

noticeable than before. He continued his lectures at the Theological College until within a few days of his death, and his trip to England last summer was a wonderful achievement for a crippled man of eighty-one. Some sentences from an address given at the funeral by the Rev. G. H. Wells of the American Presbyterian church may conclude this notice of one of our most noted Canadian divines. "He never aimed at brilliancy of diction or imagination, but he was a good student and a strong expounder of the sacred Word. His congregation was distinguished for both its spiritual and intellectual power. He showed ministers and churches that it is safe to walk in simple and in quiet ways. Many a man, placed as he was as the standard bearer of Congregationalism, would have become a narrow and sectarian zealot. Dr. Wilkes though loving Congregationalism as a scriptural and sensible order of church polity, never allowed it to separate him by a hair's breadth from his Christian brethren. He was a Christian first, a Congregationalist afterward, a sectarian or bigot, never. All movements to promote the public welfare had his earnest support.

"A few days ago the Evangelical Alliance, though aware of his illness, again placed him at the head of its affairs. He was a living evangelical alliance in himself. He was a living bond of union between all denominations. Since his release from his own pulpit work, how ready has he been to oblige any brother needing help! When he could no longer stand to speak, he would address us sitting, like a veritable and venerable Bishop speaking *ex cathedra* from his chair. In fact he sometimes shamed far younger and less enterprising men.

"Dr. Wilkes' recent trip to the Old Country was a striking proof of his great energy and courage. In London his voice filled the hall where assembled the body that had sent him out just fifty years before, and gave him a royal welcome; though he must have been well nigh the only one in the assembly that had met in 1836. That grand occasion was a fitting culmination of his career. It was the wreath that his brethren placed upon him just before the Master called him higher and set the crown upon his brow. The exertions and excitements of that journey were too great a tax on his strength. He fell ill, gradually lost the power of motion and of speech, and fell into unconsciousness. The old man became a little child, and fell asleep on the Eternal Father's breast. It was a merciful and a fitting end. We might have wished that he had heard death's coming footstep, and spoken words of advice and fond farewell to friends, to pupils, and to the loved ones of his home. But, after all, his life was the expression of his faith and love."

WHAT DOES THAT MEAN?

"What does that mean?" said a Christian disciple to an older brother, as he referred to a certain passage of Scripture. "What does it say?" was the answer. He read the passage over; "It says so and so." "Well, then, it means what it says." The first lesson in Scriptural exposition is one of the most important that can be learned. A preacher of the gospel once addressed a note to another minister inquiring: "How do you interpret such and such passages?" The answer was:

"Dear Sir,—I do not interpret God's Word; I believe it, and I advise you to do the same. Yours respectfully, SPURGEON."

GOD'S CARE.

A mother one morning gave her two little ones books and toys to amuse them while she went upstairs to attend to something. A half-hour passed away, when one of the little ones went to the door of the stairs, and in a timid voice cried out, "Mamma, are you there?" "Yes, darling."

"All right," said the child, and the play went on. After a little time the voice again cried, "Mamma, are you there?"

"Yes, darling."

"All right," said the child again, and once more went on with her play. And this is just the way we should feel toward Jesus. He has gone upstairs, to the right hand of God, to attend to some things for us. He has left us down in this lower room of the world to be occupied here for a while. But to keep us from being worried by fear or care, He speaks to us from the Word, as the mother spoke to her little ones. He says to us, "Fear not: for I am with thee."—Rev. Dr. Newton.

THE SHOEMAKER MISSIONARY.

BY MARIANNE FARNINGHAM.

