

methods of science, but the grandeur and impressiveness of what may be called its imaginative aspects.

Tyndall, when a boy, found much to interest him in the controversy between Protestantism and Roman Catholicism, and questions relating to religion continued to the last to play a part of immense importance to his intellectual life. No educated person whose memory goes back as far as twenty years can have forgotten the impression produced by the famous address delivered by him as President of the British Association at Belfast. Since that time the public have become so accustomed to the free expression of opinion that it would not be easy for a president of the British Association, even if his doctrines were more 'advanced' than those of Professor Tyndall, to create much excitement by a statement of his views. In 1874 the conditions were different, and Tyndall's heresies necessarily gave rise to a prolonged and furious controversy. The Address contained no very original ideas, but it was written in a style of remarkable grace and vigor, and at least had the merit of stimulating thought on some of the questions by which the modern world has been most deeply moved. No one would say now—as many said then—that it was the work of a thorough materialist. Some loosely expressed conceptions did seem to point in this direction, but they were not in vital accordance with the general tendencies of Tyndall's thoughts. The intimate friend of Carlyle was not likely to be a man of crudely Materialistic principles.

In his later years Professor Tyndall made himself rather prominent by the vehemence with which he fought against Home Rule. It was natural that he should feel strongly on the subject, but the violence of his language was distasteful to many even of the most resolute opponents of Mr. Gladstone's policy. Probably it was due rather to irritation caused by ill-health than to the strength of his convictions. Certainly it had a very misleading effect on those who regarded it as an expression of the essential qualities of his character. Professor Tyndall was at all times apt, perhaps, to give somewhat too dogmatic utterance to his convictions; but in his best days he had a manifest desire to be scrupulously fair in controversy, and it is well known that he often gave evidence of a finely generous temper.

#### WHAT THE STORY DID.

Great was the peril of Dr. Jacob Chamberlain, of the Arcot Mission, India, in a walled town in Hyderabad. The natives, in a rage at his telling of a different God from theirs, bade him leave at once. He replied that he had a message which he must first give; but they declared that if he should say another word he would be instantly killed. He saw them standing with arms filled with paving stones, and heard them say to one another, 'You throw the first stone, and I will throw the next; but he lifted his heart to him who can subdue man's angry passions, and asked leave to 'tell them a story,' with the understanding that then, if they pleased, they might stone him.

It was the 'old, old story' that he told them, beginning with the birth of Jesus. When he spoke of the cross, and explained that the agony there suffered was for each one of them, they listened with wonder. Surely God was speaking through the words of the missionary. Their anger ceased, their hearts were touched, they threw down their heavy stones. After telling of Jesus Christ's cry, 'My God, my God, why hast Thou forsaken me?' of his resurrection and ascension to heaven, and of the glorious offer of salvation for all, Dr. Chamberlain said he was done—now they might stone him. But he had nothing to fear, for those men, lately infuriated, were weeping. They gathered around to buy his books, that they might read for themselves of these wonderful things.—*Christian Herald*

#### 'THIRTY-FOLD.'

An interesting proof of how a tract may be the means of extended good comes from an Indian missionary, Rev. E. T. Pegg, of Dummagudem:—

'A merchant living about one hundred miles from here got hold of a tract. He read it, and came here to be baptized.

After this had been done he went back to his native mountains. But he was not content to keep the good news of the Gospel to himself. Everywhere he went he proclaimed the word, and on Christmas day he came here to petition me to go to his place and baptize thirty people, whom he had been the means of bringing to Christ. This is a grand example of the way the Gospel grows spontaneously. His village, though only a hundred miles away, takes nine days to reach, owing to the mountains, rivers and lakes.'

#### THINGS THAT THE SUNDAY-SCHOOL DOES FOR A CHRISTIAN

BY THE REV. JOHN SHERIDAN ZELIE.

