

Mr. George Hitchcock's daughter, a lady who has ever evinced a warm interest in the welfare of the Association to whose interest her husband has devoted himself, and who has associated with him in presiding on many social occasions, while by her generous gifts, and in countless other ways, she has shown that in all things she is in unity with her husband. Upon the death of Mr. George Hitchcock in September, 1863, Mr. Williams succeeded him in the business, which has since been carried on under the name of Hitchcock & Williams. Religion, it will readily be believed, was the mainspring of the establishment. Although Mr. Williams has always had many calls upon his time by secretaries of philanthropic societies, he has invariably followed Mr. Hitchcock's rule of seeing all applicants for situations, and of treating them as Mr. Hitchcock treated them. In the daily routine of business, young men came to Mr. Hitchcock to seek employment. He saw them all himself, and the business inquiry, 'What department?' was followed by the incisive question, 'Do you know Christ?' This question was generally followed by prayer as well as by instruction, and frequently accompanied by the gift of a suitable book. It may be added that Mr. Hitchcock's wife and his elder children were brought to religious decision by his personal entreaties.

In 1851 Mr. Williams went to Paris, to encourage Mr. Cook and his friends to form the 'Union Chretienne,' and he has also visited Germany and Holland, still with the one object before him of forming Young Men's Christian Associations, as so many harbors of refuge to the commercial young men of the great cities, surrounded as they are by temptations and dangers to which so many hundreds, if not thousands, annually fall the victims. In 1881, upon the purchase of Exeter Hall for the use of the Association, Mr. Williams gave £5,000 towards the £25,000 necessary for its purchase; the other £20,000 being made up by donations of £5,000 each from Mr. R. C. L. Bevan, Mr. J. D. Allerof, Mr. Samuel Morley, and the firm of Messrs. E. M. and T. A. Denny.

From the earliest time to the present, the Y.M.C.A. has had no more indefatigable worker than Sir George Williams. Elected a member of the first committee, he has for fifty years retained his seat on the Board of Direction. On the death of Mr. George Hitchcock, for many years the Treasurer of the Association, he was elected his successor; and when the great Earl of Shaftesbury was removed by death, by the unanimous voice of the Association, he was elected President. For many years he conducted a Bible class on Sunday afternoons, which was much blessed to the conversion of souls. His services as chairman or speaker at the public gatherings of the Association are much sought after.

What the Association owes to his liberality none can tell. From the time when, as a young assistant receiving £150 per annum he was accustomed to contribute £50 yearly to the funds of the Association, to the present time, he has been a most generous giver. Few are the Associations which have not received help in this direction. All well wishers of the Y.M.C.A. will hope and pray that Sir George Williams may long be spared to continue his works of faith and labors of love. —London Christian Herald.

SUNDAY-SCHOOL LITERATURE.

BY MARY P. SAWYER.

Before discussing Sunday-school libraries, attention may be called to the importance of carefully selecting children's books. The more thoughtful a child is the more will he be affected by what he reads. A child believes, feels, accepts, but does not analyze or compare. While he may be permanently benefited by good reading, he is not capable of selecting it. A book read in childhood makes a lasting impression, and that is one reason why it should be well chosen. During the plastic years, the character is formed by everything with which it comes in contact. An evil sentence, which produces no impression on the mature mind, leaves an indelible imprint on the child.

Children's books have undergone a complete change in the last half century. They no longer describe the preternaturally good masters and misses who died young. There

is danger of rushing to the opposite extreme in the endeavor to be true to life. Too often the story-book of to-day is filled by smart, slangy children, who correct their parents and start out on a career. From 'Bill Smythe, Jr., the Boy Detective,' to 'Frank Fearless, a Captain at Sixteen,' the most popular juvenile books are devoted to youthful prodigies. As the taste of the boys of the present day is being formed by the trashy dime novel, it may at least be mentioned in a paper of this nature. If some of these dime novels were discovered by an enterprising historian two hundred years from now, and their pages could be deciphered, an opinion might be rendered something like this: 'The inhabitants of the United States during the nineteenth century seem to have become incompetent at an early age. The children and young people took charge of all affairs of trust and importance, while their parents were scarcely capable of taking care of themselves.'

