

## GOSPEL WORK.

## AN INCIDENT OF THE MCALL MISSION, PARIS.

One evening I went to the meeting in Rue de Rivoli, and found a large "queue" formed at the door waiting to go in, so I walked round the houses and was accosted by three persons also waiting the opening of the doors. "Oh, *C'est Monsieur*," said one, "we have been looking for you, and had I known your address we should have come to see you." There was something so warm, so cordial in my reception, that it caused me to say, "I have not the pleasure of remembering you." "Oh!" she said, "It was last Wednesday, I resolved to be of your religion; since then I have been so happy, and I wanted to speak to you about it."

The "queue" had disappeared at the door, and eight o'clock struck; so, receiving her address, we entered the meeting joyful at the good news, waiting to pay her a visit on the next day, when we were introduced to her husband, a gentleman of colour, whom we had noticed at the meeting.

Let us give her own story as illustrating God's work. They had come from Monte Video, South America, to form in Paris a financial enterprise for that town, hoping to return before the winter. One evening they were walking about in the Square St. Jacques, when they made the acquaintance of two German maids, who pressed her to come to the meeting. The husband yielded, saying, "It will pass an hour, let us go." They found it pleasant from its novelty, but on the following evening, the story of Christ's dying on the cross was told; the hymns were all about the cross. "I had never heard Jesus spoken about in this wise," she said, "my heart was touched, and I cried. So I got a Bible and began to pray from my heart. Then on Wednesday I was thinking, ought I to leave my religion? When I went to the meeting, and the address was on the text, 'How long halt ye between two opinions?' as the speaker proceeded, I could hesitate no longer. I resolved to serve God, and to trust alone in the sacrifice of Jesus and His mediation, and then I was filled with joy." She began to weep. Her outward tears were a witness of her inward joy. She added: "We are on the eve of departing for America." We knelt down in their lodging to praise God that He had revealed in her His Son Jesus, and to pray that the husband might be made partaker of the same faith. Her progress has been rapid; and a few weeks afterward she expressed a wish to go to the Lord's table. I was surprised to find her views so clear, so spiritual—surely she was taught of the Spirit—and her German friend had helped her in the study of the Bible. On the first Sabbath in October she was received as a member of the Lutheran church, Rue des Billettes.

The wife soon became anxious for the salvation of her husband—she wanted him to share her faith, to be a partaker of her joy; and God has given to her the desire of her heart. On Sunday, December 16th, she spoke at our fraternal meeting, giving public testimony to the great change wrought within her, and praising God for what He had done. At the close of the meeting she requested that prayer should be offered for herself and husband at the special services at the Oratoire that night.

At the close of the service she came to me with a face radiant, as I have seldom seen, with inward joy. Her husband was with her. "My husband is decided, he is convinced, he has given himself; *rien ce pas, mon ami?*" To this appeal he answered with quivering lips and moistened eye, "Oh, yes! thank God!"

They still linger in Paris, tried, but filled with joy. "Our financial loss has been great," she said, "but no material loss can be compared with our spiritual gain; no sacrifice too great, in view of what we have found in Paris." So they will return to South America, poorer in pocket, but rich in heart, for they have found what is more precious than rubles.—*The Gospel in all Lands.*

A LARGE number of the passengers of the "City of Rome," an ocean steamer, made a formal complaint to the agents of the line against the occupancy of the fine public rooms of the ship for the purpose of gambling, smoking, and, of course, drinking. They describe it as a growing and intolerable nuisance. Unfortunately it is not confined to the Anchor Line alone.

## WHAT TO READ.

Are you deficient in taste? Read the best English poets, such as Thomson, Gray, Goldsmith, Pope, Cowper, Coleridge, Scott, Browning, and Tennyson.

Are you deficient in imagination? Read Milton, Akenside, Burke, Bunyan, Shakespeare, and Spencer.

Are you deficient in powers of reasoning? Read Chillingworth, Bacon, and Locke.

Are you deficient in judgment and good sense in the common affairs of life? Read Benjamin Franklin.

Are you deficient in sensibility? Read Goethe and Mackenzie.

Are you deficient in political knowledge? Read Montesquieu, The Federalist, Webster, and Calhoun.