The first thing that the Sunday-school does is something personal. It has drawn out the suppressed personality of many a man as few other things have. The school is not only for teaching a lesson, but for getting as many persons as possible touched vitally by another personality. The classes whose humdrum numberings sound so dry in the secretary's report are vital things,—groups of individuals held together by a personality. It is the place where loyalties and dependences spring up between persons in a way that reports cannot recognize, but which makes life a warmer thing, not only for some waif shivering in his loneliness, but for many who have begun to shiver in the selfish isolation of refined homes, with no one to do for. Many a man who to-day knows God may have forgotten the old lessons, but not the teacher.

Another thing which the Sunday-school does for a man is to steady him. Here is a man who at one time was engaged in the Christian Endeavor, the Sunday-school, the prayer-meeting work. The feeling came over him that he was not getting much out of them (usually, however, because they were not getting much out of him), and so he resolved to cut off these useless fringes from his Christian life, and just cling to the fundamental usage of going to church. The almost inevitable result in such a life is that it becomes controlled by whim and feeling. If he thinks on religious matters, he is quite likely to let into the consideration but one element, himself; and no one life or mind can be trusted without other checks or balances, any more than a ship can be kept strictly to one course by simply tying the helm and leaving it. In this mood the man is tempted to sit in judgment upon all the ways of the Christian life without submitting himself to any, and no discipline will reveal its power and its reason without some submission.

There is nothing more normal and steady-  
ing and sane to the religious sense than this habitual walk with others over the great highway of God's historic dealings with the race. The really exceptional man is the one who has come to the spiritual conclusion that he is not so exceptional, after all; and that he needs most what most men have always needed.

The Sunday-school is a good deal more intellectual than we give it credit for. Many people have contempt for the intellectual part of it because they assume that every one knows what is in the Bible, and they naturally object to being taught what they already know. Every session simply proves with most of us that we only half know what is right in hand. Despising the common duty, we may prefer to seize upon luminous points here and there; but this is too spasmodic and intermittent to be educational in the highest sense. Private study is above all things desirable, if you can get it; but the averaging of facts shows that most people get the most that they know about the Bible out of the common and public study of it. Your intellectual appreciation of the Bible may be greater than another man's, but you get an intellectual something in studying it with him which you will not get alone. The Bible may be a universal and divine book, but we cannot therefore know it by a sort of inattentive instinct any better than other books. There are plenty of men glibly arguing on both sides of the inspiration question who have not opened a Bible in six months. The Sunday-school has saved to the church many thoughtful people, who, without this stimulus and invitation, would hardly have dared to do any thinking.

As to the spiritual value of it, there is

in general this difference between the character developed in close contact with the Bible and that developed more by independent suggestion and culture. The former is ordinarily more responsive to large spiritual truths, and the latter to fine points and good ways of putting things. Somewhere I have heard—though, if not true, let my defective memory, and not science, be responsible for it—that the human system cannot be kept up on extras alone; that the stomach needs to be distended in order to work; and that much that is not nourishing must be taken in to insure what is nourishing being assimilated. And so living by truth boiled down by others, instead of assimilating it from the common sources, is not the normal condition. The Bible study opens large fields of thought, instead of merely giving us nuggets. Try to make any great spiritual truth too definite, and, as Coleridge says, 'you make it too small.' No organization is ideal; but, however homely any Sunday-school may be in its methods, these are some of the ideal things that come out of it.—*Sunday-School Times*.

#### A GREAT DEAL.

There is a great deal of religion in Christian visitation, and a great deal in the Christian hand-shake. It means sympathy, heart-help. The old world craves such. Said George Graff, the reformed drunkard, 'They have not been where I have been, and I don't believe God will save me.' He was listening to Christian testimony. 'One night as I started to go out a lady took me by the hand and said, "God bless you, there's the making of a man in you." Oh friends, those words took hold of me.'

#### PRAYER.

The best preparation is through prayer. Prayer lifts the heart to God and gets for the life God's daily refreshing and renewing. Indeed the first act in the doing of the work is prayer, and it is the indispensable condition of all after-doing. Do you want power? Hear Berridge: 'Much reading and thinking may make a popular preacher, but much secret prayer must make a powerful preacher.'

