Our Floung Loths.

Gracie's Kitty.

Gracie's Kitty, day by day,
Moped beside the fire and pined;
Would no longer friek or play,
Or the worsted ball unwind,
Gracie ceaxed, "Play, kitty, do p"
Kitty auswered sadly, "Mow!"

All in vain were definity fore, Bread and milk all warm and new, Downy nest and tender care; Thinner, weaker still sho grow, Could no longer run or pure, Lay in bed and would not stir

Gracle trailed her long white gown Down the steins at early light, Wondering "If litht; the rown Any better over night; Found poor kith; cold and dead In her preety base, t bed.

Gracio mado another bed Where the morning-clories climb; With red rose exves, lined and spread, And perfunced with pinks and thymo Racely has a hum in head Found so soft and sweet a bed,

Gracio's little tender hends, End at last their loving task, Sobbing by the grave she stands, Then she litts her face to ask, While the slow teers downward roll, 'Manimu, where ith kitt,'th thou!? Elizabeth Akers Allen

Number One.

"I always take care of Number One said one of a troop of boys at the end of a bridge, some wanting to go one way and some another.

"That's you, out and out," cried one of s companions. "You don't think or care his companions. about any one but yourself; you ought to be called Number One."

"If I did not take care of Number One, who would, I should like to know?" cried

True, Number One was right. He ought to take care of himself-good care. "But does not that smack a little of sel-fishness?" the boys asked. "Number One

thinks of nobody but hunself." Nobody but himself! That certainly is selfish, and therefore wrong. Yet Number One is committed to our own care. What sort of care? is the all important question.

The care of his soul. Number One has a soul to be saved from sin and from hell. Number One has a soul to be wen to Christ, to holiness, and to heaven. Here is a great work to do.

Take care of his habits. Make Number One industrious, persevering, self-denying, nd frugal. Give him plenty of good, work to do; teach him just he do it, and keep him from lounging and all idle company.

Take care of the lips of Number Onc.

Take care of the hips of Number One. Let truth dwell on them. Put a bridle on his mouth, that no angry, backbiting words shall come from it. Let no professe or im-pure word escape. Let the law of kindness rule his tongue, and all his conversation be

such as becomes a child of God.

Take care of the affections and feelings of Number One. Tench him to love God with all his heart, and his neighbor as himosif; to care for others and share with others, to be lowly in mind, forgiving, gentle, sympathizing, willing to bear or forbear, easily entreated, doing good to all as he has

This is the care to take of Number One: and a rich blessing will it prove to his home, his neighborhood, and nimself. Boys, you all have Number One to take care of; and a responsible charge it is.

Grandma and the Strawberries.

I called last July to see two little boys (pets of mine) who were just recovering from scarlet fever, and had not yet left their pleasant room. I found them sitting by a little table, busily engaged in removing the hulls from some fine large strawberries.

After the usual kiss of welcome I said: "Where did you get those beautiful ber-

"Mrs. G. brought them to us," said Willie. "Wasn't sho kind?"

" She was so," I answered. " There are none in market yet, and will not be for a

Presently a large saucer was filled, and Willie said: "Please wash these for me." I washed and drained them carefully; he covered them plentifully with sugar, and handing them to me, said: "These are for grandma; won't you please put them in her room ?

Gentlyremoving about one-third of them, I said: "Here are as many as grandma will eat."

Willis protosted: "O, auntie, it looks mean to send so little." I reasoned: "You want to have a few for

papa and mamma, and you ought to cat some yourself, since Mrs. G. brought them

He yielded, and as I turned to leave the room with the berries, Harry called out:
"Put a card on, won't you, piease? so that
grandma will know who sent them." In a moment a card was arranged with their

approval—"To our doar grandma, with their approval—"To our doar grandma, with the love of Willie and Harry.

The betries were placed in grandma's room, where she could see them as soon as she entered; returning, I found them both watching eagerly for her coming. In a little whill her feeble step was heard, and the two little feest were health with a received. the two little faces were bright with expectation. A few moments of waiting, and grandma's voice was heard in glad surprise; and then, in loving tones, she thanked her little darlings for their kind remembrance of her. Clapping their hands with glee at the success of their loving little plan, they returned to their pleasant employment. A portion of berries was put aside for papa and mamma, for Katie the nurse, and Monu the German girl, and then the little fellows helped themselves to the remainder, enjoying them with a keen relish. I never saw two happier boys. Shall I tell you why? They had the good spirit in their hearts, the spirit of love and kindness, which made them. them think of and care for others.

them think of and care for others.

