

you do, no matter what you don't do, no matter whether you ever love me or not, I never can help loving you. Now, that was a human being who said that to me once. If, then, that is the human, where is the God of all love. We will get to see it sometime or other that He cannot help loving the creatures He has made. It seems to me there has been a great deal of wrong teaching, that I shall always insist has been wrong, that God loves only good people, that you have to be good before He loves you; it is not true!

And now let me say a word about believing. There is a great deal said about believing that is no believing at all. You will never believe until a truth has taken such a grasp upon you that you will act it. Only what you live you believe, so that a great deal of the talk about believing the creed and the believing of the Bible, does not amount to anything. You never believe what you do not live. You may hold an opinion, an intelligent opinion of the truth, but that is not life at all. What we need is to see the love of God. I heard of a mother who had an idiot child, and he grew up to eighteen years of age, and he was so utterly loathsome that only the mother could endure it, could care for him; and when she was asked how she could stand it, she said: 'If he only gives me one look of recognition before he dies that I am his mother, it will more than pay me for all I have done for him in eighteen years.' And think of God, with all his idiotic children that He loves, waiting for a look of recognition that He is their Father. No condemnation! Oh, will you take it this morning? I wonder if you will go out from here this morning saying, 'It does not matter now who condemns me, it does not matter how much I have condemned myself, there is no condemnation from the lips of the unaccusing Christ.' Then self condemnation will begin to pass away, and you will come out into life, into the joy of little children. No condemnation, no separation!—*Margaret Bottoms.*

### UNCONSCIOUS SELF-CONSCIOUSNESS.

BY REV. JAMES L. HILL, D.D.

There is a humility that is very oppressive. Saul had it when he hid among the stuff. His very effort to be humble betrays his absorption in self. So is it with the man who keeps exclaiming: 'Do not bring me into prominence. Do not keep dragging me before the public. If you do not desist pushing me to the front, I shall retire from view altogether. I am not hungering after so much notoriety.'

His tenderness on the sole matter of conspicuousness reveals where his thoughts are. The very effort that a man is often seen to be making to obscure himself is the first evidence that any one in the company thought that process necessary, and it is suggestive to notice who it is that feels that everybody is thinking of him.

Nothing was said about prominence or publicity. A service of a useful character was asked, but the thought of prominence came not from the thing to be done, nor from the usefulness of it, but from the recollection of self. The very effort that it is deemed necessary to make to secure concealment tells its own egotistic tale.

Do not think that every one who drops into a back seat is oblivious of self. 'Let them find me.' He is sometimes as conscious as a man sitting for his picture.

One may even attract attention to himself by his efforts to be humble. He seems to enjoy hearing what others say of him, while he is protesting his lack of consequence. Even self-reproach is often the most subtle form of vanity. The man does it so self-respectfully that he shows that in doing it he feels himself to be verily blacking a statue.

The carefulness sometimes employed to make sure that no flowers will be sent to a funeral in the family often makes the impression that in many a case one overestimates the number of his friends, and also their devotion. Some men begin early in life to restrain expression in the matter of a monument on occasion of their death. They seem to feel that if things were settled by their merits or according to public expectation, or with a just regard to one's prominence, something heroic would certainly be done.

A man will sometimes boast as to the infrequency with which he has used the pronouns of the first person singular—'I,' 'mine,' and 'me'—in his addresses; whereas this very omission, seeing it was done against such odds on his own part, reveals the finest and purest egotism.

Now a morbid absorption in self will never be overcome by any contemptuous treatment of it, and its worst feature is that it impedes one's heartiest efficiency. An enthusiast is not thus trammelled, for his whole attention is centred upon his object. John the Baptist did not conduct his mission as if he felt chiefly that others were looking at him. An athlete cannot perform his most difficult feats, requiring poise and intrepidity, unless he forgets himself.

It is unconscious self-consciousness that makes many Christians resist the divine Spirit when he incites them to participate in a public social meeting. Why do they not go over to the point of view of the Spirit, who is urging a duty, or the standpoint of the leader of the meeting who wishes and needs their aid?