This tendency may be noticed in higher classes of literature. In how many popular books are the children the centres of attraction and interest. In one, a small maiden is successful in reconstructing the family morals. In another, a young girl alters the manners of an entire village. In books of this style the failures are left out, and the enthusiastic child who attempts something of the same nature is doomed to disappointment.

The book from the Sunday-school library is, like Caesar's wife, above suspicion. The most careful parent is delighted to see his child poring over one. But after reading hundreds of them for purposes of criticism, the writer feels the necessity of being just as careful in selecting religious as secular literature. Too many Sunday-school library books are either sensational or sentimental, and garnished with a few stock phrases to give them a religious flavor.

Now, to be practical, what can be done with an ordinary library, and with no available funds for the purchase of new books? A good librarian, one who knows something about the inside of each book, and who is willing to give suggestions to the children, is a great help. It is difficult, even impossible, to judge of a book by its title. The little people are so often disappointed, and after a time despair of finding a book that they want.

If a competent librarian cannot be secured, one who can only do the routine work may be supplemented by a library committee. This committee should select new books, raise funds for their purchase, and prepare the necessary catalogues. To aid in the intelligent drawing of books, there should be a classified list prepared, with the number of pages, if illustrated, etc., describing each book. This would answer many questions and save the time of the librarian. A good system of drawing books should be selected, and the rules enforced. A person who wilfully and repeatedly abuses a book should not be allowed library privileges.

If volumes have been accumulating for some time, a careful weeding out may be in order.

In order to understand what it may be, let us visit an imaginary library of the future in a progressive city church. We see a comfortable room, with long tables down the centre, containing the latest issues of the best religious papers and magazines. One side of it is lined by low shelves filled with books. There are encyclopedias of religious knowledge, commentaries, missionary sketches, travels in the Holy Land, aids for the Sunday-school teacher, the temperance worker, and the charitably disposed.

'We are building up a valuable library,' explained the courteous assistant. 'Instead of the pastor being obliged to carry a quantity of heavy books around with him, we try to supply his needs. His study opens from the library, and he often sits here. The persons who are getting up papers on any particular subject often find facts and statistics, or special illustrations. Some of our best religious writers are now turning their attention toward children's books. They have been preparing a series of natural history primers that are very popular, and lead from the wonders of the world to their Creator.'

'What are these cases of specimens?' we ask, turning away from the library. 'They have been given by missionaries

and those who have travelled in Palestine. They are loaned to the leaders of missionary meetings and make them very interesting. The models of the tabernacle and the temple, the maps, diagrams and blackboards are used to illustrate the Sunday-school lesson, or a lecture-room talk. The principal of the primary department has quite a kindergarten outfit, and keeps it here when it is not in use. The room is open every evening, when there is no service in the building, and many of the homeless young people spend a few hours reading quietly. The editors of our church paper have a desk in that corner, and the church clerk keeps his records in the case on the opposite side. The portraits on the wall are of those persons whose eminence entitles them to a place in our memories. —Standard

SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON IX.—AUGUST 26, 1894.

FIRST MIRACLE OF JESUS.—John 2:1-11.
COMMIT TO MEMORY vs. 1-5.

GOLDEN TEXT.

'This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory.'—John 2:11.

THE LESSON STORY.

The third day after the first disciples were called there was a wedding in Cana, a little city among the hills of Galilee. Jesus and his disciples were there, and Mary, the mother of Jesus, also.

In those days a wedding feast lasted a whole week. There was food to eat and wine to drink and a great deal of mirth and happiness.

But a strange thing happened. The wine gave out one day before the end of the feast! It was thought a great disgrace to have such a thing happen, and no one knew what to do.

But Mary knew that her wonderful Son could do great works. She told him about it and then she said to the servants, 'Whatsoever he saith unto you, do it.'

There were six stone waterpots in the house, and Jesus told the servants to fill them all with water. Then he told them to draw some and carry to the master of the feast.

When the master had tasted it he called the bridegroom and said he had kept the best wine until the last of the feast.

Jesus had turned all the water into wine, to show that he was indeed the Son of God. —Berean Lesson Book.

HOME READINGS.

