

ac men; but, on the whole, he was tolerably attentive, and certainly grasped the idea that his wife had secured a valuable and much-needed helper.

"It seems a risk to run," said Martha, anxiously; "and I don't know but it's presumptuous; there's Hetty, and there's Reuben—"

"And there's the Lord," said Silas, stopping to open his knife.

"Yes," said Martha, with a little start, "and I can't quite get rid of what she said about the piece that was lost, though, to be sure, the woman that lost it ought to hunt it."

"She never does; folks are always losing things for somebody else to find, 'tain't many of 'em can say, 'those that thou hast given me have I kept, right straight along."

"But if you lose your own piece looking after other folks's—"

Silas cut off his waxed end and gave the harness an experimental pull before he answered.

"Well, there's risks, as you say, but I'd rather take a risk for the Lord than agin Him."

Martha Rogers took the risk for the Lord and He abundantly justified and rewarded her faith. For the piece that was lost becomes my piece to the heart that finds it and lays it again in the Master's hand, and locking the story of the wanderer in her own breast it was only to the angels that she said, "Rejoice with me."

And when, years afterward, the woman herself said before the committee of the church, "I am a woman over whom there is great joy in heaven," there were not wanting those who thought she was presumptuously claiming to be a saint.—*Christian Union.*

THE DARWINS.

Erasmus Darwin, the grandfather, was born at Elston, near Newark, Nottinghamshire, on December 12th, 1731. He was sprung, we are told, of "a gouty family," members of which fought for Charles I, and were patronized by Charles II. His father adopted a metrical litany, one triplet of which, in seeking deliverance from sundry evils, ran thus:—

"From a morning that doth shine,  
From a boy that drinketh wine,  
From a wife that talketh Latine!"

Hence it is surmised that he was an advocate of temperance, and that his wife, the mother of Erasmus, was not a blue stocking. Erasmus in his boyhood was very fond of poetry, and very fond also of mechanics, and both tastes prevailed in him, and showed themselves to the end of his life. At ten years old he was sent to the Grammar School at Chesterfield, under the Rev. Mr. Eurrows, and there he remained nine years, a long term of schooling, during which he had plenty of Latin and Greek drilled into him; for he speaks feelingly in after years against "those classical schools which not only overcome the struggling efforts of genius and binds his protens forms till he speak the language they require, but divert his attention from the nice comparison of things with each other, and from associating the ideas of causes with their effects, and amuse him with the looser analogies, the vain verbal allusions which constitute the ornaments of poetry and of oratory."

He obtained a scholarship of £16 a year at St. John's, Cambridge, and afterwards studied medicine at Edinburgh. He attempted to begin practice as a physician in Nottingham, but in three months removed (November, 1756) to Lichfield, where, by successfully treating some important cases, he soon won an extensive practice, and married Mary Howard, aged 17, daughter of a respectable inhabitant

of Lichfield, a superior and charming girl. By her he had three sons: Charles, a youth of high promise, who died in his twentieth year; Erasmus, a man of retiring disposition, a solicitor who, in a fit of temporary insanity, committed suicide in his fortieth year; and Robert Waring, the father of the present Mr Charles Darwin. Their mother died, after a long and suffering illness, in 1770. In 1781 Dr. Erasmus Darwin married the widow of Colonel Pole, a brilliant, accomplished lady, with a jointure of £600 a year, and thereupon he removed to Derby, where after many years practice in his profession, and much literary labour, he died very suddenly in the year 1802, aged seventy-one years.

