

WEDNESDAY School Teachers.

LESSON LIII.

December 28, 1875.

FOURTH QUARTERLY REVIEW.

The group of lessons falling under this quarter may be roughly divided in this way. In the former part of the quarter, we had Christ teaching; in the latter, suffering, and Lesson xlv., Hosanna to the Son of David, is a kind of natural transition from one to the other. It bears, also, some relation to the final Lesson of the second half—the Resurrection. In the triumphal entry into Jerusalem, the people testified in the best way they knew, that they accepted the Lord Jesus as Teacher, Messiah, King in Zion. In his rising from the dead, the Lord His Father testified His acceptance of Him as our surety, and Saviour, and of His work as accomplishing all that He required and that the Son had undertaken.

Turning to his teaching, a reviewer may with advantage dwell on the specimen-parable—the sower—and put a series of questions—as to the field, the seed, the various kinds of soil, but one seed, the results, the harvest, and point out that in the Lord's interpretation of this parable we have a kind of key to "all parables." All miracles are modes of teaching—not mere displays of power to surprise and startle, but exhibitions of truth in impressive and sensible ways. Such is his walking on the sea. "The sea is His, and He made it." The disciples need not fear to trust Him, however the waves of the world may threaten them (Pa. xvi. 1); and furthermore, while they are not to run unseemly, they need not fear to go where He calls them.

They were slow to take in the idea of a suffering Saviour. So He took pains to prepare them beforehand for this aspect of His work, when the cross was foretold; and yet reserved much. They were not to tell to others; in the meantime all that He said on this point. For this, two reasons may be given.

(1.) Understanding it but imperfectly themselves, they would be sure to mislead in the telling—and an error at first-hand becomes still greater with each successive report.

(2.) The glory of the resurrection and the light of Pentecost were needed to interpret the gloom of Calvary, and the darkness of the grave. He taught them as they were able to bear it; and He taught them to teach others on the same principle.

So while they saw His glory in the Transfiguration—not all of them—but three—and something peculiar in the history, or work, of each of these three (see Lesson); they had something laid up in their minds for the future, which became clearer to them afterwards than when they first saw it. Here, of course, a reviewer would recall the facts of this event, and the references to it in the Epistle of Peter.

Immediately after these lofty themes came the children's gospel—Jesus and the young, on which the infant classes may well have their share of questions; and all the school have explained the temper which the Master seeks for in those who would be in the kingdom of heaven, either in the church below, or in its glorified and complete development in heaven.

The significance to the popular Hosanna to the Son of David is not to be overlooked. The common people heard him gladly. It was the ambitious and worldly priesthood that aimed at crushing Him. His claims, and the character of his kingdom were well set forth, as he rode on "a colt, the foal of an ass," in fulfilment of prophecy, to which, of course, attention would be called.

The transition is abrupt from this stirring scene to the upper room of the Last Supper. There is here material enough for an hour's examination touching the meaning of the rite, its place in the church—the emblems used—their significance—the worthy partakers—the use they should make of it, and (this we hope will not be forgotten) the privilege of all (even though still but scholars in the Sabbath-school) who were Christ's disciples, to set forth His death, and confess Him in this manner before men.

Now we follow Jesus to Gethsemane, which was the real beginning of His suffering for us, and see his "agony and bloody sweat," hear his cries, see his submission, mark the answer to his prayers, and the good offices of the ministering angels.

Then we pass under the review of the double trial—ecclesiastical and civil—the two kinds of judges—the spiritual, in the high priests—the political, without whom no death sentence could be passed (Herod and Pilate). Why both?—why Christ was sent to Herod?—why Caiaphas and Annas?—these are questions of interesting details which, clearly answered, give distinctness, and unity to the entire transaction. (See the Lessons.)

The Crucifixion and Resurrection have so recently been the subjects of examination that there is no need to dwell on them here; but, if time permit, it may be of advantage to draw out the minds of the pupils as to the reason of this form of execution being inflicted—the punishment being Roman—as to the proof of Jesus actually dying—as to the evidence of his actually rising, and appearing, and as to overruling hand of God in giving such publicity to His trial as to bring his innocence into clear light, and to the burying and rising, as to inspire confidence in his resurrection.

And finally, let the reviewer press once more the question, "Can we say to you—the scholars in our classes—I know that ye seek Jesus?"

New York, though reputed to be a wicked city, is well supplied with religious teaching. Its churches number 850, or one to each 3,000 inhabitants. The first erected on the island was that of the Dutch Reformed faith, and was placed within the fort where Castle Garden now stands. Next came the Episcopalians and then the Presbyterians and Baptists. The church property in this city is estimated at \$48,000,000.

