

an American scientist traveller attempted to make the Sheikh a present of a majdeh (dollar) in a village east of Syria, great offence was taken, and much explanation and apology had to be offered.

In these circumstances we can easily understand how our Lord could send both the twelve and the seventy preachers and command them to carry neither purse nor scrip. If we were in the East to-day and saw travelling natives, though wholly unacquainted with each other, and observed how much time they spend in salutations and enquiries each time they meet, and how much delay is caused thereby, we would not wonder so much at the Lord commanding the disciples to salute no man by the way.

This article suggests two questions, first, why do not Anglo-American travellers in Palestine subsist upon the free hospitality of the natives? Second, and more important, why do not missionaries avail themselves of this free board? These questions will be answered later, God willing.

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The following are the names of the Conveners in the several Presbyteries:—

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NOTE. The attention of Presbyteries and Students is directed to the regulation of the General Assembly fixing the salaries of missionaries as follows. Students, during the summer, seven (\$7) dollars per Sabbath, with board and travelling expenses to the field of labour; Catechists, five (\$5) dollars per Sabbath, with board. Students from the East appointed to Manitoba Synod receive seven (\$7) dollars per Sabbath, with board and travelling expenses to and from the field.

W. COCHRANE, D.D.,

Chairman.

ROBT. H. WARDEN, D.D.,

Secretary.

MONTREAL, 27th March, 1891.

APRIL showers may be the forerunner of May flowers, and they are also certain to bring with them cold in the head, which, if neglected, develops into catarrh, perhaps into consumption and death. Nasal Ealm never fails to give instant relief, and will permanently cure the worst case of catarrh if faithfully used. Sold by all dealers.

## Our Young Folks.

### THE BOY WHO HELPS HIS MOTHER.

As I went down the street to day,  
I saw a little lad  
Whose face was just the kind of face  
To make a person glad.  
I saw him busily at work,  
While blithe as blackbird's song,  
His merry, mellow whistle rang  
The pleasant street along.

Just then a playmate came along,  
And leaned across the gate,  
A plan that promised lots of fun  
And frolic to relate.  
"The boys are waiting for us now,  
So hurry up," he cried.  
My little whistler shook his head,  
And "Can't come," he replied.

"Can't come? Why not, I'd like to know?"  
What hinders?" asked the other.  
"Why don't you see?" came the reply,  
"I'm busy helping mother.  
She's lots to do, and I so like  
To help her all I can  
So I've no time for fun just now,"  
Said this dear little man.

"I like to hear you talk like that."  
I told the little lad;  
"Help mother all you can and make  
Her kind heart light and glad."  
It does me good to think of him,  
And know that there are others  
Who, like this manly little boy,  
Take hold and help their mothers.

### PLAYING WITH PERIL.

Some time ago I waited for a train at a suburban station, a few miles from Boston.

It was almost time for the train to arrive, and a large number of passengers had assembled on the platform, but, as usual, there were others who were hurrying in at the last minute to catch the train.

Among these late comers was a girl of attractive appearance, stylishly dressed. As she drew near the station the electric bell that gives warning of an approaching train began to ring. Supposing that it was for the passenger train which she wished to take, the girl hurried forward and began to cross the four tracks between her and the platform where the passengers were standing.

She glanced toward the train, and saw that it was not a passenger train, but a gravel train, and, to the surprise of those who happened to be watching her, she ceased her rapid walk and began to walk with an air of easy negligence across the tracks.

She had crossed the first and second tracks when the engineer saw that she did not seem to know that a train was so near, and he blew several sharp, warning whistles. The girl did not even look up, and the train was now only a few rods away, on the fourth track. Some of the ladies on the platform grew pale, and turned their faces aside, and a gentle man cried: "Hurry, lady!"

She cast a lazy glance toward the engine, but made no effort to hasten, and just as the train thundered by she stepped gracefully upon the platform and cast a scornful glance upon those of us who, realizing at last her awful recklessness, had sprung forward to rescue her.

A second's delay would have been fatal. Had her dress caught on the smallest splinter, her foot struck ever so lightly against a rail, she would have been a mass of mangled flesh beneath the wheels of the locomotive.

In another minute our passenger train came in, and I saw the reckless girl no more. But I could not forget the incident, nor the many lessons which it suggested.

There are many girls who seem to take delight in running risks, as did the foolish girl who toyed with her life in the path of the locomotive. They are unwilling to heed the loving counsels of their parents. If some kind friend gives them a word of warning they treat it with scorn or ridicule.

These young people do not pursue this course because they are ignorant of its dangers. The track of temptation and evil habits, with their own knowledge, is strewn within ruined lives. But they intend to step into a safe place before it is too late.

In the path of evil there is no safety. The safe place is with God. "My help cometh from the Lord which made heaven and earth. He will not suffer thy foot to be moved. The Lord shall preserve thy going out and thy coming in from this time forth and forevermore." Only under the "shadow of His wings" can we find perfect safety.

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## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

April 1st, 1891.

### THE GOOD AND EVIL IN JEHU.

2 Kings 10: 8-31.

GOLDEN TEXT.—Man looketh on the outward appearance, but the Lord looketh on the heart.—1 Sam. xvi. 7.

#### INTRODUCTORY.

The striking incident recorded in the chapter that forms the subject of to-day's lesson took place a few years after the deliverance of Samaria from the Syrian invasion. Jehu was anointed King and had a short time before this begun his active and energetic rule in the kingdom of Israel. Hazael, a Syrian general, had been made king in succession to Benhadad, and Athaliah, a daughter of Ahab and widow of Jehoram, was the virtual ruler in Judah.