Such persons are weighted down with self. Let go of yourself. 'All joy in service is, till then, denied.' Say, not I, but Christ that dwelleth in me. Cultivate simplicity and naturalness.—*Golden Rule.*

### IS SHE NOT A HEROINE?

BY THE REV. JOHN D. RUMSEY.

(A True Narrative.)

Heroism is not merely standing bravely for the right in the face of some threatened danger. It is also a noble devotion to a great cause in spite of many difficulties. It is self-devotion to a worthy object manifesting itself in action.

According to this definition, we believe the subject of our sketch is a heroine. Although not her name, we will call her Miss Davis.

Miss Davis lives in the western part of Wisconsin. Her home is in the country, some distance from any village. She is not strong physically, having been obliged to give up her desire to secure an education on account of ill-health, but she is a consecrated Christian young woman.

About three and a half miles from Miss Davis's home is a country school-house on the bank of the Mississippi river. Here, seven years ago, Miss Davis and a Christian friend organized a Sunday-school. For nearly a year they carried on the school together, and then the friend had to leave. Did Miss Davis give up the school? Not at all. Alone, she has bravely carried on the school ever since. With no Christian helpers, with no Christian to consult with, with no Christian to call on to pray, she has faithfully kept up the work. The road to the school-house is through a dark ravine, with but few houses on the way; yet over this lonely road, summer and winter, for seven years, Miss Davis has travelled three miles and a half every Sunday, and held the Sunday-school. Occasionally she has had some help from a visiting Christian friend or when a Christian would happen in the neighborhood, or from some of her own family, but usually she has been alone with her school.

Instead of being discouraged in her work, Miss Davis has desired to do more, and about a year ago she organized a young people's society. The Sunday-school meets in the morning, the society in the evening. As in the Sunday-school, so in the society, she is the only Christian. No one else to pray, no one else to give testimony, no one else to lead, yet she faithfully keeps up the society, and some twenty-five young people gather with her, with whom she studies the Bible, and to whom she reads sermons and Christian stories. Is she not a heroine? Is hers not a noble self-devotion to a great cause? Has she not the spirit of sacrifice for the good of others? Is she not winning the Master's 'well done'?

Dear Sunday-school workers, before this true heroine, should we give up or hesitate because of the lack of helpers, or other discouragements? Think of this young woman going three and a half miles over a lonely road every Sunday, for seven years, to hold Sunday-school without a Christian helper! Think of her during the last year making a second journey at night, and leading a young people's meeting, with not a single Christian present to help!

We do not wonder that the members of

the school and society surprised Miss Davis at Christmas time, and presented her with a handsome gold watch.

Last fall a few Christian young men twenty-five miles away from the school-house visited the Sunday-school. So impressed were they with the young teacher's devotion, that all the fall, as long as the weather and roads permitted, they drove nearly every Sunday the twenty-five miles, assisted in the Sunday-school, and afterwards held a prayer-meeting. Thus Miss Davis's heroism inspired others; and we do not doubt that her prayers will soon be answered, and her devotion and faith will be rewarded by a harvest of souls and an abundance of Christian helpers.

May this recital of the devotion of a Christian heroine with no more than ordinary ability, with poor health but strong faith in God, inspire and incite others to go and carry the gospel to the needy districts about them! Such heroism would start and maintain a Sunday-school and young people's society in every district school-house in our land.—*Sunday-School Times.*

### HELPS FOR JUNIOR WORKERS.

A BIBLE STORY.—Mr. Thomas Wainwright suggests, in the *Illinois Endeavor*, this excellent plan: 'Appoint a child to read a Bible story during the week, suitable to the topic, if possible. At the next meeting the story is to be told in the child's language, omitting the names of all persons mentioned. When the story is finished the other children are to supply the names of the characters of the story. While all are interested the superintendent will have opportunity to bring out the truths taught in the story. Appoint a boy one week and a girl the next, and you will be surprised at the interest taken in it.'

A MISSIONARY PORTFOLIO.—'This,' says the *Young People's Standard*, 'is something that our Juniors will enjoy, and something that will greatly aid the missionary committee. Cut from illustrated papers and magazines pictures of our missionaries, the churches and schools in which they work, and the houses in which they live; also pictures of natives of heathen lands, their home life, etc. Paste these smoothly on back-grounds of heavy white cardboard; place them in a large manila envelope, such as editors use for newspaper clippings, and trace upon the envelope, with a small brush and vermilion paint, the words, "Missionary Portfolio." Such a set of pictures can be added to from time to time, and the children will never tire even of the old ones.'