M. John 2:1-11.—First Miracle of Jesus.
T. Gen. 1:26-31.—The First Marriage.
W. Rev. 19:1-14.—The Marriage of the Lamb.
Th. Isa. 25:1-12.—A Feast of Fat Things.
F. Isa. 55:1-13.—Without Money and Without Price.
S. 1 Cor. 10:21-33.—Do All to the Glory of God.
S. Matt. 6:24-34.—The Life More than Meat.

LESSON PLAN.

I. The Miracle Needed, vs. 1-4.
II. The Miracle Wrought, vs. 5-8.
III. The Miracle Proved, vs. 9-11.
TIME.—A. D. 27, February or March, three days after the last lesson; Tiberius Caesar emperor of Rome; Pontius Pilate governor of Judea; Herod Antipas governor of Galilee and Judea.
PLACE.—Cana of Galilee, four miles north-east from Nazareth, where the village of Kefr-Kenna now stands.

OPENING WORDS.

This lesson records the beginning of the fulfilment of the promise made to Nathanael. John 1:50, 51. Cana of Galilee was the native place of Nathanael. John 21:2. It was about four miles north-east from Nazareth, where the modern village of Kefr-Kenna now stands.

HELPS IN STUDYING.

1. The third day—after the calling of Philip and Nathanael. 2. His disciples—those mentioned in ch. 1, viz.: Andrew, Simon Peter, Philip, Nathanael, John himself, and probably James. 3. When they wanted wine—Revised Version, 'When the wine failed.' 4. What have I to do with thee?—a gentle reproach, and an intimation that she was not to direct him in regard to divine work. 6. Six waterpots—large earthen jars. Two or three firkins—probably the Jewish bath is the measure intended—about eight gallons, or at least one hundred gallons in all. 8. The governor—the person who presided at the feast. Without knowing whence it came he pronounced it the best wine. 11. This beginning of miracles—this beginning of his signs. It was the first of all his miracles, not merely the first at Cana. Manifested forth his glory—revealed his divine power. Believed on him—they had already believed, but now their faith was confirmed and strengthened.

QUESTIONS.

INTRODUCTORY.—What was the subject of the last lesson? Who were these first disciples? Title? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE MIRACLE NEEDED, vs. 1-4.—What took place the third day after the call of Nathanael? Where was Cana? Who was there? Who were among the invited guests? What did his mother say to Jesus? What was his reply?

II. THE MIRACLE WROUGHT, vs. 5-8.—What did his mother say to the servants? What vessels were there? How much did these vessels hold? What directions did Jesus give the servants? What did the servants do? What did Jesus then say to them?

III. THE MIRACLE PROVED, vs. 9-11.—Into what had the water been changed? What did the governor of the feast say? What is a miracle? How was this miracle proved? How did it manifest forth Christ's glory? How did it affect his disciples?

PRACTICAL LESSONS LEARNED.

1. Jesus, by his presence, sanctifies the joys and duties of daily life.
2. We should seek to have him with us in our social meetings.
3. We should go to Jesus with all our needs, temporal as well as spiritual.

4. His miracles were manifestations of his divine glory.
5. Believe on him as the Christ of God, your only Saviour.

REVIEW QUESTIONS.

1. What took place the third day after the calling of Nathanael? Ans. There was a marriage in Cana of Galilee.
2. Who were at the marriage? Ans. Jesus and his mother and his disciples.
3. What miracle did Jesus perform? Ans. He turned water into wine.
4. What did this miracle manifest? Ans. His glory as the Son of God, the promised Messiah.
5. What was its effect on his disciples? Ans. They believed on him.

LESSON X.—SEPTEMBER 2, 1894.

JESUS CLEANSING THE TEMPLE.

John 2:13-25.

COMMIT TO MEMORY vs. 13-16.

GOLDEN TEXT.

'Make not my Father's house an house of merchandise.'—John 2:16.

THE LESSON STORY.

It was nearly time now for the feast of the passover. Jesus went up to Jerusalem to keep it, for our Lord was careful to keep all the law of God.

When he went into the temple he found men there selling oxen and sheep and doves that were to be used for sacrifice. The money changers were there too, and Jesus was grieved to see God's holy house turned into a business place.

Jesus made a whip of small cords and drove these men all out of the temple, and their sheep and oxen too. He threw over the money tables, and told those who sold doves to take all these things away, because it was not right to make his Father's house a place for buying and selling.