A few evenings afterward, as grandma sat in the bay window taiking with a friend, I heard her telling the story, and, taking the little card from her pocket book, she read with evident pleasure the loving words: written upon it. I said to myself as I looked at her, "How much of awestness has been dropped into that dear old lieart, by this little act of loving kindness!"

Subbuth School Teacher.

LESSON LXV.

Nov. 8.) The Two Commandments. { Mark 12

COMMIT TO MEMORY, VS. 83, 80.

PARALIEL PASSAGES .- Matt. xii. 85-40; Luke x. 27.

With v 28, rea 1 Cor. viii. 1, with v. 29, 30, Deut. vi. 4, 5, with v. 31, Lot. xix, 18, with v. 82, 1 Tun. n. 5, with v. 33, 1 Sam. xv. 22, with v. 84, Rom. xiv. 17. CENTRAL TRUTH .- Love is the fulfilling

LEADING TEXT.—Love is the fulfilling of

the lew.—Rom. xiii. 10.

The Great Teacher permitted questions.
He had no fear of being silonced, and he condescended to the weakness of men. Even when the motives was bad, he avails himself of the question to reveal in reply positive truth. The snare is broken, and where it was laid Jesus plants seeds of ever-lasting truth. This chapter is full of such conversations. See the question of sub-mission to civil rulers (v. 15), of domestic relations in the next life (v. 26), and of the principal commandment in our lesson. If any of these replies Lad been made by wise and great men of the world, they would have been quoted as master-pieces of genius. It would be amazing if a common Jowish peasant had uttered them. But they are fitting in the lips of the Divine Teacher.

The scribes were proud of their intellects (Matt. xv. 2). They were men of points (Mark ii. 16). They argued for arguments sake—not meaning to act on the conclusion, and not, it is to be feared, in honest search for truth (Mark in. 22). They were the lawyers of the people, and while zealous for the statues with which they had to do, they were not more spiritual in feeling, then the year of the Lorge Mark ing than the rest of the Jews (Mark xi. 18). They felt some interest in the discussion with the Sadducces, in which Jesus had silerzed his questioners, and probably they felt some pleasure in the result. One of them accordingly offered a the new topic for discussion, and whatever the mixture of motive with which he began the conversation, a good impression was made on his spirit in the progress of it. More-over he became the occasion of most valuable teaching to us, which, let us oe careful to receive.

THE FIRST COMMANDMENT.

The question came from a mind accustomed to distinguish between God's com-mandments, where true love makes no distinction—the same order of mind that marks off mortal and venial sins. "First" —not in point of time but of moment, is the point of the question. The Lord's reply is from the law—was unanswerable to a scribe. He quotes from Deut. vi. 4, 5. Christ never fails to put honour on, the written Ward of God written Word of God.

(a.) We have the object of supreme love one supreme God. Heathen nations, unable to conceive of one almighty maker of all, distributed the work of making and ruling among gods of the sea and of the land, of the mountain and the plain. And they came to distribute their love, service and gifts in like manner, the soldier devoting himself to one god, the farmer to another. It is so with modern heathen, as the missionary report. The first point is to know one Supreme

Deity, to whom men are to render undivided love and service.

(b.) The principal of obedience, love, individual ("thou") love. Form and wordsplitting, ritual and subloties, were the life of such Jows as this scribe. Christ passes by the all and goes to the heart of things. by them all, and goes to the heart of things. Love is demanded first by all. All is worthless without it. And it must be entire—"hear's,' "soul." "mind," "strength" -the words being used as in modern laws to shut out any possible exception ("claim, right, title, &c.") Where we give such love we give all; nothing is withheld. Fear, confidence, obedience, are all included in it. See Gen. xxii. 12, for proof and illustration. Love leads to all good works (James ii. 22).

