

and so very contrary to the character and aims of THE PRESBYTERIAN whether it be viewed from one side of politics or the other. And most certainly there was nothing "serpentine" in any of our utterances, and there was no "collusion to influence the readers of THE PRESBYTERIAN throughout the Dominion in favour of" our "chieftain"—the more especially as we don't happen to have an human being, either on this side of the Atlantic or the other, who could with any propriety be so described. In the course of our editorial labours we have been denounced as "a rabid Grit" and as a "Tory dyed in the wool," and in all such cases our fair-minded readers, we think, will say on equally good grounds.

It will be a dark day for Canada when its Christian citizens shall cease to take any interest in its political affairs, and shall be as well pleased to be ruled by drunken reprobates and ostentatious debauchees as by the purest, most upright and most honourable of their fellow-citizens. Should that time ever come, it will be found to be a season of general spiritual decay and widespread moral paralysis—a season when men shall be calling good evil, and evil good—putting bitter for sweet, and sweet for bitter—and when the religious traditions and beliefs of other days, if not already dead, shall be found most surely to be dying, and ready to disappear.

In the meantime we are sure no one will be more amused than Mr. Hay at the idea of his having, with a single advertisement, bribed and bought up THE PRESBYTERIAN body and bones, and of his having entered into a wicked conspiracy with its editor to debauch the electors of Ontario, and thus to secure the triumph of nobody knows how much iniquity and wrong-doing. We are quite ready to challenge any one to point out a single partisan political utterance in the editorial columns of THE PRESBYTERIAN since its commencement. We have tried to support what we believed to be true, and discredit and oppose what we felt to be false and injurious, by whomsoever the latter may have been advanced or defended. And, God helping us, we mean to follow in the future the same course as we have pursued in the past, "impugn it whoso listeth." We should be sorry to have any advertisement in our columns which could give just cause of offence to any of our readers, and any fair, reasonably worded objection to any of them will receive the fullest and most respectful consideration. But we protest against the idea that in the midst of a most important political struggle, in which the interests of the whole community may be very deeply involved, we are to be debarred from allowing even the smallest section of our advertising space to be used by candidates for political honours, in stating under their own signatures, and in paying for the same, their views on the questions of the hour, on pain of our being denounced as partisan, or even of having it insinuated that we have been bought. We are thankful to say, that humble as THE PRESBYTERIAN may be, there is neither money nor influence with either political party, or with both, sufficient to bribe or bulldoze it into a course opposed to the honest convictions of its conductors. When there is, and when the purchase is actually made, then we hope as earnestly as our correspondents can that "its usefulness" will be "gone."

## BOOKS AND MAGAZINES.

**OUR LITTLE ONES.** (Boston: The Russell Publishing Co.)—In design and execution the illustrations in this children's magazine are unexcelled, and the reading matter is admirably suited to the capacity of very young children. The numbers for May and June are fair specimens.

**WHAT WOULD THE WORLD BE WITHOUT RELIGION?** By C. H. Parkhurst, D.D. (New York: A. D. F. Randolph & Co.; Toronto: N. Ure & Co. Price 22 cents.)—This pamphlet of 24 pages contains a discourse in which Dr. Parkhurst attacks Agnosticism, and the sort of pseudo-scientific Atheism which is so common at present. The text is "Where there is no vision the people perish." The most noticeable feature is the quiet power that pervades every sentence. The blade is keen-edged, and needs no violent wielding.

**WANDERINGS IN SOUTH AMERICA.** By Charles Waterton. (London and New York: Macmillan & Co.)—Charles Waterton was an adventurous traveller, and an enthusiastic student of natural history, especially in the department of ornithology. The book now

before us—a paper-covered volume of sixty-four large pages—is edited by the Rev. J. G. Wood, who also supplies a biography of Mr. Waterton and an explanatory index. Containing a record of travel in a part of the world previously to a great extent unexplored, and a series of descriptions of strange birds and other animals by an accurate observer, the book is both interesting and useful. The illustrations number one hundred.

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

#### LESSON XXVII.

July 2,  
1882.

#### A LESSON ON HOME.

{ Mark x.  
1-16.

**GOLDEN TEXT.**—"I will walk within my house with a perfect heart."—Psa. 101: 2.

**TIME.**—Six months after last lesson, in the spring of A.D. 30, about a month before the crucifixion.

**PLACE.**—East of the Jordan, on Christ's last journey to Jerusalem.

**PARALLEL.**—Matt. 19: 1-15, with vers. 13-16; Luke 18: 15-17.

**CONNECTING LINKS.**—During the interval since the last lesson several incidents omitted by Mark, but narrated by Luke and John, had occurred. Sending out of the Seventy, Luke 10: 1-16; passing through Samaria, Luke 9: 51-56; John 7: 2-10; healing of ten lepers, Luke 17: 11-29; at the feast of Tabernacles, John 7: 11-53; the woman taken in adultery, John 8: 1; Martha and Mary, Luke 10: 38-42, and some other minor matters.

