not only the moral law, but the entire Old Testament economy.

How was the law given by Moses? As the servant of God, he was the great legislator of the Jews by whom, under God, their polity was formed.

What came by Jesus Christ? Grace and truth.

How did they come by Him? Ps. lxxxv. 10. Rom. iii. 21-26.

Explain the terms? By grace or in Old Testament phraseology mercy, is meant all the riches of Divine love, truth refers to their bestowal on His people.

Are those terms often associated together? Yes. 2 Sam. ii. 6. (xv. 20.) Ps. xlv. 10; lvii. 9; lxi. 7; lxxxv. 10; lxxxvi. 15; xviii. 3. Prov. iii. 3. See Ps. lxxxix which is an exposition of those terms.

What resemblance between the office of Moses and Christ? Gal. iii. 19.

How do they differ? Heb. iii. 5, 6.

How is grace and truth superior to the law? The law could only produce conviction of sin and awaken desires for deliverance, Gal. iii. 24; whereas grace and truth supplies every want of the sinner. Acts xiii. 38, 39.

Verse 18.—No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared him.

What testimony is here given to Christ? His superiority to all created intelligences.

Why hath no man seen God at any time? Ex. xxxiii. 20; 1 Tim. i. 17; vi. 16.

Explain no man hath seen God? No creature hath seen Diety in his essential and inconceivable glory.

Who hath seen God? s. c.

What does this title denote? His intimate relationship to and perfect knowledge of God.

Was Moses permitted to see God? Ex. xxxiii. 23.

Explain He was in the bosom of the Father? A figurative expression denoting intimacy, friendship and unity of nature. John xiii. 23; xvii. 24.

Does this prove that Christ had perfect knowledge of God? Yes.

How did Christ declare or reveal God? He has made Him known as a God of love, rich in mercy, full of compassion, ready to forgive the chief of sinners, also as a Being who will punish all unbelieving and impenitent sinners.

Christ's titles which begin with B.—Sol. i. 18; v. 16. Prov. ii. 7; xvii. 17. Jer. viii. 22; xxiii. 6. Mic. ii. 13. Lu. ii. 13. John i. 14; iii. 20; vi. 85. 1 Tim. vi. 16. 1 Pet. ii. 25. Heb. i. 3; ii. 10. Rev. i. 8.

ABBREVIATIONS.—f. c., l. c., s. c.: first, last, second clause.

For the Presbyterian.]

A CALL FOR S. S. TEACHERS.

"Feed My Lambs."—John xxi. 15.

How Jesus loves the little lambs, And for their wants prepares I He gently takes them in his arms, And in His bosom bears.

Would His disciples learn to know And do their Master's will I To feed His lambs would many go Who now stand idly still!

This noblest work He gives on earth To those who love His name; Go, by experience learn its worth, The prize eternal gain.

He will reward the faithful few Who go at His command, And labor in the Sunday-school— A true and loyal band.

Each little soul—a perfect gem, Which in Thy crown would shine, If you would win that one, for Him Who saves by grace divine.

Come, guide with care their little feet, Let one should go astray, And fall to walk the golden street With Christ in white array.

And when the blissful task is o'er, And Christ shall call us home, There we shall meet to part no more, And hear Him say "well done."

—W. AROS.

Avoidance of Temptation.

We are "set" as it were "upon a pinnacle of the Temple," says Farrar, by the mere grandeur and loftiness of our being, by the freedom of our wills, by the immortality of our souls, by the glory and honor, a little lower than the angels, wherewith God has crowned our race. And how often, alas! and how fearfully, do men fling themselves down from this glory and grandeur, into the abyss!

"Ah deeper dole! That so august a spirit, at rined so fair, Should, from the starry session of his peers, Decline to quench so bright a brilliance In Hell's sick pyre;—ah me the deeper dole."

For, indeed, by every sin,—above all by every wilful, by every deliberate,—by every habitual sin,—we do fling ourselves from our high station down into shame and degradation, into guilt and fear, into fiery retribution and, it may be final loss. and yet, how many talk in these days as though to sin were no great harm, as though the sins of youth, for instance, were all venial, and it were rather a better thing than otherwise for a young man to sow, as they call it, his wild oats! But yet, though man deceive himself and be deceived,—though the tables of the Moral Law, even as they

were promulgated, were-hattered to pieces on the mountain granite—the moral Law remains in its eternal majesty, and in the heart and conscience of every living man, louder than amid the thunder-echoing crags of Sinai, "God spake these words: and said." So that every violation of God's law is to fling ourselves down from the Temple pinnacle into the foul and dark ravine,—it is to see whether man's insolent rebellion shall not triumph over God's immutable designs.

