

myself without an education. I began to look around for a school, but I did not know where to go. I had a great desire to do something for God, and I believe there are men who feel just as I did. I believe there is such a thing as a man being educated away from a certain class of people. It strikes me that what we want is men to study in the forenoon, visit in the afternoon, and hold cottage prayer-meetings in the evening."

Mr. Sankey sang, "Throw out the life-line;" the last verse pleased Mr. Moody so much that he enthusiastically said, "Sing that again." Mr. Sankey complied, and the congregation joined in the chorus.

Miss Frances E. Willard began her address by making reference to the hymn which had just been sung. "Why was it," she said, "that the hymn so strained your hearts and mine? Did you notice the deep-toned voices of the men, and the gentle chorus of the women? Do you believe it would have been what it was, had it not been for the blending of the souls of humanity? I am fifty years old on Saturday, and I have seen many scenes but I never have seen Mr. Moody's church so near like what Christ would have it as to-night. What days are these when men and women are coming up in the regeneration and resurrection life of Christ. The question has been asked, 'How shall we meet the masses?' The way to reach them is to go where they are. Thank God for a Gospel that goes to the heathen. We are going out after the lost sheep of the house of Israel.

"I consider it a joy to be with you the first night of your Conference. 'The Master is calling for thee'—each one of us. He calls first by joy, and I believe he would never bring anything but joy if we would bend to his will. If we do not respond to the call he then sends the call of sorrow, and it has visited both your heart and mine. He calls by gifts. He calls by the needs of humanity. Stand on the street corner and you will see faces that will tell you whether humanity needs assistance or not. The individualism of Christ's Gospel is strongly emphasized in this new movement. In the army of Christ you cannot hire a substitute, and you would not if you could. We are here as those with one weapon—the Sword of the Spirit. Some yoke is on every neck that is here. With some it is the god of money—mostly the men. In other cases it is the goddess of fashion—mostly the women. The Master is here. I bid you be of good cheer, for God hath spoken blessed words. To this blessed Bible let us direct our lives." Miss Willard devoted a considerable part of her address to pointing out a field for female energy.

Mr. Francis Murphy spoke very briefly. In the course of his talk he said: "I thank you for the privilege of seeing this fisherman mend his nets and build a boat. It is a great thing to be a fisherman. Christ said, 'Follow Me, and I will make you fishers of men.' If you want to catch fish you must have bait. Then you want to keep very quiet, and must not fret. This is a new venture in fishing. In a measure we have been getting away from the simplicity of catching men."

KEEPING OUT THE COLD.

I remember when I was a young man having to walk several miles one very cold day, when snow was deep on the ground and a heavy cutting sleet blew in my face in the sharpest manner. I had a companion with me, and we trudged along bravely, forgetting even the cold in talking of the reception we should meet with when we arrived at our destination, where we had good and hearty friends to receive us. We had arrived within four miles of the place towards which we were bound, when by unlucky chance we came upon a neat little wayside inn, the landlord of which had prepared, and had quite ready, for all passing travellers as well as for his regular customers, a store of hot mulled ale. I did not really require anything of the kind, for I had breakfasted well and had devoured a pasty on the journey; but the temptation was too great to be resisted, so I went in with my companion and treated himself and myself to a pint of the perilous stuff, of the evil of which I then had no suspicion. The warmth-giving drink, as we thought, disposed of, we resumed

