

Our Young Folks.

The Dying Child.

Oh, clasp me in your arms, mother:
Once more oh let me rest
My weary, aching head upon
Thy pure and loving breast.
Oh, gently hold my feeble form
Close to thy throbbing heart,
And on my brow imprint one kiss,
Sweet mother, ere we part.

I feel that life is sinking fast,
Soon will its pains be o'er;
They'll bear me to the lone churchyard,
You'll see my face no more!
But do not weep when I am gone,
God knows what is best;
I shall be free from sorrow then,
Among the pure and blessed.

I do not fear to die, mother—
To lie beneath the sod;
My body only there will sleep—
My soul will be with God.
Yet I would have these plants some flowers
To yield a sweet perfume,
Upon the gentle breeze that blows
About my lonely tomb.

And when above that quiet spot,
Bright stars their vigils keep;
You'll come and kneel upon the mound,
But, mother, do not weep.
My spirit will be near thee, then,
And God will hear thy prayer;
He'll guide you to the pearly gate
And I will meet you there.

Oh, mother! I'm so weary now,
Surely I'm going home—
Yes! yes! I see bright angel ones!
They softly whisper—come!
But we will not be parted long;
Sweet mother, do not cry;
The angels say they'll bring you soon
To God's dear home—good bye.

The Planet Jupiter.

Jupiter was at his brightest on the night of June 19, when he was exactly opposite the sun, and came to the south at midnight. Jupiter is the fifth of the great planets in order of distance from the sun, our earth being the third. Mercury is the first, travelling nearest to the sun. Venus, which I described a few months ago, is the second, and travels inside the earth's path. Next outside the earth's path is that of Mars. Outside his track there come the paths of a number of very small planets travelling in a ring around the sun. More than 170 of these have already been discovered; but all these together (besides hundreds more of the family not yet discovered) do not weigh so much as the tenth of our earth. Outside this family of many congregated planets, all together scarcely enough to make a single respectable planet, comes Jupiter, outweighing not only all these—not only these with our earth, Mars, Venus and Mercury thrown in—but all the other planets taken together, no less than two and a half times.

Jupiter exceeds our earth 800 times in mass or quantity of matter. But, enormous though this excess of mass may seem, it is small compared with his excess of size; for he exceeds the earth 1,288 times in volume. It is only because he travels so much farther away than either Venus or Mars, that he appears less bright than Venus, and not many times brighter than Mars. For these two planets are utterly insignificant compared with him, both in size and mass. But he travels more than five times farther from the sun than the earth goes, so that even at his nearest and brightest, his distance from us exceeds four times our distance from the sun; whereas, when Mars is at his nearest, his distance from us is not much more than one-third of our distance from the sun.

It was formerly thought, or rather it was formerly said in the books, that Jupiter is a planet like our earth; but when we think about all that has become known to us respecting this giant planet, we find strong reasons for believing that he is in quite a different state.

In the first place, it is now known almost certainly that every planet, including our own earth, has in long-past ages been intensely hot, and has cooled down after millions of years to its present condition. Now, large bodies take a much longer time in cooling than small ones; and Jupiter is many times larger than our earth. Therefore, he is not likely to have cooled to the same degree, unless he was made millions of years earlier, which is not probable. There are reasons for thinking that he is nearer thousands of millions than tens of millions of years behind the earth in cooling; whence it would follow that he is still very warm indeed. Probably his real surface is as hot as red-hot iron.

This will explain—and I know no other way of explaining—his seeming to be so much larger than he ought to be by rights. I am not now speaking of his actual bulk or mass. I know no reason why a planet should not be ten, or twenty, or a hundred, or a thousand times larger than our earth. But Jupiter is swollen, one may say, much beyond the size we should expect from his mass. It is as though he were made of lighter material than our earth. But we have every reason to believe that all the planets are made of similar materials. Jupiter's mighty mass attracts every portion of its substance towards the center, tending to make his whole frame very compact and dense, but much more swollen than that of our earth. If our earth swelled to four times its present volume, it would, in this respect, be in the same condition as Jupiter. Only, he is so much mightier in attractive energy, that the same heat which would thus expand or swell our earth would not suffice to expand Jupiter to the same degree. It so chances that our sun is expanded (no doubt by intense heat) to about the same degree. In this case, a tremendous heat is of course wanted. In the case of our earth, a considerable heat would (we know) be required. In Jupiter's case, we may safely infer a very great heat is required, and exists.

