

in 1849, responded to a call from America, and sailed for New York, where, on July 2nd of that year, he was received with great honor by the Mayor and municipal authorities. Great meetings were held by him at Castle Garden, and daily levees at the City Hall. Thousands became his pledged disciples, and like results followed in the twenty-five States of the Union which he visited.

When sailing to Nashville on a Mississippi steamer he was again stricken with paralysis, and soon after this, on November 8th, 1851, sailed for his native land. While in America he enrolled 600,000 followers. Suffering continually, he yet devoted his failing strength to the great cause, for he said, "Like the apostle, I glory in my infirmities, and I am determined to die in harness." After a third paralytic stroke Father Mathew passed peacefully away at Queenstown, on December 8th, 1856.—*Witness.*

THE HINDU BOY'S CONFESSION.

Many years ago a boy came to a hospital in India to be healed by the missionary physician there. He was soon able to leave the hospital, cured. While under the missionary's care the lad—he was only a little fellow—was told of Jesus, the Physician of the soul.

The boy did not forget the missionary, nor did he forget the truth taught. Some time after, when visiting the town in which the boy lived, the missionary was surprised to hear his name called by a lad.

"Who are you?" asked the teacher. "Don't you know me!" was the reply. "I am the boy whom you cured in the hospital some months ago. I heard that you were coming, and I have been looking for you for several days. I am so glad that you are here. You cured my body; but you did more. You told me that my soul has disease, and you told me of Jesus, the soul's Physician. I want to know more about him."

The boy then asked to be taken to the home of the missionary, that he might study there and learn more about Jesus. After talking with the lad for a while the missionary consented, and the boy went to the mission home and school. But the boy did not remain long undisturbed in his new home. His father, hearing where the boy was, came to the missionary and, learning that the boy was there, asked at once:—

"Has he broken his caste?" The reader, perhaps, knows that in India the people are divided into what are called castes, or grades of society. Each caste must keep by itself. And for people of different castes to eat together, or even to eat food cooked by those of another caste, is to break one's own caste and to suffer disgrace. The missionary replied that the boy had broken his caste and was at that very moment eating in another room food prepared by a person of a lower caste.

Looking into the room the father saw his son eating there, and he knew that his boy, according to custom, had become degraded below the rank of his father's family. Angry at the boy, angry at the missionary, angry at Christianity, the father determined to have revenge. He at once went to a magistrate and had the missionary arrested for kidnapping the child.

Unless he could prove himself innocent the missionary was liable to be severely punished. The trial took place. The boy was put on the witness stand, where he testified that the missionary had not even asked him to go along, but he had consented to take him into the mission home to study. He said, further, that the missionary would at any time let him return to his home, but he did not wish to go. The missionary was at once pronounced innocent and discharged.

Next came the question what should be done with the boy. He begged to be allowed to remain with the missionary, but according to law he must remain under his father's charge. There was little doubt that the father would have punished him unmercifully, and would have forbidden him to have anything to do with the missionaries, or Christianity, if once the boy came under his control. But there was, probably still is, a law in India allowing every one to choose his own religion if he can show himself intelligent enough to select for himself. The missionary asked that the boy be allowed to choose which

religion he would have. To this there could be no objection. But the heathen lawyer of the boy's father determined to so confuse the lad that the judge would decide him incapable of choosing a religion.

Again the boy was put on the witness stand and the lawyer began to ask puzzling questions. The little fellow knew what was at stake. He knew that everything depended on his answer, but he knew that the Lord said that when his servants are brought before rulers they need not give themselves anxiety about what they should say, for their heavenly father will tell them what to speak. Trusting in the God whom he was beginning to know, the boy answered as well as he could the questions, and when a chance was given he spoke for himself.

He told how, in the hospital, he had learned of the disease of his soul and of Jesus, the great Physician and how the new and strange truths had filled and fed his empty, hungry heart and made it satisfied. He said that he had brought his tired, sin-sick soul to Jesus, and laid it at his feet. There he had found a welcome and pardon and cleansing and peace and rest. He declared that he had proved the truth of the missionary's teaching. It had told him that he was the child of a king, that he had wandered away from home, from his Father, and from the kingdom. It had directed him back, and, following the direction, he had found the kingdom; he had been welcomed by his kingly Father, who had promised some day to take him to the royal city and into the palace home.