Our Young India.

A Mission Story.

In 1880 the Maharajah of Punjab, in Northern India, died, and according to the cruel customs of the country, eleven of his wives, some of whom were young girls of fifteen, were burned alive on his funeral pile. They were marched to the fatal spot in procession, and placed with the corpse on a pile of sandal wood. They were then covered with jungle grass saturated with oil, and the whole mass was consumed. The heir to the throne, Duleep Singh, was then a boy of four years old. Ten years later, the regents who governed in his place engaged in a war with the English, and lost forever the scepter of Punjab. The young prince, then fourteen years old, was placed on a pension by the British government, and sent to a school at Lutetia, where he came under the influence of the Presbyterian mission. Although his father had strongly opposed Christianity, this had become interested in a Bible borrowed from a young companion, and soon gave his heart to the Saviour.

He withdrew his confidence from the Brahminical priests, and from that time associated more and more with missionaries. On the 8th of March, 1868, he was baptized in the presence of all the servants of his retinue, and the missionaries, native Christians, and European residents at the station. He was clad in the royal costume of his country, and when he took off his jewelled turban and bowed his head to receive the rite of baptism, many a heart offered prayer, that he might have grace to keep his solemn vows.

Duleep Singh has proved faithful to the present time. Immediately after his baptism, though but eighteen years of age, he formed relief societies at Lutetia and Lahore, and placed them under the care of the mission. And now, though he resides in England, he supports a dozen missionary schools in his native land—thus showing, that however indifferent many of us may be, he for one appreciates the value of such a work among the Indian youth.

In 1865 I had the pleasure of meeting Duleep Singh at Cairo, in Egypt, together with his wife "Bampa." As she also illustrates the good which can be accomplished by teaching a little heathen child in a mission school. I must tell you something about her. Her mother, who had been an Abyssinian slave, lived in a narrow street in Cairo, and dressed and ate like the Arabs; but she sent Bampa to the girls' school at the mission house of the United Presbyterian Church. The little pupil proved to be very bright and attractive, as I can myself testify, and not only acquired a fair education, but became an earnest Christian, and at length engaged in teaching a class in the mission Sabbath school.

In 1868, Duleep Singh passed through Cairo on his way to India. He was on a singular errand. His mother had died in England, and he was at her request returning to India to burn her body. Being detained at Cairo, he visited the mission Sabbath-school, where he very unexpectedly saw Bampa. He at once became so deeply interested in her, that he afterwards sought a fuller acquaintance, and at length engaged her to become his wife, when he should return from India.

As he would return in a few weeks, the missionaries took Bampa into their own household in order to teach her to speak English, to wear the European style of dress, and to eat her food with a knife and fork, which native Egyptians seldom do. In the June following, Duleep Singh and "little Bampa" were happily married, and she who had always lived poorly in a back street, and eaten her food from her hands, received a dowry of tons and hundreds of thousands, besides brilliant presents of jewels from her husband equal to those of an Empress. The wedding fee given to the Mission was \$5,000.

The elevation of Joseph in that same land from slavery and a prison, to the second place in the government, was scarcely more remarkable. When I saw Bampa two years later in Cairo, where she and her husband were spending the winter, she had become a refined and attractive lady. They were both liberal supporters of the Mission, as they have been ever since.

In looking over some of my notes written in the winter of 1865, I find this passage:—"Ten days since our little travelling party engaged a dahabeeth (Nile boat) for a voyage up the river. Subsequently, Prince Duleep proposed to purchase it for an occasional family hunting excursion—donating its use for the remainder of the time to the missionary corps for their work. As he offered to hire for us an equally good and more expensive one, we on every account consented; and to-night, while I write in our little saloon, as we wait in this glassy smooth and moonlight Nile, till a good wind shall waft us up to Thebes, there shines not far away the cheerful light of another boat. Enter its snug cabin and you shall so handsomely greeted by the Indian Prince and his happy little wife. They also are bound up the Nile."