I. Jehu, King of Israel.—The people of Israel, notwithstanding the influence, example and teaching of Elisha, and other servants of God, were sinking under the debasing influences of idolatry into a most degraded condition. Sad calamities had fallen upon them. There were seasons of temporary repentance, but they relapsed into deeper depths of wickedness after the evils under which they suffered had passed away. Jehu had been raised up to be an instrument in God's hand of accomplishing judgment—His strange work on grievous transgressors. This impetuous monarch had been a brave and daring soldier. He accompanied Ahab when he went to take possession of Naboth's vineyard after its rightful owner had been put to death. There Jehu had heard the terrible words of doom pronounced against Ahab and his race by the prophet Elijah, and when he was appointed king his first act was to overthrow the house of Ahab. His son, Jehoram, was slain, and Jezebel, Ahab's widow, came to a ghastly end, in literal fulfilment of what had been foretold by Elijah. This terrible work was carried on till all the race of Ahab were slain, with the solitary exception of Athaliah, queen of Judah, who a few years afterward came to an untimely end.

II. The Destruction of the Worshipers of Baal.—Early in his reign Jehu had resolved to suppress the worship of Baal in the kingdom. It is supposed by some that this was undertaken for the purpose of making his throne more secure. The countenance that the followers of Baal had received from Ahab and his court had made them formidable and influential. If he opposed them they might obtain his overthrow. Again he could not but perceive the injurious effects that Baal worship was producing among the people. It was ruining the nation. He had been chosen king that he might be the instrument in God's hand for the removal of an impious and degrading form of worship. The manner in which it was done could not, however, have God's approbation. As a man of war he had been accustomed to the employment of deceitful methods for gaining an object. Lying and deceit never can be countenanced as methods of accomplishing God's work. His law forbids them. Jehu's scheme was treacherous and deceitful and could only be employed by a man whose conscience was dulled by long familiarity with the rough and cruel ways of military camps. His words were intended to create the impression that he was to be a zealous upholder of Baal worship. His seal was to outrun that of Ahab. It was his object to assemble all the prophets, priests and worshipers of Baal in one place. His proclamation is made urgent even to threatening. It grimly stated that he had a great sacrifice to do to Baal. So he had, but by these words the people would understand one thing while he meant another. Little did they dream that they were to be the victims of that sacrifice. In obedience to the royal call a vast number of Baal's priests and followers assembled in the great temple that had been built by Ahab in Samaria. In order to distinguish them the priests and other adherents of idolatry were clad in vestments provided for them. In his revolutionary and reformatory work Jehu had associated with him Jehonadab, the son of Rechab, a man of pure and simple life who evidently had influence with the people because of his integrity. The king no doubt thought that the presence of this reformer would help him in the estimation of the people. It was the king's design that only idolaters should suffer in the impending ruin, he, therefore, commanded that search be made lest others should be present. When they went into the building to offer sacrifices Jehu set eighty men to guard the entrances and charged them on pain of death to let none escape. When the offering was completed the king commanded his officers and guards to put the assembled idolaters to the sword. These men did their terrible work effectively. Next the images and decorations of the temple were taken out and burned. Then the large stone image of Baal was destroyed and the temple made a ruin. Thus, after this fierce and sanguinary onslaught, Baal worship was suppressed and Jehovah was again acknowledged as the God of Israel.

III. An Imperfect Reformer.—Jehu had overtaken the principal supporters of Baal worship with a swift and dreadful vengeance, and he had destroyed the image and temple of the false God, but he had not exterminated idolatry from the kingdom. Like so many of the kings of Israel he followed the lead of "Jeroboam, the son of Nebat, who made Israel to sin." The golden calves set up at Dan and Bethel were suffered to remain. In the northern and in the southern parts of the kingdom idols were left to corrupt and demoralize the people. For what he had done in carrying out the divine purposes Jehu was commended by God, and in recognition of this the stability of his throne for four generations was guaranteed, a promise that was literally fulfilled. Jehu was conspicuous for his fiery zeal, but it was fierce and unenlightened. He did God's work but not in the proper spirit. He executed God's wrath on those who were corrupting the people and bringing the nation to ruin. He was good at overthrowing, but not at building up. The reformation he effected was in the right direction, but he did not employ the right means or manifest the proper spirit. Neither did he carry the work of reformation far enough. The idolatrous taint was not entirely removed. His action and character are brought before us more by way of warning than example. True zeal enlightened by God's truth needs to be accompanied by the spirit of true obedience. It is to be noticed that Jehu was far from being an ideal saint. The Bible always tells the truth respecting those whom it speaks about. Their faults are never concealed, neither are they excused nor explained away. In this respect, as well as in others, the Bible is unlike all other books. It sets forth the truth. We are thereby enabled to see things as they are. Good is good and evil is evil. The defects of the best of men are pointed out, and the good that is in wicked men is not overlooked. The perfect impartiality of Scripture is intended to teach us to follow the good and shun the evil to be seen in the men whose lives it records.

#### PRACTICAL SUGGESTIONS.

Untempered zeal often does good work in a wrong way. Zeal to do its best must be controlled by an enlightened conscience.

A good end may be accomplished by sinful means, but evil means can never be rightly approved.

The sin of idolatry brings down judgment on the people who are guilty of it.

The people of Israel had often been warned of their danger. God had frequently revealed Himself to them. Warning always precedes judgment.