The New Testament makes no char here. Christ's taught his disciples (John xiv. 15, 21, 28,. So did the beloved disciples (1 John ii. 5). So Paul taught (1 Cor. xvi. 22), for "God is in Christ" (2 Cor. v. 19), and "the love of Christ leads to obedience (2 Cor. v. 14.)

(c.) The extent of both love and obedience of all this, as God. It is best for the creature when he renders this. "Man's chief end is to glorify God." It does not leader his happiness any more than it hinders that of angels, that he "is the Lord's." No lower standard is set up in the Right. the Bible. Nor could any lower be set up. If not all the heart, how much? Who can share with God the love and reverence of his creature? No creature can justly re-ceive t · least of that regard, which belongs to the one supreme Creator. See the experience of sauts (Ps. xovu. 7-10; Ps. lxu. 1, 2; Rom. xiv. 8; 1 John iv. 19).

The question is from the Old Testament. If this demand was just and reasonable to the Hebrews, how much more reasonable must it be to us who have the clear display of divine love in the face of Jesus

THE SECOND COMMANDMENT (V. 81.)

It is "like the first," in its authority. origin, simplicity, wisdom and comprehensiveness; for as the first supplies a spring of action towards God, so does this toward all men, included in "thy neighbour."

He is to be leved, not as God, not supremely, but as one a self. His interests are to be to us as our own, so that what we should have done to us we shall do to him (Matt. vii. 12). This love is not morely negative, so that we shall do him no harm. As in the case of God, it is to be positive, so that we shall seek his good, as wo sook our own.

we seek our own.

This love assumes form according to the condition of our neighbour. To the bad it is pity, without contempt. To the poor it is compassion without pride or vanity. To the great and noble it is admiration without any. To an angust it is foreigness.

tude. To the suffering it is sympathy. Without love life is poor: with it the poor is rich.

THESE . 'MANDMENTS CONSCIENCE ACCEPTS (v. 82).

The questioner of our Lord was not a believer, not in the kingdom, but his conscience was at work. He was in that condition of mind when men approve and feel truth, whether they act on it or not. His truth, whether they act on it or not. His leart was not hardened. His conscience was not seared. He felt the truth and propriety of our Lord's words (v. 82), 'Well, Master,' &c. So does conscience, let alone, everywhere feel. It can be darkened, blinded, perverted, but when free and clear it approves these all embracing laws. laws.

YET APPROVAL DOES NOT SAVE. One must YET APPROVAL DOES NOT SAVE. One must do one or other of two things—(1st) perfectly keep these commandments and ive (Rom. x. 5) by this obedience; or (2d), obtain pardon for breaking them by union through faith with Jesus Christ. One may have clear views, sound opinions, a just idea of duty, a zeal for God (Rom. x. 2, 8), and yet not be in the kingdom. We as anyway as the first, the second sunners cannot now do the first : the second,

blessed be God! is open to us, and Rom. x. 6-11 explains fully this "way of life."

From this interview with the scribe (who is not reported, be it observed, as becoming

a disciple), we may learn:
(1) The divine requirement, supreme love to God, and love to man as to one's self. Micah vi 8.

(2.) The universal failure to come up to "All have sinned." Rom. in, 10.
(3.) The one remedy for the world's wees return to God's law. Love is the jul-

filling of it. (4.) Jesus has come up to this requirement. He loved Godsupremely, and man, to the extent of dying for us.

(5) Only in Him can we have pardon,

and life, and righteousness.
(6.) Knowledge of what is good and true is not saving, unless accepted and rested upon with the heart. We may commend and approve the truth, and not receive it.

Only by receiving it, are we saved. No matter how well caught we are in Sundayschool, or elsewhere, we are saved when we believe with the heart. Rom. x. 10.

SUGGESTIVE TOPICS.

By whom Jesus questioned—with what re-Fult—the Sadducces' question—the scribe's
—their general character—habits of mind the question—meaning of "first"—the Lord's reply—from what Scripture—why —the divine requirement—just—good for man-elsowhere made-effect of ance—the heathen idea—the second, how "like" it—distinction between the stand-ards—why—nature of love to mon—form of it—effects of it—the human consciencehow approval expressed-value of this approval—not saving—lessons from this interview.—Dr. John Hall, in S. S. World.