### SCHOLAR'S NOTES.

(From Westminster Question Book.)

LESSON VI.—MAY 6, 1891.  
JOSEPH'S LAST DAYS.—Gen. 50:14-26.  
COMMIT TO MEMORY vs. 24, 26.

#### GOLDEN TEXT.

'The path of the just is as the shining light, that shineth more and more unto the perfect day.'—Prov. 4:18.

#### HOME READINGS.

M. Gen. 45:16-28.—The Invitation to Egypt.  
W. Gen. 46:1-7, 26-31.—The Journey to Egypt.  
W. Gen. 47:1-12.—Joseph and his Father.  
Th. Gen. 47:13-27.—The Years of Famine.  
F. Gen. 49:1-33.—The Death of Jacob.  
S. Gen. 50:1-13.—The Burial of Jacob.  
S. Gen. 50:14-26.—Joseph's Last Days.

#### LESSON PLAN.

I. Shadows of an Old Sin. vs. 14-18.  
II. Christlike Forgiveness. vs. 19-21.  
III. Ending of a Good Life. vs. 22-26.

TIME.—B.C. 1689-1635, from the death of Jacob to the death of Joseph.

PLACE.—Heliopolis, or perhaps Goshen, where Joseph may have spent his last days.

#### OPENING WORDS.

There is an interval of about eighteen years between the last lesson and this. (See Gen. 45:16-50:13.) The leading incidents are—Joseph sends for his father; Jacob comes down into Egypt; is met by Joseph, presented to Pharaoh, settles in Goshen, where he lives for seventeen years, dies B.C. 1689, and is buried by his sons in the cave of Macpelah.

#### HELPS IN STUDYING.

11. Joseph returned—after he had buried his father. 15. *Requiem*—'it may be.' The guilty conscience causes fear. *Requite*—punish us. 17. *Wept*—touched by their penitence, and hurt also by their doubt of his love. 18. *Fell down*—fulfilling the dream for which they had so bitterly hated him. 19. *Am I in the place of God?*—'am I in the position to interfere in the purposes of God to direct his plans?' 20. *He thought evil*—he was too candid to say they had not sinned. *God meant it for good*—God took your sin and used it for your good. 24. *God will surely visit you*—he believed in God's promise. (See chap. 46:4.) 25. *Took an oath*—Jacob took a similar oath from Joseph in regard to his own burial.

#### QUESTIONS.

INTRODUCTORY.—How long an interval between the last lesson and this? Give an outline of the

events of this interval. Title? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. SHADOWS OF AN OLD SIN. vs. 14-18.—Where did Joseph go after burying his father? What did his brothers fear? How did they address Joseph? What prophetic dream did this fulfill? Gen. 37:7. How did they press their plea? How did they illustrate Prov. 28:13?

II. CHRISTLIKE FORGIVENESS. vs. 19-21.—How was Joseph affected? Why? What did he say to his brothers? How had God brought good out of their evil? Did this make their conduct any less wicked? What did he promise them? How should we treat those who injure us? What example of forgiveness has Christ given us? What do we pray for in the fifth petition of the Lord's Prayer?

III. ENDING OF A GOOD LIFE. vs. 22-26.—To what age did Joseph live? How was he blessed in his old age? How did he show his faith in God's promise? Heb. 11:22. What oath did he exact from the Israelites? What was done with his body? How long did it remain unburied in Egypt? Where was it finally buried? Josh. 24:32.

#### PRACTICAL LESSONS LEARNED.

1. It is good for men to confess their sins.  
2. The evil comes from man; the good following it comes from God.  
3. Children's children are the joy of old people.  
4. Mark the perfect man, and behold the upright: for the end of that man is peace. Ps. 37:37.