I must describe to you the last scene in which I beheld this interesting couple, because it suggests a very marked contrast. It was on the Sabbath. Bampa had been up to the mission-house to attend the morning service, and now was riding down the sloping Nile bank on a richly saddled dandy, to join her husband on the boat. He helped her on board the boat with great gallantry, brought up from the saloon an easy chair, which he placed for her under an awning, and as we viewed the scene from our boat, a picture was presented which I can never forget. Duleep stood conversing with his wife in the kindest and most affable manner, while the puffs from his cigar rolled up around his fine face and wreathed his red fez cap. In the background was the yellow old Nile bank with a few palm trees, while beyond rose through the lurid air the great pyramids whose solemn majesty is the same that looked on Joseph and his brethren. The surroundings were worthy of the strange, romantic history of Duleep and his wife; but most significant of all was the contrast suggested. Think for a moment of this funeral pile in India, where heathenism consumed the sacrifice of

eleven living wives in honor of a dead husband. Imagine the horror of such a scene; the cruelty of relatives who even urge the sacrifice; the din of musical instruments; the wild shrieks of agony and despair, that go up with the leaping flames and black curling smoke, and turn your thoughts again to the kind and loving husband who stands on the deck of the Nile boat. In the one case it is the father; in the other the son. In the one case it is heathenism; in the other christianity. They are only a generation apart, and the magic power which has wrought this great change in so short a period, is the simple word of God, taught to a little boy in India, and a little girl in Egypt. Now, my dear children, if you ever thought that it was of little use to attempt the reform of the heathen, I hope that all your doubts will cease when you contrast these scenes. We can not promise you, that every one of our six thousand, yet this will prove to be a Duleep or Bampa. Do not expect too much. But try. "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—Evangelist.

Contributors and Correspondents.

The Evangelical Alliance and Unity.

"Canadensis" sends us the following article, taken from an American Magazine, which he thinks will be interesting to our thoughtful readers, as showing the interest manifested in this matter by even the secular press:—

"Among the various important topics discussed by the Evangelical Alliance which lately met in this city, there was none that evoked more interest, or more genuine feeling, than 'Christian Unity.' It was a topic which, under the circumstances, naturally came first to hand, and which accompanied the other topics all through the programme. It was recognized, indeed, as the root of the whole enterprise, and it gave occasion for the expression and demonstration of a great deal of true Christian feeling. More than that, the vast number of people who listened to these expressions, and the still larger numbers who read the report of them in the newspapers, gave a hearty 'amen' to them all.

Now, there ought to come out of all this some high practical result; but we fear that it will be a long time coming. The first conclusion that the outside world arrives at, is, that the recognition of all the sects by each, as Christian, and as possessing real unity of spirit and life, is an open confession that nothing but non-essential questions and opinions keep the sects from actual unity. It is a declaration, emphasized in many notable ways, that all the sectarian quarrels of the past and all the sectarian differences of the present, relate to matters that do not touch the essentials of Christian salvation and Christian character. If it does not mean exactly this, it does not mean anything. If it does not mean exactly this, then all the words that were uttered with such a show of earnestness, and endorsed with such rounds of applause, were a cheat. So much has been gained; and this gained, we have a right to ask that the natural consequences is that no sect can claim the right to make a creed that shuts out a Christian from its fellowship, and that every sect is bound to give the same latitude of opinion within its communion, on all non-essential questions that it feels to other sects. Now, let us see how much real sincerity there has been in the declarations so eloquently made and reiterated and popularly responded to in the meetings of the Alliance!

Another natural consequence of the consolation of all the sects in those localities where, by multiplication of sectarian churches, Christian work is feeble, and Christian enterprise is burdened with poverty and poisoned with jealousies and competitions. We spent last summer in a country town containing many families of intelligence and culture, supported by an interesting and thrifty husbandry. It had two Presbyterian churches, two meetings of Friends, the progressive and orthodox—two Methodist churches, and one Episcopal. With all this machinery it could hardly be claimed that there was an active interest in religious affairs in the town and the fact was patent that not one of these churches was either well attended or self-supported. They were feeble, struggling churches, every one of them, and at least one of them went outside for funds to keep itself alive. There are ten thousand just such towns in America,—sect ridden, with feeble churches, usually a feeble and discouraged minister, and a population grown dead for lack of unity in the church, and brains and culture and fervor in the pulpit. To build a large church in such a town as we have described, to fill its pulpit with a first rate man, to bring all these churches together in a union that is actual and not sentimental, would be like giving life to the dead. If so simple a thing as this cannot be done, for reasons that no sane man can dispute, then let the talk about Christian unity cease until we get a little further along.

It is claimed by those who represent the various organizations that the people are not ready for changes so radical as this would be. We know something of the views and feelings of the people on this subject and we declare our conviction that they are half a century in advance of the clergy. It is not the people who are against actual Christian unity, where such unity is absolutely essential to Christian success. The sectarian organizations oppose it. The sectarian colleges and theological institutions oppose it. The sectarian clergy oppose it. It is from the church leaders that the opposition comes. The entire sectarian machinery and policy of the various churches are against it. Can an instance be given where the governing sectarian influences have combined to reduce to harmony the denominational differences in a town, and bring all into one fold, under one shepherd? We shall be glad to hear of such an instance. We certainly never heard of one.