our journey; but we had not resumed it ten minutes before I felt the injury that had been inflicted on me, and saw the injury that had been inflicted on my friend. We both stood as if we were smitten, or as if we were spell-bound. The cold, cutting breeze and sleet came across us as though it would bar our passage. I felt as if I trod on wool, and as if every step forward was two backward. Added to this was the sense of the oppressive chill or coldness as if my very bones were cold. We were both active enough, happily, to fight out the struggle, and in half-an-hour or so, by keeping to our task, we began to feel better, and at last we got to our journey's end. It seemed to me as if I had passed almost through the peril of death from cold, and I have since learned that the symptoms I felt were the precise symptoms felt by those who go through Arctic service when they have proceeded "armed," as it is absurdly said, against cold by a ration of grog. At the time of which I speak I was ignorant of the relationship which alcohol bears to cold, and so I came to the childish conclusion that the landlord had doctored his fine ale with some other thing that affected us. Many people think and say the same when they have been half-poisoned by alcohol. Now I know that I was suffering from nothing but the alcohol in the ale, and that if, instead of ale, wine or spirit had been the liquid swallowed, the result would have been the same. Had I taken a stronger draught of alcohol, indeed, I possibly should have fallen down in the cold, and have died. I remember well the case of a youth I knew, who did die in that manner. He lost his way one bitter cold night, and, full of life, called at a lonely house, a rectory, to ask the direction to a village, only two miles off. The rector's housekeeper told him the way, and with the best intention gave him a glass of brandy and water to help him on. He got about 400 yards from the house, and there he lay down, and in the early morning a shepherd found him dead from cold and alcohol.—*Dr. B. W. Richardson.*

CONVERSATION AT HOME.

Few things are more important in a home than is conversation, yet there are few things to which less deliberate thought is given. We take great pains to have our house well-furnished. We select our carpets and pictures with the utmost care. We send our children to school that they may become intelligent. We strive to bring into our homes the best conditions of happiness. But how often is the speech of our household left untrained and undisciplined!

The good we might do in our homes with our tongues, if we would use them to the limit of their capacity of cheer and helpfulness, it is simply impossible to state. Why should so much power for blessing be wasted? Especially, why should we ever pervert the gift and use our tongues to do evil, to give pain, to scatter seeds of bitterness? It is a sad thing when a child is born dumb; but it were better to be born dumb, and never to have the gift of speech, than, having that gift, to employ it in speaking only sharp, unloving or angry words.—*Central Christian Advocate.*

CONCERNING THE TRAINING OF CHILDREN.

In conversation the other day, the principal of one of the largest high schools in the State said to me that the professedly religious pupils in his school gave him more trouble by bad deportment than any other class. One of my own pupils who has recently united with the church says that his religion has nothing to do with his school work. Another who had just been baptized and taken the vows of the Christian faith, was quite unwilling to promise to be a gentleman at school. All of the teachers in my school are members of churches, and deeply interested in the moral and religious welfare of our pupils. The one fact that disturbs us more than any other is that our professedly Christian pupils are not more careful concerning their conduct. They seem to have little appreciation of the fact that Christianity includes everything. Clearly there is something wrong somewhere. In the attempt to ascertain what it is, I have reached several conclusions that may be worth the notice of parents and teachers of religion. If I number

them, and formulate them, they may be more easily considered.

1. There should be the most careful instruction of the child by its parents that Christian living includes all the acts of life. The activity of every hour and minute should be Christian activity. All work in the line of duty is equally sacred. All work in the line of duty is "work for God." To wash the dishes, or to tend the baby, or to saw the wood, or to learn the lesson, may be done for the honor of the Master, as well as any form of Christian service.

2. There should be moral training from the earliest years. There is sometimes a sad mistake with reference to the meaning of this expression. Training implies a development of faculty. He has been trained morally whose knowledge of the right has been enlarged, and whose strength of will to do the right has been increased. When these have reached a high degree, then it may be said that their possessor has a high moral training. It is the duty of parents and teachers to nourish into vigorous life the sense of moral obligation; to give the most careful instruction as to what is right action, and why it is right; and to encourage the child in the most delicate and skillful ways to choose right conduct from right motives.

3. Parents and teachers must be patient of results in moral and religious education. The best fruits ripen slowly, the noblest trees rise gradually to their perfection. Children must not be judged by the same standards which we apply to men and women. What we are to expect is Christian boys and Christian girls, not Christian statesmen or Christian philanthropists.

4. There is great need of agreement between parents and teachers as to the portion of the education of the child which falls to each. When this has been determined, then each should be held to his own work, and made responsible for the proper results. Christian boys and girls should be model boys and girls. They often are. They would always be, if their moral and religious training were what it should be.—*High School Master in Morning Star.*

SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON VIII.—FEBRUARY 23, 1890.

THE TEMPTATION OF JESUS.—Luke 4:1-13.

Commit to memory, vs. 1-4.

GOLDEN TEXT.