The greatest things in quiet places grow: And men are like the trees, which need the light And free fresh air to make them strong for life. The noblest deeds in silence are thought out; And plans are borne while only stars look on, And hopes are whispered to the birds and flowers

Which keep the secret. So the grand oaks grow That once were acorns; so the grand deeds, too, That once were only dreams;

A little village in Northamptonshire Became the home, a hundred years ago, Of a young man, poor and unlearned at first, Whose thoughts were clarion calls he needs must hear

And dared not disobey. He read the news How India, with its costly merchandise, Its wondrous wealth, and vast extent of land Did now belong to England. And he read How Agni, Soma, and a host of gods Were worshipped by the Indians, and his heart Was filled with longing to go forth, and tell The good news of the love of Jesus Christ, And the glad Heaven which He has made the home

For all the peoples of the Father's world,

Great need had he of patience. No one cared To listen to the visionary talk Of him they deemed fanatic. So he took The little village church they offered him, And when the stipend, ten or fifteen pounds, Proved all too meagre, made the village shoes, And mended them; and taught the village boys, Making a globe of leather for his school, And giving lessons in geography— Chiefly of India. But the Moulton fields Were his prayer-place, and the silent trees Looked down the while he made his high resolves,

And the calm stars smiled with approving light, And now and then the wakeful nightingale Might hear another plaintive lay than hers Break through the stillness, and "O Lord, how long?"

Come from the lips of Carey.

Much he tried

To get the ear of others. At all meeting-times, When ministers together came for talk, He was among them, and in earnest words Pleaded the duty of the modern Church To care for India. "God has given the land To us," he cried, "and we must win it back To Christ. Oh, brothers, why still hesitate? Let us go forward, and attempt great things For God, and then expect great things from God Who will not disappoint us." Angriely An older man cried out, "Sit down, young man."

Yet was not Carey silenced.

Many days

Passed on before he had his heart's desire;— And then, behold, in far off Serampore The man of Moulton! Honored, learned, praised!

Professor in the college; translator Of the most Holy Book he loved so well, Leader of modern missions, whose good name Was spoken in our English parliaments And in the homes of India; so he lived: And, like a tree whose leaves for healing grew, In stately strength and beauty reared his head, Because his great true heart was brave for God. —Christian World, London.

A QUESTION FOR A LAWYER.

While Hopu, a young Sandwich Islander, was in this country, he spent an evening in company where an infidel lawyer tried to puzzle him with difficult questions. At length Hopu said: "I am a poor heathen boy. It is not strange that my blunders in English should amuse you. But soon there will be a larger meeting than this. We shall all be there. They will ask us only one question, namely, 'Do you love the Lord Jesus Christ?' Now, sir, I think I can say, yes. What will you say, sir?" When he had stopped, all present were silent. At length the lawyer said, as the evening was far gone they had better conclude it with prayer, and proposed that the Native should pray. He did so; and as he poured out his heart in supplication to God, the lawyer could not conceal his feelings. Tears started from his eyes, and he sobbed aloud. All present wept too, and when they had separated, the words, "What will you say, sir?" followed the lawyer home, and did not leave him till they brought him a penitent to the feet of the Saviour.—Word of Life.

A REPRESENTATIVE of the Pall Mall Gazette has interviewed the eminent chemist, M. Chevreul, who completed his hundredth year last week. "He attributes his extreme longevity to his simple and regular system of living, and to moderation in his habits. Early in youth he contracted a great repugnance for wine and liquor of all kinds, and has never allowed a drop to cross his lips—a point for the teetotalers. He has never smoked either—one for non-smokers."

DID YOU HAVE no conversions in your class, and are you tempted to throw up your position in the school, abandoning everything? Did you give yourself to earnest effort for this blessing of souls? Did you strive in every possible way to bring your lambs to the Saviour's waiting arms? Before you went to the school were you with Him for this very purpose, and did you take Him to the school with you? If away from Jesus yourself, what wonder if the scholars are away!

SCHOLARS' NOTES.

(From International Question Book.)

LESSON XIII.—DECEMBER 26.

REVIEW AND CHRISTMAS LESSON.

Reviewing, not merely the last Quarter, but briefly the three Quarters during which we have been studying the Life of Christ. The Review itself will be a fitting Christmas Lesson. For, from His birthday, we look forward to the life that grew out of it, and to the fruits of that life, and rejoice the more that Jesus was born at Bethlehem.

RESPONSIVE READINGS.

LEADER.—And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots, and the Spirit of the Lord shall rest upon him. (Isa. 11: 1, 2)

SCHOOL.—For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. (Isa. 9: 6)

L.—And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night.