#### SCHOLARS' NOTES

(From Westminster Question Book.)

LESSON IV.—JANUARY 28, 1894.

GOD'S COVENANT WITH NOAH.

Gen. 9:8-17.

COMMIT TO MEMORY vs. 11-13.

GOLDEN TEXT.

'I do set my brow in the cloud, and it shall be for a token of a covenant between me and the earth.'—Gen. 9:13.

HOME READINGS.

M. Gen. 5:1-32.—From Adam to Noah.  
T. Gen. 6:1-22.—The Flood Foretold.  
W. Gen. 7:1-24.—The Flood Sent.  
Th. Gen. 8:1-22.—The Ark on Ararat.  
F. Gen. 9:1-17.—The Covenant with Noah.  
S. 2 Pet. 3:1-18.—Not Willing that Any Should Perish.  
S. Isa. 54:1-17.—'As the Waters of Noah Unto Me.'

LESSON PLAN.

I. The Giving of the Covenant. vs. 8-11.  
II. The Token of the Covenant. vs. 12, 13.  
III. The Blessing of the Covenant. vs. 14-17.

TIME.—B.C. 2348, just after the Flood.

PLACE.—Somewhere on the mountains of Ararat, which extend through Armenia to the south-west.

OPENING WORDS.

The time of this lesson is more than fifteen hundred years after the last. The world had become so full of wickedness that God, in order to preserve a people to serve him, sent a flood and destroyed all but eight persons—Noah and his family. After the flood Noah built an altar to God, and God made a covenant with him.

HELPS IN STUDYING.

8. Noah—a good man when all others were bad. His sons—ch. 5:32. 9. I establish my covenant—an agreement or a pledge and promise. 10. Every living creature—all creatures would receive the benefits of this covenant for man's sake. 11. This is the token—the sign of God's faithfulness to his word. 12. I do set—or appoint. Token—a sign that the promise would be kept. 13. The bow shall be in the cloud—this was not the first appearance of the rainbow, but God now made it the sign of his covenant. 17. This is the token—as the appearance of the bow cannot fail, no more shall God's promise.

QUESTIONS.

INTRODUCTORY.—How long a period between this lesson and the last? What was the state of the world at this time? What judgment did the Lord send? Who were saved? Title? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE GIVING OF THE COVENANT. vs. 8-11.—What did God make with Noah? What is a covenant? What was promised in this covenant? How have these promises been fulfilled? What is said of this covenant in Isaiah 54:9, 10?

II. THE TOKEN OF THE COVENANT. vs. 12, 13.—

What is a token? Why is a seal used on deeds and bonds? What was the token of this covenant? What was the use of such a token? Had there been rainbows before the flood?

III. THE BLESSING OF THE COVENANT. vs. 11-17.—What is promised as to the rainbow? What will God remember when he looks upon it? Of what should it remind us? Of what covenant blessings are baptism and the Lord's Supper tokens or seals? In what other place in the Bible is the rainbow mentioned? Ezek. 1:28, Rev. 4:3; 10:1.

PRACTICAL LESSONS LEARNED.

1. The goodness of a covenant-making God.  
2. The faithfulness of a covenant-keeping God.  
3. The children of believers are included in God's covenants jointly with their parents.  
4. God has appointed visible signs to remind us of his covenant promises.  
5. We should love and serve our covenant-keeping God.

REVIEW QUESTIONS.

1. What did God say to Noah and his sons? Ans. Behold, I establish my covenant with you, and with your seed after you.  
2. What was the promise of this covenant? Ans. The world shall never again be destroyed by a flood.  
3. What did God make the sign of this covenant? Ans. The bow in the cloud.  
3. What did God promise? Ans. When I bring a cloud over the earth, the bow shall be seen in the cloud, and I will remember my covenant.