**Notes and Comments.**—Ver. 1, "from thence:" Galilee, so Matt; it was His final departure from the place where He had taught and done so much, until after the resurrection; "coasts:" borders, frontier; "beyond Jordan:" so Rev. Petreia proper, most likely; "people resort:" Matt. great multitudes; "taught:" and "healed:" so Matt. The blessings of Christ's words and Christ's healing were brought where they had not likely been before: "as He was wont;" note and imitate the habits of Jesus, Luke 4: 16.

Ver. 2. "The Pharisees:" their hate carried them where Jesus was found. "Is it lawful?" Christ was now in the dominion of the Herod who had put John the Baptist to death for his faithfulness on this very point. The Pharisees were sure that Jesus would agree with John, and they would have been glad that He also should feel the vengeance of the king.

Vers. 3, 4. Jesus puts the question to them, What is the teaching of the law as given by Moses? What is the authority? "Moses suffered:" Deut. 24: 1-4, it was a permission under certain circumstances only, which compared with the practice of other nations was a great restriction.

Ver. 5. "For the hardness:" meaning either to protect the wife against your cruelty he thus guarded her, or, because of your stubbornness, this was the best law practicable, although not actually the best, as he goes on to show.

Ver. 6. "From the beginning:" this was God's purpose, one wife for one husband, and this was to be the law of the race.

Vers. 7, 8. The first doctrine of the family relation, as set forth in Gen. 2: 24, is here repeated by Christ, "for this cause;" and the Apostle Paul, quoting the same words, applies them to the connection between Christ and His Church, Eph. 5: 31, "twain—one flesh," apart, incomplete—complete only in their union.

Ver. 9. "What therefore God hath:" lit. did, "join together," i.e. at the first, "let not man:" it is sin to attempt to alter what He has ordered. The position of woman as the helpmeet of man, esteemed and honoured, is the fruit of revelation; it was not so in heathenism.

Vers. 10, 11, 12. The disciples were still too much under the influence of Pharisaic tradition readily to accept these teachings of the Master; they thought if these sayings were true, if the bond was indissoluble, it were better for a man not to marry, Matt. 19: 10. Jesus repeats to them what He had just said to the Pharisees (so Matt. 19: 9), thus emphasizing the truth.

Ver. 13. "They brought:" who? doubtless the parents, the mothers, the loving instinct of the maternal heart seeking blessings for their little ones; "young children:" Luke, "infants;" likely babes and others older, still "little children;" "should touch them." Matt., "put his hands on them and pray." This did not meet the views of the disciples, who were having an interesting discussion with Jesus on the marriage question, and they "rebuked them that brought them:" they thought, too, very likely, that their Master should not be interrupted by such a small matter as this.

Ver. 14. Not so thought Jesus; when He saw it "He was much displeased:" at the action of the disciples. The Rev. makes the idea stronger, as it should be "He was moved with indignation." He had already warned them against "offending" little children (Lesson for June 18), "Suffer *thee*:" not these alone, all "little children—to come—behold not:" they who would forbid were ignorant alike of the spirit of Jesus and the character of His kingdom; "for of such:" "to such belongeth the kingdom of heaven," is the rendering preferred by the American Revisers. There are children, multitudes in heaven, and those who are not children in years are child-like in spirit. None too young, too small, for the kingdom.

Ver. 15. A continuation of the idea, enforced by the emphatic "Verily." If any one will not enter the kingdom of heaven as a little child—with a little child's simplicity and faith—he cannot enter at all. Christ passes beyond the reception of children by Him; not only can they be received, but all coming to Him must be like them.

Ver. 16. The mothers brought their children that Christ

would "touch them:" He does more, as He always does for those who ask, trusting His love, "He took them up in His arms and blessed them." The laying on of hands has always been held to accompany ordination, we have no definite account of Christ laying hands upon His Apostles, but He did upon the children, and so ordained them to the kingdom of heaven.