S.—And lo, the Angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

L.—And the Angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.

S.—For unto you is born this day, in the City of David, a Saviour, which is Christ the Lord.

L.—And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger.

S.—And suddenly there was with the Angel a multitude of the heavenly host praising God, and saying:

L.—Glory to God in the highest, and on earth peace, good-will toward men. (Luke 2: 8-14.)

S.—His name shall endure forever: His name shall be continued as long as the sun: and men shall be blessed in Him: all nations shall call him blessed. (Ps. 72: 17.)

L.—Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. (Acts 4: 12.)

S.—But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name. (John 1: 12.)

L.—Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. (Rev. 5: 12.)

ALL.—Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God, and His Father, to Him be glory and dominion for ever and ever. Amen. (Rev. 1: 5, 6.)

GOLDEN TEXT.

Glory to God in the highest, and on earth peace, good-will toward men.—Luke 2: 14.

CENTRAL TRUTH.

Jesus of Bethlehem is the Redeemer of the world.

DAILY READINGS.

- M. John 1: 1-18. T. Luke 2: 1-19. W. Matt. 2: 1-15. Th. Rom. 10: 1-21. F. 1 Cor. 1: 18-31. Sa. Rev. 5: 1-14. Su. Rev. 21: 1-17.

SUBJECT: THE TRIUMPHANT REDEEMER.

I. THE REDEEMER BEFORE HIS COMING (2nd Quar.).—Who was Jesus before He came to this world? Where did He live? What works that we can see had He done? What is said of Him in Heb. 1: 2-6.

II. THE COMING OF THE REDEEMER (2nd Quar.).—Where was Jesus born? How long ago? In what town and country? Of what race? Who was His mother? The descendant of what great king was He? A member of what tribe of the Jews? What song did the angels sing at His birth? How were wise men guided from the East to His cradle? Where did He live? What were His outward circumstances? What story is told of His boyhood?

III. HIS LIFE WORK (2nd and 3rd Quar.).—What was Jesus' purpose in coming to this world? How old was He when He began His ministry? In what countries did He labor? What were some of His miracles? What great doctrine did He teach a ruler of the Jews? What great truth to a woman by a well? What great truth by supplying food to how many, and in what place? What did He teach by a miracle upon opening the eyes of a blind man? By raising whom from the dead did He teach another great truth? What two great sacraments did He institute? How long did His ministry continue?

IV. HIS DEATH (4th Quar., Less. 1-4).—When did Jesus die? In what way? In what place? Why did He yield to death? Where was He buried?

V. HIS RESURRECTION (4th Quar., Less. 5-7).—When did Jesus rise again? By whom was He seen? How many times? During how long a time? How did He close His earthly mission?

VI. HIS GLORIOUS EXISTENCE (4th Quar., Less. 9, 10).—Where has Jesus been since His resurrection? Describe His appearance there. What are His characteristics that most interest us? What is Jesus doing in heaven? What

comfort and strength do you find in the knowledge of a glorified Saviour?

VII. HIS TRIUMPH (4th Quar., Less. 10, 11).—How is the final triumph of the Redeemer shown? What is said of the number of the saved? What of the place in which they are to live? Is this result worthy of the coming of Jesus to this world? Who are invited to come to the city of God? What must they do to enter?

LESSON I.—JANUARY 2.

THE BEGINNING.—Gen. 1: 26-31; 2: 1-3.

COMMIT VERSES 2: 1-3.

GOLDEN TEXT.

In the beginning God created the heaven and the earth.—Gen. 1: 1.

CENTRAL TRUTH.

We should worship, love, and obey God our Creator.

DAILY READINGS.

- M. Gen. 1: 1-25. T. Gen. 1: 26 to 2: 8. W. Isa. 40: 12-18. Th. John 1: 1-13. F. Ps. 10: 1-14. Sa. Ps. 8: 1-9. Su. Col. 1: 9-20.

THE PENTATEUCH.—"The five-fold book," includes the first five books of the Bible, which were only one book in the Hebrew.

GENESIS.—It means ORIGIN, and treats of the beginnings of all things.

