Our Joung Holks.

The Little Girl and the Rain.

"Little raindrops, failing down On the earth so hare 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." "Little girl, we'll tell you why We leave our cloud-home in the sky: Every raindrop, moist and warm, Has a mission to perform ; When we hear the thirsty call Of the earth, we haste to fall. Is it not a better way Than among the clouds to stay, While the earth should call in vaiu, Come, refresh me, gentle rain? What if you for water cried. Faint and thirst, and were denied? Dusty, tired leaves rejoice When they hear the rain's soft voice; And the seed the farmers sow But for us, would never grow; Every pale and drooping flower Fools our sweet, refreching power, While the grasses, crooping low, Lift their heads, and greener grow; Happy brooks that sing and run Love to see us, overy one, Dimpling o'er with merry smiles, Luring us with winning wiles; Little children laugh with gice Whon we patter merrily; Everywhere a welcome awest Do the tiny raindrops meet. So, you see, there's work to do, For the rain, dear, and for you; Work for others, too, and see How much happier you will be Ah, there comes the blazing sun And our task, to-day, is done."

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

" Sammy, don't you take any more sugar

without I give you leave."

But, like many other children, he did not always mind when his mother was out of sight.

It was one summer when caterpillars were very, very plenty. They came into the house, and crawled about into all manner of things.

If you were reading a newspaper, you might expect when you turned it over to find a caterpillar on the other side, or, if you took your hat down to go for a walk, it was safe to shake out the caterpillar be-

fore you put it on.

One night at tea time the rest of the family had all left the table before Sammy elimbed down from his high chair, and he happened to be left alone in the room a few

moments.

moments.

The sugar bowl was in reach, and as quick as thought he popped in his little dirty hand for a lump of sugar; and just then he heard his mother coming.

Now it happened that a caterpillar had got on to the table and into the sugar bowl unseen by anybody, which was not at all strange that year, and as Sammy snatched out a lump, the caterpillar came with it, but in his hurry he popped both into his month without stopping to look, and in mouth without stopping to look, and in trying to swallow the augar quickly, both sugar and caterpillar stuck in his throat.

"Why, Sammy, what is the matter?" asked his mother, as she came in. But Sammy could only cough and choke

till his nose bled, and finally he vomited, which cleared out the caterpillar.

But the bristles that were left in his throat made it sore for a long time, and there was no further trouble with Sammy and the sugar bowl.—Youth's Companion.

A Word to Boys,

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

Are they not to be pitied and blamed?

Do you want to be one of these wretched men? If we are to have drunkards in the future, some of them are to come from the boys to whom I am writing; and I ask you again if you want to be one of them? No? Of course you den't!

Well, I have a plan for you that is just as sure to save you from such a fate as the son is to rise to morrow morning. It never failed; it never will fail; and I think it is worth knowing. Never touch liquor in any form. That's the plan, and it is not only worth knowing, but it is worth putting into

practice. I know you don't drink now, and it seems to you as if you never would. But your templation will come, and probably will

come in this way:
You will find yourself, some time, with a number of companions, and they will have a bottle of wine on the table. They will drink, and offer it to you. They will regard it as a manly practice, and very likely, they will look upon you as a milk-sop if you don't indulge with them. Then what will you do? Eh! What will you do? Will you say, "Boys none of that stuff for me! I knew a trick worth half-a-dozen of that?" or will you take the glars, with your own common sense protesting, and your conscience making the whole draught bitter, and a feeling that you have damaged yourself, and then go off with a hot head and a skulking soul that at once begins to make apologies for itself and will keep number of companions, and they will have a bottle of wine on the table. They will make apologies for itself and will keep doing during all its life?—J. G. Holland.

To Our Boys and Girl.

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

Your parents furnish you, as far as they are able, with everything for your comfort and pleasure, often denying themselves more than you will ever know in order to do it. This they do cheerfully because they

love you. Don't you think, that in return you ought to do all in your power to make them happy? And did it over 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 orces," when perhaps it is you, who are wilful and deter mined 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 consequence 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 knife 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. Sappose she had never insisted upon your washing your face and brushing your hair; suppose, in short, that you had always had your own way. Can't you see that, instead of being the intelligent, well-behaved children you now are (when you try to be), you would have been no comfort to yourselves or to anybody I think you will acknowledge what a dreadful misfortune it would have been if you had never been controlled.

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 knew better what is good for your future than you do. Think of this, dear children, when you grow rest-less under restraint, and do not do yourselves wrong, and make your dear parents unhappy by your wilfulness or disobedience.

