

The River.

BY HARRY L. BULL.

I HAVE heard of a river, broad and deep,
Where the turbid waters moan and weep;
Of a "bridge of sighs," of a boatman pale,
Of pitiless surges and fearful gale;
Of a river that all in death passes through;
But I don't believe it is there; do you?

For some who have come to the river side
Have found not the dreaded, pitiless tide,
But behold instead, when they come to look,
Only a silvery Summer brook.
And another has said, "I have no fear,
For I look, and lo, no river is here."

To one who has passed the Jordan's tide
From Egypt's land to Canaan's side,
Who lives in "the land of corn and wine,"
And beneath the sunlight of love divine,
Quite near to Heaven's own light and bliss,
It cannot be far "over there" from this.

And so I have thought that the dreaded
stream,
Over which so many sigh and dream,
Is only the Jordan, that rolls between
The desert of sin, and the "fields all green;"
And even this may be passed dry shod,
Like the waters of old, by trust in God.

And if then we live in the border land,
At what time in life we come to stand
On its utmost verge, may we not find
We have left "the dark river" far behind,
And so near to Heaven's own light and bliss
Find it only a step "over there" from this?

Honor thy Father and thy Mother.

THERE is a touching story of the famous Dr. Samuel Johnson, which has had influence on many a boy who has heard it. Samuel's father, Michael Johnson, was a poor bookseller in Lichfield, England. On market days he used to carry a package of books to the village of Uttoxeter, and sell them from a stall in the market place. One day the bookseller was sick, and asked his son to go and sell the books in his place. Samuel, from a silly pride, refused to obey.

Fifty years after, Johnson became the celebrated author, the compiler of the "English Dictionary," and one of the most distinguished scholars in England; but he never forgot his act of unkindness to his poor, hard, toiling father; so when he visited Uttoxeter, he determined to show his sorrow and repentance.

He went to the market-place at the time of business, uncovered his head, and stood there for an hour in the pouring rain, on the very spot where the bookstall used to stand. "This," he says, "was an act of contrition for my disobedience to my kind father."

The spectacle of the great Dr. Johnson standing bareheaded in the storm, atone for the wrong done by him many years before is a grand and touching one. There is a representation of it (in marble) on the Doctor's monument. Many a man in after life has felt something harder and heavier than a storm of rain beating upon his heart, when he remembered his acts of unkindness to a good father or mother now in their graves.

Dr. John Todd, of Pittsfield, the eminent writer, never could forget how, when his old father was very sick, and sent him away for medicine, he (a little lad) had been unwilling to go, and made up a lie that "the druggist had not got any such medicine."

The old man was just dying when little Johnny came in, and said to him, "My boy, your father suffers great pain for want of that medicine."

Johnny started in great distress for the medicine, but it was too late. The father, on his return, was almost gone. He could only say to the weeping boy, "Love God, and always tell the truth,

for the eye of God is always upon you. Now kiss me once more and bid me well."

Through all his after life, Dr. Todd often had a headache over that act of falsehood and disobedience to his dying father. It takes more than a shower to wash away the memory of such sins. Dr. Todd repented of that sin a thousand times.

The words "Honour thy father and thy mother," mean four things—always do what they bid you, always tell them the truth, always treat them lovingly, and take care of them when they are sick or grown old. I never yet knew a boy who trampled upon the wishes of his parents who turned out well. God never blesses a wilfully disobedient son.

When Washington was sixteen years old he determined to leave home and be a midshipman in the Colonial navy. After he had sent off his trunk, he went to bid his mother good-by. She wept so bitterly because he was going away, that he said to his servant "Bring back my trunk: I am not going to make my mother suffer so by my leaving her."

He remained at home to please his mother. This decision led to his becoming a surveyor, and afterwards a soldier. His whole glorious career in life turned on this one simple act of trying to make his mother happy. And happy, too, will be the child who never has occasion to shed bitter tears for any act of unkindness to his parents. Let us not forget that God has said: "Honour thy father and thy mother."—*Dr. T. L. Cuyler.*

The Baby's Sick.

He's a daily labourer in the east end,
Hard, coarse, and gruff;
His hair and beard is grizzly, and his heart
And hands are rough.

His comrades fear him, for his mighty hand
Is heavy, when
His savage temper rises in a fray
He's dangerous then.