Only, instead of supposing that the solid mass of Jupiter is swollen in this degree, I think we may conclude that owing to the intense heat of this solid mass, enormous quantities of gas and vapor are generated, and form a very deep atmosphere all around him, in which float great masses of cloud. It is this atmosphere, laden with immense layers of cloud, that the astronomer sees and

measures, not the real body of the planet, which can no more be seen than a peach-stone inside the perfect fruit.

A curious thing happened on June 20, 1828, which can easily be explained if the atmosphere of Jupiter is deep and kept in constant turmoil through the intense heat of the planet within, but cannot possibly be explained if Jupiter is supposed to be in the same state as our earth. Admiral Smyth was observing one of Jupiter's moons. It was about to cross the planet's face, travelling toward the left. He saw it make its entry on the disc, and went to record the time in his note-book. Observe that at this moment the planet's outline was entirely outside that of the satellite, which in fact could no longer be seen. Running a few minutes after to the telescope, Smyth saw the satellite outside again, or to all seeming just as it had been before the entry.

The same strange thing was seen by Mr. Maclear at Biggleswade, with a rather smaller telescope, and by Dr. Pearson at South Kilworth, with a much larger one. Now, a moon cannot possibly stop in its course around its planet; still less, if less could be, could a moon retreat and anon advance. Nor could the whole frame of Jupiter shift. Out of all question, the outline of Jupiter changed, and not by a little, but by two or three thousand miles. There would be nothing beyond belief in this if the atmosphere is thousands of miles deep, and the outermost cloud-layers eight or ten thousand miles above the true surface. For a cloud-layer might easily be dissolved into the invisible form by the warm breath of some current of Jovian air. But that the surface of a planet like our earth should change in level even by ten miles, is utterly incredible, far more that there should be an alternate swelling and shrinking through two or three thousand miles. Such a disturbance of the crust would turn all that part of Jupiter into vapor, so intense would be the heat produced by the movement.

The spectroscopic, the instrument mentioned in my paper on Venus, shows that the deep atmosphere of Jupiter contains enormous quantities of the vapor of water. It seems to me not improbable that all the water of the planet, its future seas and oceans, now hang suspended in the form of cloud and vapor in the planet's atmosphere. Jupiter, in fact, may fairly be regarded as a young though gigantic planet—not young in years, but young in development—a baby planet, the fullness of whose growth will not be attained for hundreds of millions of years, when our earth perhaps will have been for ages a decrepit or even a dead world.—R. A. Proctor, in *St. Nicholas* for June.

The True Cause of Doubting.

It is not the greatness of sin, nor continuance in sin, nor backsliding into sin, that is the true cause of thy staggering, (whatever thou pretendest) but solely thy unbelief, that "root of bitterness which springs up and troubles thee." It is not the distance of the earth from the sun, nor the sun's withdrawing itself, that makes a dark and gloomy day, but the interposition of clouds and vaporous exhalations. Neither is the soul beyond the reach of promise, nor doth God withdraw Himself, but the vapors of thy carnal, unbelieving heart do cloud thee. It is said of one place, "Christ did not many mighty works there." Why so?—for want of power in Him? Not at all, but merely want of faith in them.—It was "because of their unbelief."—John Owen, 1649.

An Evening Meditation.

Another day is about to close. What have I accomplished of good? Every day that passes leaves the remaining number less. If I new the exact number of my days—knew just the distance that separates me from the grave, I would perhaps live differently from what I do, and not more earnestly. God has wisely concealed the number of the days that shall measure my life here; but he teaches me that I should be ever ready to leave this world. He teaches me that no time should be lost; that I should act as the "duty of every day requireth." Then shall I be always ready for my great change.

Still more I am exhorted to watch. I can not watch as exhorted to do, and at the same time live in a state of idleness or indifference as relates to the performance of daily duty. How very sad should death take me by surprise? Rather let me spend each day as though it was my last; and then, when the Master calls, without fear, and gladly, shall I answer Him, as I realize that the period of my watching and waiting is over, and that henceforth I shall be forever with the Lord.—Kentucky Presbyterian.

