

THE TRUST OF THE TRIED.

BY PAUL GERHARDT.

There is but one thing cannot fail That is my Father's love; A sea of trouble may assail My soul-'tis but to prove And train my mind, By warnings kind, To love the good through pain When firm I stand, Full soon his hand Can raise me up again.

Yet oft we think, is aught withdrawn That flesh and blood desire, Our joy is lost, o'ercast our dawn And faith and courage tire; With toil and care Our hearts we wear, O'er our lost hopes we brood; Nor think that all That doth befall Is meant to work our good.

But where God rules it must be so, It must bring joy again; What now we deem but cross and woe Shall turn to comfort then. Have patience still, His gracious will Through thickest clouds shall gleam; Then torturing fears, And helpless tears Shall vanish like a dream.

Then, O my God, with joy I cast My load of care on thee; Take me, and while this life shall last Do as thou wilt with me. Send weal or woe, As Thou shalt know Wilt teach me their true worth, And fit me best To stand their test, And show thy glory forth.

-From the German.

A HUGE DEVIL FISH.

The Rev. W. C. Bouchier, R. N. chaplain of H. M. S. "Comus," in the West Indies, sends to the Illustrated London News, the sketch of the remarkable fish given on our first page and the following account of the monster:—

"As her Majesty's ship "Comus" lay at anchor in English Harbor, Antigua, the little barrel-like buoy that marks the place of the anchor, to which it is fastened by a four-inch rope, was observed to plunge about and splash, diving under the water and disappearing. Reports of this unseemly behavior of our buoy were conveyed to the officers, who treated them with the cautious suspicion that such an unlikely story seemed to deserve. By one o'clock in the afternoon, when the buoy had danced for an hour and a half, and seemed to require some looking after, a boat was dispatched to its assistance. The cause of the disturbance was then manifest. A huge devil-fish had got foul of the buoy-rope, and there he was, struggling away, about six feet below the surface of the water, with two good turns of the rope around one of his mouth-fins, as I may call them for want of a better name.

"He was secured with a sharp hook by a gallant midshipman, and was then harpooned; the rope in which he was entangled was cut, and he was slowly towed alongside, and was hoisted on board.

"When he was laid on the deck we had an ample opportunity of admiring his vast proportions. He was not a thing of beauty, but an awe-inspiring monster of the deep. There lay the great fish, like a giant black bat, with his huge wings extended on the deck, measuring across, from tip to tip, 16 ft. 4 in. The other dimensions were: breadth of mouth (horizontally), 3 ft.; length from head to end of tail, 12 ft. 8 in.; length of tail alone, 5 ft. But it was a puzzle, at first, to find out where his mouth was placed.

"I have it, sir," cried a bluejacket in great glee; "and, what is more, he has a fish in it—his dinner is there!" As he spoke he opened a pair of great black lips, rather to one side of the fish, I thought; and below these lips was a white cavity, large enough to contain one's head. And there was a fish, sure enough, inside it, but this little fish was alive; he bounced out, a fish the size of a small herring, and skipped furiously about the deck amongst our feet. There were more wonders presently, when another bluejacket found another mouth, with another fish in it, alive and well, and this fish, too, came out and skipped on deck amongst our legs. Then

it dawned upon us that these small fishes could never have been eaten by the big devil-fish; and further examination showed that each of them had a flat plate on the back of its head; it looked as if they had held on to something by this "sucker," and it proved that so they do. We put them in a bucket of water, and they hung on to the side of it with the back of their heads so vigorously that the hardest pull could not shift their position, much less dislodge them; though, when the bucket was emptied, they came off its side at a touch. The small fishes had clung to the devil-fish as his parasites; not feeding on him, for they had left no mark behind, but using him for their travelling habitation. The cavities in which they lodged were his nostrils. Meanwhile, we discovered the real mouth of the devil-fish, three feet across, lying between these cavities. This enormous mouth is quite toothless; the devil-fish sucks down his food as one would an oyster. What his food is, I cannot tell; for after I had finished sketching him, and before I had well begun dissecting him, orders were given to heave him overboard, as he was making the deck filthy with the streams of blood that continued to flow from his dead body.

"Stories have been told of the devil-fish taking a luckless swimmer between his great fins, folding him in a deadly embrace, and sinking with him to the depths below; and this may be true enough; but the Manta Diabolus, or Manta Birostris, as he is scientifically called, is said to feed only on seaweed. At the same time, he is troublesome and even dangerous, fond of meddling with the mooring of fishermen's boats, as he did with our moorings, and setting them adrift, and when pursued—a favorite pastime, when they were more plentiful, at Port Royal—turning upon the boats, and, if not quickly dispatched, capsizing them. I have often seen these fish leap out of the water—an amazing sight—on the coast of Venezuela, where they are common, and grow to the size of 20 ft. broad.

