

the number of converts increased, and the Institution grew from five to 600 pupils. The Disruption of 1843 gave an impetus to the Mission, although the buildings in which it was formerly carried on had to be abandoned. In 1845 a revival broke out. It lasted for weeks, and many souls were saved. The tide of spiritual success rose so high that Hindoo envy and hatred were provoked. Strenuous efforts were made to cripple the Institution, and to win the converts back to their old faith. Plots were on foot to assassinate Dr. Duff—at least, so it was said. A time of trial, dark and grievous, followed, but the unflinching faith and courage of the missionaries carried them through. In their trouble they realized God's presence, and his presence carried fresh strength into their fainting hearts.

The great importance Dr. Duff attached to mission work was clearly shown in 1848, when he declined to fill the place left vacant by the death of Dr. Chambers. He was unanimously chosen by the Church at home, but he thought it his duty to remain where he was. His decision must have been influenced by the communications which poured in from all kinds of people in India, begging him not to leave the land in which he was doing so much good. The Assembly of 1849 acquiesced in his decision, but asked him to return to Scotland for a time that he might again plead the cause of missions at home. To this he agreed, for he saw how very much depended on keeping alive the missionary sentiment in the Church. He appeared once more on the floor of the Assembly, and began a new crusade with a speech of moving eloquence and heart-stirring earnestness. Money was needed for foreign missions, and he set himself with all his might to the getting of it. Wherever he went, he awakened great enthusiasm. Space would fail us were we to attempt to describe how congregations quite callous to the fate of heathendom were quickened by his burning words to pray for and give of their means to carry the Gospel to those who never had the privilege of listening to the story of redeeming love.

He could organize as well as speak. The admirable system according to which contributions to the Foreign Mission funds of the Free Church are collected, owes much to his sagacity. In view of the great good done by the increased operations of that church in the mission field, we feel that if Dr. Duff had done nothing else than plan this scheme, he would have conferred a lasting benefit on the cause he had at heart. But he did more; through his appeals young men were led to dedicate themselves to missionary service, and the standard of Christian consecration was raised.

In 1851 Dr. Duff was elected Moderator of the General Assembly of his church, the highest ecclesiastical distinction he could attain. The honor was at once a fitting recognition of his personal merits and of the importance of mission work. In 1854 Dr. Duff went to America, where he was received with open arms. The labors he undertook were herculean, but his indefatigable energy carried him through them. In the New World as well as in the Old, he was a man of one idea. "Rescue the perishing" was his motto and his aim. That his missionary addresses were not in vain, is amply borne out by the after history of American missions.

In 1856 Dr. Duff returned to India. The welcome he met with was overwhelming in its heartiness. His third campaign opened brightly, but it was clouded in the following year by the terrible Mutiny. That event, gloomy as it looked at the time, helped in the end to further the cause of Christ. Order was evolved out of chaos, and a new start was taken in India's history. It was fortunate that Dr. Duff was on the spot at this critical period. He enjoyed the confidence of both Europeans and natives, and his advice was generally acted on. So it came about that his last years in India were devoted to reforms of a special nature. Ruled himself by the teaching of Christ, he sought to infuse into every question he handled, the spirit of his Master.

In 1863 the veteran missionary bade a final farewell to the land he loved and had served so well. He was called to the Conventership of the Foreign Mission Committee of the church at home, and he could not refuse the call. We cannot linger on the work he did in this capacity, nor can we speak of the power he wielded as Professor of Evangelistic Theology in the Free Church College of Edinburgh. For

fifteen years after his return from India he toiled with all his old earnestness and enthusiasm on behalf of the millions of heathendom. On February 12, 1878, he passed from the earthly to the heavenly service, leaving behind a record and an example for which all Christian workers are grateful.

This is but a mere outline of a great and honored life. We make no attempt to estimate the work done by Alexander Duff. The Day alone can declare the results of his labors. Most men, when dead, require monuments to keep their memory alive; but Alexander Duff is not of the number. The missionary enthusiasm of Scotland, and the missionary progress of India, unite in building for him a monument far more enduring than any that could be erected in brass or stone.—*The Christian*.

YOUNG PEOPLE'S PRAYER MEETING.

HOW THE COMMITTEE SHOULD GO TO WORK.