"In that he himself hath suffered being tempted, he is able to succor them that are tempted."—Heb. 2:18.

HOME READINGS.

M. Luke 4:1-13.—The Temptation of Jesus.
T. Gen. 3:1-13.—The Temptation of Adam.
W. Job 1:1-22.—The Temptation of Job.
Th. James 1:1-15.—The Endurance of Temptation.
F. Heb. 2:1-18.—Success for the Tempted.
S. Heb. 4:1-16.—Sympathy for the Tempted.
S. 1 Peter 1:1-11.—Benefits of Temptation.

LESSON PLAN.

I. The First Temptation, vs. 1-4.
II. The Second Temptation, vs. 5-8.
III. The Third Temptation, vs. 9-13.

TIME.—A. D. 27, January, immediately after the last lesson. Tiberius-Cæsar emperor of Rome; Pontius Pilate governor of Judea; Herod Antipas governor of Galilee and Peraea.

PLACE.—The northern part of the wilderness of Judea, probably Mount Quarantania, west of the Jordan, west of Jericho.

OPENING WORDS.

The events recorded in this lesson were real occurrences. Satan, the prince of darkness, appeared in person to tempt the Prince of Life. Parallel accounts, Matt. 4:1-11; Mark 1:12, 13.

HELP IN STUDYING THE LESSON.

V. 1. Wilderness—a desert-region, probably in the neighborhood of Jericho. V. 2.—*Did eat nothing*—entire abstinence day and night is meant. V. 3. *If thou be the Son of God*—a malicious taunt. V. 4. *It is written*—Deut. 8:3. *By every word*—the command of God can supply every want. V. 5. *Shewed unto him*—in some supernatural way. V. 6. *Will I give thee*—a temptation to ambition or to reject the word of God. *For that is delivered unto me*—the world is to a certain extent under the power of Satan. V. 7. *If thou wilt worship me*—honor me, yield to my claims and you shall have all the kingdoms of the world. V. 8. *It is written*—Deut. 6:13. V. 9. *Pinnacle*—Herod's portico, overhanging the valley at a dizzy height. *Cast thyself down*—a temptation to presume upon God's saving him from danger into which he had needlessly gone. V. 10. *It is written*—Ps. 91:11. The devil quotes 6:16. *Tempt the Lord*—trifle with his loving care; Scripture, but perverts it. V. 12. *It is said*—Deut. it is impious folly to put God to the test by thrusting ourselves into uncalculated danger.

QUESTIONS.

INTRODUCTORY.—Where did Jesus spend his early years? What took place at his baptism? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE FIRST TEMPTATION, vs. 1-4.—Whither was Jesus now led? What took place there? How long did the temptation last? What is said about his fasting? Wherein did Christ's humiliation consist? What was the first temptation?

How did Jesus meet it? What temptations like this have we?

II. THE SECOND TEMPTATION, vs. 5-8.—What was the second temptation? What was there in this to tempt Jesus? Why would it have been wrong? How did Jesus meet this temptation? How are we tempted like this?

III. THE THIRD TEMPTATION, vs. 9-13.—What was the third temptation? Why should this tempt Jesus? Why was it wrong? What scripture did Satan quote? How did Jesus meet this temptation? What is it to tempt God? To what temptations like this are we exposed? How may we overcome them? What did the tempter then do?

WHAT HAVE I LEARNED?

1. That the devil is a crafty, malicious enemy.
2. That, as he tempted our Saviour, so he will tempt us, and to try to lead us into sin.
3. That it is no sin to be tempted; the sin lies in yielding to temptation.
4. That, since Christ was tempted in all points like as we are, he is able to succor us when we are tempted.
5. That if we look to Jesus he will help us to overcome the tempter.

QUESTIONS FOR REVIEW.

1. Where did Jesus go after his baptism? Ans. Into the wilderness to be tempted of the devil.
2. How was he tempted to doubt the word of God? Ans. In turning stones into bread.
3. How was he tempted to deny the word of God? Ans. In worshipping Satan.
4. How was he tempted to presume upon the word of God? Ans. In casting himself down from the temple.
5. How did Jesus meet each temptation? Ans. With the words of Scripture.

LESSON IX.—MARCH 2, 1890.