And to what do men trust, to what alas! do we trust when we act thus? Is it not to the lying whisper that God will give His angels charge over us, and that, whatever we do, we shall still be saved? But oh, we cannot learn too early that stern lesson of St. Augustine's that though God hath indeed promised forgiveness to those who repent, He hath not promised repentance to those who sin. We cannot convince ourselves too absolutely that, if we sin, God will work no miracle for our deliverance. People talk of time producing a change in them, but time is no agent, and can lead no aid. And thus more men destroy themselves by hope than by despair, by the hope that is vague—the vague, vain, idle hope,—that they will some day be saved, than by the despairing conviction that they never can be saved. It has often been said that "hell is paved with good intentions," it would be far more true to say that hell is paved with idle hopes.

Century after century has the temple been whispering to myriads and myriads of human souls. "Cast thyself boldly down. Yes, hath God said?—Fear not! Thou shalt not surely die. Thou shalt enjoy the sweetness of the sin, and shalt escape—for God is merciful—the bitterness of the punishment." And yes, my brethren, God is merciful, but shall we make his mercy an excuse for our own wickedness, or pervert His love into an engine for our own destruction? Did our first parents, did any of our millions of descendants in all ages, ever find that whisper true? In the lost Paradise, in the crushing suame, in the horror at God's presence, in the waving barrier of fire about the Tree of Life, in the son who was a murderer, in the ruin, and anguish, and degradation that burst in like a flood upon their race,—did they find that God thinks nothing of His word, and does not mean what He has said? And if indeed He does not, what mean in history the massacres, and in nature the earthquake and the pestilence, and in daily experience the cell of the lunatic and the grave of the suicide? Do these look like "a reckless infinitude of mercy, and boundless obliteration of the work of sin?" Might we not, it has been said, seeing a river, as well hope that it is not a river, and so walk into it and be drowned, as seeing, in all Scripture, and in all nature, judgment and not mercy written down as the penalty of impenitent transgression, "hope that it is mercy and not judgment, and so rush against the bosom of the Eternal buckler as the wild horse rushes into the battle?"

Concerning Reading.

Having penned this heading, the thought occurs; how easy to be didactic and dull! and how difficult to say anything new or interesting on a threadbare subject. Yet something we would say, and if it is not new, perhaps it may be true.

Just here, two definitions of reading occur to us—one from Lady Mary Montague, who says: "There is no pleasure so cheap as reading, and no entertainment so lasting." The other, more recent authority, declares that "reading is an intellectual dissipation." Both of these views have their truth, but we will not discuss them just now. Our sole aim is to impress upon the minds of our very busiest readers how much time they can save for really instructive and useful reading by a simple method.

We all know that in the course of each day some unconsidered and unappropriated moments occur, for which no provision has been made. For instance, you are going out, and you have to wait ten or fifteen minutes for the one who is to accompany you—or, lunch or dinner is delayed five or ten minutes beyond the usual hour—or you are expecting some one who is delayed, and have therefore a short space of unemployed time while waiting.

Now these are your reading opportunities. Make choice of some book you want to read, keep it always conveniently near, take it up at all these odd times (and at these times only) and you will be astonished at your own progress. No one knows, until the experiment has been tried, how large a sum these spare minutes represent, or how much good can be gotten out of them by determined use.

Few people, few women especially, can spare an hour for regular and systematic reading each day, unless they are exempt from most of the ordinary cares of wives and mothers. The necessities of households are pressing, the demands instant, and that mother must needs be a Spartan who could sit calmly perusing "Molloy's Dutch Republic" while an ominous bump in the next room assured her that the baby's head had been testing the hardness of the floor!

Yet such a plan as we propose is possible even to the baby's mother, and once tried, the satisfaction and pleasure that is always gained from proper reading would ensure its continuance.

By proper reading we refer just now to the scores of really delightful books of history, biography and personal anecdotes produced during the last few years.

Many of these books have all the charm so generally attributed to novels, and add to their entertaining quality the recommendation of being true. Then too, they are written in the best and purest English, and so they insensibly educate and elevate; while they interest and even amuse. Still another advantage, the more one gets of this sort of reading the less one wants of poor fiction. (Let us explain just here that we have no quarrel with good novels.)

If there are any of our readers who would like to know more particularly of what books and authors we speak, we shall be only too glad to gratify them. Any questions will receive prompt reply if sent to us addressed as usual.—N. Y. Christian Intelligencer.