While the lad was telling his story the lawyer at first tried to interrupt, but the judge told him to let the lad tell the story in his own way. Soon the judge became deeply interested, and then the lawyer himself listened, rather because he wanted to hear than to oppose. Every one present was attentive. Men who cared neither for Christianity or any other religion looked at the face of the boy and bent forward to catch every word he said. Before the little fellow finished tears glistened in the eyes of more than one listener.

At the close of the boy's testimony, and before the judge gave a decision, the heathen lawyer of the father arose and said there was no need of saying anything more. The boy had proven that he was able to choose his own religion, and no one had a right to interfere with that choice. The judge decided that the boy was at liberty to become a Christian and that the law would protect him. He said further, that he had never, even from learned men, heard such testimony for the Christian religion as the boy had given. He said that he had never heard such simple, yet touching eloquence, from the lips of any man. A religion that could so move a child must be more than human.

The father's anger was too bitter to be conquered by the words of his boy, though he had nothing to say in reply. Disappointed in his purpose to get back his son, angry that the law protected him in his choice of Christianity, the father turned his back on his son, and left the court-room. His son, after that, was to him less than a stranger and worse than an enemy. He, in the father's eyes, had degraded himself, disgraced the family, and brought shame upon the family name, so could never be owned by them again.

The boy, after the decision of the judge, returned to the mission home and became a Christian. He remained a scholar in the mission school until old enough to study for the ministry. He is now a prominent preacher of the Gospel among his countrymen in India. The boy found great difficulties in the way of becoming a Christian, but he started. He trusted the Lord to help him through, and the Lord kept his promise.—*Sydney Clare, in New York Observer.*

ONE THING TRIUMPHANT.

Drinking baffles us, confounds us, shames us, mocks us at every point. Every other institution founders in hopeless difficulties, but the public house (grog-shop) holds its triumphant course. Under the accumulating influence of alcohol, the honest man turns knave, the respectable man suddenly loses principle and self-respect, the wise man is utterly foolish, the rigidly moral man takes a plunge into libertinism. Let us do something toward staying the huge mischief

which, one way or another, confounds us all, and may—for we can't be sure—crush and ruin us all.—*London Times.*

FOR THE INFANT.

Teachers constantly desire to know what is the best method of preparing God's Word, so that it can be properly received into young minds and hearts. Many have imagined this to be a very easy task; but only the teacher of experience realizes that it is one of the most difficult in the line of religious instruction. Even in this advanced period there are to be found many teachers who believe with one who said, "I have not time to prepare lessons for an adult class, but I would like to teach the primary class, because that does not require any preparation." Some teachers imagine a hurried glance at the lesson on Sunday morning will give ample preparation for teaching. To all such suffer me to speak a word. Do you fully realize how important are the truths you are required to prepare? They are certainly the most valuable words and truths ever committed to man. These "wonderful words of life" are to be impressed by you upon the plastic mind of a little child. Do not think the preparation for this can be lightly, thoughtlessly, hurriedly accomplished. You need more study, more light, more of the Holy Spirit, than is required by the teacher of an adult class. It is much the best plan to take one thought that is best adapted to the minds of our scholars, than to attempt to impress upon them the many truths usually found in the selected lessons. This one thought should be impressed upon them; an intimate knowledge of the needs of your scholars will help you to decide how. We can always teach Jesus. Every lesson selected from his word leads directly or indirectly up to him.—*Sunday School Times.*

TWO HANDLES.

Every to-morrow has two handles. We can take hold of it by the handle of anxiety or the handle of faith.

SCHOLAR'S NOTES

(From Westminster Question Book.)

LESSON IX.—NOVEMBER 30, 1890.

JESUS RISEN.—Luke 24:1-12.

COMMIT TO MEMORY vs. 6-9.

GOLDEN TEXT.