The question may legitimately be asked of those who declare that the people are not ready for this change, whether they are doing anything to prepare them for it. Do they propose to do anything in the future? If not, then we can arrive at a just estimate of the importance which actually Christian unity and sectarian success relatively obtain in their judgment and hearts.

But it is claimed that there can be true unity of spirit among various denominations. We do not deny it. We believe there has been this among those who have constituted the membership of the Alliance, to a very great extent. We do not expect the destruction of denominationalism for many years. With its present machinery, it can do much for Christianity in many places, particularly in large towns and cities, but there is a multitude of places where it is a constant curse. Is denominationalism willing to sink itself there? If not, then there is no use in talking about Christian unity, or about the love of it, or about devotion to it. The people desire to see a practical embodiment of all this pleasantness between the sects, in our own affairs, as well as on foreign ground, and they have a right to expect it. If they do not get it, we trust they will undertake the matter for themselves. They have done this thing more than once, and they can do it again.

While I do not endorse, absolutely and without qualification, every sentiment of the above article, I think it contains much truth and much food for profitable reflection. It certainly has a bearing, to no small degree, on the minor or more practical question of Christian unity in Canada, in which your readers are at present chiefly interested. The desirableness of consolidating two weak congregations into one strong one, in a country where so many districts are so scantily provided with the means of grace, has been already pointed out as one of the great advantages of our proposed Presbyterian Union. Certainly such sentiments as the above, now being to be widely propagated, bear cheering evidence to the "thoughts of men are widening with the progress of the Sun;" that the vision of "Peru Hyacinth" of an "organic unity" to be realized in the future of the Christian Church is not, as some may think, a Utopian dream; that we are, as Dr. Adams remarked in his address at the opening of the Alliance Conference, "living in times when, all over the world, there is a manifest longing for more of visible unity;"—and that the day may not be so very far distant when the prayer of our Lord shall be fulfilled, that "they may be one, even as we are one!"

Temper.

"When husbands and wives, brothers and sisters, parents and children, call ill tempers by their right names, the charm of family life is over. But questions we find better not set our judgment to solve about others are very proper concerning ourselves. In fact, the subject is very superficially gone into if we do not slip into personal applications by the way. Ill-temper is malignity while it lasts, and will show signs of its working. Do quarrels gather round us? Are we 'fruitful hot water,' living in commotion? Are people solicitous to please us, as though it were not an easy matter to do so—vigilant to see how we take things, forward with apologies, anxious in civilities? Are we bent on giving pleasure our way, and vexed when people prefer their own? Do we lose our friends by an occasional inconstancy on their part? Have we a large stock of grievances? Do we find a great many people irritable, unreasonable, disagreeable, and consider it due to ourselves to let them know our opinion? If conscience gives an affirmative answer, then we may be sure we have a temper that would come, under some other, denomination than sweet, or good, or even well-regulated—a temper to be mended, a task to take in hand.—Blackwood's Magazine.

THE SABBATH MADE FOR MAN.—The reader is requested to ponder the following language used by ex-President Mark Hopkins in an address before the Evangelical Alliance:

Originally the Sabbath rested wholly on authority. It must have rested on that, since the division of time it establishes is not a natural division. It corresponds with the period of the heavenly bodies, and with no change of the seasons. If man had been developed from an ape, such a division of time would have been impossible. By no law of Association could it have been suggested to him, and it could not have been aped from any one else. In any case, indeed, this division of time must have rested not only on authority, since the reason assigned for it has no relation to anything done by man; since no human authority could be competent thus to separate a portion of undistinguished time, and since the keeping of a portion of time holy is not an object in which any human government ever took the least interest, or which it would be possible for it to enforce. A period of rest human governments might enforce, but the conception of an undistinguished and often recurring portion of time to be set apart by authority and to be kept as holy could have originated only with God.

I look upon death to be as necessary to our constitutions as sleep. We shall rise refreshed in the morning.—Franklin.

No gift of God does or can contradict any other gift, except by misuse or misdirection.—Coleridge.

Have the courage to be ignorant of a great number of things, in order to avoid the calamity of being ignorant of everything.—Sydney Smith.

God has not given us speech, in order that we may say pleasant things to our friends and bitter truths to our enemies.—Heine.

Predominant opinions are generally the opinions of that generation that is vanishing.—Disraeli.

It is almost impossible to state any truth strongly without seeming to conflict with some other truth.—Emerson.

Scientific and Useful.

A BLIND SPOT IN YOUR EYE.