Are you deficient in patriotism? Read Demosthenes and the Life of Washington.

Are you deficient in conscience? Read President Edwards, Jeremy Taylor, and Thomas à Kempis.

Are you deficient in anything? Read the Bible.—*St. Louis Christian Advocate.*

## SABBATH SCHOOL TEACHER.

## INTERNATIONAL LESSONS.

Sept. 18.

## QUARTERLY REVIEW.

{ 1884.

## THE LIFE AND WORKS OF A GREAT AND GOOD MAN.

GOLDEN TEXT.—"I will say of the Lord, He is my rock and my fortress; my God, in Him will I trust."—Psa. 91: 2.

I. Early life. David born, B.C. 1086. At Bethlehem, a shepherd. Early feats of prowess. Sent to Saul. Slew Goliath, B.C. 1063. Called to court, persecuted, and in exile for seven or eight years, 1063-1056. Thus preparing to be a better ruler by all his experiences. A poet, a musician, skilled with the sling, brave, wise, attractive, religious, a firm and loving friend.

II. The soldier. Battles in early life. Conquered the whole country when a king, fought many successful battles, organized the army (1 Chron. 27), conquered peace from the surrounding nations.

III. The king. Began to reign, B.C. 1056. Reigned over Judah seven and one-half years at Hebron. Made king of all Israel, B.C. 1048. Capital at Jerusalem. Reigned forty years in all. The kingdom much enlarged; made rich and prosperous; well organized (1 Chron. 23-27). The whole kingdom really placed on a new basis.

IV. The poet. Wrote many of the Psalms. Marvelously beautiful hymns, the highest poetry, enduring to the end of time. Organized a large choir of singers with leaders. An orchestra of musical instruments for the public worship of God (see 1 Chron. 25).

V. Varied experiences. David's trials in youth: troubles which did not grow out of his own fault, but were part of his training. Troubles in later life growing out of his sin. He sinned and bitterly repented. On the whole, he was prosperous and happy. He sings much of joy and peace, and faith in God. He died aged about seventy, "full of days, riches, and honour" (1 Chron. 29: 28), the most honoured king Israel ever had. In spite of his trials his "life was worth the living," and has been a blessing all down the ages.

VI. Religious life. A devoted servant of God, deeply religious, moral far beyond his age, full of virtues, many very noble qualities, which his few failings should never hide or obscure. He sinned greatly, especially in one act; but his repentance was deep, his confession public, his renunciation of sin complete. He was trustful and happy in his religious experience, and did much to cultivate piety among the people. The Lord repeatedly praises him, and calls him a man after his own heart. Who of us have as few faults and as many virtues?

## QUESTIONS IN REVIEW.

I. What is the title of the first lesson? The golden text? What are the topics? When was David first chosen king? By whom? Who now came to David to Hebron? How old was David when he began to reign? What stronghold did David take? What was the cause of his greatness and success? What general lesson do we learn?

II. Title? Golden text? Topics? What was the ark of God? Where was it at this time? How came it there? What events took place at its removal? Where did David carry it? Where was it finally taken? What lesson do we learn from the death of Uzzah? What from the act of Obed-edom?

III. Title? Golden text? Topics? What did David desire to do? How did Nathan reply to David's proposition? Why then was the house not built? What did God promise David? In whom was it fulfilled? Through whom is David's Kingdom established forever?

IV. Title? Golden text? Topics? Who was Jonathan? Why did David desire to show kindness to his son? Of whom did he inquire? What did he do for Mephibosheth? What example does it set us? Who is our ever faithful friend?

V. Title? Golden text? Topics? For what did David repent? How did he regard his sin? For what did he plead with God? Upon what grounds did he urge his plea? Did God hear his cry? What was the effect of his sin on his history? How can we obtain pardon for sin?

VI. Title? Golden text? Topics? How did Absalom

seek to gain the hearts of the people? Who conspired with him? What was the result? Upon what pretext did Absalom go to Hebron? Who went with him?

VII. Title? Golden text? Topics? At what city did David rest? What charge did he give his generals? Where did he wait for tidings? By whom were they brought? What was the king's question? What was the means of Absalom's death? What scripture was fulfilled in his death? How did David mourn for Absalom?