Perfect Through Suffering.

Dr. Arnold, of Rugby, gives, in one of his letters, an account of a saintly sister. For twenty years, through some disease, she was confined to a kind of crib; never once could she change her posture for all that time.

"And yet," says Dr. Arnold, and I think his words are very beautiful, "I never saw a more perfect instance of the spirit of power and love out of a sound mind. Intense love, almost to the annihilation of selfishness; a daily martyrdom for twenty years, during which she adhered to her early-formed resolution of never talking about herself; thoughtful about the very pins and ribbons of my wife's dress, about the making of a doll's cap for a child—but of herself—save as regarding her improving in all goodness—wholly thoughtless; enjoying every thing lovely, graceful, beautiful, high-minded, whether in God's works or man's, with the keenest relish; inheriting the earth to the very fullness of the promise; and preserved through the very Valley of the Shadow of Death from all fear or impatience, or from every cloud of impaired reason which might mar the beauty of Christ's Spirit's glorious work. May God grant that I might come but within one hundred degrees of her place in glory."

What can I not bear with the help of God? What can I do or suffer without it?

Sabbath School Teacher.

INTERNATIONAL LESSON.

LESSON XXX.

JULY 23, 1877. THE YOKE BROKEN. Acts xv 23-31.

COMMIT TO MEMORY, vs. 28-31.
PARALLEL PASSAGES.—Gal. vi. 12, 13; 1 Cor. x. 20-28.

SCRIPTURE READINGS.—With v. 22, compare Acts i. 28; with v. 28, read Acts xiii. 46-48; with v. 24, read Gal. v. 12; with v. 25, compare Acts xiii. 2; with v. 20, read Acts xiii. 50; with v. 27, read (for Judas) Acts i. 28; (for Silas) 2 Cor. i. 19; with v. 28, read John xvi. 18; with v. 29, read Rom. xiv. 19; with v. 30, compare Acts vi. 2; with v. 31, read Matt. v. 9.

THE FOLLOWING PERSONS ARE TO BE IDENTIFIED: Paul, Barnabas, or Judas, Silas. ALSO THE FOLLOWING PLACES: Antioch, Syria, Cilicia.

GOLDEN TEXT.—Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.—Gal. v. 1.

CENTRAL TRUTH.—The Gospel gives liberty.

INTRODUCTION.—The Church on earth is never perfect as in heaven. Even in the apostles' days, sincere believers erred in their teachings. Some persons, names withheld (verse 1), urged the Gentile believers in Antioch, while Paul and Barnabas were laboring there, to be circumcised, if they would be true disciples; that is, in fact, to become Jews in order to being Christians. This is the beginning of the trouble called "Judaizing," so often referred to, as in Paul's letter to the Galatians. Circumcision stood for the whole law. See in proof verse 24, as the cross for the gospel (1 Cor. i. 18). Hence "after the manner of Moses" (verse 1). This would be a yoke indeed on the Gentiles. Paul and Barnabas resisted it. So there was much dispute (verse 2), for which they were not to be blamed. This subverted their work, made confusion, and if agreed to, would have changed the basis of the Church.

To get a decision on the point, "they," i. e., the parties concerned, agreed that the two first missionaries, and some "others of them," should consult the apostles and elders of the mother Church.

The delegates were respectfully sent off (verse 3); gave information on the way as they had opportunity; reached Jerusalem; were received by the Church, and made their report (verse 4) of their work, and no doubt their present errand. Thereafter their plan was challenged by former Pharisees, now believers, yet wedded to the law, and sympathizers with the disturbers (verse 5). This brought up the point to be discussed at once. The delegates said, "We are receiving them into the Church without regard to Moses' law." "But," said "some," not all of this class, "that is all wrong. Gentiles should be circumcised." A meeting of "apostles and elders" was held for the discussion (verse 7) of the point, the leading arguments in which, from Peter and James, are given (verses 7-21). Peter is thought by some to have been head, because he spoke first. Others, who deny this claim, think James was local head, because he spoke last. There is equally little force in these opposed views. James' "sentence," (verse 19), just means as in the Rheimish version, "I judge," or in Wickliffe's, "I deem." The decision was not by any one, but by (verse 22) "the apostles and elders with the whole Church."