AUTHOR.—Moses, who lived B.C., 1571-1451.

HELPS OVER HARD PLACES.

1. THE CREATOR: a personal God, a spirit, infinite, eternal, and unchangeable in His Being, wisdom, power, justice, goodness, truth, and love.

THE CREATION.—(1) All things have their origin in God. (2) The description here is not scientific, but in popular language, but is true to fact. (3) The facts as recorded here are in marvellous agreement with the latest verdicts of science. (4) Therefore they must have been revealed by God. (5) The word CREATE is used of the origin of matter, of life, of man,—the very points where science must stop, having been utterly unable to originate matter, or life, or spirit. (6) The seven days are divine days, ages long. In the first three, before sun was formed, there were no 24-hour days.

MAN IN OUR IMAGE: a spirit like God's, with reason, will, conscience, feelings, innocent and holy. Man's body was made from the dust, and is still so made, the elements of the body being the same as the elements of dust. LET THEM HAVE DOMINION: intellect and character must rule. All the powers of earth are made to serve man's good. 27. MALE AND FEMALE; woman, as well as man, is the creation of God, and with him has dominion. See chap. 2: 7, 21-24. 28. GOD BLESSED THEM: God wants His people to be happy, and the world full of good and happy beings. 1. ALL THE HOST: every individual in his place like an organized army. 2. AND HE RESTED ON THE SEVENTH DAY: nothing has been created since the advent of man. The seventh day is the Divine day, the long period in which we are living, and God is caring for created things and for the spiritual nature of man. This is the origin of our Sabbath.

QUESTIONS.

INTRODUCTORY.—What is the Pentateuch? Why so called? Meaning of Genesis? Who wrote this book, and where? Could Moses have known of himself all the things written here?

SUBJECT: THE CREATION.—GOD'S WORK AND MAN'S DUTY.

I. THE CREATOR.—Who made all things? Through which person of the Godhead? (John 1: 1-3.) What was the work of the Spirit? (Gen. 1: 2.) What do we learn about God from this narrative? Where else do we learn more about Him? (John 4: 24; 1 Cor. 8: 6; 1 Tim. 1: 17.) What two names are applied to God in Genesis? Why does God say, let Us make, etc.? What is the best definition of God? What difference does it make to us whether there is a Creator or not?

II. THE CREATION.—During how many days was the process of creation? What was done on the first day? the second? the third? the fourth? the fifth? the sixth? Were these days of 24 hours long, or Divine days extending over long periods? In reference to what is the word CREATE used? (Gen. 1: 1, 21, 27.) What is the difference between CREATE and MADE?

Does this account agree with modern science? Point out the harmony. How does this prove the inspiration of Genesis? Must God's Works and God's Word agree?

III. THE CREATION OF MAN (vs. 26-31).—On which of the six days was man created? Of what was his body made? (Gen. 2: 7.) In whose likeness was his spirit created? What is meant by the image of God? Over what was man to have dominion? Why? Has man such dominion now? How was woman created? (Gen. 2: 20-24.) How should we act toward our Creator? (1 Tim. 1: 17; Matt. 23: 37; Ps. 107: 8; Eccl. 12: 13.) What was given them for food? Was man, as well as all nature, good at that time?

Is any nobler method of creation of man conceivable than this? Is it said how man's body was formed of the dust? Would the statements here made agree with the theory of evolution, so far as the body is concerned? Is the soul a direct, immediate creation of God? What comfort and hope in the fact that we are made in God's image? What duties arise from our being created beings? What from our dominion over nature?

IV. THE SABBATH (vs. 1-3).—On which day did God rest? Rest from what? Is that Divine seventh day still continuing? What is God doing on the seventh day? (John 5: 17; 8: 16, 17; Heb. 13: 20, 21.) What ought we to do on every seventh day? Repeat the fourth commandment. Should we keep that day after the example of God? In what respects?

Why is it not said of the seventh day, "There was evening," as after the other days? Has anything been created since the advent of man? What does God's example teach us about keeping the Sabbath? Does this show that the duty of Sabbath-keeping is universal? If we keep Sunday, do we keep every seventh day?