The Jews asked him what miracle he would do to show that he had a right to command them. Jesus told them to destroy the temple, and he would raise it up in three days.

This made the Jews angry. They did not know that he meant the temple of his body, but his disciples remembered it after the resurrection.

While Jesus was in Jerusalem he did miracles, and many believed on him. —Berean Lesson Book.

HOME READINGS.

M. John 2:12-25.—Jesus Cleansing the Temple.
T. Mark 11:15-19.—The Second Cleansing.
W. 1 Kings 8:22-44.—The Prayer of Dedication.
Th. Isa. 56:1-12.—A House of Prayer for all People.
F. Jer. 7:1-16.—A Den of Robbers.
S. Psalm 26:1-12.—Love for God's House.
S. 1 Cor. 3:11-23.—Ye are the Temple of God.

LESSON PLAN.

I. Jesus and the Temple, vs. 13-17.
II. Jesus and his Resurrection, vs. 18-22.
III. Jesus and Men, vs. 23-25.
TIME.—A. D. 27, Passover, April 11-17, five or six weeks after the last lesson; Tiberius Caesar emperor of Rome; Pontius Pilate governor of Judea; Herod Antipas governor of Galilee and Judea.

PLACE.—The Temple in Jerusalem.

OPENING WORDS.

After the miracle at Cana Jesus spent a few days at Capernaum. Then he went to Jerusalem to attend the passover. This cleansing of the temple is plainly a different one from that mentioned in the other evangelists. Matt. 21:12-16; Mark 11:15-19; Luke 19:45-48. This occurred at the beginning, that at the end of his ministry.

HELPS IN STUDYING.

14. In the temple—in the court of the Gentiles. Sold oxen and sheep and doves—for sacrifices, to those who came from a distance. Changers of money—to change foreign money into Jewish, payments to the temple being made necessarily in Jewish coin. 16. My Father's house—a distinct claim to Messiahship. An house of merchandise—two years later, when he cleansed the temple the second time, the temple had become a 'den of thieves.' Matt. 21:13. 17. It was written—Psalm 69:9. Hath eaten me up—Revised Version, 'Shall eat me up.' His zeal for the honor of his Father's house will devour his very life. 18. What sign shovest thou—what miracle dost thou work in proof of thine authority to do these things? 19. Destroy this temple—meaning his body. His body was Jehovah's temple, and he here spoke of his death and resurrection which he so fully foreknew. His death and resurrection were to be a sign to them, just as elsewhere he terms his resurrection 'the sign of the prophet Jonas.' Matt. 12:39, 40. 20. Forty and six years—since Herod the Great had begun repairing, or rather rebuilding, the temple. To this temple they wrongly applied the words of Jesus. 21. Did not commit himself—did not trust himself to them.

QUESTIONS.

INTRODUCTORY.—Where did Jesus go from Cana? How long did he remain there? Where did he then go? For what purpose? Title? Golden text? Lesson Plan? Time? Place? Memory verses?

I. JESUS AND THE TEMPLE, vs. 13-17.—When did Jesus go to Jerusalem? What did Jesus find in the temple? How came these persons and animals there? What did Jesus do to them? What did he say? Of what did this remind the disciples? Where was this written? What does it mean as applied to Christ?

II. JESUS AND HIS RESURRECTION, vs. 18-22.—What did the Jews say to Jesus? What did they wish to have? Why did they require of him a sign? What did he reply? Of what temple did he speak? Why did he call his body a temple? How was this given to them as a sign? When was it so given? How was this saying afterward perverted? What event reminded his disciples of it? What effect had it then upon them?

III. JESUS AND MEN, vs. 23-25.—What effect did the miracles of Jesus have at the passover? What is here said of him? v. 21. Why did he not trust himself to them? Why did he not need that any should testify of man? What does this prove?

PRACTICAL LESSONS LEARNED.

1. We should reverence the house of God.
2. Our hearts are God's temples, where the Holy Spirit desires to dwell.
3. We profane God's temple when we have anything in our hearts that grieves the Holy Spirit.
4. Jesus knows the hearts of all men—the plans of his enemies and the wants of his friends.