#### REVIEW QUESTIONS.

1. What did Joseph's brothers fear after their father's death? Ans. They feared that he would hate them, and pay them back for the evil they had done him.  
2. What did they entreat from Joseph? Ans. They prayed him to forgive their trespass.  
3. How did Joseph remove their fears? Ans. He said unto them, Fear not. And he comforted them and spoke kindly unto them.  
4. What dying request did he make them? Ans. He took an oath from them that when they returned to the promised land they would take his remains with them.  
5. Was this promise fulfilled? Ans. The Israelites bore the remains of Joseph with them to Canaan, and finally buried them at Shechem. Ex. 13:19; Josh. 24:32.

#### LESSON VII.—MAY 13, 1891.

ISRAEL IN EGYPT.—Ex. 1:1-14.

COMMIT TO MEMORY vs. 8-10.

#### GOLDEN TEXT.

'Our help is in the name of the Lord.'—Psalm 124:8.

#### HOME READINGS.

M. Ex. 1:1-14.—Israel in Egypt.  
T. Psalm 105:1-25.—God's Care over Israel.  
W. Psalm 91:1-23.—God the help of the Afflicted.  
Th. Psalm 140:1-13.—A Prayer for Deliverance.  
F. John 8:21-36.—The Bondage of Sin.  
S. Rom. 9:11-23.—Freedom from Sin.  
S. Psalm 142:1-7.—Bring my Soul out of Prison.

#### LESSON PLAN.

I. Rapid Increase. vs. 1-7.  
II. Cruel Enslavement. vs. 8-12.  
III. Sore Oppression. vs. 13, 14.

TIME.—B.C. 1635-1571, from the death of Joseph to the birth of Moses.

PLACE.—Goshen in Egypt.

#### OPENING WORDS.

The book of Exodus continues the history of the Israelites from the death of Joseph. It was written by Moses. It means 'a going out.' It is so called because it tells us of the departure of the Israelites from Egypt.

#### HELPS IN STUDYING.

1. Now these—a continuation of the history given in Genesis. 2. Benjamin—though youngest, he is set before the four children of the bond-women. 5. *Souls*—persons. Gen. 12:5. *Seventy*—including Jacob and Joseph with his two sons. 9. *Joseph died*—B.C. 1635, aged 110 years. (See last lesson.) 7. *Fruitful*—increased rapidly. (See Gen. 46:1-3.) 8. *A new king*—a new line of kings came into power. *Knew not Joseph*—cared not for his great services. 10. *Witely*—cunningly. His policy was shrewd, but not wise. 11. *Task-masters*—over-seers who made them work hard for the king. *Treasure cities*—walled cities used as storage-places for grain and other valuables. *Pithon and Raamses*—cities on the canal connecting the Nile with the Red Sea. 13. *Rigor*—severity. 14. *Mortar*—clay for making bricks.

#### QUESTIONS.

INTRODUCTORY.—What is the meaning of the word *Exodus*? Of what is the book of Exodus an account? By whom was it written? Why did Jacob and his family go to Egypt? How was the way prepared for their going? Title? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. RAPID INCREASE. vs. 1-7.—Who was Israel? What were his sons' names? How many of his family went to Egypt? How many are mentioned in Acts 7:14? How did they increase in Egypt? Of what promise was this a fulfillment?

II. CRUEL ENSLAVEMENT. vs. 8-12.—What change took place in Egypt? What did this new king fear? How did he reason? What did he determine to do? Who were placed over the Israelites? What cities did they build? What was the result? Who was their helper?

III. SORE OPPRESSION. vs. 13, 14.—How were their burdens increased? What were they required to do? What slavery and oppression are more bitter than these? John 8:34. How may we be freed from them? John 8:36; Gal. 5:1.

#### PRACTICAL LESSONS LEARNED.

1. Men often forget their benefactors.  
2. God never forgets his promises.  
3. He never forsakes his people in trouble.  
4. Wicked men cannot defeat God's plans.  
5. No bondage is so bitter as that of sin.  
6. Christ alone can free us from it.

#### REVIEW QUESTIONS.

1. What was the number of the Israelites when they went into Egypt? Ans. Seventy persons.  
2. How long did they remain in Egypt? Ans. Until the time of Moses.  
3. Did they increase or decrease in numbers? Ans. They increased abundantly.  
4. What change took place in Egypt? Ans. There arose a new king, who knew not Joseph.  
5. How did he treat the Israelites? Ans. He made their lives bitter with hard bondage.