Having been asked for such information in several letters, I venture to give a few directions. Of course it is impossible to give an answer applicable to every need, but I trust some of the following may be helpful.

1. Meet together to map out the work and talk over our duties. This meeting together will, of itself, suggest definite plans of work. Meet regularly, once a month, or once a week. The trouble with many committees is that they never meet together; and how can they expect success?

2. Pray over the matter. Kneel down, and let each of the committee offer a brief prayer.

3. Make out a list of topics for three months, and assign leaders. Assign a young lady and a young gentleman alternately to lead meetings. Don't forget the boys. It does a young boy good to take his place.

4. Let each member get a book (mine costs me two cents), and write the names of the members down. Then divide up the list and let each member have special care, in prayer and thought, for the names assigned to him. Go to such before a meeting, remind them of the subject, and urge them to take part. If some are likely not to prepare, sit down and write a verse on a bit of paper, go to the member, show it to him, and urge him, or her, to learn it and repeat it. If he does, encourage him afterwards. Let these lists rotate, so that each member of the committee shall have a different set each month. (N.B. This should be done unostentatiously, and no one save the committee ought to know anything about it.)

5. Let the prayer-meeting committee be always on hand, and always in time. As you see members in the hall or on the street mention the meeting, the topic, and urge to participation at the first of the meeting. Speak to a few about taking part early.

6. Let the prayer-meeting committee have brief remarks in reserve, to be ready for any pauses in the meeting.

7. If possible, let the prayer-meeting committee gather together ten minutes before the meeting each week, for a very brief season of prayer.

8. The prayer-meeting committee may further the work of the Master by consulting together, and inviting all young people who do not attend any prayer-meeting, to the young people's meeting. A single evening spent together in writing out a list of those who are never found in the meeting of prayer, and then assigning them to various members of the committee to be seen, will be invaluable to the society. After they are thus introduced to the meeting, it will fall to the social committee to bid them welcome; and in due time the look-out committee will endeavor to bring them into still closer relation, as associate or active members.

9. Most of all, the prayer-meeting committee should endeavor to win to the Saviour all who are not His. In character, in desire, in effort, this committee should be earnestly consecrated.

10. Moreover, as being members of the church, this committee should labor with their brothers and sisters, both to be present and to participate at the week-day church prayer-meeting.

It will be seen that no prayer-meeting committee can complain of lack of sphere to work. And not least, to see that on no week does the leader fail, and yourselves to set the example, of participation. This is the homely, but constant duty, or ought I not rather say, privilege?—*Golden Rule*.

WORLDLY CHRISTIANS.

A dancing Christian felt it his duty to try and win one of his many associates to Christ. "Oh!" says he, "I long to see you a Christian." "For what?" "Why, for salvation. Don't you want to be saved?" "Yes, I do." "Do you pray?" "No, do you?" "Yes," said the 'Name-to-live,' "I pray for you." "For me! When, I'd like to know? Monday night you were at the dance; Tuesday night, I met you at the ball; Wednesday night, I saw you at the sociable, and like the rest of us, you carried on; Thursday night, I don't know where you were, but if cards could testify, they would tell what you and I were up to until two o'clock Friday night, and now it is Saturday, and for the life of me, I can't tell what time you've had for prayer this week, or when you could have felt like it. As far as I can see, you seek your happiness just where I do—in the world and the things of the world." What a great amount of money is spent by people who have "renounced the world," attending theatres, circuses, &c. Not long ago, at a ring performance in a tent in Virginia, the circus clown addressed the audience:—"We have taken in \$600 here to-day, more than most ministers of the gospel receive for a whole year's service. A large portion of this audience is made up of members of the church. And yet, when your minister asks you to aid him in supporting the Gospel, you are too poor to give anything. But you come here and pay dollars to hear me talk nonsense. I am a fool because I am paid for it. You profess to be wise, and yet you support me in my folly. Now, isn't this a pretty place for Christians to be in? Don't you feel ashamed of yourselves? You ought to."

SCHOLARS' NOTES.

(From *International Question Book*.)

LESSON XL—DECEMBER 11.

PARABLE OF THE TARES.—MATT. 13:24-30.

COMMIT VERSES 27-30.

GOLDEN TEXT.

The harvest is the end of the world; and the reapers are the angels.—Matt. 13:39.