It is not such an easy matter for them to take care of you as you think. Your father has to attend very closely to his business, in order to get the money to pay for your food, clothes and education. It keeps your mother very basy to attend to the house, see to your clothes, and to watch over you and they have many sorrows and trials which you know nothing about. Do not add to their cares, but do all that you can to bring smiles to their faces, and this you can do by being good children, by being loving and respectful to them, and by your obedience to their wishes.

"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. The Church that does not see this is missing its object. At one time there were some who thought the staunch Baptists existed for the maintainance of ordinances. God forbid that they should break the least of His commandments; but it is not the main object of a Church's existedce to stand upon its orthodoxy, and refuse communion with other Churches in order to maintain orthodoxy. The Church might with some people be thought to have done its best when it has borne its testimony, though perhaps this testimony is borne pinned upon its breast while it is asleep. The only object is not the edification of some two or three dozen saints, and all saints of the first water, and as sound as sound can ever be, but no sound going forth from them to the ends of the earth, proclaiming the good news of salvation. The notion years ago used to be, are not we-

"A little garden wall'd around, Chosen and made peculiar ground?"

And when we have sung that song it was said, have we not sung enough, and may we not go home and thank God we are within the consecrated enclosure? He hoped that to day, while they loved to be a garden of the Lord, they did seek the edification of one another."

Church Bazaars.

A correspondent has requested us to reprint the following, which has appeared in a contemporary:—Ohurch bazzars are becoming a public scandal. This system of buying and selling must be driven out of the Church. My spirit is stirred within mo by seeing the shop windows in the coast town (on the Clyde) where I am at present residing, filled with such placards as these:—"Ohurch Bazaar," "Splendid Clock, valued at £20;" tickets 2s.6d. "Seven-stop Harmonium," "Grand Sofa Blanket," "Handsome Fianoforte, value £50;" "Model of Steamer," "Model of Ship," &c., &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 capidity and gambling spirit which the writers of these placards hope to find, if not to excite, in coast town (on the Clyde) where I am at 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 tault sanction of the Churches. To be silent longer with regard to these Church bazaars and their 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 he so, what remains but sin?
The question is ripe for judgment, and organity demands it. I hope the Synods and Assemblies may have it brought before

Inbhuth School Teacher.

For the Presbuterian ! SUNDAY BOHOOL LESSONS.

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

LESSON II.

THE INCARNATION OF CHRIST,-John 1, 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 mount by he was in the world? It refers to His real personal presence in His state of numiliation.

Wint does world here mean? Mankind. Who made the world? Christ. How did he create man? Ecc. vii. 29.-

In knowledge, righteousness and holiners.
How did the world regard Him? 1. c.
What state of mind does this indicate? Matt xiil. 15.

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

How may knew be rendered? To approve, to love. Ps. i. 6. Matt. vii. 28. 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? Jows.

Acts 111, 25, 26, How were the Jews peculiarly His own ? 2 Rom. ix. 8.

How did they treat Him? 1. c. Whoforetold His rejection by men? Isa.

What did they say of Him as a nation? Matt. xxi. 88.

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

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.

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

What other sons has the Father? Ohrist 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 No; he is the only object of

saving faith. What says the Church of his name?

Verse 18.--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. Last change of heart

and life which takes place in one that be-

comes a true Christ.an.
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. ii. 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 be me 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 fiesh and dwelt among us and we believed His

glory, the glory as of the only be 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 dwelt among us? He tabernacied or sojourned with us. How leng did Curist live on carily? 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? 1. c. How is he the only begotten of the

Father? By eternal generation.
Of what is he full? Grace and truth. Explain these torms? Grace signifies all the riches of Divine love, truth refers to their bestowal on his people.

Vorse 15.—John bare witness of him and orled, 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

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

pre existence of Christ. P ov. vill. 23-30. Verse 18 - And of His inlness have all we received, and grace for grace.

What trainmony is here given to Christ?
His superiority to all believers.
Who are meant by all we? 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? Con-vincing, calightening, pardoning, purifying, assisting and satisfying grace.
What kind of fulness is this I Inexhaust.

ible, not a distern 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

Ohrist. What testimony is here given to Christ?

His superiority to Moses.

What is meant by the law? Not only Toster. the moral law, but the entire Old Testa-

ment economy. How was the law given by Moses? As the servant of God, he was the great legis-lator 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 these terms often associated together? Yes. 2 Sam. ii. 6, (xv. 20.) Ps. xxv. 10; lvii. 8; lxi. 7; lxxxv. 10; lxxxvl. 15; xcviii. 8. Prov. iii. 8. See Pe. lxxxix

which is an exposition of these 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 trath supplies every want of the sinner. Acts xiii. 38, 89. Verse 18.—No man bath seen God at any

time; the only begotten Son which is in the bosom of the Father, he hath declared

What testimony is here given to Christ? His superiority to all created intelligences. Why bath no man seen God at any time? Ex. xxxiii. 20; 1 Tim. i 17; vi. 16.

