

yet I, though I have never been in the castle here, have visited the stock-yards of your native city, and consider it was worth crossing the Atlantic to see them, while you have never thought them worth the trouble of walking a few hundred yards."

Although such neglect of present possessions is very common, it is certainly not praiseworthy.—*Youth's Companion*.

HIS HAND HATH LED ME.

Once I thought to make my future
All of God's and none of mine,
Prayed with earnestness and fervor,
"Thrill it with the life Divine;"
But I never thought of saying,
"Not my way, O Lord, but thine."

So, the plan of grand achievement,
"All for Christ," born in my thought,
Waited in uncertain dimness,
With the ends for which I sought,
Till despairingly I murmured,
"Vainly serving—nothing wrought."

I had hoped that greater service
Nearer would my Saviour bring;
And the pathway gleam with glory
From the presence of my King,
Whilst I did my whole known duty,
Still I worked on wondering.

Though I gave up ease and pleasure,
Still my heart, unsatisfied,
Felt that there was something lacking,
Something from the Lord denied;
While my weary soul was longing
In his fulness to abide.

Through discouragement and failure,
Lovingly He taught me this;
That in self my work was fruitless,
That my hand must lie in His,
While I waited all his bidding,
'Trusting in his promises.

Then by waters still He led me,
And through pastures grand and fair,
To the place where he would have me;
Gave me work and kept me there.
'Twas a new and strange unfolding
Of his love and grace and care.

One by one I saw them leave me,
Plans and hopes and oft-said prayers,
And a new life spread before me,
Full of peace, but many cares,
Cares that multiplied to lighten
Up my pathway, unawares.

Then I realized the sweetness
Of abiding in the Lord;
Found in promises new meaning;
Simply took Him at His word,
Hearing joyfully the message,
"All things are for you prepared."

HELEN F. BOYDEN.

—*The Advocate and Guardian*.

FISH-HAWKS IN COUNCIL.

A party of summer visitors at Elberon, New Jersey, were one day very much surprised at the sagacity of a flock of fish-hawks. One of these birds being mistaken for a barn-yard robber, was shot at, while perching on the top branch of a tree. The ball struck the bird on his wing and he dropped, fluttering and screeching from bough to bough, until he contrived to clutch at a strong forked branch and rested there. All day long he sat, uttering piercing screams, and the next morning was found to have gathered round him a large circle of hawks, probably his friends and relatives, who seemed to be holding a council. Each in turn the birds chattered busily, as if giving advice or proposing plans of relief, while their wounded brother seemed to listen eagerly, and now and then put in a word. The approach of human beings produced the greatest consternation among the birds, but they did not fly away and desert the disabled one. The sportsman came again into the orchard, with the intention of putting an end to the poor creature's misery with another ball, but he was easily persuaded to wait and see what the birds would do. An immediate result of the meeting was the feeding of the prisoner, several members of the rescuing party flying to the ocean and returning with fish in their claws. It was easily seen, however, that the nearness of the tree to the house, and the lowness of the branch on which the wounded bird was crouched, caused the greatest anxiety, and even after the invalid's hunger was satisfied the other birds kept flying away singly and in parties, while others still perched on the trees and seemed to be awaiting the messengers' return. It was so evident that some plan had been made that a number of ladies brought their needlework into the orchard, and stayed waiting to see what was going to be done. The hawks were very quiet all day, except

that the sufferer uttered an occasional sound, as it moved uneasily in its leafy bed, while the watchers replied in low, soothing tones, as if with words of pity or encouragement. Towards sunset a single hawk appeared on the scene, then another, and another; a great chattering began, and the excitement increased as the messengers kept returning in twos and threes. The wounded bird raised itself as much as possible from the branch, and seemed joyfully expectant, while the others flew around it gaily. After a minute a loud flapping overhead was heard, a flock of hawks appeared, and in their midst a giant hawk—a bird much larger and stronger than any of the rest. For a few moments it perched upon the topmost branch of the tree, then started up and began circling about, coming lower, nearer to its wounded brother, until suddenly swooping, it grasped the latter in its claws, and raising him gently from the bough, soared away with him triumphantly. The other hawks followed, leaving the spectators overwhelmed with astonishment. They did not doubt that the hawk was being carried to some safe, retired spot, where he could be fed and waited on until his wound healed.—*Agriculturist*.

