

Then he spoke of man, God's crowning work and his last—man endowed with intellect and rare mental force; man with a capacity for knowledge that enables him to thread the mazes of the heavens, to count the stars, and to measure their distances and the length of time necessary for one ray of their light to reach our earth. Not alone this; but man with the ability to send his thought flashing from continent to continent in an incredible short space of time, making known his will through their air, and with like ease through the waters of the sea. He pictured man as endowed with all this, yet a rebel in sight of his Maker, breaking his law and setting at naught his command, without gratitude and without love.

It was a dark picture. Quince gave a swift glance from the pulpit to the pews, and again from the pews to the pulpit. The silence was deep and almost oppressive. It seemed as if the whole world was under a curse. Once more he was troubled with reference to the law which showed man to be condemned, guilty, undone, with the sins of the fathers visited upon the children unto the third and fourth generation.

But Mr. Dibell had made only a brief pause, though to Quince it seemed an age. At length, the speaker, bending over the pulpit, in a voice of rare sweetness, continued:

"I have found a ransom."

Wrought to a pitch of excitement quite unusual for him, Quince felt the thrill of sympathetic thought, and he was prepared for the declaration that was uttered:

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This was followed by the sweet assurance: "Ask, and it shall be given you. For every one that asketh, receiveth."

Then Mr. Dibell proceeded with a sweetly-persuasive discourse in regard to the wants and needs of every human being, the hopes and fears, the joys and sorrows, the reaching out after sympathy, love and consolation:

"All this is found in Christ, my friends. There are few of us who have not lived long enough to comprehend that life is a battlefield, with two forces arrayed against each other—evil over against righteousness. Our own hearts witness to the fury of this conflict; it is not a myth. Examine your thoughts and purposes of action, my friends, and see if it is not so—the spirit of evil warring with the principle of right; temptation reaching out after the soul that is not stayed on God. And even here is the necessity for constant watchfulness, giving the more earnest heed to the things which we have heard, lest at any time we should let them slip."

Again Quince sent a swift glance into the faces near him. Were they expressive of a want? Did they appreciate the ransom found? Did they accept Christ as their surety and look to him as having redeemed them from the curse of the law?

The next remark showed that the preacher's aim was to hold up Christ, making it plain to the hearer that it was his blood that made the sinner clean. And this fountain was for the healing of the people. The invitation was abroad: "Look unto me and be ye saved, all the ends of the earth." "Come now, and let us reason together. Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."

"It was a simple statement of Bible truth; in the audience there was not one probably, who had not read it. But coming from a living speaker, there was an unction and a power attending it that went straight to the heart and fastened it in a sure place. It was earnestness combined with simplicity. There was no art, no spacious flight of oratory to dazzle the imagination; the minister simply held up the picture of the Lamb of God slain for the ransom of the people. It was the need and the remedy. The terms and the invitation were "Come. All things are ready, and all things are yours. Believe and be saved."

The rain was beating against the high windows when the service closed. Quince was standing in the vestibule speaking with some of his former friends when the pastor came out; he carried his umbrella, and his coat was buttoned to his chin. He looked wan, and there were depressed lines about his eyes and mouth.

"I am doing less in the Sunday-school," he said to Quince. "If you do not care to

remain, come home with me. Mr. Chase can pick you up as he goes by."

"It was the very thing I was wanting to do. Still, I do not like to trespass upon your time," was the reply.

Mr. Dibell was standing under his umbrella with the rain dripping around him. He linked his arm into that of Quince, and together they walked down the steps. The distance they had to go was short, and there was not a word said until they stood in the pastor's study.

"This hour is always one of depression; I have to battle against it. Ordinarily, I like to be alone; but it is so little time that I can have you with me. And, besides, I want to know what you thought of my words this morning."

Quince had not expected to hear anything like this, and his face showed his surprise.

"I see you do not care to answer, and it was selfish in me to ask," said the pastor, the weary, exhausted look deepening in his face.

"Not that," exclaimed Quince; "I was surprised that you should ask my opinion. I know so little."

"My aim is to express the truth in its simplicity. I am familiar with the theme; I think it out and arrange it, it is all clear to me; but when I stand before the people and feel that I have from the Most High a message suited to their wants and their needs, I become conscious that I am not delivering it as clearly and as forcibly as I should. It is this that led me to ask you. I saw that you followed me closely, and I felt that you would tell me what I could rest on your judgment."

Quince was deeply moved. He had been pleased with the discourse, and he felt that the question was asked in all humility. Was it a message to the people in keeping with their great need?