"Now is Christ risen from the dead, and become the first-fruits of them that slept."—1 Cor. 15:20.

LESSON PLAN.

- I. The Women at the Sepulchre, vs. 1-3.
II. The Vision of Angels, vs. 4-8.
III. The Message to the Disciples, vs. 9-12.

HOME READINGS.

- M. John 19:31-42.—The Burial of Jesus.
T. Matt. 27:55-66.—The Sepulchre Sealed.
W. Luke 24:1-12.—Jesus Risen.
Th. John 19:1-18.—Appearance to Mary Magdalene.
F. Matt. 28:1-15.—The Council's False Report.
S. 1 Cor. 15:1-27.—"Christ the First-Fruits."
S. Col. 3:1-17.—Risen with Christ.

TIME.—A.D. 30, Sunday morning, April 9, the third day after the crucifixion; Tiberius Caesar emperor of Rome; Pontius Pilate governor of Judea; Herod Antipas governor of Galilee and Perea.

PLACE.—At the sepulchre and in Jerusalem.

OPENING WORDS.

Joseph of Arimathea obtained an order from Pilate that the body of Jesus should be given to him for burial. Aided by Nicodemus (John 19:38-42), Joseph took the body from the cross and laid it in his own sepulchre. Luke 23:50-54. The next day, the Sabbath, the council obtained permission to seal the sepulchre lest the disciples should steal the body. Matt. 27:62-66. Parallel accounts, Matt. 28:1-10; Mark 16:1-8; John 20:1-10.

HELP IN STUDYING THE LESSON.

V. 1. Very early—Revised Version, "at early dawn." They—the women from Galilee, ch. 23:55, 56. (See verse 10.) V. 2. The stone rolled away—see Mark 16:3, 4. An angel had removed the difficulty that troubled them. V. 3. They entered in—the tomb was a cave hollowed out in the rock. V. 4. Two men—angels in the form of men. In shining garments—Revised Version, "in dazzling raiment." V. 6. When he was yet in Galilee—Matt. 17:22, 23; Luke 9:22; 18:32. V. 9. Returned—"with fear and great joy." Matt. 28:8. From the fuller account in John 20:1-18 we learn that Mary Magdalene, seeing the sepulchre open, and supposing the Jews had removed the body, did not remain to enter the sepulchre with the other women, but ran to tell Peter and John. She followed them back to the sepulchre, reaching it after they were gone. To her our Lord first appeared. V. 10. It was Mary Magdalene, etc.—see Luke 8:2, 3. V. 11. Idle tales—without foundation and unworthy of credit.

QUESTIONS.

INTRODUCTORY.—By whom was Jesus buried? Who witnessed his burial? How was the sepulchre guarded? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE WOMEN AT THE SEPULCHRE, vs. 1-3.—Who went early to the sepulchre? On what day? For what purpose? What hinderance did they expect? Mark 16:3. What did they find? How had the stone been rolled away? Matt. 28 2-4. What did the woman do?

II. THE VISION OF ANGELS, vs. 4-8.—Who appeared to them? How were they affected by the vision? What did the angels say to them? What did they tell them about Christ? Of what did they remind them? When had Jesus said this to them?

III. THE MESSAGE TO THE DISCIPLES, vs. 9-12.—What did the women then do? Who were these women? How did the apostles receive their report? What did Peter do? What did he see in the sepulchre? How was he affected?

WHAT HAVE I LEARNED?

- 1. That devotion to Jesus finds great reward.
2. That God sends his angels to minister to the friends of Jesus.
3. That we have a risen and a living Saviour.
4. That because Christ lives we shall live also.

QUESTIONS FOR REVIEW.

- 1. When did Jesus rise from the dead? Ans. Early in the morning, on the first day of the week.
2. How was it made known? Ans. Two angels told the good news to some women who came to the sepulchre.
3. What did the women do? Ans. They told what they had heard from the angels to the disciples.
4. How did the disciples receive their report? Ans. Their words seemed to them as idle tales.

LESSON X.—DECEMBER 7, 1890.