CENTRAL TRUTH.

The good and evil are together in this world, but at last each shall find his own place and his own reward.

DAILY READINGS.

M. Matt. 13:24-30.
T. Gen. 3:1-15.
W. Acts 8:5-24.
Th. Ps. 37:1-20.
F. Ps. 37:1-14.
Sa. Rev. 19:1-20.
Su. Rev. 21:1-1; 21-27.

HELPS OVER HARD PLACES.

24. PARABLE—a fictitious story, true to nature, teaching a spiritual truth. THE KINGDOM OF HEAVEN—the new order of things which Christ came to establish, ruled by the principles of heaven. GOOD SEED—Christians, the children of the kingdom, so called because they bring forth good fruit and are the means of making others good. IN HIS FIELD—the field is the world. 25. WHILE MEN SLEPT—in the night; perhaps when Christians are careless and ignorance prevails. HIS ENEMY—the wicked one, Satan. TARES—a species of grass which looks when growing very much like wheat, but whose seeds are poisonous. The tares are the children of the wicked one, having his nature and deeds; hypocrites. 26. THEN APPEARED THE TARES—when the fruit came it was easy to distinguish between the tares and the wheat, for the grains are very different, though the young plants are alike. Fruit, not professions, proves who are good. 27. LEST YE ROOT UP ALSO THE WHEAT—the wheat and the tares at first looked so much alike, that they would be sure to make many mistakes, and injure the harvest. Moreover, the roots of the two were often intertwined. 30. THE HARVEST is the end of the world, or rather age, a dispensation, which ends at the judgment. THE REAPERS are the angels. TARES, TO BURN THEM—expresses the intensity of the punishment and that there is no escape. The wicked are punished as tares are burned, (1) because they deserve it; (2) to keep evil from increasing and destroying others. THE WHEAT INTO MY BARN—the good into the kingdom of heaven, where they shall shine forth as the sun, glorious and happy in themselves, and giving light and life and cheer to all around.

QUESTIONS.

INTRODUCTORY.—Where was this parable spoken? Under what circumstances?

SUBJECT: THE GOOD AND THE BAD TO BE SEPARATED AT LAST, EACH TO HIS OWN PLACE.

I. THE GOOD SEED (v. 24).—What is the kingdom of heaven? To what does Christ liken it in this parable? Who is the one who sowed the good seed? (v. 37.) Why is Christ called the Son of Man? What is the field where the seed was sown? (v. 38.) What is Christ's purpose in sowing this field? (Tit. 2:14; John 3:17.) Who are the good seed? Why are Christians called the children of the kingdom? In what respects are Christians like good seed?

II. THE TARES (v. 25).—What are tares? Who sowed them? By what were they known as tares instead of wheat? Who are like these tares? (v. 38.) In what respects? Why are they called the children of the wicked one? (John 8:41-44.)

III. THE WHEAT AND TARES GROWING TOGETHER (vs. 28-29).—What did the servants pro-

pose to do? Why were they told to let wheat and tares grow together? Why cannot we always distinguish the good from the bad? What benefit comes to the evil from this growing together? (Matt. 5:16; 1 Pet. 2:12.) What to the good? (Jas. 1:12; Matt. 5:10-12.)

What is represented by the wicked one's sowing the tares in the night? Does the command to let the wheat and tares grow together forbid all church discipline? (1 Cor. 5:9-11; 2 Thess. 3:6, 14, 15.) Does it forbid all persecution?

IV. EACH TO HIS OWN REWARD AT LAST (v. 30).—How long did the wheat and tares grow together? What was done with the tares? Why? When is the world's harvest? Meaning of "the end of the world"? Who are the reapers? What becomes of those who are like tares? In what respects is the punishment of sin like fire? Does God desire to have any suffer so much? (Ezek. 18:22.) Why must the wicked be shut out of God's kingdom? What is the reward of the righteous? (Verse 43.) In what respects will the good shine like the sun? What have we been told about this reward? (Daniel 12:3; Rev. 21:1-4, 21-27; 22:1-5.)

LESSON XLII—DECEMBER 18.

OTHER PARABLES.—MATT. 13:31-33; 44-52.

COMMIT VERSES 44-46.

GOLDEN TEXT.