Beginning with the first statement, he went through with it point by point, taking care to make clear man's estate under the law and the ransom found, his face glowing as he repeated faithfully the words he had just heard.

The pastor, with a flushed face and tearful eyes, started from his chair and exclaimed:

"The words are mine, but you have given them life." It was some minutes before he could go on; then, struggling against his emotion, he said, "You will do good work, Quince; I feel that you will. I have been pitifully weak, thinking myself responsible for more than my measure of responsibility calls for. It is God's work, and he can make my weak effort effectual in building up his church and gathering souls into his kingdom."

"He is doing it; I saw this morning that your audience was nearly double what it was last summer. You were complaining yesterday, and you are not well to-day; this is it," said Quince, in a bright, cheery voice.

"I hope it was not an overconsciousness of self. I have much to keep under, lest, attempting to teach others, I myself should be a castaway."

The rain was no longer falling. Quince crossed the room to the window and stood looking down at the wet pavements. Crowds of young people were coming out of the chapel.

"I usually go in before the school breaks up, but I knew you would not be with us next Sunday," said Mr. Dibell as he saw that it was time for Quince to leave him.

There was a swift clasping of hands, a few low words at parting, and the pastor was left standing at the door, feeling in his heart that something new had come into his life. It was the blotting out of self.

(To be Continued.)

THE *Westminster Teacher* takes exception to the course of the young people of the Sunday-schools who peddle tickets on Sunday and other days for church festivals, picnics and magic lantern shows. It likens them to the "money-changers in the Temple," and says that they ought to be driven out. It sets at naught the apology that this ticket-peddling is a work of necessity and mercy.

BEFORE WE CAN REALLY lift up other hands, our own must have been lifted up by His good Spirit, and our own feeble knees must have been confirmed by much bowing at His footstool.—*F. R. Haecgerl.*

HINTS TO TEACHERS ON THE CURRENT LESSONS.

(From Peloubet's Select Notes.)

March 30.—Review.

I. Extent of time. The birthday of the Church was on the day of Pentecost, May, A. D. 30. The history is carried forward in this quarter to the summer of A. D. 53. The church has been in existence, therefore, about twenty-three years, and has made all its triumphs in this brief time. This quarter's lessons cover only three years from A. D. 50 to 53.

II. Range of countries. The Gospel has now extended not only over all of Palestine and Syria, but all over Asia Minor, and has reached Africa, and gained a strong foothold in Europe, where churches have been planted in the chief cities of Macedonia and Greece and probably in Rome.

III. Persons and incidents. The leading persons are Paul, Peter, James, Barnabas, Silas, Timothy, Lydia, the jailer at Philippi, Jason, Dionysius the Areopagite, Damaris, Aquila and Priscilla, Crispus, Gallio and Sosthenes. The scholars should know something about each of these persons.—The Conference, the question between Jews and Gentiles, the contention between Paul and Barnabas, the conversion of Lydia and of the jailer, the Macedonian call, Paul on Mars' Hill, Paul's health.

SUBJECT: THE CONTINUED PROGRESS OF THE GOSPEL.

I. Progress in many countries (Les. 1, 5, 6, 8, 9, 10.) Paul made three great missionary journeys of which the second is described in these lessons. Trace out his travels by memory or on the map. Starting from Antioch, go to Jerusalem, thence returning to Antioch, go over the leading countries of Asia Minor, cross over to Europe, and note the leading cities of Macedonia and of Greece where the Gospel was preached. Let the scholars report the chief incidents that occurred in these places.

II. Progress of doctrine (Les. 1, 7, 11.) The first new impulse toward understanding the truth was the settlement of the vexed question which divided the Jews from the Gentiles. Let the scholars tell what this question was, why it was so difficult, and how it was settled. The next statement of doctrine was Paul's answer to the jailer's question, "What must I do to be saved?" The results of this answer in the character of the jailer. The other doctrine discussed is "The coming of the Lord," and how we should live in view of it.

III. Progress in moral life (Les. 2, 3, 4, 12.) The three Epistles from which lessons are taken in this quarter, their authors, and the time and place of writing. We learn (1) about the nature of true religion; (2) the right and the wrong use of the tongue, with the four illustrations Paul gives; (3) living near to God, how it may be gained, and the blessings that flow from it; (4) Christian diligence, and the peace which the Lord gives His children.

TEMPERANCE PIES.

I have just heard of a little boy in Pennsylvania who was a real temperance missionary in his home. He had signed the pledge at one of the children's meetings, and soon afterward he was with his mother in the kitchen, who was very busy making cakes and pies. She said, "Davy, go up to the closet and bring down the whiskey jug. I want some for these mince pies."

