

herself to be quite as ambitious and unscrupulous as her Queen mother, and before long had both her husband and his country under absolute control, and it is said that all his atrocities by which he has earned the name of "Bloody Thebaw" have been done largely at the instigation of his wife and prime minister, the former captain of the Royal Guard.

The cause of British interference in Burmah was the fine of a million dollars imposed by Thebaw upon a British corporation who were cutting teak wood in the Burman forests, and on their refusal to pay confiscating their property. For thirty years or more the government of British India had borne with Burmah's insolences, intrigues, and outrages, but the time at last came when patience ceased to be a virtue and this was the last straw on the long suffering camel. As quietly as though it were an affair of every day occurrence Lord Dufferin, the Viceroy of India, sent General Sir H. Prendergast, at the head of a few thousand European and Sepoy soldiers, to King Thebaw with his final conditions of future good behavior. Thebaw knowing little of the nation or man with whom he had to deal refused to accept the ultimatum and declared war. Without an hour's delay General Prendergast steamed up the Irrawaddy river to Mandalay, the capital, capturing on his way, with almost no loss of life, all the forts which opposed him and garrisoning them with a few of his own men. In fifteen days he reached Ava, the ancient capital. Here, with astonishing audacity, having now scarcely two thousand soldiers, with two fortified cities still to conquer, and in the face of a Burmese army eighteen thousand strong he demanded an unconditional surrender. Thebaw begged for more time to consider the matter, but the General's quiet, pitiless persistence so paralyzed the Burmese troops that they flung away their arms, threw open the forts, and on the 27th of November Mandalay was in possession of the British without a shot having been fired in its defence.

This, if anything, shows the feeling with which the Burmese regarded English control. All around them were provinces which for from thirty to sixty years had been governed by Englishmen, and in these their countrymen grew rich without hinderance, and lived always in peaceful security. In contrast their own country was overrun with robbers, their money was being constantly demanded to fill the king's rapidly emptying treasury, and they never knew what day their life itself would be demanded merely that the king might have the pleasure of chopping off their heads. No wonder then that at the arrival of the British they threw down their arms and opened their gates. What terrors could they possibly fear compared with what they had been enduring.

The capture of Burmah opens a wide field for mission work. Judson, Mason, Bennet and others have already spent their lives among the despised Karens in British Burmah, and by the power of the Gospel raised them from the depths of degradation to the knowledge of the true God, and now Independent Burmah, having been conquered for Britain, remains to be conquered for Christ.

The picture we give on our first page is from a photograph taken in the palace at Mandalay two years ago. The lady next the king is the cruel Soo Pyah Lat, and the other is her younger sister, Soo Pyah Glay, whom Thebaw married three years ago.

WHY SHE DIDN'T BELONG.

"What is going on this afternoon that so many ladies are passing?" asked Mrs. Baxter of her niece, Mrs. Bates, at whose house she was visiting.

"Let me see, this is Thursday; it must be the sewing society."

"Well now," said the good old lady, "don't let me keep you at home a minute. Just put your things on and go right along."

"No, Aunt Jane, I'm not staying at home on your account."

"But you belong, don't you?"

"No, I don't," and the lips shut a little closer. "I did intend to when it was first proposed, and even met with them once or twice; but in the first place I didn't like the officers they chose. They made Mrs. Hayden president, and in my opinion she's a very unsuitable woman for such a place. I always did dislike her, she always acts as though she knew so much more and was so much better than anyone else. And, when they put her in, I knew I shouldn't stay and

work under her. And then, besides, I didn't approve the plan of work. My mind was that we should fill a box and send it to Miss Freer, who is teaching among the freedmen. But no, they must work for the poor around here, and the first family they sewed for was that drunken Tom Crane's. If his family suffers, I'm sure it's his own fault, and if she can't make things for her children, she'd no business to have married till she could. Its my opinion that she will hang on the church just as long as she can get it to help her; and I said so, but Mrs. Mix began to talk about the 'poor children,' as though such children didn't always come up some way, more's the pity, for the world would be better off without them. But Mrs. Mix and Mrs. Post, and Ann Piere, are so set you can't turn them an inch; so I am going to let them work out matters in their own way." And Mrs. Baxter snapped off her thread with energy.