Mr. Charles Darwin's book entitled "The Origin of Species by means of Natural Selection" created considerable stir, not only in the scientific but in the religious world. It speedily passed through several editions, and was translated into most European languages. "Natural Selection" became either a watchword or a by-word. Caricatures of monkeys and gorillas developing into men filled the comic prints, and magazines and reviews, quarterly and monthly, abounded in articles pro or con upon the work. By its champions the rejection of the fashionable theory was regarded with scorn as a mark of ignorance and bigotry; by some who rejected it in religious grounds its espousal was branded as Atheism. The investigations of some eminent men of science led them to reject the hypothesis of Mr. Darwin as unsupported by facts. In particular Mr. W. Carruthers, F. R. S., Keeper of the Botanic Collection in the British Museum, and President of the Geologists' Association, has published the results of many years' inquiry, and affirms that the whole evidence supplied by fossil plants is opposed to Mr. Darwin's hypothesis of genetic evolution. Mr. Darwin's popular work upon the "Origin of Species" was followed by a succession of works in its support—the "Fertilization of Orchids" in 1862, "Variation of Plants and Animals under Domestication" in 1867, the "Descent of Man and Selections in relation to Race" in 1871. This last-named book reveals fully the bearing of the theory upon morals and religion, man's moral nature as well as his intellect and physical form being explained as a natural outgrowth from his ape-like progenitors. Here Mr. Darwin's avowed purpose is to show that a man is certainly descended from some ape-like creature, and this not only as to his body, but as to his mind, conscience, and emotion. "In a series of forms graduating insensibly from some ape-like creature, to man as he now exists, it would be impossible to fix on any definite point when the term 'man' ought to be used. But this is a matter of very little importance." "The so-called moral sense is aboriginally derived from social instincts," which must have been acquired even by his early ape-like progenitors. To turn from this book of Mr. Darwin's to the Bible declarations concerning man in Genesis, Job, or the Psalms, is like passing out from the sickening air of a menagerie to a clear mountain top with its bracing breezes.—*Leisure Hour.*

A YOUNG MAN, (MARRIED) IS DESIROUS of a place as Secretary of Y. M. C. A., or a field of labour as Evangelist. Can sing with fair expression. Address, MISSIONARY, Post Office, Brantford, Ont

INTERNATIONAL S. S. LESSON.

Sunday, Aug. 14.

The Red Sea, Ex. xiv. 18-27. B.C. 1491.

GOLDEN TEXT, v. 15.—Speak to the children of Israel that they go forward. Commit vs. 26, 27.

INTRODUCTION AND CONNECTION.

Between our last lesson and this we have the further events of the night of the Passover; the judgment of God in the slaying of the first-born of Egypt; His gracious preservation of Israel; the urgency with which the affrighted Egyptians sent them forth; their journey from Rameses, in a north-easterly direction, to Succoth, and thence easterly to a tenting place at Etham in the edge of the wilderness. Here were of those who went out, besides women, children, flocks, &c., about six hundred thousand men. From Etham, by the Lord's command, they turned south to a locality called Pihahiroth, having Migdol nearly behind them, and Baal-Zophon and the Red Sea in front. At this point the Egyptians and Pharaoh overtook them.

LESSON NOTES.

(19.) *The Angel of the Lord which went before the camp of Israel.* This Angel has already been identified as the Lord (ch. xii. 21); or, no other than Christ Himself. *Which went before the camp of Israel* (in a pillar of cloud by day to lead them, and of fire by night to light them), *removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them.* This was to serve the double object of helping the Israelites by at the same time giving them light and hiding them from the view of their pursuers, and hindering the Egyptians by involving them in darkness.

(20.) *And it came between the camp of the Egyptians and the camp of Israel.* Thus the Lord Himself, in a cloudy pillar, separated completely the Israelites from their enemies. To them the cloud was light, which implies favour; to the Egyptians it was darkness, which implies wrath. To the one it was guidance, safety, comfort; to the other it was hindrance, danger, discomfort.

(21.) *And Moses stretched out his hand over the sea.* This was in obedience to the command of God (v. 16), who was about to interpose in a most signal manner in behalf of His people. Seeing this rod in the hand of Moses, and witnessing the stupendous miracle which followed, would be a signal proof to the Israelites of his divine commission. *The Lord caused a strong east wind, &c.* The sea at the place where the Israelites are supposed to have crossed is said by some to be about four leagues across, and some fourteen fathoms deep. From this it will be seen that the east wind could not have been employed for the purpose of opening the passage through the sea, since the Israelites, who were facing it, could never have stood against such a tremendous force. It seems probable, therefore, as Dr. Clarke suggests, that this wind was sent for the purpose of drying the ground; and probably, too, as it must have been a hot wind, for the purpose of warming a passage which otherwise would have been extremely cold, especially for the young and feeble both of the people and the flocks.