THE WALK TO EMMAUS.—Luke 24:13-27.

COMMIT TO MEMORY vs. 25-27.

GOLDEN TEXT.

"Ought not Christ to have suffered these things, and to enter into his glory?"—Luke 24:30.

HOME READINGS.

- M. Luke 24:13-27.—The Walk to Emmaus.
T. Col. 2:1-15.—So Walk ye in Him.
W. Eph. 1:15-23.—"Your Understanding being Enlightened."
Th. Eph. 4:17-32.—"Not as Other Gentiles Walk."
F. Eph. 4:14-32.—"Not as Fools, but as Wise."
S. Rom. 6:1-14.—"Life in Christ."
S. Psalm 119:9-24.—"Open Thou Mine Eyes."

LESSON PLAN.

- I. The Unrecognized Companion, vs. 13-16.
II. The Bewildered Disciples, vs. 17-24.
III. The Scriptures Opened, vs. 25-27.

TIME.—A.D. 30, Sunday afternoon, April 9, the third day after the crucifixion; Tiberius Caesar emperor of Rome; Pontius Pilate governor of Judea; Herod Antipas governor of Galilee and Perea.

PLACE.—Emmaus and the road leading to it.

OPENING WORDS.

Mary Magdalene, after the departure of Peter and John, remained at the sepulchre weeping. Jesus appeared to her and gave her a message to the disciples. Mark 16:9; John 20:14. While the other women were returning from the sepulchre Jesus appeared to them also. Matt. 28:9, 10. His third appearance was to Peter. Luke 24:34. Our lesson to-day is an account of his fourth appearance. Parallel passage, Mark 16:12, 13.

HELP IN STUDYING THE LESSON.

V. 13. Two of them—of the disciples, not of the apostles. (See v. 33.) Three-score furlongs—about eight miles. V. 16. Were hidden—by our Lord himself, who in his purpose of love would remain concealed that he might reveal himself more fully. V. 17. And are sad—the Revised Version places the interrogation-point after walk, and renders this clause, "and they stood still, looking sad." V. 18. Art thou only a stranger—Revised Version, "Dost thou alone sojourn in Jerusalem, and not know," etc. V. 21. Redeemed Israel—like most of the Jews, they looked for a temporal rather than a spiritual deliverer. V. 24. Him they saw not—a natural expression of their unbelief and sorrow. V. 26. Ought not Christ—Revised Version, "Behoved it not the Christ." It was a divine necessity. V. 27. Expounded—interpreted and explained.

QUESTIONS.

I. THE UNRECOGNIZED COMPANION, vs. 13-16.—Where were the disciples going? Of what were they talking? (See Mal. 3:16.) What things had happened? What other traveller joined them? Why did they not recognize him? Why did he not make himself known?

II. THE BEWILDERED DISCIPLES, vs. 17-24.—What did Jesus ask them? What was their answer? Who had they hoped that Jesus was? Why had they now lost hope about him? What strange report had bewildered them? What had still further perplexed them?

III. THE SCRIPTURES OPENED, vs. 25, 27.—What did Jesus say to them? What question did he ask? Why ought the Christ to have suffered these things? What did Jesus then do? What things concerning him do you find in the Old Testament Scriptures?

WHAT HAVE I LEARNED?

- 1. That Jesus will come to walk and talk with those who love him and talk of him.
2. That we may fail to recognize him when he is nearest to us.
3. That we may freely tell him all our cares and perplexities.
4. That there are precious truths in the Scriptures which he only can open to us.
5. That he opens these truths to us by study, meditation, obedience, the light of the Holy Spirit.

QUESTIONS FOR REVIEW.

- 1. Where did two of the disciples go on the day of the resurrection? Ans. To a village called Emmaus.
2. Who joined them on the way? Ans. Jesus himself drew near and went with them.
3. Why did they not recognize him? Ans. Their eyes were hidden that they should not know him.
4. Of what did they tell him? Ans. Of the death of Jesus and the disappointment of their hopes concerning him.
5. What did Jesus explain to them? Ans. All the scriptures concerning himself.