JESUS AT NAZARETH.—Luke 4:16-32.

Commit to memory, vs. 18-21.

GOLDEN TEXT.

"He came unto his own, and his own received him not."—John 1:11.

HOME READINGS.

M. John 1:35-51.—The First Disciples.
T. John 2:2-12.—The Marriage of Cana.
W. John 2:13-25.—The cleansing of the Temple.
Th. John 3:1-21.—Nicodemus.
F. John 4:1-42.—The Woman of Samaria.
S. Luke 4:16-32.—Jesus at Nazareth.
S. John 4:43-54.—The Nobleman's Son Cured.

LESSON PLAN.

I. Preaching at Nazareth, vs. 16-21.
II. Rejected at Nazareth, vs. 22-27.
III. Driven from Nazareth, vs. 28-32.

TIME.—A. D. 28, April, the second year of Christ's public ministry; Tiberius Cæsar emperor of Rome; Pontius Pilate governor of Judea; Herod Antipas governor of Galilee and Peraea.

PLACE.—Nazareth, a city of Galilee, sixty-five miles north of Jerusalem, now called El-Nasira; Capernaum, a city on the western shore of the Sea of Galilee, near its northern end.

OPENING WORDS.

There is an interval of more than a year between this lesson and the last, of which the evangelist John has given us a record in the first five chapters of his Gospel. In his progress Jesus came to Nazareth and taught in its synagogue. Parallel passage, Matt. 4:13-16. Luke alone records this first rejection at Nazareth.

HELP IN STUDYING THE LESSON.

V. 17. *Book*—or roll. Ancient books were written on long strips of parchment and rolled on sticks. V. 18. *The Spirit*—Isa. 61:1-2. *Anointed*—set apart. Acts 10:38. *The poor*—the poor in spirit. Matt. 5:3; 11:28. *Captives*—those in bondage to sin and Satan. V. 19. *Acceptable year*—the time when the Lord is gracious, the accepted time. 2 Cor. 6:2. V. 21. *Fulfilled in your ears*—by the Messiah now present and preaching to you. V. 23. *Heal thyself*—thy own people. V. 25. *Many widows*—see 1 Kings 18:8-24. *Elijah*. V. 26. *Sarepta*—between Tyre and Sidon, near the border of Galilee. V. 27. *Eliseus*—Elisha. *Naaman*—see 2 Kings 5:14. Thus both Elisha and Elijah carried God's mercies to strangers and Gentiles. V. 29. *Brow of the hill*—forty or fifty feet high at the present time, and then probably higher. V. 30. *Passing through*—awing the mob by his majesty and power.

QUESTIONS.

INTRODUCTORY.—Title of the lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. PREACHING AT NAZARETH, vs. 16-21.—To what place did Jesus come? What did he do on the Sabbath-day? What was delivered to him? What place in the book did he find? Isa. 61:1, 2. What did Jesus then do? What did he say about the text?

II. REJECTED AT NAZARETH, vs. 22-27.—What effect had Christ's words on the people? What did they ask concerning him? What did he now say to them? Why would they use this proverb? What examples did he give of the prophets doing as he did? What did he intend to show by these examples?

III. DRIVEN FROM NAZARETH, vs. 28-32.—What effect had our Lord's discourse? What did the people do? How did Jesus escape from them? Where did he go? What effect had his preaching there?

WHAT HAVE I LEARNED?

1. That it is our duty to attend public worship.
2. That the gospel is especially suited to the poor, the broken-hearted and the captive.
3. That men may admire the preaching of the gospel, and yet remain in their sins.
4. That gospel truth offends those whom it does not enlighten and save.
5. That we should receive Jesus as our Saviour, listen to his words and obey them.

QUESTIONS FOR REVIEW.

1. To what city did Jesus come? Ans. He came to Nazareth, where he had been brought up.
2. What did he do on the Sabbath? Ans. He went into the synagogue and spake to the people.
3. How were the people affected? Ans. They wondered, and said, Is not this Joseph's son?
4. What did they do in their wrath? Ans. They thrust him out of the city and would have killed him.
5. How did Jesus escape? Ans. He passed through the midst of them and went to Capernaum.