He was an obedient child, and started up stairs instantly. But all at once the thought came to him, "Can I, a temperance boy, carry a whiskey jug?" He stopped right there on the stairs, and decided the question. Then hurrying back to the kitchen he said:

"O mamma! I can't carry a whiskey jug—I've signed the pledge—but I'll stir the batter while you go."

His mother gave him the spoon, and went herself to bring the jug. She felt a choking sensation in her throat, but she went up the steps firmly and seized the jug. When she came down the dear boy was beating away at the dough with all his might, and his eyes followed her as she went to the sink and began to empty out the contents of the jug.

"What are you doing, mamma?" he cried.

"I'm emptying out the whiskey. We'll not have any more in our mince pies," she answered.

"O mamma! do you mean it?"
 "Yes, I mean to use lemons instead."
 "Goody! goody! I'm glad—then I can eat them too, can't I, mamma?"
 "Yes, dear; and mamma will never make anything again that her dear little boy cannot eat."—*Union Signal.*

THIS IS HOW a Christian boy in Shanghai, by God's grace, overcame the habit of drinking liquor. It was before his conversion, of course, that the habit was formed, and he soon came to see that it was sinful. So after asking God to help him, he decided upon the following plan for subduing the appetite. He got a small wooden box, closed all round except a hole in the top, like one of our children's "banks," and every day at the usual hour of drinking, when the "wine-man" inside of him would bite him and want liquor, he would run to this box and put into it the money he used to spend for the wine. Then he would exclaim in triumph, "There now, you can't get any wine to-day, for your money has gone into the box." Each day this process was repeated until he ceased to want wine; and when the box was opened, surprised to find how much money was there, he gave it all to the Lord as a thank-offering for the mercy that had saved him from being a drunkard.

Question Corner.—No. 6.

BIBLE QUESTIONS.

1. What became of Goliath's sword?
2. Who was the first convert to Christianity in Europe?
3. Why did not Paul and Barnabas go together on their second missionary journey?

SCRIPTURE ENIGMA.

AN EXHORTATION TO CHRISTIANS.

1. The residence for two years of a man who was chained day and night to a soldier.
2. A man whose descendants are likened to a "cake not turned."
3. A potter who "dwelt among plants and hedges."
4. A descendant of Shem who gave his name to a tract of country famous for its gold.
5. A royal prince of Judah who treacherously slew the governor of his people.
6. A man who, as a reward for truthfulness, was allowed to outlive all the men of his generation.
7. A great grandson of Kohath who was raised to eminence by his father's death.
8. A high priest who "prepared a great chamber in the courts of the house of God" for a heathen.
9. The subject of a preacher's discourse.
10. The father of a king of Israel who became "servant" to a king of Assyria.
11. A heathen who delivered an insulting message to a worshipper of Jehovah.
12. The name by which a woman asked her friends to call her, on her return from a foreign land.
13. The man whom God blessed because the Ark of God was in his house.
14. The name of a man who is compared to the tail of a smoking firebrand.
15. An Ethiopian who rescued a prophet from death.

ANSWERS TO BIBLE QUESTIONS NO. 4

1. James. The reason he gives in the next verse, "Knowing this that the trying of your faith worketh patience." James 1, 3.
2. James 1, 19.
3. James 3, 4, 8.
4. In the sermon on the mount. Matt. 5, 34.
5. Because they refused to bow down to the golden image which the king had set up. Daniel 3.
6. Nebuchadnezzar. Daniel 1.

SCRIPTURE ENIGMA.

- THE TABERNACLE.—EX. XXV, 40; HEB. VIII, 5.
1. Table . . . (Ex. xl, 22; "The Lord's Table." 1 Cor. x, 21.)
 2. Ark . . . (Deut. x, 5; 1 Kings viii, 9.)
 3. Bezel . . . (Ex. xxxviii, 22.)
 4. E-l-eazer . . . (Num. xx, 25-28.)
 5. K-e-el . . . (Num. xvii, 5-10.)
 6. S-a-d-a-b . . . (Lev. x, 1.)
 7. A-l-i-ar . . . (Matt. xxiii, 19.)
 8. C-a-n-d-i-e-s-t-i-c . . . (Ex. xl, 24; Rev. xxii, 5.)
 9. L-e-a-b-o . . . (Num. xviii, 3; Job 1, 29.)
 10. E-l-i . . . (1 Sam. iv, 15.)

CORRECT ANSWERS RECEIVED.

Correct answers have been sent by Lillie A. Greene, Hannah E. Greene, Alexander F. Gray, Alice J. Creelman, and Mary Annie McKinnon, George A. Ridd, etc.