Disturbing School Worship

If a superintendent really desires to pro moto irrovoronce in his school, there are various ways in which he can carry out his purper. A not uncommon method of purpo . A not uncommon method of reaching this end is by calling on a visitor to lead the school in prayer, with a formal introduction of the stranger thus invited to the desk. When the Scripture reading and singing have brought the school to a reverent frame of mind, in preparation for united prayer for God's blessing on the hour of Bible study, the superintendent turns the thoughts of all whom he can influence away from God and prayer by a fow untimely words: "I am very glad to see with us this morning the Reverend Diodorus Squibbs, one of the most distinguished Sunday-school workers in this country. Will Brother Squibbs please stop this way, and leed us in prayer?" At once the heads of such teachers and scholars, as have any measure of natural currosity, follow the direction of the superintendent's eyes, and are turned on "Brother Squibbs." Prayer is for the time forgotten, and until the stranger has been fairly canvassed in his manner and appearance, by those who we che him, there is an end to their serious thought and

their solemnity of mind.
What did the superintendent do this for What did the supermonders do sits for.
Did he want to compliment Squibbs at any
cost to the school? Did he think Squibbs
I ad ome in to make a little speech, and it
would be cheaper to put him off with a
prayer? Did he think it was a good way of interesting scholars who might tire of the brief devotional exercises which custom insists on in the Sunday-school? He could not, as a man of ordinary sense, suppose that his course was a wise and seemly one. in the line of true and desirable worship. Whatever he thought his conduct was most

reprohensible. Perhaps "Brother Squibbs" did not come in to interrupt the school exercises Even if he did, he should have no aid end comfort from the superintendent. A complaint by the teachers would fairly rest ost magistrate, for disturbing public worship. He should be broughtto order in some way.

THE present division of our common Bible into chapters and verses, may be "convenient for r ference," but it is very inconvenient for getting the sense of what is read It is a merely human arrangement, and often so obscures the meaning that many Biblica critics transfer the notation of chapters and verses to the margin, and break the text into paragraphs only, as required by the sense. The Examiner and Chronicle recommends as one of the best possible helps to the study of the Scriptures, to sapply teachers and scholars with "paragraph" Bibles, that they be not misled by these senseless divisions as to the sense of pas-

THE experience of every Sunday-solvool missionary labouring in the new and sparsely settled portions of our country, shows that it is more difficult permanently to establish a Sunday-school than simply toer moista is duday sensor than simply exer-ganize it. An observing correspondent of The Presbyterian sponding his vacation in the "Ozarks" of the Southwest, comes to the same conclusion, and says: "We must have some kind of a missionary that can not only organize sengel I but stay long enough in these sections thoroughly to esout envy. To an enemy it is forgiveness enough in these sections thoroughly toes. flooding (Matt. v. 44). To those who were us it is patience. To those who serve us it is grati
ord in the simplest duties." Though the in Roma.

writer was a clerical commissioner to the Presbyterian General Assembly at St. Louis, he adds there suggestive questions, "Why not employ women for this work? Will the American Sunday-school Union con-

A Story of Nature.

A little incident related in the " Life of Addubon" forcibly illustrates the patient, persistent, painstaking manner in which men of science, as well as mon of letters, prosecute their investigations. It was while he was hunting in the forests of Louisiana that he discovered a tinz little woodbird hitherto unknown to the ornithologist. It was not so big as a wren, and was clad in a coat of such plain, soher gray, that none but practised eyes would detect 't flitting in and out among the similar coloured branches of the peculiar species of trees it inhabited. But, however humble the bird migit be, to Audubon it was one of a charming and curious race of beings that interested him above all other living things and to accertain its history and habits was a matter of as much importance as though it were chief of the tribe. He, therefore, bout every en-ergy of his intense and eager nature to the study of it One night he came home with the exciting news that he had found a pair which were evidently preparing to build a nest. Next morning he was up and off to the words at daybreak, taking along with him a telescopic miscroscope. Erecting this: under the tree that sheltered the almost in-visible little creatures he was anxious to observe, he made himself a pillow of moss, and then lay quietly down on the ground, with his eye to the instrument, and romained throughout the livelong hours until nightfall, watching the movements of the secret and unsuspecting architects. This course he repeated day after day, for three weeks, without respite or intermission, and then he was able to tell, with minute and accurate detail, just what material these builders in the heart of the wild wood choose for their dwellings, just how they put it to-gether, and the number of days required to complete the process of incubation

Æsthetical Fowls.