"I heard Martin say something about a literary circle," said Aunt Jane a few days later. "Do you have a good one here?" "Calista belongs to the one they have in our place, and she thinks it is very interesting." "I don't know anything about this," was the answer. "They asked Martin and me to join it, and we did talk of doing so, but I found that Mr. Atwood was going to be the head and front of the whole thing, and, because he has been a teacher, he thinks no one else has a right to say anything. I do dislike such conceited people. Besides, they persisted in taking up English history, which was so absurd; everybody has read English history. I wanted them to take up Greek history, for that is something I know so little about. But no, nothing would do but English. So we let them have things their own way."

Sunday morning the church bells rang out. "Aren't you going to church, Ellen?" asked Aunt Jane in surprise, as she came down stairs with her bonnet and wraps on to find Mrs. Bates sitting by the fire in her wrapper.

"No, I'm not going; in fact I don't attend church. So you need not wait for me if you want to go."

"You don't go to church, Ellen, and why not?"

"Well, you know I always used to, and I guess we contributed our share to the church expenses as well as anyone in the village, if I do say it. But they got Mr. Weeks here for minister, and he began to run things with a high hand, and what did he do but say that he thought all the teachers in the Sabbath-school ought to be professing Christians. Now there are some in the school that are just as good as the church members, for anything I can see. I have taught myself, and I fancy my chances are as good as most of the rest. Indeed I had thought of joining the church; but I concluded that if they were going to be so bigoted I did not want anything to do with them. And I said I hoped the Sunday-school would go right on without paying any attention to what Mr. Weeks said. But no, they said they would leave, and there were a lot so set that they sided with Mr. Weeks, and so I said that if they wanted to run the church they might, and I would not trouble them with my presence or help. And I haven't. That was six months ago and I have not been inside the church since to see how the contracted, little-souled set are getting along. If there is anything in this world that I do despise, it is these people who must have everything their own way and are so narrow-minded and obstinate, that they won't yield to those who don't look at everything precisely as they do."

Ela Thomas in Christian Intelligencer.

THE LESSON which Christians have scarcely half learned, but which they need to learn wholly and by heart, is the consecration of money. Consecration is the only salt that can season prosperity, and make it wholesome. The Lord's money, like the Lord's manna, spoils when too much of it is hoarded away, or appropriated to selfish purposes, and breeds ruin and death. In the love, mere possession or abuse of money, lies its curse; in the consecration of money lies its blessing. It is all very well for one to have money; but if money have him, the case is altogether different. A dollar in the hand or in the pocket may be a good thing; but a dollar in the eye or heart is very dangerous. Abraham was, doubtless, as rich as Dives, but he was also rich towards God. He possessed riches, and was not possessed by them.—Christian Advocate.

SCHOLARS' NOTES.

(From International Question Book.)

LESSON XII.—MARCH 21.

MESSIAH'S MESSENGER.—Mal. 3:1-6; 4:1-6. COMMIT VERSES 3:1-3.

GOLDEN TEXT.

Behold, I will send my messenger, and he shall prepare the way before me.—Mal. 3:1.

CENTRAL TRUTH.

The Saviour has come as the rising of the sun to bless and purify his people, and to destroy sin from the world.

DAILY READINGS.

M. Mal. 1:1-14. T. Mal. 2:1-17. W. Mal. 3:1-18. Th. Mal. 4:1-6. F. Isa. 40:1-11. Sa. Isa. 60:1-22. Su. Isa. 61:1-11.

TIME.—Probably 424-408. At the same time with Nehemiah's second visit to Jerusalem (Neh. 13:6).

PLACE.—Jerusalem.

CONTEMPORARY HISTORY.—Darius II. (Nothus), Persian emperor, B.C. 423-404. Nehemiah, Governor of the Jews. Socrates, teaching at Athens, with Plato for this pupil. Herodotus nearly through his travels, 484-400. Xenophon (414-354) leads the retreat of the 10,000 (400).

PLACE IN BIBLE HISTORY.—Malachi corresponds with the last chapter of Nehemiah.

MALACHI.—Means "Messenger of Jehovah." He was the last of the prophets. He was a Jew, contemporary with Nehemiah in his second visit to Jerusalem, lived between 441 and 400 B.C. Of his personal history nothing is known.

THE BOOK OF MALACHI.—Consists of the words of Malachi himself, adding Nehemiah in his reforms, and encouraging the people with a vision of the future. Date of writing, about B.C. 400, at Jerusalem.