VIII. Title? Golden text? Topics? What was the cause of the plague? By whom was it sent? What message did the prophet bring to the king? How did David intercede for his people? What was he commanded to do? What generous strife arose between Araunah and David? What is the event, an example of?

IX. Title? Golden text? Topics? What does nature tell us about God? What do we need to know that nature says nothing about? Where may we find this knowledge? What are the characteristics of God's Law? Its effects? With what prayer does the lesson close?

X. Title? Golden text? Topics? By what name is the Lord called in this lesson? How does the Psalmist express his confidence in God? What was his one desire? What is meant by the "beauty of the Lord"? What did David believe God would do for him in time of trouble? With what exhortation does the lesson close? What is meant by waiting on the Lord?

XI. Title? Golden text? Topics? What deliverance had the Psalmist experienced at the hand of God? How did this lead him to regard God's mercy? How does he describe his personal consecration? His practical obedience? How does his dependence on God appear? His desire for God's glory? His trust in the Lord?

XII. Title? Golden text? Topics? What personal benefits are here enumerated? What general mercies? How does David describe God? How is this mercy of God manifested to his creatures? What does he call upon his soul to do? Upon what else does he call? (*Selected*)

In the Review of last Quarter we gave a word, or rather two, suggested by the lessons, which, we thought might be helpful in the review, that such was the case we know certainly in one school at least, where the letters forming the words, "Acts, Epistles," were assigned to different classes with a request to give a word or sentence embodying the thought of the lesson, of which the letter given should be the initial letter, much thought was evidently given to the matter by some of the scholars, and the replies were, as a whole, excellent; some superior to those given in our notes. We have prepared two such words this quarter—"David the King," "Samuel, Psalms," each of these contains twelve letters, and each letter may be made to suggest or represent a lesson. We take only the first sentence, and would suggest the following:

David king, (1).

Ark of God, (2).

Vision (Nathan) Verity, (God), (3).

Infirmity, (4).

Darkness from sin, (5).

Treason, (6).

Heart of Love, (7).

Entreaty and pardon, (8).

Kindred testimonies, (9).

In God we trust, (10).

New song, (11).

Goodness of God praised, (12).

Keep steadily in view the spiritual lessons as you pass on, it will be little to drill your scholars in the facts of the narrative lessons, unless you show the deep, underlying spiritual truths. Show how, through all, comes out David's faith in God; how his sins should make us feel more deeply our need of Christ, how there can be no peace without pardon, and how full of joy the heart will be that can look up to God with the confidence and love of a little child. Finally, *Christ is in the Psalms*, they tell of Him, some are distinctly Messianic, others less distinct, but certain, so set forth the greatest Son of David, He whose Kingdom is an everlasting kingdom, our King, our Saviour, and our God.

MR. PETER BAYNE expresses the conviction that "in spite of Carlyle the history of the Cromwellian period in Scotland has yet to be written."

WOOD pavement is to be given up in London, and the system restored. The former has failed to realize the McAdam expected advantages, and has led, according to Prof Tyn-dall's report, to serious affections of the eyes and lung.

A SUCCESSFUL attempt has been made to introduce fresh springbok meat from South Africa into England. "It was the most delicious meat," writes a correspondent, "that any of us had ever tasted, being very far superior to English venison."

THE Victorian jubilee fund of the Congregational churches has reached \$150,000; the amount required is \$200,000. In South Australia, more than \$50,000 has been promised; and in New South Wales \$9,000 have been received during the first twelve months.

THE vicar of Birchington, for some wholly inexplicable reason, refused to allow a noble design by Dante Rossetti, representing the Magdalen at the door of Simon the Pharisee, to occupy one of the two lights in the memorial window about to be placed in Birchington church in Rossetti's honour.

JAPANESE magic mirrors are in the market. These are made of fine burnished metal, and when lightly breathed upon, disclose geometrical patterns, landscapes, or faces. Their manufacture is a secret, but is believed to consist in weaving the pattern in one kind of steel or iron upon a plate of a different kind. One which reproduced faces, sold at Philadelphia for \$120.