

## The Other World.

It lies around us like a cloud,  
A world we do not see;  
Yet the sweet closing of an eye  
May bring us there to be.

Its gentle breezes fan our cheek;  
And our worldly cares  
Its gentle voices whisper love,  
And mingle with our prayers.

Sweet hearts around us thro' and beat;  
Sweet helping hands are stirred,  
And palpitate the veil between  
With breathing almost heard.

The silence—awful, sweet and calm—  
They have no power to break;  
For mortal words are not for them  
To utter or partake.

So thin, so soft, so sweet they glide,  
So near to press they seem,—  
They seem to lull us to our rest,  
And melt into our dream.

And in the hush of rest they bring  
'Tis easy now to see  
How lovely and how sweet a pass  
The hour of death may be

To close the eye and close the ear,  
Wrapped in a trance of bliss,  
And gently dream in loving arms  
To swoon to that—from this.

Scarcely knowing if we wake or sleep,  
Scarcely asking where we are,  
To feel all evil shrink away,  
All sorrow and all care.

Sweet souls around us! watch us still,  
Pass nearer to our side,  
Into our thoughts, into our prayers,  
With gentle helping guide.

Let death between us be no night,  
A dried and vanished stream;  
Your joy be a reality,  
Our suffering life the dream.

—Harriet Beecher Stowe.

## The Peacock's Throne at Delhi.

INDIA has been the place, no doubt, where diamonds have exhibited their most glowing splendours. That was a singular and wild fancy of Aurungzebe when, in 1658, he deposed his father, the Shah Jehan, and usurped his throne. He caused to be constructed the famous Tukhti-Taus, or Peacock Throne, representing, by appropriate jewels, a peacock, its head overlooking, its tail overshadowing, the person of the emperor when sitting on the throne.

The natural colours of the bird were represented by the rarest and most gorgeous stones of the Eastern world, and the eyes of the bird were supplied by the two celebrated diamonds—the Koh-i-nur, or the Mountain of Light; and the Koh-i-tur, the Mountain of Sinai.

The gentleman who put up this very pretty piece of machinery called himself Aurungzebe—that is, the ornament of the throne; and he seems to have occupied it until he was eighty-seven years of age, when, by-and-by—after the reign of several successors—the Peacock Throne was broken up, and all its splendour scattered.

When Nadir Shah broke it up, the Koh-i-nur was missing, and all his efforts to obtain it were baffled. At last a woman of the harem betrayed

the secret, informing Nadir that the vanquished emperor wore it concealed in his turban. Nadir had recourse to a very clever trick to obtain possession of the prize. He had seized already on the bulk of the Delhi treasures, and had concluded a treaty with the poor deposed Mogul emperor, with whom he could not very well, therefore, get up another quarrel, so he availed himself, a few days after, of a time-honoured custom seldom omitted by princes of equal rank on state occasions.

Upon a great ceremony held at Delhi, Nadir proposed that he and the emperor should exchange turbans in token of good faith! The emperor, astonished, was taken aback. He had no time for reflection. Checkmated, he was compelled to comply with the insidious request. Nadir's turban was glittering with gems, but it was only itself a plain sheepskin head-gear. The emperor, however, displayed neither chagrin nor surprise. His indifference was so great that Nadir supposed he had been deceived; but, withdrawing to his tent, he unfolded the turban, and, gazing upon the long-coveted stone, he exclaimed, "Koh-i-nur!" (The Mountain of Light!)

When the Punjab was annexed, in 1849, and the East India Company took possession of the Lahore treasury in part payment of the debt due by the Lahore Government, it was stipulated that the Koh-i-nur should be presented to the Queen of England. Here happened one of the most entertaining incidents, and the last little romance in connection with its history:—

At a meeting of the East India Board, the priceless diamond was committed to the care of the illustrious John (afterward Lord) Lawrence. He received it, dropped it into his waistcoat pocket, and thought no more about it. He went home, changed his clothes for dinner, and threw the waistcoat aside. Sometime after, a message came from the Queen to the Governor-General, Lord Dalhousie, ordering the jewel to be at once transmitted to her. Lawrence said, at the Board, to his brother Henry—his brother-in-arms also in the greatness of Indian conquest—"Well, send it at once."

"Why, you have it!" said Henry. Lawrence used afterward to say how terror-stricken he was at his own carelessness, and how he muttered to himself: "This is the worst trouble I ever got into." This mighty chieftain, whose eagle eye and iron hand were equal to the largest and smallest interests, and who saved for us our Indian Empire, had treated the famous diamond with disrespect!

However, it was found where he had put it, and the delightful biographer of Lawrence says: "Never, I feel sure, whether flashing in the diadem of Turk or Mogul, or the uplifted sword of Persian, Afghan, or Sikh conqueror, did it pass through so

strange a crisis or run a greater risk of being lost forever than when it lay forgotten in the waistcoat pocket of John Lawrence."

The Koh-i-nur is now preserved in Windsor Castle, but a model of the gem is kept in the Jewel Room of the Tower of London.—*Leisure Hour.*

## A Wise Conclusion.

A MECHANIC, about thirty years of age, having a wife and four children, was wont to step into a beer-saloon, close by, twice a day, and pay five cents each for two glasses of beer. For many months he did this under the impression that it was necessary for a hard-working man. But one day, while toiling at his bench, a new and better idea took possession of his mind.