There is a return delegation decided on, "chosen men" of their "own company" from the mother Church, to Antioch, where the trouble was, along with the original missionaries. They would inspire confidence and strengthen their hands. They were "chief men," fitted to carry weight. A Barnabas is mentioned in Acts i. 28, and Silas is the Silvanus (another form) of 1 Thess. i. 1. From the Greek word "I pleased," we get "dogma," which means decision. The resolutions they carried are given, as expressed in writing from the "apostles, and elders, and brethren." The second "and" is wanting in good manuscripts, but in most versions and "fathers," it is retained. Tischendorf is in favor of it. Lange says, "It is more probable that the omission may have been caused from an objection to the co-operation of the Church with the apostles." The letter owns the "brotherhood" of the Gentile believers. As to the kindly form "and greeting" (see Acts xxiii. 26), James, who may have drawn out this "finding," uses it (James i. 1).

The letter details the occasion, as we have seen it—notices the "trouble" as "subverting," confounding, or perhaps "carrying away." Conceive the effect on a simple Gentile believer—"Were you circumcised?" "No." "Then you are not safe." The letter says, "We gave no commission to these teachers." "Such" is put in without warrant. For anything that appears, the disturbers had no commission at all.

Paul and Barnabas are strongly endorsed (verses 25, 26) as faithful, reliable, and courageous brethren, who "had hazarded," &c., (see Acts xiv. 19). It is declared that "having become of one mind," they had sent some of themselves, not by Paul and Barnabas, to bear and explain their opinion. The Greek is more exact than the English. The letter names their delegates (verse 27) "sent"—word from which we get "apostles." They were *viva voce*, as we say orally, to set forth the contents of the letter, and by implication, the soundness of Paul's course.

The actual decision is in verse 28. "It seemed good," as in verses 22, 25, i. e., it was the decision of the Holy Ghost, whom they had invoked, and by whose direction they claim to speak. The case of Cornelius and others may be alluded to (Acts x. 44-46). "Our decision is to lay no such burden as Moses laid on you, nor, indeed, any other burden than the following things, 'necessary,' i. e., required by present circumstances, but implying nothing as to altered circumstances." "Not," says Lange, "a moral necessity," for the word would be "too flat and weak, indeed, wholly unsuitable, if all the prohibitions were indispensably required." Hence, in verse 29, the letter does not say, "If ye do these things ye shall be saved," but ye "shall do well," or do right, or do good to others, or to yourselves. It is not a question of being saved,

but of thriving. It is not "ye shall do morally right," but "ye shall do wisely." So we say "it is well" of many things made binding by Christian wisdom or love, not express command. The four things are of unequal importance. Their friends might make idol feasts, invite them to eat of the offerings, "filling them their nature" (see 1 Cor. x. 27-29). They must "abstain," "eat not." These are the "pollutions of idols" of verse 20. The meat was not in itself evil, but eating it would hurt the conscience of others, by seeming to sanction the idol.

So, in another way, for sacrificial reasons, blood was forbidden to the Jews as food (Lev. iii. 17). "Bloodshed" is not meant. It would shock Jewish believers, and hinder intercourse in the meantime to use it; so for peace's sake it was not to be used. See James' reason for this concession in verse 31. The Greek Church makes this restraint perpetual. (On this principle, if smoking offends those whose love or whose good we seek, we would forego smoking.)

The things strangled, and therefore with the blood in them, come under the same principle as the "blood."

The fourth is fornication. It may mean that the Gentiles having less clear notions as to the marriage tie than the Jews, they should do nothing in this regard to offend, scandalize the Jewish believers. It is a great difficulty to missionaries to bring heathen converts into right family relations, when, e. g., several heathen marriages have taken place before a man's conversion. Or it may allude to impure practices connected with heathen rites, to which they should give no countenance. "Fare ye well," may ye be strong, is a prayerful good wish, like our "good-bye" ("God be with you," or "good journey," (bye, way), "to you,") or the French *adieu*.