#### HINTS TO TEACHERS.

**What and How to Teach.**—Profatory.—The earlier verses of this lesson, those relating to marriage and divorce, would hardly have appeared in a lesson except in the course we are following this year, taking every verse of one book. It may be said, will be said, that it is a part of God's word, and should be taught. Unquestionably; yet, as we think, not to the average classes in our schools. No wise teacher, especially those having quite young classes, will dwell upon it—do nothing more, in fact, than indicate the general spirit of the lesson. The other section is so teachable, so rich and full of thought, that those who confine themselves to it altogether will find that they have a full and suggestive lesson.

We have, however, given full notes upon the verses, and other remarks will be found under the Topics.

**Topical Analysis.**—(1) The sanctity of the home, vers. 1-12. (2) The blessedness of little children, verses 13-16.

On the first topic we would abridge some remarks from *Peloubet*, which, if they do not all bear upon the words of the lesson, are suggested by the thoughts which cluster around it—"The law of marriage is so strict and so strong, because the most important institution both to religion and the State is the home. The true family is a Church in miniature, and a State in miniature, where are cultivated the worship, the knowledge of the truth, the influences of the Spirit which belong to the Church, and the obedience and moral virtue which lie at the foundation of the State. I. A true home is the nearest earthly return to Eden man has lost. Here Christ was born, worked His first miracle, and almost the last words He spoke on the cross were to His mother about her home. II. How may the home become what God has made it? (a) Obey the laws God has laid down in 2 Cor. 6: 14, and elsewhere. (b) Love one another. (c) Be truly religious, for religion binds souls together. (d) Never neglect the little courtesies and attentions of life. (e) Make the home the centre of happiness for all its members. III. What can the children do to make home happy? (a) Honour and obey their parents. (b) Be full of helpfulness. (c) Be courteous and polite to parents and one another. (d) Bring the Christian spirit into the home. IV. What spoils a home? (a) Selfishness; (b) neglect of one another; (c) clamouring for rights; (d) irreligion; (e) thoughtlessness; (f) passion; (g) crime.

On the second topic. First let us rejoice that those Jewish mothers were filled with a desire to bring their little ones to Jesus. Blessed women, little they knew what they were doing for the mothers and lovers of children to all generations; they were bringing forth words from the Saviour which have filled myriads of hearts with rejoicing since the day they were first spoken; words which have been the silver lining to many a dark cloud of bereavement, which have sounded over many a tiny grave, and brought calm peace which nothing else could bring. In this short narrative we may remark that there is the *Duty of Parents*. These little ones were brought, there is no doubt, by their parents, though we are not expressly told so; the very absence of any contrary statement is to us proof, for who so proper for the blessed duty? Parents can do it now, and they should. Let the influence of the teaching reach them to lead to this duty. We see that the *disciples of Jesus may make mistakes in this matter*; they did here—they have done so again and again. Pastors, elders, deacons, old members shake their heads when the very young would make a profession of faith in Jesus, and it is to be feared have often chilled the upspringings of warm affection in the heart. Teachers, it is yours especially and emphatically to guard against this error; teach, encourage the little ones to come to Jesus. But *Jesus was angry with His disciples*, and may He not be angry with many now? The warning of Matt. 18: 6 should be remembered. And then *He blessed them*. We can't think of one of those little children who had thus been held in the arms of Jesus growing up other than holy men and women. Teacher, this is your golden opportunity, do not miss it; be absent any other lesson but this one; tell this old, old story over again, and when your scholars are ready to break out and sing,

"I think when I read that sweet story of old,"

show them the same Jesus with His open arms to receive and to bless, even them. We do not trouble ourselves with the doctrines drawn from this passage; what we desire is to impress the practical truths which should be taught.

**Incidental Lessons.**—On the first topic, That the home is an ordinance of God.

That the ideal home is where all are one in the service of God.

That sin against the sanctity of home is sin against God.

On the second topic, That all parents should do as these—bring their little ones to Jesus.

That the Master rejoices when children are brought to Him; so should His disciples.

That the rare anger of Jesus was here shown against those who would hinder the little children.

That little children are in the Church above; should they not be in the Church below?

To mould the clay before it hardens in the fire of worldliness.

That little children are the hope of the Church.

**Main Lesson.**—How to bring children to Jesus—(1) Teach them His truth, Exodus 10: 2; Psa. 78: 2-8; 2 Tim. 3: 15. (2) Bring them into contact with Divine things, Deut. 31: 12; 1 Sam. 1: 24; 2: 11; Ezra 10: 1. (3) Pray with and for them, Gen. 27: 18; 1 Chron. 22: 11-13; Matt. 15: 22, and similar passages. (4) Set them an example of holy living, Gen. 18: 19; Josh. 24: 15; Eph. 6: 4; 2 Tim. 1: 5.