

Our Young Folks.

Gracie's Kitty.

Gracie's Kitty, day by day, Moped beside the fire and pined; Would no longer fish or play, On the wooden floor around.

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.

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.

Sabbath School Teacher.

LESSON LXV.

Nov. 8, 1874. THE TWO COMMANDMENTS. { Mark 12

COMMIT TO MEMORY, vs. 83, 80. PARALLEL PASSAGES.—Matt. xii. 35-40; Luke x. 27.

With v. 28, read 1 Cor. viii. 1, with v. 29, 30, Deut. vi. 4, 5, with v. 81, Lev. xiv. 18, with v. 82, 1 Tim. ii. 5, with v. 33, 1 Sam. xv. 22, with v. 34, Rom. xiv. 17.

CENTRAL TRUTH.—Love is the fulfilling of the law.

LEADING TEXT.—Love is the fulfilling of the law.—Rom. xiii. 10.

The Great Teacher permitted questions. He had no fear of being silenced, and he condescended to the weakness of men.

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 ii. 22).

THE FIRST COMMANDMENT.

The question came from a mind accustomed to distinguish between God's commandments, where true love makes no distinction—the same order of mind that marks off mortal and venial sins.

(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.

(b.) The principal of obedience, love, individual ("thou") love. Form and word-splitting, ritual and subtleties, were the life of such Jews as this scribe. Christ passes by them all, and goes to the heart of things.

(c.) The extent of both love and obedience—"with all my heart," &c. God is worthy 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 hinder his happiness any more than it hinders that of angels, that he "is the Lord's."

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 loved, not as God, not supremely, but as one 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 merely 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 we seek our own.

This love assumes form according to the condition of our neighbour. To the bad it is pity, with it contempt. To the poor it is compassion without pride or vanity. To the great and noble it is admiration without envy. To an enemy it is forgiveness (Matt. v. 44). To those who use us it is patience. To those who serve us it is grati-

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

THESE COMMANDMENTS 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.

YET APPROVAL DOES NOT SAVE. One must do one or other of two things—(1st) perfectly keep these commandments and live (Rom. x. 5) by this obedience; or (2d), obtain pardon for breaking them by union through faith with Jesus Christ.

(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 it. "All have sinned." Rom. iii. 10.

(3) The one remedy for the world's woes is return to God's law. Love is the fulfilling of it.

(4) Jesus has come up to this requirement. He loved God supremely, 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 we are in Sunday-school, or elsewhere, we are saved when we believe with the heart. Rom. x. 10.

SUGGESTIVE TOPICS.

By whom Jesus questioned—with what result—the Sadducees' 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—elsewhere made—effect of compliance—the heathen idea—the second, how "like"—distinction between the standards—why—nature of love to man—form of it—effects of it—the human conscience—how 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 promote reverence in his school, there are various ways in which he can carry out his purpose. 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.

What did the superintendent do this for? Did he want to compliment Squibbs at any cost to the school? Did he think Squibbs had come 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.

Perhaps "Brother Squibbs" did not come in to interrupt the school exercises. Ever if he did, he should have no aid and comfort from the superintendent. A complaint by the teachers would fairly rest against that superintendent before the nearest magistrate, for disturbing public worship. He should be brought to order in some way.

The present division of our common Bible into chapters and verses, may be convenient for reference, but it is a very inconvenient for getting the sense of what is read. It is a merely human arrangement, and often obscures the meaning that many Biblical critics transfer the notation of chapters and verses to the margin, and break the text into paragraphs only, as required by the sense.

The experience of every Sunday-school 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 to organize it. An observing correspondent of The Presbyterian spending his vacation in the "Ozarks" of the Southwest, comes to the same conclusion, and says: "We must have some kind of a missionary that cannot only organize school, but stay long enough in these sections thoroughly to establish them, and instruct officers and teachers in the simplest duties." Though the

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

A Story of Nature.

A little incident related in the "Life of Audubon" forcibly illustrates the patient, persistent, painstaking manner in which men of science, as well as men of letters, prosecute their investigations. It was while he was hunting in the forests of Louisiana that he discovered a tiny little woodbird hitherto unknown to the ornithologist. It was not so big as a wren, and was clad in a coat of such plain, sober gray, that none but practised eyes would detect it fitting in and out among the similar coloured branches of the peculiar species of trees it inhabited.