INTRODUCTION.—Half a century after the story of Esther, we turn again to the reformation under Nehemiah (Les. 9, 10) in Jerusalem. After remaining there for 12 years he went back to Persia. How long he stayed we do not know, but several years, and then he returned to Jerusalem. At this time Malachi appears and aids him in his reformation. What needed to be done can be seen from Nehemiah, chap. 13, and Malachi, chaps. 1-3.

HELPS OVER HARD PLACES.

I. I: GOD. MY MESSENGER: John the Baptist (Luke 7: 27). BEFORE ME: God in the person of his Messiah, Jesus Christ. WHOM YE SEEK: they were looking for a deliverer and a king to bring the times promised by Isaiah (chaps. 60-63). MESSENGER OF THE COVENANT: the one covenanted or promised (Gen. 22: 15-18; Isa. 52: 13-15; chaps. 53, 60-63), and the one who would make a new and better covenant between them and God (Heb. 8: 6-13). 2. BUT WHO MAY ABIDE: he will be very different from their expectations. A REFINER'S FIRE: their trials were to purify them. And Christ by his character and life and demand for faith would separate the good from the bad. "FULLERS": one who cleans or scours cloth. SOAP: lye. Our soap was not then known. 3. SIT AS A REFINER: the refiner sits that he may watch carefully the process of refining, and not heat the metal too hot or too long. 6. FOR I CHANGE NOT: I will keep the promises I have made, and adhere to my plan of making you the people of God. Therefore I refine, not destroy, by the troubles I send upon you. 1. THE DAY COMETH: this refers first to the troubles that come upon the Jews, especially the destruction of Jerusalem, and this is a type of the punishment of all sinners. 2. SUN OF RIGHTEOUSNESS: being to God's people what the sun is to the world,—a bringer of light, life, comfort, power, fruit. WINGS: rays. AS CALVES OF THE STALL: they should go out from their troublous times as joyfully as a calf shut up in the stall bounds and frisks when let out into the field. 5. ELIJAH: see Matt. 11: 14; Mark 9: 11, 12.

QUESTIONS.

INTRODUCTORY.—How many years after Esther was Malachi? Who was Malachi? When did he live? When did he prophesy? What great man's reforms did he aid? Where in the Bible history does his prophecy belong?

SUBJECT: THE COMING OF THE SAVIOUR.

I. THE NEED OF A SAVIOUR.—How long did Nehemiah remain at Jerusalem? When did he go back to Persia? (Neh. 13: 6.) Did he return to Jerusalem? (Neh. 13: 7.) What evils did he find prevalent there? (Neh. 13: 4, 5, 7, 10, 15, 16, 23, 28, 29.) What ones are mentioned by Malachi? (Chaps. 1: 6-8, 13; 2: 8, 11, 17; 3: 8, 15.)

Are such sins common now in our land? What are the great sins? What need have we personally of a Saviour?

II. PREPARATION FOR THE SAVIOUR (v. 1, and chap. 4: 2, 6).—What is meant by "my messenger"? (Luke 7: 27.) What is he called in v. 5? (See Matt. 11: 14; Mark 9: 11, 12.) What is meant by preparing the way? (Isa. 40: 3-5.) Before whom?

How did John the Baptist prepare the way for Christ? (v. 6.) Is there the need of like preparation for Christ in each of our hearts?

III. THE COMING OF THE SAVIOUR (v. 1).—Who is meant by the messenger of the covenant, and why? How did Christ come? Where? Why were the Jews seeking him? (Isa. 40: 5-11; 60: 1-22; 61: 1-11.)

Would these results come in the way they expected? Were they disappointed when he actually came? Do men not have expectations of an outward heaven without realizing the change that must be made in them before it can be theirs.

IV. THE MISSION OF THE SAVIOUR (vs. 2-6 and 1-4).—In what respect was Christ like a refiner's fire? Like fuller's soap? Why does the refiner sit at his work? What would be the result? (v. 4.) What would Christ be to sinners? Is his religion opposed to every sin? What day is referred to "that should burn as an oven"? In what respect is Christ like the sun? Meaning of last clause in v. 2? How does Christ cause men to keep the commandments of Moses?

PRACTICAL SUGGESTIONS.

- I. The world is full of sins, and needs the Saviour.
II. Conviction of sin and the fear of punishment lead men to Christ.
III. Christ coming purifies the good and casts out the evil.
IV. Christ condemns and bears witness against all sins.
V. He is to his people what the sun is to the world,—the giver of light, warmth, comfort, life, and power.
VI. Those who believe in Christ keep the law from love of right.