Explain no man hath seen God? No creature bath 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

Was Moses permitted to see God? Ex. xxxiii. 28.

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

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

How did Ohrist 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 sinuers, also as a Being who will punish all unbelieving and impenitent sinners.
Christs titles which begin with B.—Sol.

Ohrists titles which begin with B.—Bor. i. 18; v. 16. Prov. ii. 7; xvii. 17. Jer. viii. 22; xxiii. 5. Mio. ii. 18. Lu. ii. 18. John i. 14; iii. 29; vi. 85. 1 Tim. vi. 15. 1 Pet. ii. 25. Heb. i. 8; 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 ! He gently takes them in his arms. And in His bosom boars.

Would His disciples learn to know And do their Master's will ! 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 learnlits 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 Lace divine. Come, guide with care their little feet, Lest one should go astray.

And fail 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."

Avoidance of Temptation.

We are "set" as it were "upon a pinnacle of the Temple," says Farrar, by the mero 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, slas! and how fearfully, do men fling themselves down from this glory and gran deur, into the abves!

"Ah doener dole! That so august a spirit, strined so fair, Should, from the starry session of his peers, Decline to quench so bright a brilliance In Holl's sick spame ;-ah me the deeper dole.

For, indeed, by every sin, -above all by every wilful, by every deliberate, by every habitual an,—we do fing ourselves from our high station down into shame and degradation, into guilt and fear, into flory retribution and, it may be final loss. and yet, how many talk in there 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 that Ohrist was infinitely exalted above call it, his wild cats I But yet, though man questions will deceive himself and be deceived—though to us addressed.

Explain for he was before me! The the tables of the Moral Law, even as they I Intelligencer.

were promulgated, were hattered to pieces on the mountain granits—the moral Law remains in its eternal majerty, and in the remains in its sternal importy, and in the heart and conscience of every living man, louder than amid the thunder-echoing orags of Sinai, "God spake these words and said." So that every violation of God's law is to fling ourselves down from the Temple piunacle into the foul and dark ravines,—it is to see whether man's insolent rotellion thall not triumph over God's immutable designs.

And to what do men trust to what slant

And to what do men trust, to what alas! do we irnst when we act thus? Is it not to the lying whisper that God will give His angels obarge over us, and that, whatever we do, we shall still be saved? But oh, we cannot leavn too early that storn lesson of St. Augustine's that though God hath indoed promise i forgiveness to those who repent, He hath not promised rep ntance to those who sin. We cannot convince our-selves too absolutely that, if we an. God will work no miracle for our deliverince. People talk of time producing a change in them, but time is no agent, and can lend no aid. And thus more men destroy t temselves by hope than by deepair, by the supe 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 raised with idle beared. paved with idle hopes.

Century after century has the tempter been whispering to myriads and myriads of human souls. "Cast thyself boldly down. Yes, hath God said?—Fear not! Thou shalt not turely die. Thou shalt enjoy the sweetness of the sin, and shalt escape—for God is meroiful—the bitterness of the pun-ishment." And yes, my brothren, God is meroiful, but shall we make his meroy an excuse for our own wickedness, or porvert His love into an engine for our own destruction? Did our first parents, did any of a'l their millions of descendants in all ages, ever find that whisper tru .? In the 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 infinitede 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 be drowned, as seeing, in an compute, and in all nature, judgment and not merey written down as the penalty of impenitent transgression, "hope that it is mercy and not judgment, and so rush against the bosses 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 duli ! and how difficr't 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 ocour to us—one from Lady Mary Montague, who says: "There is no pleasure so cheap as reading and no entertainment aslasting. as reading and no entertainment actioning.
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. sole aim is to impress upon the minds of our very busiest readers how much tine

they can save for really instructive n duseful 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 fiften 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 unem. ployed time while walting.

Now these are your reading opportuni-ties. 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.

Fow 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 house-holds are pressing, the demands instant, and that mother must needs be a Sparian who could sit calmly perusing "Motley's Dutch Republic" while an ominous bump in the next room assured her that the baby's head had been testing the hardners

of the floor! Yet such a plan as we propose is possib's 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 aneodotes produced during the last few years.

Many of these books have all the charm so generally a cribed to novels, and add to their entertaining quality the recommenda-tion 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 will 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