So they were sent off (verses 30, 31); reached Antioch; called the multitude, the whole Church (see verses 12 and 22) together; the messengers delivered their letter; the Church read it (so the Greek runs), and rejoiced over the consolation, or the exhortation, which removed misgivings, settled the point and gave back peace.

We may learn from all this:

- (1) The Church in her various parts is one.
- (2) Zeal that is mistaken may make great trouble, even for good men.
- (3) Moses' law ceased to bind Jews when Jesus rose. Gentiles were not put under it.
- (4) Many things to which we have a right, we do well to forego for the sake of the brethren.
- (5) Beginnings of evil are to be resisted.
- (6) Church troubles are to be dealt with carefully, and with prayer for the Holy Ghost.
- (7) It is only after long years we see the importance of many decisions. What a help when the "yoke" was taken off the Gentiles.

SUGGESTIVE TOPIC.

The sense of the trouble—the occasion of it—how much it meant—the means adopted—the delegates—their journey—how received—their report—by whom impugned—two of the speakers—the decision—how communicated—the effect—the grounds of the decision—the lessons we may learn as to churches, principles, and the right way to meet "troubles."

Bible Christians.

Mr. Moody, in speaking of the sin of professed Christians following so many of the practices of the world, said:—"Some young people say, 'I don't want to be better than my father, and he goes to the theatre.' Here is the power of influence. Children do so and so because father and mother do so. And so young converts are led away to theatres, cards, dances, and the like, because older church members, or professors, practise or advocate these." Mr. Moody says:—"Suppose that professors go to the prayer-meeting on Wednesday evening, theatre on Thursday night, and to a dance on Friday night, where they walk to the tune of 'Almost Persuaded'—can you expect any thing but spiritual dearth from such a course of conduct?" What we want is Bible Christians, and Christian example in the intercourse of the Church with the world, or there is no use in urging sinners to come to Christ, for through these examples of ungodly professors they drift back again to the world, worse than before. Christ said, "He that would be my disciple let him deny himself, and take up his cross daily, and follow me."

A Hindoo Punishment for Lying.

If any person is proved to be a liar he receives the punishment of the law, which requires that a liar shall have his mouth sewed up. The offender has his hands tied behind him, he is led out to a post in a public place, is fastened to that, and one of the officers of the government appointed for that purpose sews up his lips with a needle and thread. Then he is allowed to go. And every one who sees his closed lips, and the blood flowing from them, can say to himself, "There goes a liar!" What a disgrace that sewed-up mouth would be to a man! And when people look at him, how he would want to turn aside his head and cover his face so that they should not see the mark of shame that was upon him! Suppose all the people in this city who are in the habit of lying were to be punished this way to night, and were obliged to go out to-morrow, I wonder how many sewed up mouths we should find in walking through the city! We do not always know who are liars, but God knows. And it is remarkable that there are two passages in the Bible which show us that God will deal with liars in a way similar to this. I do not mean that it will be by actually sewing up their mouths, but really by closing them somehow or other. David tells us that "the mouths of them that speak lies shall be stopped." (Ps. lxxiii. 11.) Solomon tells us that "a lying tongue is but for a moment." (Prov. xii. 19.) And in another place David says that "lying lips shall be put to silence." (Ps. xxxi. 18.)

We are not told how God will do this, but we may be very sure it will be in some way that will fasten shame and disgrace on those who have not prayed earnestly as David did, "Deliver my soul, O Lord, from lying lips."—*Sunday School World*.

British and Foreign Notes.

WHITE ink on dark paper is one of the recent novelties of the stationer.

The thermometer has been known to fall fifty-seven degrees in an hour in Denver, Col.

SEVERAL young ladies have located land in Umatilla Co., Oregon, and are having it improved.

A LARGE forny has been established in New Jersey to supply the growing demands for ferns.

SPECTATORS is the new name applied to people who attend illustrated scientific lectures.

The International Y. M. C. A. conventions are hereafter to be held biennially instead of annually.

It is said by the London Times that new blocks of buildings meet the eye everywhere in Jerusalem.

FRANKLIN says that the English is more economical for telegraphic purposes for forty per cent. than any other language.