LESSON V.—FEBRUARY 4, 1894.

BEGINNING OF THE HEBREW NATION.

Gen. 12:1-9.

COMMIT TO MEMORY vs. 1-3.

GOLDEN TEXT.

'I will bless thee, and make thy name great; and thou shalt be a blessing.'—Gen. 12:2.

HOME READINGS.

M. Gen. 11:1-9.—The Confusion of Tongues.  
T. Gen. 11:10-32.—From Noah to Abram.  
W. Gen. 12:1-9.—Beginning of the Hebrew Nation.  
Th. Gal. 3:1-9.—Abram's Faith.  
F. Acts 7:1-7.—Abram's Obedience.  
S. Ruth 1:1-22.—Leaving One's People.  
S. Luke 18:18-30.—Leaving All for Christ.

LESSON PLAN.

I. The Call of Abram. vs. 1-3.  
II. The Obedience of Abram. vs. 4-6.  
III. The Promise of Abram. vs. 7-9.

TIME.—B.C. 1921, four hundred and twenty-six years after the last lesson.

PLACE.—Haran in Mesopotamia, on the Belik, a branch of the Euphrates; Canaan.

OPENING WORDS.

The descendants of Noah had become very sinful, and God determined to choose a man, and through him a nation, to be his witnesses on the earth, and from the nation to bring, in the fullness of time, the promised Saviour. In this lesson we begin the study of the man thus chosen.

HELPS IN STUDYING.

1. Abram—the son of Terah, born in Ur of Chaldees, B.C. 1996. He lived in Ur seventy-five years; then five years in Haran; and afterward a hundred years, mostly in Canaan, and died B.C. 1822, aged 175 years. Country.... kindred.... father's house—he was to leave all, and go by faith into a land that God would show him. 3. Bless them that bless thee—God will treat Abram's friends and enemies as his own. In thee through Christ, the seed of Abram. Rom. 9:5.  
4. Departed from Haran. Heb. 11:8-10. 6. Sichem—or Shechem, near the middle of Palestine, between Mounts Ebal and Gerizim. Plain of Moreh—Revised Version. Oak of Moreh. 7. There builded he an altar—in token of his faith and gratitude. 8. Bethel—about twelve miles north of Jerusalem.

QUESTIONS.

INTRODUCTORY.—How long was it between this lesson and the last? What took place during this time? Title? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE CALL OF ABRAM. vs. 1-3.—What had the Lord said to Abram? What was he called to leave? What did the Lord promise him? Who besides Abram's descendants have an interest in these promises? How have they been fulfilled? Gal. 3:8, 14. What call does Christ give to us? Luke 14:33.

II. THE OBEDIENCE OF ABRAM. vs. 4-6.—What did Abram do? Who went with him? How old was he when he left Haran? What is said of this in Heb. 11:8? Whom and what did Abram take with him? Describe his journey. Who were then in the land? Why did this make his obedience the more remarkable?

III. THE PROMISE OF ABRAM. vs. 7-9.—Who appeared to Abram? What did the Lord promise him? What did Abram build? To what mountain did he remove? Where did he pitch his tent? What did he do there? In what direction did he journey onward?

PRACTICAL LESSONS LEARNED.

1. We must obey God's command and trust his promises.  
2. We must separate ourselves from the world and its wickedness?  
3. Wherever we go, we must take our religion with us.  
4. In Christ the blessing of Abram has come upon all nations.

REVIEW QUESTIONS.

1. What did the Lord command Abram to do? Ans. The Lord commanded Abram to leave his country and kindred, and to go to a land that he would show him.  
2. What did the Lord promise him? Ans. I will make of thee a great nation, and I will bless thee.  
3. What else did the Lord promise Abram? Ans. In thee shall all families of the earth be blessed.  
4. What did Abram do? Ans. He obeyed the Lord and went into the land of Canaan.  
5. What did he do when he came into Canaan? Ans. He built an altar unto the Lord, and called upon his name.