"In the scene represented by my sketch, when the order to throw the monster overboard has been given, it is promptly obeyed. Eighty men strain at the ropes; the fish, whose weight may be a ton, slowly rises, and swings round, presenting a very odd and even astonishing spectacle. Over the sea he hangs for a moment; the word is given, 'Let go'; then down he falls with a crash, disappears in a cloud of foam, and sinks to the bottom of the English Harbor."

CIGARETTE SMOKING.

Professor Delafontaine, a competent and well known chemist, has been subjecting a great variety of brands of cigarettes to scientific analysis. He found that the cigarettes he tested were generally made of tobacco "imperfectly fermented," which means that an unusually large amount of nicotine was present in them. He found that nearly all had an unnatural proportion of insoluble ash, that several kinds were steeped in an injurious substance, and were impregnated with dirt in varying proportions. Yet these deleterious and mischievous cigarettes are not only used in large quantities by habitual adult smokers, but they are sold to pupils of our public schools, and are the cause of the broken health and stupid intellectual condition of many a lad, whose case puzzles the teacher and parent unacquainted with his doings. To be sure there is a law against selling such wretched stuff to children, but as long as grown up people set a bad example, and vendors realize that nobody cares whether the law is obeyed or violated, there is little hope of abating this cigarette evil. Possibly, though, when the knowledge of the active poison in it gets fairly abroad, adults themselves will both take and give warning.

STEADY GIVING.

Paul could have told a tear-compelling story about the poor saints at Jerusalem, which would have drawn amazingly on the bounty of the Corinthians; but he chose to send on in advance an appeal to their generosity. It was an appeal to principle. He sought to awaken within them the true spirit of beneficence. And so, without relying upon the effect of his personal presence, he urged them, "Let every one of you lay by him in store, as God hath

prospered him, that there be no gatherings when I come." Paul called for slow but steady giving. In the passing centuries no better way has been found for the development of the true spirit of Christian giving.

"Fifty-two gentle pulls on a man's purse-strings are more promotive of healthy liberality than one convulsive jerk on annual Sunday." This whole subject of Christian giving calls for most serious attention.

As a distinguished Episcopalian has lately said, "None of us are giving as we ought. Giving is religion as much as praying. There is more said in the Bible about giving than about praying. And as no Christian can live without praying, so none ought to try to live without giving."—Dr. Warren Randolph.

SCHOLARS' NOTES.

(From International Question Book.)

LESSON VII.—MAY 19.

THE LORD'S SUPPER.—Mark 14; 12-26.

COMMIT VERSES 22-24.

GOLDEN TEXT.

This do in remembrance of me.—Luke 22: 19.

CENTRAL TRUTH.

The Lord's Supper is a memorial of Christ's life and death for us.

DAILY READINGS.

M. Mark 14: 10-26. T. Matt. 26: 17-30. W. Luke 22: 7-30. Th. John 13: 1-30. F. 1 Cor. 11: 23-34. Sa. Ex. 12: 1-27. Su. John 17: 1-26.

HELPS OVER HARD PLACES.

12. First day of unleavened bread: The day was the 14th of Nisan, the day preceding the evening when the Passover was eaten. On that day all leaven was removed from the houses, a cleansing of house and heart. Unleavened bread: leaven was forbidden during the whole feast of seven days. The passover: the lamb to be used for the Passover. The Passover was the great annual feast of the Jews, in memory of their deliverance from Egypt (Ex. 12: 1-27.) It taught them that God was their deliverer, that they were saved by the blood of the lamb, pointing to the Lamb of God,—with bitter herbs of repentance, and putting away all the leaven of sin. 13. Two of his disciples: Peter and John (Luke 22: 8.) 14. The goodman: the head of the family. Guest-chamber: these were usually let to those who came from abroad to the Passover. 15. Furnished: with tables, etc. Prepared: cleaned and arranged. 17. Cometh: from Bethany to Jerusalem. 18. And as they sat: rather reclined at the table, on couches. One of you shall betray me: he did not name the person, but gave an opportunity to repent, and led the others to examine their own hearts. 20. Dipped with me in the dish: a central dish, containing sauce, into which each guest dipped his herbs, bread, and meat before eating. That is, one of his intimate friends, pledged to friendship. 22. Took bread: a symbol of Jesus' broken body. He is the food of the soul. He must be received into the soul. This is my body: this represents my body; as he had once said, "I am the door." "I am the vine." 23. The cup: containing the wine. But the word wine is never used in connection with the Lord's Supper, but only the cup, the fruit of the vine. Unfermented grape juice fulfills all the conditions. 24. New Testament: or covenant. The Gospel dispensation. The New Testament as a name is derived from this. His blood sealed the covenant that all who believed would be saved by faith. 25. Until I drink it new: a prophecy of the triumph of his kingdom. 26. Sung a hymn: probably Psalms 115 to 118, as was customary. After supper, and before they went out, Jesus spoke the words recorded in John, chapters 14-17.