AN AWKWARD RULE.

In this part of India (Tinnevely) the women are not so much secluded. Their husbands are chosen for them; but if a woman does not feel inclined to marry a man she calls him brother, as if by accident, and then says, "Oh! what have I done? I have called you brother, and so I may not marry you."

Even among the Christians the women consider it disrespectful to mention their husband's names. It makes it rather awkward at the marriage ceremony, for they stop short at the man's name. When it comes to "I, Mary, take thee, John," the woman says, "I Mary, take thee,—" and nothing will make her go on. — says once he was unable to marry a couple, for he could not steer the lady past the sentence. One lady said that the other day she had to ask a Bible-woman her husband's name to put in the report, and she thought a minute, and then said, "Jacob had two wives, Leah and Rachel; Rachel had two sons, and the eldest of them bore the same name as my husband." Rather a good way of evading an awkward question, was it not? If a woman whose husband is called John has to read a verse in class in which the name John occurs, she passes it on to the next girl, and will not read it herself.—*India's Women*.

ARE YOU RICH TOWARD GOD?

If you gave ten percent of your income to the Lord's work when your income was \$1,000 have you been careful to increase the percent, as your income has increased? Did you ever think how easy it was to do that? Ten percent of \$1,000 is \$100. In that case you had \$900 to live on. Now suppose your income has increased to \$2,000, and you give twenty percent of that, how does the account stand? The Lord gets \$400 and you have \$1,600 to live on. Don't you see how easily and beautifully it works? If the income were \$10,000 you could give fifty percent or \$5,000 and yet have a comfortable and even abundant competence. We wonder whether our well-to-do Christian men realize that their twenty and thirty and fifty percent does not equal the poor man's ten percent. Yet they get large credit for gifts that are really small in comparison with those of their less prospered brethren. A man's benevolence is, after all, more accurately estimated by what he has left than by what he gives. We wonder how the Master will adjudge our stewardship when our accounts pass under His eyes at the judgment seat?—*Words and Weapons*.

DETECTIVE PHOTOGRAPHY.

An ingenious contrivance is used by a wealthy ironmaster in the north of England, whose house and works are illuminated by the electric light, to inform him as to what goes on during his occasional absence from home. In several of his rooms and in his office there is a concealed apparatus in the walls, consisting of a roll of the new Eastman paper and a train of clockwork. Every hour a shutter is silently opened by the machinery and an instantaneous photograph is taken of the room. On the gentleman's return he develops these pictures, and curious information is sometimes thereby furnished. One clerk who suddenly re-

ceived his dismissal and demanded the reason therefor, was horrified when shown a photograph which depicted him lolling in an easy-chair with his feet on the office desk, while the clock on the mantelpiece pointed to an hour at which he should have been at work. A photograph of the dining-room showed a servants' party there. The possibilities of such a contrivance are suggestive.—*N. Y. Observer*.

UNSCREWING HIS HEAD.

Mr. Romilly, the British Commissioner for the Western Pacific, tells this story of the early days of the Fiji settlements:

"A white man, wandering over one of the islands, was taken prisoner by the natives. He had a cork leg. He didn't like the looks of his captors, and liked them still less when he noticed that they were fixing up a neighboring oven. Trying hard not to show his agitation, he called for something to eat. Food was set before him, and he used his large jack-knife to cut it.

"With every mouthful or two he stuck his jack-knife into his cork leg with such force that it stood erect. The natives looked on with great astonishment and evident alarm. After the meal was over he began to unscrew his leg. That was too much for the savages, who did not seem to have any curiosity to see what he would do next, but opened a passage and let him walk away.

"When he reached his horse, some little distance away, the natives began to gather around, but after mounting, the man made a motion as if to unscrew his head, and the spectators ran away in terror."

SCHOLARS' NOTES.

(From *International Question Book*.)

LESSON XI.—DECEMBER 12.