A writer in Land and Water gives some curious instances of the sensibility of ducks to colors and musical sounds. He once had in his garden a border of China asters of the most brilliant colors. The ducks would congregate round these, and lie there for hours. They nover pecked at them, as if they found snails or slugs among them. as it they found shalls or slugs among them. They appeared simply gazing at them, as if attracted by the gay colors. Another time he had a large clump of very brilliant violet flowers, which by their brightness, shone out from the rest of the border. This clump was like a magnet to the ducks; some of them were alvays around it. One ovening the writer had a party of friends. It was summer-time, and the doors of the sitting-room were open to the lawn. One of the company commenced playing on the piano. No sconer was there a pause in the music than two ducks, which by some means had got into the room, rose from under a chair and waddled about the apartment quacking loudly. On the music com-mencing again, the ducks crouched down perfeetly silent while a continued. The experiment was made several times with the same result. That it was not surprise or fear which induced this behavior was afterward proved; for on subsequent occasions these same ducks would, upon hearing the piano, leave the field and come into the room to liston.

Church Comfort.

We ventured, says the editor of the Philadelphia Presbyterian, to ask a lady, some time since, why she had left her Presbyteran connections for the Episcopal Church. As usual, we were met by the almighty reason—the beautiful service and ordination; "and besides," said she, "Presby orians are so exacting upon their members; they must be so awfully pious that they can have no enjoyments. Presbytorians cannot go to innocen: theatres and balls; they are too straight-laced for any use." "But," said we, "they are not more strict than the Bible, are they?" "I don't know," said she;
"I know they are too long faced for me. I think the Episcopal Church is perfectly splendid." It is such a Pullman car arrangement.

Suffering the Key of the Bible.

Many a blessed promise in the Bible would remain a scaled promise if the key of sortow, or trial, or temptation, were not sent to open its stores, and send warm to one's heart such words as "Be of good cheer, it is I, be not afraid."—Maria Hare.

The conviction gains ground that Bible study is better for the young than catechism study. Many desire to retain both, but where the time and energy of children, for-merly devoted to the intelligent study and memorizing of the catechism are now given by them to the intelligent study and mem orizing of the Bible there is small cause for regret. In a comparison of the old method and the new Rev. Dr. Roy says, n The Advance, that through the modern Su lay-school and its accessories children have seen "gaining an amount of Bible truth which they would not have gotten from the cateclusing ordeal," and that they have "taken it up in the way in which God gave his revelation—in the concrete, and not in the abstract." So he concludes that, "in place of the old method, Providence has preferred another which may be even more practically useful." Yot he cautions parents not to yield the privilege and duty of training their own children at home, however much heip they can find in the Sunday-school agency.

THE first Testaments printed by the Prothe first restaments printed by the Prostants in Rome—10,000 in number—were paid for by the children of the Sabbath Schools in this country. They were printed in Nero's Garden, where the early Christian martyrs were burned to death, close to the Vatican and St. Peter's Church. The Pope, looking from the windows of his the ropes tooking from the wintows of ms residence, the Vatican, can see the work of the press printing the Bibles which are flooding the city and Italy with light. The Bible is working an entire revolution

Moral Earnestness.

The real cause or the prevailing unbelief of thinking men at the present time, is the want of moral earnestness—this and nothing more. This is evident from the significant facts—that the prevailing unboliof is atherstic rather than anti-Christian, that it denies conscience and duty as em-phatically as it dispenses with Christ and the Christian life, that it rejects a personal God as it disowns the 'Word made flesh," that it doubts of immortality as coolly as it sets aside the resurrection, and that it mooks at prayer as confidently as it sneers at miracles. It is further evident from the fact that many men of science and culture also accept Christ, and find in their knowledge and culture incitements and confirms. tions to faith. Let the suggestion be for ever dismissed from your minds, which now and then penetrates these halls, that unbe-lief or half belief is a mark of distinguished illumination or a sad necessity that haunts a cultivated soul.