SUBJECT: THE LORD'S SUPPER.

QUESTIONS.

I. PREPARATION FOR THE PASSOVER (vs. 12-16).—What great feast was at hand? Why was Jesus so careful to observe the religious institutions of the Jews? Whom did Jesus send to prepare for his celebration of the Passover? (v. 13; Luke 22: 8.) How were they to know where to go? What place did they find? Were these directions a sign of supernatural knowledge in Jesus? Why did he give such directions instead of pointing out the place? (John 18: 2.)

II. THE CELEBRATION OF THE PASSOVER (vs. 17, 18).—When did Jesus go to Jerusalem? Describe the supper scene? What was the origin of the Passover? (Ex. 12.) Why was it called the feast of unleavened bread? At what season of the year was it observed? How was it celebrated? (Num. 28: 16-25.) Of what was the lamb a type? Why was leaven excluded? (Ex. 12: 31, 39; Deut. 16: 3; 1 Cor. 5: 7, 8.) Why was it eaten with bitter herbs? (Ex. 12: 8.)

III. EVENTS AT THIS PASSOVER (vs. 18-21).—What took place as the disciples were sitting down at the table? (Luke 22: 24.) Why are the faults of the disciples told in the Gospel? By what act did Jesus reprove and teach them? (Luke 22: 24-40; John 13: 1-17.) What announcement did Jesus make at the supper? Why? How did it affect the disciples? Was it sad for Jesus also? (John 13: 21.) Had Judas already agreed to betray Jesus? (Matt. 26: 14, 15.) How did Jesus point out the guilty one? (John 13: 23-30.)

IV. INSTITUTION OF THE LORD'S SUPPER (vs. 22-26).—What new ordinance did Jesus institute during the Passover? For what purpose? (1 Cor. 11: 24-26.) Why did Jesus use bread for his supper? What food does the soul need? What did Jesus say this bread was? What is signified by our eating this bread? by our eating it together? What did the cup signify? How did it show forth Christ's death? What is meant by "testament"? What is the new covenant? (Rom. 11: 20, 27; Heb. 9: 14, 15.) To what does the Lord's Supper look forward? (v. 25; 1 Cor. 11: 26; Mark 13: 26.) Who should partake of the Lord's Supper? Is

it a duty or privilege? Should it be a feast of joy? How was the service concluded? (v. 26.) What did Jesus do after supper while still in the upper room? (John, chaps. 14, 15, 16.) With what prayer did he close? (John 17.)

LESSONS FROM THE LORD'S SUPPER.

- I. Salvation is the gift of God. II. Jesus Christ satisfies all the hungers of the soul. III. We must partake of him by faith. IV. Jesus died to make atonement for sin. V. We need forgiveness of sin.

LESSON VIII.—MAY 26.

COMMIT VERSE 48-50.

GOLDEN TEXT.

Betrayest thou the Son of Man with a kiss?—Luke 22: 48.

CENTRAL TRUTH.

Through conflicts and trials to victory.

DAILY READINGS.

M. Mark 14: 27-42. T. Mark 14: 43-64. W. Matt. 26: 47-58. Th. Luke 22: 47-55. F. John 18: 1-15. Sa. Ps. 55: 1-23. Su. Ps. 2: 1-12.

HELPS OVER HARD PLACES.