Full of unfeeling tricks, his comrades keep
From him apart,
But underneath his shaggy breast there beat
A father's heart.

To-day his face was sad, a tear oft fell
On spade and pick;
His comrades asked him why, he answered low,
"My baby's sick."

They worked in silence and they whispered each,
"Don't bother Mick."
Some tried to cheer him but he shook his head,
"The baby's sick."

And thus that little babe in some poor room,
All faint and sick,
Had far more power than all the world
beside
To soften Mick.

—The Khan.

A Queer Genoese Fashion.

WE soon passed an immense house which was once a palace, but is now used for other purposes. Looking up, we see that one of the great windows in the second storey is open, and a lady is sitting at it. She is dressed in very bright, though somewhat old-fashioned, attire. Flowers and vines cluster inside the window, and there is a hanging cage with a bird. As we stop and look at her, the lady does not move, and in a few minutes we perceive that the window, the lady, the open shutters, the sash, the flowers, and the cage are all painted on the wall in a space where you would naturally expect to find a window. This used to

be a favorite way of decorating houses in Italy, and in Genoa we shall frequently see these painted windows, some closed, and some partly open, some with one person looking out, some with two, and some with none. The lady at this window has sat and looked out on the street for hundreds of years. Under her window, into the great entrance of the palace, used to pass nobles and princes. Now there are shops in the lower part of the palace, and you can have your shoes mended by a cobbler in the courtyard.

Fight in the Temperance Army.

BY A. H. HUTCHINSON.

Time—"Work for the Night is Coming."

Fight in the temperance army,
Fight in your earliest years,
Fight when your strength is greatest,
Fight and have no fears;
Fight as you near the portals
Of the forevermore;
And though your strength is failing,
Fight till the fight is o'er.

Fight in the heat of battle,
Fight though it seem in vain,
Fight for the Nation's dear ones,
Toiling in want and pain;
Fight, though your strength is feeble,
God is our leader here,
Soon will we be victorious,
Fight, then, and have no fear.

LESSON NOTES.

FIRST QUARTER.

STUDIES IN THE ACTS OF THE APOSTLES.

A. D. 58.] LESSON IV. [Jan. 25

PAUL GOING TO JERUSALEM.

Acts 21. 1-14. Commit to mem. vs. 12-14.

GOLDEN TEXT.

The will of the Lord be done.—Acts 21. 14.

CENTRAL TRUTH.

We should be faithful to duty, no matter what the danger or difficulty in the way.

DAILY READINGS.

M. Acts 21. 1-14. Th. Matt. 10. 17-39.
T. Acts 8. 26-40. F. Luke 9. 51-62.
W. Acts 11. 19-30. Sa. Matt. 26. 31-46.
Su. 2 Cor. 4. 1-18.

TIME.—Paul left Miletus on Monday, April 24, A. D. 58.

PAUL.—Aged 56, near the close of his third great missionary journey.

THE ITINERARY OF THIS JOURNEY:—

Monday, April 24, sails from Miletus to Coos.

Tuesday, April 25, sails from Coos to Rhodes.

Wednesday, April 26, sails from Rhodes to Patara.

Thursday, April 27, leaves Patara for Tyre.

Sunday, April 30, reaches Tyre.

Sunday, April 30, to Sunday, May 7, a week at Tyre.

Monday, May 8, Tyre to Acre (Ptolemais).

Tuesday, May 9, a day at Acre.

Wednesday, May 10, reaches Cesarea, where he remains five or six days.

INTRODUCTION.—After the touching interview with the elders of Ephesus at Miletus, Paul and his companions resume their journey to Jerusalem.

ISLANDS OVER HARD PLACES.—1. *We*—Paul, Luke, Trophimus (v. 29), Aristarchus (27. 2). Timothy went back to Ephesus. *Coos* (or *Cos*)—A small island 40 miles south of Miletus. *Rhodes*—An island and a city 50 miles south-east of Coos. *Patara*—A sea-port of Lycia on the mainland, opposite Rhodes. 2. *Phenicia*—A country of Syria, north-west of Palestine, on the coast. Its chief cities are Tyre and Sidon. 3. *Discovers*—Came in sight of. *Cyprus*—A large island south of Asia Minor. *Syria*—The country on the east of the Mediterranean, of which Palestine is a part. 4. *Who said through the Spirit*—The Spirit informed them of the dangers threatening Paul, and they inferred that he should not go to Jerusalem. *Ptolemais*—A city on the coast, anciently called *Accho*, now *Acre* (à ker), named after Ptolemy Soter, king of Egypt, B. C. 10. It is 30 miles south of Tyre. 8. *Came into*