Esthetical 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 never pecked at them, as if they found snails 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 always around it. One evening 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 sooner 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 commencing again, the ducks crouched down perfectly silent while it 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 listen.

Church Comfort.

We ventured, says the editor of the Philadelphia Presbyterian, to ask a lady, some time since, why she had left her Presbyterian connections for the Episcopal Church. As usual, we were met by the almighty reason—the beautiful service and ordination; "and besides," said she, "Presbyterians are so exacting upon their members; they must be so awfully pious that they can have no enjoyments. Presbyterians cannot go to innocent 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 sealed promise if the key of sorrow, 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 Haro.

The conviction gains ground that Bible study is better for the young than catechism study. Many desire to retain both, but who the time and energy of children, formerly devoted to the intelligent study and memorizing of the catechism are now given by them to the intelligent study and memorizing of the Bible there is small cause for regret. In a comparison of the old method and the new Rev. Dr. Roy says, in The Advance, that through the modern Sunday-school and its accessories children have been "gaining an amount of Bible truth which they would not have gotten from the catechism 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 proffered another which may be even more practically useful." Yet he cautions parents not to yield the privilege and duty of training their own children at home, however much help they can find in the Sunday-school agency.

The first Testaments printed by the Protestants 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 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 in Rome.

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 unbelief is atheistic rather than anti-Christian, that it denies conscience and duty as emphatically 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 mocks 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 confirmations to faith. Let the suggestion be forever dismissed from your minds, which now and then penetrates these halls, that unbelief or half belief is a mark of distinguished illumination or a sad necessity that haunts a cultivated soul.

History and observation abundantly prove that no class of men are so dogmatic or bigoted or perverse as men of culture who fail fully to bring into the light any 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, amplitude of knowledge, comprehensiveness of view, felicity of diction or elevation of sentiment, provided important facts or principles are omitted. Let the moral light which in any man becomes darkness by wilful neglect or dishonor, and his conclusions concerning any subject in which these conditions are concerned, must be defective and misleading, just in proportion 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 scant recognition to the force and laws of conscience, or a historian and overlook the functions of conscience in the story of the race, or a literary critic and overlook the phases which duty and fulfillment in the places 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 self-reliant in his judgments and so pronounced and refused in his tastes. On the other hand, let duty be sacredly revered by any man, and God be honored by an earnest life, and the materials for correct conclusions will be so abundant that his studies and acquisitions will minister to faith. Interpreted by the light of his own living, experience, science, history, criticism, will all testify that Christ and His doctrine are from God.—President Porter of Yale 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 of it for that session. Then, if there are other pictures of the series, say so, and promise to show one of them next Sunday or at some 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 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-ox carts filled with jars of Ganges water. On the missionary's question why the Rajah's holy ablutions did not prevent his government from being oppressive, the servants laid the blame on the subordinates; but with the suggestion that the latter ought through similar washings in siucleansing waters to be purified from their oppressive conduct the servants were heartily amused.

THE Christian Era says—"A young man, who was a decided and thorough unbeliever—so decided that the arguments of modern 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 eagerly devoured the book. He was charmed with the keenness 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 keenness 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 prided himself so much, and in which he had hoped and expected to find himself sustained by Strauss, parted like a rope of sand. Having read the last page, he exclaimed, 'I thank thee, Strauss; thou hast been my salvation!' From that day, now more than thirty years ago, he has been an earnest Bible student, and has read and reflected much on the argument for and against Christianity, and every year his faith in Christianity has grown stronger."

QUEEN'S UNIVERSITY.—The examinations in connection with the opening of the session of the University of Queen's College commence to-day. There are sixty-matriculants in arts, and thirteen occasional 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. Independent of its church connection, our citizens should feel glad to know that the present condition of the University is most satisfactory, and that its future prospects were never so bright as at the present time. It has an able staff of professors, and as an institution of learning ranks second to none in the Dominion. Upwards of a hundred thousand dollars have already been paid of the subscriptions promised in aid of the Endowment Fund, which promises at no very distant day to reach nearly two hundred thousand dollars. The learned Principal and his able colleagues in the different faculties are to be congratulated in connection with a state of affairs so satisfactory.—News, 8th Oct.