Histo'y and observation abundantly prove that no class of men are so do; matic or bigoted or perverse as men of culture who fail fully to bring into the light any data which should determine their conany data which should determine their conclusions on any subject. Even right conclusions of history, science, philosophy, or letters are not made sure by clearness of insight, amphitude of knowledge, comprehensivness of view, felicity of diction or clevation of sentiment, provided important facts or principles are omitted. Let the moral light which is in any man become darkness by wilful neglect or dishonor, and his conclusions concerning the subject in conclusions concerning any subject in which these conditions are concerned, must be defective and misleading, just in pro-portion to the mental force by which they are derived or the brilliancy by which they are enforced. If a man be a scientist and give scalt recognition to the force and laws of conscience, or a lusterian and overlooks the functions of conscience in the story of the race, or a literary critic and overlooks the place which duty and furb occupy in the phases of literature—he of all men is most likely to come to false conclusions concerning the doctrine of Christ, simply because he is so clear and so selfreliant in his judgments and so pronounced and refued in his tastes. On the other hand, let duty be sacredly revered by any man, and God be honoured by an carnest life, and the materials for correct conclu-sions will be so abundant that his studies and acquisitions will minister to faith. In-terpreted by the light of his own living, ex-perience, science, history, criticism will all testify that Christ and His doctrine are from God .- President Porter of Lule College.

"PRECEPT upon precept, line upon line," has properly more applications than are usually made use of. The Independent gives a bit of good advice respecting the showing of pictures to the primary class. Show one picture at a time; use it to the best advantage; make the most or it for that session. Then, if there are other pic-tures of the series, say so, and promise to show one of them next Sunday or at some show one of them next sunday or at scrue future day. In this way the interest of the scholars in the picture showing will be greater, and so will be the profit of their lessons. It is almost invariably a mistake to show more than one picture to a primary class at one session of the Sunday School."

How highly the Hindoos prize the Ganges water we may learn from the fact that the Rajah of Cashmere has the water for his Rajah of Cashmere has the water for his daily bath and all that is used for his drinking and cooking brought to his capital from Hurdwar. Dr. Morrison recently met his servants returning from the latter city with six large four-ex carts filled with jars of Ganges water. On the missionary's question why the Rajah's hely ablutions did not prevent his government from being oppressive the his government from being oppressive the servants laid the blame on the subordinates; but with the suggestion that the latter ought through similer washings in sin-cleansing waters o be purified from their oppressive conduct the servants were heacti-

Tite Christian Era says: man, who was a decided and thorough unbeliever—so decided that the arguments of modera infidels seemed to him very weak, at the age of twenty five years chanced to fall in with a copy of Strauss' Life of Jesus. He cagerly devoured the book. He was charmed with the keeness of its statements and the completeness of its views. But the more he read, the more he was impressed by the conviction, that if the display of such keeness and ability was necessary to prove the Gospel history a myth, it is a far simpler thing to accept the history just as it stands. Thus the scales fell from his eyes. His former system, on which he his eyes. His former system, on which he prided himself so much, and in which he had hoped and expected to find himself sustained by Strauss, parted like a rope of san... Having read the last page, he exclaimed, 'I thank thee, Strauss; thou hast been my salvation!' From, that day, now more then thirty years age, he has been an earnest Bible student, and has read and reflected much on the argument for and flected much on the argument for and against Christianity, and every year his faith in Christianity has grown stronger."

QUEEN'S UNIVERSITY. -The examinations QUEEN'S UNIVERSITY.—The examinations in connection with the opening of the session of the University of Queen's Collego commence to-day. There are sixty-matriculants in arts, and thirteen occassional students. The number of students now in connection with the University is larger than at any previous period of its history, a fact which cannot fail to be highly gratifying to all interested in its progress. Inving to all interested in its progress. dependent of its church connection, our citzens should feel glad to know that the prejont condition of the University is most satisfactory, and that its future prospects were viewer so bright as at the present time. It has an able staff of professors, and time. It has an able staff of professors, and as an institution of learning ranks second to none in the Louinion. Upwards of a hundred thousand dollars have already been paid of the subscriptions promised in aid of the Endowment Rand, which promises at ne very distant day to reach nearly two hundred thousand dollars. The learned Principal and his able co leagues in the different faculties are to be congratulated in connection with a state of affairs security.—News, 8th Cet.