THE SAINTS IN HEAVEN.—Rev. 7: 9-17.

COMMIT VERSES 13-15.

GOLDEN TEXT.

Therefore are they before the Throne of God, and serve Him day and night in His temple.—Rev. 7: 15.

CENTRAL TRUTH.

The saints in heaven are countless in number, pure in character, saved by the blood of Jesus, serving God night and day, boundless in joy and blessing.

DAILY READINGS.

M. Rev. 7: 1-17.
T. Rev. 8: 1-13.
W. Rev. 9: 1-21.
Th. Rev. 13: 1-18.
F. Rev. 14: 1-20.
Sa. 2 Cor. 4: 1-18.
Su. Psalm 23: 1-6.

TIME.—See Lesson 9.

INTRODUCTION.—Six of the seals of the book referred to in our last lesson were opened. But the tumult and conflict was so great, and the tribulations so great, that God's people might be discouraged. Therefore, before the description continues, the heavens are opened again, and it is seen that in reality great numbers are saved, and their rewards far out-balance their earthly sufferings.

HELPS OVER HARD PLACES.

9. AND, LO, A GREAT MULTITUDE: the number of the saved will not be few, but countless STOOD BEFORE THE THRONE: in the very centre of heaven's blessings. CLOTHED WITH WHITE ROBES: emblems of purity, of festivity, and joy. PALMS IN THEIR HANDS: marks of joy, and of victory. 11. ELDERIS, FOUR BEASTS: see last lesson. FELL BEFORE THE THRONE: in the attitude of reverence and worship. Many Sunday-school scholars can learn a lesson from these angels. 13. AND ONE OF THE ELDERIS ANSWERED: the questioning look of John. 15. SERVE HIM DAY AND NIGHT IN HIS TEMPLE: all they do is in His service, and is sacred because done for Him. SHALL DWELL AMONG THEM: "shall spread His tabernacle over them," for protection, and abiding with them. 16. NEITHER SHALL THE SUN LIGHT ON THEM: the fierce Eastern sun withered the plants, and caused sun-stroke. In this view it was the type of strong temptations that would wither their pious feelings.

QUESTIONS.

INTRODUCTORY.—What was the subject of our last lesson? What took place between that lesson and this? Why does this revelation of heaven come in among the terrible troubles pictured in this book?

SUBJECT: THE SAINTS IN HEAVEN.

I. THE NUMBER OF THE SAINTS (v. 9).—How many people did John see in heaven? Does this show that a great many will be saved? From what nations, etc., did they come? How can we help this to come soon to pass? How were the remainder clothed? What do their white robes symbolize? What is represented by the palms in their hands?

II. THE CHORUS OF SAINTS AND ANGELS (vs. 10-12).—What were these saints doing? What reasons had they for praising God? Who joined in their song? What attitude did they take? Why? What does this teach us about posture in worship? What was the song they all sang together?

III. HOW THEY CAME TO HEAVEN (vs. 13, 14).—What did one of the elders say to John? His answer? What did the elder then say? How were the robes of the saints made white? How could this be? What part did their tribulation have in making them what they were? (Leut. 8: 2; James 1: 24; 1 Peter 1: 7; Heb. 12: 11).

IV. THE BLESSEDNESS OF THE SAINTS (15-17).

What seven blessings do you find in these verses? Which of these do you most desire? Can you have them in any other way than they were obtained by these saints?

PRACTICAL SUGGESTIONS.

I. Heaven is shown to us (1) that we may see how we ought to live here; (2) that we may take courage amid the trials of life; (3) that men may be attracted to its principles.

II. Great multitudes will be saved.

III. Those who are saved are pure in heart.

IV. All our lives, in every part, should be a hymn of praise to God.

V. The only way to purity and heaven is through the atoning love of Jesus.

VI. The blessings of heaven are great, and many, and glorious.

LESSON XII.—DECEMBER 19.

THE GREAT INVITATION.—Rev. 22: 8-21.

COMMIT VERSES 16, 17.

GOLDEN TEXT.

The grace of our Lord Jesus Christ be with you all. Amen.—Rev. 22: 21.