Cesarea—By land. They finished their voyage at Ptolemais, *Cesarea*. The chief Roman city of Palestine, 47 miles north-west of Jerusalem. *Philip, the evangelist*—Or missionary. *One of the seven (Acts 6. 5)* 9. *Prophecy*—(1) Foretell; (2) to speak or preach the word God put in their hearts. 10. *Many days*—Rather, *many days*, more than they expected to. *Agabus*—Who is mentioned in Acts 11. 28. 11. *Brought his own* (Agabus) *hands and feet*—This served to place the event foretold more vividly before them; the scene, being thus acted out before their eyes, was rendered present, real, beyond what any mere verbal declaration could have made it. 12. *We brought him*—This explains v. 4. 13. Paul was set on going to Jerusalem because it was (1) a great opportunity to meet great numbers of Christians at the feast; (2) he could declare there what God had done for the Gentiles; (3) this would unite the two great parties in the Church, — the Jewish and the Gentile; (4) this would be aided by the contributions he brought for the poor, (5) by the incoming of the Gentiles he could hope to win his own country near to Christ.

SUBJECTS FOR SPECIAL REPORTS.—The voyage from Miletus to Cesarea.—Coos, Rhodes, Patara.—Tyre, Ptolemais, Cesarea.—Philip.—Prophecy.—Women prophesying.—Its bearing on women's speaking in meeting.—Agabus.—His prophecy.—Why Paul determined to go on to Jerusalem.—Thy will be done.

QUESTIONS.

INTRODUCTORY.—Where was Paul at the time of our last two lessons? Doing what? What year, and what season of the year? How old was Paul? On which of his great missionary journeys?

SUBJECT: FAITHFULNESS IN THE PATH OF DUTY.

I. PAUL'S OBJECT IN GOING TO JERUSALEM.

—Where was Paul going? What was one of his objects? (Acts 24. 17; 1 Cor. 16. 3, 4.) How would this help to unite the Jewish and Gentile portion of the Church? To refute what calumnies may have been another object? (Acts 21. 21.) What other objects may he have had? (See *Helps*, on v. 13.) Were these worthy of the suffering they might cost? For whose sake did he endure all things? (v. 13.)

II. THE DISCIPLES AT TYRE.—A TEMPTATION TO TURN ASIDE (vs. 1-7).—Trace out the journey from Miletus to Tyre. Give a brief account of Coos, Rhodes, Patara, Tyre. Who were Paul's companions? How long did they remain at Tyre? How did these disciples try to persuade Paul not to go on? Did the Holy Spirit really forbid him to go, or only show him the dangers in the way? How is this shown in v. 11? Was this a severe temptation? Was it resisted?

III. THE PROPHETS AT CESAREA.—A SECOND TEMPTATION (vs. 7-12).—Trace the course from Tyre to Cesarea. Give a brief account of Ptolemais, Cesarea. Where did they stop at Cesarea? What can you tell about Philip? (Acts 6. 3-8; 8. 26-40) What is said of his family? Meaning of prophecy? Where was such prophesying foretold? (Acts 2. 17; Joel 2. 28, 29.) How does this agree with 1 Cor. 14. 34; 1 Tim. 2. 12? What light does this throw on woman's work in the Church?

What prophet came from Jerusalem? Where have we heard of him before? (Acts 11. 28.) What did he foretell? In what way? What did the disciples do in view of this? Did they do right?

IV. PAUL'S TRIUMPH OVER TEMPTATION (vs. 13, 14).—How did Paul answer them? What was he willing to do? Was Paul right? For whose sake was he willing to suffer? Should this be our motive in life? How will it help us to overcome temptation? How did the disciples acquiesce? Why should we also say "The will of the Lord be done?" Is that the safest and happiest way? Why?

PRACTICAL SUGGESTIONS.

1. God uses commerce and the works of man to aid his cause.
2. Wherever we go we should seek out Christians.
3. It is blessed to have good men visit our homes.
4. Difficulties in the way are no proof that we should not walk in it.
5. We should go on in duty, no matter who hinders us.
6. We are not wise enough to choose our own way; but should rejoice to commit it