There is a spot in your eye that is not sensitive to light, a part of the eye with which you do not see. The following directions for finding it are going the rounds of the papers, and may be new to most of our boys and girls: Shut your left eye, and with your right one look steadily at the cross below, holding the paper ten or twelve inches from the eye.

Now move the paper slowly towards the eye, which must be kept fixed on the cross. At a certain distance the other figure—the letter O—will suddenly disappear; but if you bring the paper nearer it will come again into view. You may not succeed in the experiment on the first trial, but with a little patience you can hardly fail; and the suddenness with which the black spot vanishes and reappears is very striking.

DRIDDLE-BITS.

Scarcely a day passes without the occurrence of an accident arising from a bit breaking while in the horse's mouth. There are three ways of making these bits: one is to forge them throughout of the toughest iron or of soft steel; the other is to use cast cheeks and forge the mouthpieces; while the third is to cast them throughout. The first is the only method that should be followed, but buyers will not pay the price asked, and manufacturers cannot afford to sell them for less. The wrought-iron bit is the next best, and if the cheek has been properly annealed, it makes a serviceable bit; cast cheeks, however, are not always reliable, and the manufacturer is as likely to be deceived in this respect as the buyer. The cast bit is one that ought never to be used; harness-makers should inform their customers of the quality of the articles; and leave the responsibility with the buyer. If, for the sake of the difference in price between the two kinds, a man chooses to risk his life by using the poorer bit, neither the harness-maker nor bit-manufacturer should be blamed. The best and most reliable always be of the strongest kind, no matter what the merits of the rest of the harness.—Harris and Carriage Journal.

THE BEST PLANTS FOR HANGING BASKETS.

A contributor to the London Garden says that plants with slender branches which naturally hang down are most suitable for hanging baskets. "Mother of Thousands"—the "Wandering Jew" with its pretty marked leaves—the Lobelias, and some of the trailing Campanulas or Bell-flowers—the well-named "Rat-tailed Cactus" and the so-called "Ice-plant," are all more at home when suspended than when grown in any other position, unless it may be when placed on brackets at each side of the window, where they have a very charming appearance. The same writer suggests that the suspended basket or flower-pot should be supported by a piece of cord passed through a small pulley, by which means it will be easily lowered down for the purpose of watering.

INFLUENCE OF UNRIPE FRUIT ON HEALTH.

Dr. E. M. Snow, Health Officer at Providence, R. I., says in his last monthly report:—"During the last half of the month of August, fruit and vegetables were very abundant in that city. Among the rest were two or three cargoes of watermelons, which rotted badly. Large quantities were carted away to rot to be eaten, and large quantities more, hardly less decayed, were carried off by children from five to fifteen years of age. According to the popular notions, there should have been a large mortality in August from eating decayed fruit. On looking at the records, we find 12 deaths in August between 2 and 5 years of age; 8 between 5 and 10; 1 only between 10 and 15, and 5 between 15 and 20; total, 21 between 2 and 20 years. The cause of these deaths were as follows: 8 from scarlatina, 2 from diseases of the kidneys, and 1 each from congestion of the lungs, pneumonia, disease of the brain, rheumatism, typhoid fever, tumor, epilepsy, rheumatism, accident, consumption, and dysentery. Only one death in the whole number, between 2 and 20 years of age from diarrhoeal diseases. As this result corresponds with others, and as the general rule, we are forced to believe that the popular ideas in relation to this subject, like many others, are not founded on facts."

REMEDY FOR A DOG BITE.

In the case of the bite of a dog where the teeth penetrate the flesh, whether the dog was known to be mad or not, use the same precautions. Wash the wound with warm water, extract all the virus possible by sucking the wound with the lips, and then cauterize it deeply with the caustic most readily obtained. The time in which the effects of the bite of a mad dog would be seen, varies from two or three days to as many years; but if no effects are felt after two or three months, as a general thing, the patient may consider himself safe. Bites made through clothing are seldom productive of much harm, as even if the dog is mad the clothing absorbs the virus before the teeth reach the flesh. Most of all the fatal cases are where the person was bitten on some naked spot. If one is situated where he can take a Turkish bath soon after being bitten, do so by all means. The porpersion will help to carry off the poison that may lurk in the system.—Herald of Health.

Plotinus thanked God that his soul was not tied to an immortal body.

Some Philadelphia firms are paying their employes in gold and silver, deducting a premium.

Sir Samuel Baker says that in the slave-holding districts he recently visited the current price of a girl was two cows.

Advices from Melbourne state that the project, started in Australia, to ship meat packed in ice to Europe, has proved a failure.

It is reported that, having been driven from Rome, the Father General of the Jesuits has transferred the headquarters of the order to Malta.