The survivors of the battle of Waterloo, which was fought sixty-two years ago, are now reduced to forty-five officers.

In the revision of the Methodist hymn-book nearly 400 of the old hymns have been dropped, and modern pieces put in their room.

We are glad to know that the Nebraska grasshoppers have finished their depredations, and that they were quite moderate this season.

Russia has since the opening of the war issued \$120,000,000 paper currency; and Turkey which has been putting it out for six months, now authorizes an additional issue of \$49,000,000.

LEWIS JACOBS, JR., a Canadian Frenchman living at Vienna, Mich., lately celebrated his golden wedding, on which occasion his father, aged 100, was present, participating actively in the festivities.

The London Christian World announces that mosquitoes have appeared in that city, and that "a number of people have been bitten by the objectionable insects." "Objectionable" is good.

PERE HYACINTHE has returned to Geneva and resumed his services, much to the satisfaction of his congregation, who feared that his successes at Paris would tempt him to remain in that city.

The next General Assembly of the American Presbyterian Church is to be held in Pittsburgh, and it is intended that the Assembly shall not burden the hospitality of that city, but shall pay its own way.

The Journal de St. Petersburg says that the most northerly telegraph office in the world has just been set up. It is at a Norwegian fishing station named Gjesvor, a little above the seventy-first parallel of north latitude.

A NEW HAVEN, CONN., correspondent says there are two thousand unoccupied buildings in that city, one-half being stores. He thinks the population of the city is three or four thousand less than it was three or four years ago.

A DAUGHTER of the great Dr. Chalmers dwells in a low-roofed building on a street in Edinburgh, crowded with dwellings of the poor and intemperate, to whose welfare she devotes her life. Her influence over her neighbors is said to be marvellous.

On the outermost rock of the mountains overlooking the straits of Magellan swings by an iron chain a barrel. Every passing ship opens it to place letters in or take them out, and undertakes to forward all the letters in it that it is possible for it to transmit.

THE Welsh Calvinistic Methodists have just held their General Assembly in London. They report an increase of 5,700 members during the year, and have 112,000 names of communicants on their roll. Their collections have also increased to £167,205.

THE only exception to the general enthusiasm with which Gen. Grant was received in Great Britain was that of the Irish priests, who denounced him bitterly as the greatest enemy of the Catholic faith and of Catholic education, and forbade any recognition of him by their people.

THE Irish Presbyterian Church has a mission in India, which during the last three years has numbered about four hundred conversions, or as many as during the thirty previous years. Its field embraces six principal and six branch stations, at which ten ordained European missionaries are laboring. There are more than 1,700 scholars in the mission schools.

ACCORDING to the Boston Pilot, the Pope has received jubilee gifts as follows: From France \$220,000; the United States, \$160,000; Ireland, \$180,000; Italy, \$120,000; Spain, \$100,000; England, \$100,000; Austria, \$75,000; South America, \$75,000; Germany, \$70,000; Belgium, \$53,000; Portugal, \$42,000; Australia, \$75,000; Canada, \$80,000; Holland, \$82,000; Scotland, \$80,000; Switzerland, \$80,000. Total, \$1,842,000.

The salary of the Archbishop of Canterbury, England, is \$75,000 annually, and of the Archbishop of York, \$50,000. There are twenty-six Bishops in the Church of England whose salaries aggregate \$846,000, or an average of \$32,538 each. The sources in part from which funds are raised for the support of the Established Church are from 242,180 acres of land, and from very valuable grounds in the city of London. The revenues amount to \$1,785,000 yearly.

ANOTHER of the cardinals who took part in the election of Pope Pius IX. has passed away. Filippo de Angelis, Archbishop of Fermo, was born at Ancoli in 1792, and was created a Cardinal July 8, 1869, at the age of forty-seven. His death is announced to us, therefore, on the thirty-eighth anniversary, to a day, of his investiture with the Roman purple. His death reduces to six the number of cardinals still living who voted at the election of Pope Pius IX.

"GREAT men," says Themistocles, "are like the oaks, under the branches of which men are happy in finding a refuge in the time of storm and rain. But when they have to spend a sunny day under them they take pleasure in cutting the bark and breaking the branches."