So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just.—Matt. 13:49.

CENTRAL TRUTH.

The kingdom of heaven from small beginnings is growing great and leavening the world.

DAILY READINGS.

M. Matt. 13:31-36.
T. Matt. 13:44-52.
W. Mark 4:24-34.
Th. Dan. 2:31-45.
F. 2 Thess. 2:1-17.
Sa. Rev. 20:1-15.
Su. Matt. 25:31-46.

PARALLEL ACCOUNT.—Vs. 31-33 with Mark 4:30-32, and v. 33 with Luke 13:20, 21.

CIRCUMSTANCES.—Jesus continues his series of parables to the people on the shore. The first two parables in the lesson were spoken to them; the others to the disciples alone after the multitudes had been dismissed and Jesus had returned to the house.

HELPS OVER HARD PLACES.

31. MUSTARD SEED—the seed of the common mustard plant, which grows much larger in the East than here, sometimes ten or fifteen feet high. 32. LEAST OF ALL SEEDS—i.e., of seeds they were accustomed to plant. 32. Leaven—sour dough, with which the women in the East leavened their bread. It worked secretly, but changed a large mass into its own nature. 44. TREASURE HID IN A FIELD—in that country where there were no banks, but robbers were plenty and wars frequent, treasures were often buried in a field in a secret place. Sometimes the owner was slain, or died far away, and no one knew where the treasure was hidden. 49. END OF THE WORLD—of the age or dispensation; at the day of judgment. 52. SCRIBE—one who studied and taught religious things. THINGS NEW—because seen in a new light, by means of a new experience, or new study and new applications.

QUESTIONS.

INTRODUCTORY.—Where were the parables of this lesson spoken? To whom?

SUBJECT: VARIOUS ASPECTS OF THE KINGDOM OF HEAVEN.

I. ITS GROWTH FROM SMALL BEGINNINGS (vs. 31, 32).—To what did Jesus next compare the kingdom of heaven? How does a mustard seed compare with other seeds? How large does the mustard plant grow in the East?

Who is the sower? Where is the field? What is the seed? How does this comparison illustrate the beginning of the kingdom of heaven in the world? In the soul? How does it express the growth of the kingdom? How does this parable illustrate the growth of most reforms? Give examples.

II. THE METHOD OF ITS GROWTH (v. 33).—What was the next comparison? In what respects is the kingdom of heaven like leaven? How does leaven work? What does this teach us about the way the Gospel progresses in the world? About the success of the Gospel? How does this parable apply to reforms and right ideas?

III. DISCOVERING ITS PRECIOUSNESS (vs. 44-46).—Why was treasure often hidden in the fields in the East? What did those who found it? What did the finder do to obtain it? In what respects is the kingdom of heaven like a treasure? If hidden from any, what must we do to obtain it? What are some of "the goodly pearls" men in this world are seeking? What is the pearl of great price? Must this be sought? What price must be paid to gain it?

IV. COMMINGLING AND SEPARATION (vs. 47-52).—What further comparison did Jesus use? What is represented by the sea? By the fishes? How long do the good and the bad remain together? When will the separation be made? What will become of the bad? What of the good?

LESSON CALENDAR.

(Fourth Quarter, 1887.)

1. Oct. 2.—The Centurion's Faith. Matt. 8:5-13.
2. Oct. 9.—The Tempest Stilled. Matt. 8:18-27.
3. Oct. 16.—Power to Forgive Sins. Matt. 9:1-8.
4. Oct. 23.—Three Miracles. Matt. 9:18-31.
5. Oct. 30.—The Harvest and the Laborers. Matt. 9:35-38, and 10:1-8.
6. Nov. 6.—Confessing Christ. Matt. 10:32-42.
7. Nov. 13.—Christ's Witness to John. Matt. 11:2-15.
8. Nov. 20.—Judgment and Mercy. Matt. 11:20-30.
9. Nov. 27.—Jesus and the Sabbath. Matt. 12:1-14.
10. Dec. 4.—Parable of the Sower. Matt. 13:1-9.
11. Dec. 11.—Parable of the Tares. Matt. 13:24-30.
12. Dec. 18.—Other Parables. Matt. 13:31-52.
13. Dec. 25.—Review and Christmas Lesson. (and 44-52.)