CENTRAL TRUTH.

The whole world are invited to enter the heavenly city.

DAILY READINGS.

M. Rev. 16: 1-21.
T. Rev. 17: 1-18.
W. Rev. 18: 1-24.
Th. Rev. 19: 1-21.
F. Rev. 20: 1-15.
Sa. Rev. 21: 1-27.
Su. Rev. 22: 1-21.

TIME, etc., of Book of Revelation.—See Lesson 9.

INTRODUCTION.—The greater part of the Book of Revelation is passed over in these lessons for want of space. The history of the Church, in its state of conflict and trial, at last draws to a close; all enemies are conquered; the new day dawns; the Gospel has triumphed, and heaven is won. It remains for us in this lesson, in the presence of this vision, to consider the GREAT INVITATION TO THE WHOLE WORLD.

HELPS OVER HARD PLACES.

8. FELL DOWN TO WORSHIP: perhaps thinking that the angel was Christ Himself. He was full of reverence, and awe, and praise. 10. SEAL NOT: let all see what is written for their comfort and help. THE TIME IS AT HAND: when these prophecies shall begin to be fulfilled. 11. HE THAT IS UNJUST, etc.: (1) implying that those who change must do so very quickly, or it would soon be too late. (2) This refers also to the fact that our characters, and with them our destiny, are becoming more fixed, and after a time there never will be a change. 12. I COME QUICKLY: there will be no delay. He will quickly begin to do in fact what is here shown in vision. To each of us individually He comes quickly in various providences, and at death. 13. ALPHA AND OMEGA: A and O, the first and last letters of the Greek alphabet. 14. THE CITY: described in chaps. 21, 22. 15. WITHOUT ARE DOGS; fierce, cruel, sensual, undisciplined men, like Oriental dogs. 16. ROOT: root, shoot, or sprout. 17. THE BRIDE: the Church, God's people.

QUESTIONS.

INTRODUCTORY.—How much of the Book of Revelation do we pass over? Why? To what stage in the world's history does it bring us?

SUBJECT: THE GOSPEL INVITATION.

I. THE REASONS FOR ACCEPTING THE INVITATION (vs. 8-16).—What did John do when he saw the city of God? (v. 8.) Why did he desire to worship the angel? Why did the angel forbid him? Why should he not seal up this book?

FIRST REASON.—What is meant by "the time is at hand"? How is this a reason for accepting the invitation?

SECOND REASON.—What is the meaning of v. 11? In what way do our characters and destiny become fixed? What warning and what comfort in this fact?

THIRD REASON.—Does Jesus always reward His disciples? According to what principle? What are the works here spoken of? (John 6: 29; Matt. 25: 31-46.)

FOURTH REASON.—Who sends the invitation? (v. 13.) Why is He described in this way? What is He called in v. 16? Meaning of "Root of David"? How is He like the bright morning star? How is this character a reason for accepting this invitation?

FIFTH REASON.—What are the blessings bestowed upon the obedient? (v. 14.) How must they enter the city? How many gates to it? Why so many? What will they find in the city?

SIXTH REASON.—Who are without the city? Who are meant by "dogs"? Why cannot these people enter the city? What would they have to do to enter?

II. THE INVITATION (vs. 17-21).—To what is the invitation? Who gave the invitation? In what ways does the Spirit give us this invitation? Who is the bride? (ch. 19: 7, 8; 21: 9.) In what ways should the Church give this invitation? Can people come even if Christians do not invite them? Who can come? Are any excluded? Do all accept? Why not? If you have not accepted, can you give the reasons why?

PRACTICAL SUGGESTIONS.

I. The time is short; we should do quickly and earnestly what we have to do.

II. We are continually becoming fixed in our characters and destiny, and a time will come when it will be too late to change.

III. God rewards every person according to his works, including his thoughts, feelings, faith, love, words, as well as outward deeds.

IV. The joys of the obedient are beyond imagination to conceive.

V. If any do not have them, it is because they will not be such that God can give these joys to them. Only their own characters and deeds can shut any out of heaven.

VI. God's invitations are as large and free as His love. He desires every one to come and be saved.