43. Judas: called Iscariot, because he belonged to Kerioth, a town in Southern Judea. He betrayed Christ for thirty pieces of silver, or about \$16.60. Great multitude: consisting of, (1) Roman soldiers, (2) captains of the temple, with their men, (3) priests, elders, and servants, (4) a crowd. 44. Token: a sign, that they might know whom to take, for it was night. 45. Kissed him: probably in accordance with their custom. 46. Took him: made him prisoner. 47. One of them: Peter (John 18: 10.) Servant: named Malchus. This act was likely to cause the disciples to be arrested as rebels, and to make Jesus himself seem a rebel against Rome, and his kingdom a temporal kingdom. Jesus destroyed the evil effects by healing Malchus. 49. Scriptures fulfilled: (Ps. 41: 9; Isa. 53: 12; Zech. 13: 7), 50. Forsook him: all the disciples ran away. 51. Young man: thought to be Mark. Linen cloth: the sinder, or outer garment. 52. Naked: with only the under-robe on. 54. Palace: the open courtyard of the palace of the high priest.

SUBJECT: CONFLICTS WITH THE POWERS OF DARKNESS.

QUESTIONS.

I. THE AGONY IN GETSEMANE.—What did Jesus do in the garden? How did he arrange his disciples? (vs. 32-35.) For what did Jesus pray? What shows the intensity of his agony? (Luke 22: 44.) Why was he so sorrowful? How was his prayer answered? (Luke 22: 43; John 18: 11.)

II. THE TRAITOR AMONG THE DISCIPLES (vs. 43-46).—Who betrayed Jesus? Why was he called Iscariot? What was among the disciples? (John 13: 29.) What bargain had Judas made with the Pharisees? (Matt. 26: 14-16.) What were his motives for betraying Jesus? (See John 12: 6.) Where did Judas find Jesus? By what token did he betray him? What did Jesus say to him? (Luke 22: 48.) What did Judas get for his treachery? (Matt. 26: 15.) How did Judas feel after the act was over? (Matt. 27: 3-4.) Was his sorrow true repentance? What was the difference between Judas' sin and Peter's? In what did their repentance differ? (Mark 14: 72; John 21: 15-17.) Compare it with Esau's repentance (Hob. 12: 15, 17.) What became of Judas? (Matt. 27: 4; Acts 1: 18-25.)

III. ROMAN SOLDIERS AND JEWISH RULERS (vs. 47, 48).—Who accompanied Judas? How were they armed? Why did they need lanterns? Give the circumstances of the capture. (John 18: 3-8.) The power and influence of the world were against Jesus. Were they successful? (v. 49.) Is wrong ever successful in the end?

IV. DESERTION OF HIS DISCIPLES (vs. 47-52).—What did the disciples ask Jesus as the soldiers began to lay hold on him? (Luke 52: 49.) What did Peter do? (v. 47; John 18: 10.) Was this courageous? What evil might have grown out of the act? What did Jesus do for the wounded man? (Luke 22: 51.) What did Jesus say to those who came to arrest him? What did the disciples do? Give the story of one young man. What made the disciples forsake their Lord? In what ways do men now sometimes forsake Christ? Is this a great grief to him? (Ps. 55: 6, 12-14, 20, 21.)

V. INJUSTICE IN A COURT OF JUSTICE (vs. 53, 54).—Where was Jesus taken first? (John 18: 13.) Where next? (John 18: 13, 14, 24.) What did Peter do? Who was with him? (John 18: 15.) How do people now follow Jesus afar off? Would it have been wiser and safer for Peter to have kept close to Jesus?

PRACTICAL SUGGESTIONS.

- I. There were some bad church-members, even among Christ's own disciples. II. The cause of Christ may still be betrayed by a kiss. III. The church is never to depend on carnal weapons,—the sword, money, rank.

LESSON CALENDAR.

(Second Quarter, 1887.)

- 1. Apr. 7.—The Triumphal Entry.—Mark 11: 1-11. 2. Apr. 14.—The Rejected Son.—Mark 12: 1-12. 3. Apr. 21.—The Two Great Commandments.—Mark 12: 28-34. 4. Apr. 28.—Destruction of the Temple Foretold.—Mark 13: 1-13. 5. May 5.—The Command to Watch.—Mark 13: 24-37. 6. May 12.—The Anointing at Bethany.—Mark 14: 1-9. 7. May 19.—The Lord's Supper.—Mark 14: 12-26. 8. May 26.—Jesus Betrayed.—Mark 14: 43-54. 9. June 2.—Jesus Before the Council.—Mark 14: 55-65. 10. June 9.—Jesus before Pilate.—Mark 15: 1-20. 11. June 16.—Jesus Crucified.—Mark 15: 21-39. 12. June 23.—Jesus Risen.—Mark 16: 1-13. 13. June 30.—Review, Missions, and Temperance.—1 Cor. 8: 4-13.