LESSON XIII.—MARCH 23.

REVIEW AND EASTER LESSON.

REVIEW.

(SCRIPTURE LESSON.—Ps. 107: 1-21.)

GOLDEN TEXT.

Then they cried unto the Lord in their trouble, and he delivered them out of their distresses.

Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men.—Ps. 107: 6, 8.

CENTRAL TRUTH.

God guides and controls the affairs of men for the upbuilding of his kingdom on earth.

DAILY READINGS.

M. 2. Kings 22: 1-18. T. Jer. 9: 1-16; 35: 12-19. W. Dan. 1: 8-21; 3: 16-23. Th. Dan. 5: 1-23. F. Ezra 1: 1-4; 3: 8-13. Sa. Neh. 1: 1-11; 8: 1-12. Su. Mal. 3: 1-6; 4: 1-6.

QUESTIONS.

- I. Over how much time do the lessons of this quarter extend?
II. Name the ten most IMPORTANT EVENTS which occurred during these two and one-half centuries.
III. In WHAT LANDS did these events take place? What changes were made during this time in the kingdoms of the world? Point out the places on the map.
IV. Name the MOST PROMINENT PERSONS whose acts are recorded in these lessons. The kings. The prophets. The other men of prominence.

SUBJECT: GOD'S PROVIDENTIAL DEALINGS WITH HIS PEOPLE.

I. THE SAD CONDITION OF THE JEWS (Les. 1, 2, 3, 4).—What was the chief sin of the Jews? Of what other sins were they guilty? Did the people grow better or worse? Had many things been done to make them better? Why were they so wedded to sin and idolatry?

II. THE REFINING AS SILVER IS REFINED (Les. 6-7, 10, 11).—What did we learn in our last lesson about refining silver? How does God purify the hearts of men? Name some of the things God did to the Jews to purify them from sin. What great revival of religion? What two lessons show an increased interest in the study of God's Word? What warning did they have in the fate of the kingdom of Israel? What warnings from prophets? What good men set them a noble example? What punishment did God inflict upon them? When was their city and temple destroyed? How many times were they made captive? To what lands were they taken? How long did the captivity last? What new trouble came upon them in Esther's time?

III. THE DAWNING OF A BRIGHTER DAY (Les. 5-12).—What change did the captivity work in their characters? Name some of the good men who showed the power of true religion. What times came of new interest in the study of God's Word? What revivals of religion are recorded? When were they allowed to return from their captivity? How many returned? When was the temple rebuilt? What two great reformers came? What prophets aided? By whom were the walls of Jerusalem rebuilt?

IV. APPLICATIONS.—What does this history teach about God's dealings with us? What does God want us to be? Name as many as you can of the ways in which God is seeking to make you good and fit for heaven.

EASTER LESSON.

What is the meaning of EASTER? What does the day celebrate? When does it occur?

SUBJECT: SCRIPTURE WORDS ABOUT THE RESURRECTION.

When and where did Christ die? How long was he in the tomb? (1 Cor. 15: 4.) When did he rise again? (Matt. 28: 1; John 20: 1.) How many times did Christ appear to his disciples? For how many days? (Acts 1: 3.) To how many persons did he appear? (1 Cor. 15: 4-8.) Was there sufficient proof that Jesus really arose again from the dead? What was his last act in his earthly body? (Acts 1: 6-11.) Where is he now? (Mark 16: 19; Rev. 1: 12-16.) What is he now doing? (Heb. 7: 25; Matt. 28: 20.)

What did Paul say he was seeking? (Phil. 3: 11.) What did Jesus promise his disciples? (John 8: 23; 9: 40; 11: 23, 24.) What proof of the resurrection did he give? (Luke 20: 37, 38.) What did Paul say to the Romans about the resurrection? (Rom. 6: 8, 9.) What to the Corinthians? (1 Cor. 8: 14; 2 Cor. 4: 14.) What to the Thessalonians? (1 Thes. 4: 16, 17.) What to the Philippians? (Phil. 3: 20, 21.) What was the frequent preaching of the apostles? (Acts 4: 1, 2; 24: 15; 28: 8.)

What does Paul say about the importance of the resurrection? (1 Cor. 15: 11-20.) What does he say about the change made by the resurrection? (1 Cor. 15: 35-54.)

What comfort and help can we derive from the resurrection of Christ? What from the promise of our resurrection? How may we attain to the resurrection of the just?