"I am poor," he said within himself; my family needs every cent I earn; it is growing more and more expensive every year; soon I shall want to educate my children. Ten cents a day for beer! Let me see—that is sixty cents a week, if I drink no beer on Sunday. Sixty cents a week! That is thirty-one dollars and fifty cents a year! And it does me no good; it may do me harm. Let me see"—and here he took a piece of chalk and solved the problem on a board. "I can buy two barrels of flour, one hundred pounds of sugar, five pounds of tea, and six bushels of potatoes, for that sum." Pausing for a moment, as if to allow the grand idea to take full possession of himself, he then exclaimed: "I will never waste another cent on beer!" and he never has.—*Selected.*

## LESSON NOTES.

## SECOND QUARTER.

## STUDIES IN THE NEW TESTAMENT.

A.D. 58]

[JUNE 24]

## TEMPERANCE LESSON.

1 Cor. 8. 1-13.

Memory verses, 9-11

## GOLDEN TEXT.

Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.  
1 Cor. 8. 13.

## OUTLINE.

1. Knowledge.

2. Liberty.

AUTHOR OF THE EPISTLE.—Paul.

PLACE OF ITS COMPOSITION.—Ephesus.

TIME.—58 A.D.

CIRCUMSTANCES.—The Church at Corinth was planted by Paul in his first journey in the continent of Europe. Following his departure there grew up in the Church a spirit of worldliness which led to dissensions, to disorderly conduct, to improper observance of the Lord's Supper, and to a crime which made Paul pronounce sentence of excommunication upon the offender. Paul was thus led to write this letter, in which he declares that the Gospel is of divine authority, and that the mind should be subject to it; and he then proceeds to lay down directions for the rule of life in the Church. Among these practical rules comes this eighth chapter concerning self-restraint for the good of others.

EXPLANATIONS.—*Things offered unto idols*—Meats offered to idols become the property of the priests, and such parts as remained from the sacrifice, being choice, were sold by the priests and purchased by the rich and highly esteemed. *We know*—There are two words for knowledge used in this

chapter; this one means simply to be conscious, to have an idea about a thing, to know it abstractly; for example, I know that there is a city of London, but I never saw it, and I do not know anything about it except by hearsay or by reading. *Knowledge*—This word means a knowledge which has come by personal experience. The Corinthian Christians had such a personal experience in their knowledge of things offered to idols. The second use of this same word refers to a heresy called gnosticism, which Paul says "puffeth up," or, better, "blows up," like a bag blown full of wind. *Edifieth* should read in contrast to "blows up," "builds up." *Conscience*, in ver. 7, where first used, is better translated in the Revised Version, knowledge.

## QUESTIONS FOR HOME STUDY.

- 1. Knowledge.**
  - What is the particular custom to which ver. 1 makes reference?
  - What law had been passed by the council of Jerusalem concerning this matter? Acts 15. 20.
  - What are some of the things of which Paul could say that he and they had knowledge? ver. 4, and Rom. 14. 14.
  - What was the good of such knowledge in Paul's mind? (See Explanations.)
  - In Paul's view was it wrong in itself to eat things which had been offered to idols? Could he not with justice have said, If you want to eat meat offered to idols, and can afford to, you have a perfect right to?
  - On what basis was it that he could claim that these things were allowable? See vers. 3 and 6, and Explanations.
  - What is the great principle that is here established? ver. 9 suggests the answer.
- 2. Liberty.**
  - What was the principle on which personal liberty in matters of eating and drinking was based? ver. 8.
  - What danger did Paul foresee might come from this doctrine?
  - What practical case did he give as possible to occur?
  - What would be the inevitable moral result of this, 1. To the weak brother? 2. To the principal actor.
  - What warning did Paul think it was therefore necessary to give? ver. 9.
  - In Paul's view was it wrong for him to eat things which had been consecrated to the idol?
  - What was his decision?
  - How does this apply to personal liberty in the matter of wine-drinking?

## PRACTICAL TEACHINGS.

There is no place for the Christian scheme; neither for self-conceit, nor self-indulgence, nor self-will, nor selfish use of one's undoubted rights.

An idol is nothing, so Paul says. A glass of wine is nothing, so the moderate drinker says.

I can eat meat offered to idols without harm, says Paul.

I can drink a glass of wine when I please without harm, says the moderate drinker.

Possibly my example may lead others to do it, who have not my enlightenment and personal experience of God's love, and so ruin them, says Paul.

If any man is fool enough to burn himself up because he sees me kindle a needful fire, I cannot help it, says the moderate drinker.

I will not do that thing forever for my brother's sake, says Paul.

I will do as I like, says the moderate drinker.

What do you say?

## HINTS FOR HOME STUDY.

1. Study the Explanations carefully after you have read the chapter.
2. Find all you can about the custom in Corinth of idol worship and of eating such meats.
3. Note well the difference between the words for knowledge in ver. 1: 1. We know.
4. Knowledge. If you doubt what the Explanations say, get some scholar to tell you.
4. Write out Paul's argument in your own words.
5. Write answers to all the questions under Questions for Home Study.
6. Commit to memory the GOLDEN TEXT.

## THE LESSON CATECHISM.

1. What does Paul say an idol is? Nothing in the world. 2. To whom does he use these plain words? To Corinthians, former idolaters. 3. Who does he say was the only true object of worship? God the Father, of whom are all things. 4. What then was