(22.) *And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand and on their left.* Attempts have not been wanting to explain away the miraculous character of this event, but they are too absurd to be worthy of comment. Our common sense revolts at the idea that any power less than that of the Almighty Himself could, not only open a passage like that, but hold the water in a solid wall on both sides of them for any time; to say nothing of the length of time necessary for such an immense multitude to pass over. We must either believe that it is a miraculous work of God, or, that it never happened. To those, however, who believe in God, as He is revealed in the Bible, the subject presents no difficulties.

(23.) *And the Egyptians pursued.* As soon as God's hand was removed, the Egyptians went back to their old hardness, intensified by oft-repeated revolts against God, and, quite regardless of the fearful risk they were running by plunging into the terrible darkness before them, they rushed madly into the unknown passage. Such is avarice and human greed left to itself, with no check or restraint from the hand of God.

(24.) And it came to pass, that in the morning watch, &c., &c. The night, or the time between sunset and sunrise, was divided into four watches of three hours each. If this was at the beginning of the fourth watch—as it seems probable—it would have been, at that season of the year, about three o'clock in the morning. *The Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians.* Probably it was the strong light which flashed out from the hitherto dark portion of the cloud, which terrified the Egyptians, by not only showing them their danger, but frightening their horses, so that the whole cavalcade was thrown into the direst confusion.

(25.) *Took off the chariot wheels, &c.* Probably this resulted in great part from the horses becoming unmanageable, and the chariots clashing against each other. *The Egyptians said, let us flee.* Some gather from Psalm lxxvii. 17-23, that there was a storm of lightning and thunder which added to the confusion and terror of the Egyptians. *The Lord fighteth for them against the Egyptians.* They had discovered the real truth of the matter but it was too late to profit by it. They had resisted God for a very long time, but the time had at length come when resistance was useless; there was no more mercy to be tampered with, no more forbearance to be sought. It was during this terror and confusion that the Israelites safely reached the opposite shore.

(26.) *And the Lord said unto Moses, Stretch out thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and upon their horsemen.* The Lord worked through Moses both in the opening and the closing of the Red Sea. He who had brought salvation to Israel was to bring ruin to the Egyptians, Israel's enemies.

(27.) *And Moses stretched forth his hand over the sea, and the sea returned to his strength, &c.* The sea had, as it were, been rendered strengthless. The gravitating force of the waters had been overcome, and for several hours they were unable to return to their natural level. But when God withdrew His hand it returned to its strength, and recoiled with tremendous force upon the unholy hosts of Egypt, who had presumed to enter unbidden its awful domain. *And the Egyptians fled against it; and the Lord overthrew* (shook off) *the Egyptians in the midst of the sea.* Here a whole chapter of horrors is compressed into the short space of seventeen words—how different from man's wordy descriptions! God's purpose in all this was not simply the deliverance of Israel and the punishment of the Egyptians, for He could much more easily—according to our ideas of what is easy or difficult—have accomplished both in some other way. But He wished to make an ineffaceable impression upon men's minds—to show forth His power in such a way that it could never after be questioned.—to impress the world, but particularly His people, with an abiding consciousness that nothing was too hard for Him either in salvation or in judgment.

GOOD RULES FOR BOYS.

Boys, do you wish to make your mark in the world? Do you wish to be men? Then observe the following rules:—

- Hold integrity sacred.
- Observe good manners.
- Endure trials patiently.
- Be prompt in all things.
- Make few acquaintances.
- Yield not to discouragements.
- Dare to do right, fear to do wrong.
- Watch carefully over your passions.
- Fight life's battle bravely, manfully.
- Consider well, then decide positively.
- Sacrifice money rather than principle.
- Use all your leisure time for improvement.

Attend carefully to the details of your business.

A BIBLE DEFINITION.—A friend of ours, who was one day hearing his little six-year old Alice say her "definitions," asked her the meaning of "earthquake" and "volcano," when she replied, "I know, father; God tells us in the Bible what they are." "Does he? Why, where, Allie?" "In the 104th Psalm, 42nd verse." Now turn to that passage and see if this little student of the Bible didn't make a good answer.