

and takes a month's yachting. Only on the high seas can he get free from that dreadful East End pressure. It is a terrible life, that East End life, for a refined and cultivated man."

"And you have a set purpose in writing these novels, Mr. Besant?"

"Why, yes," he replied. "I think that the West End should know how the East End lives. I am not a professional philanthropist, mind you," he continued, with a smile; "I am only a story-teller. But a story purely of poverty has a grimy effect. I must brighten by contrasts. So next time I write a poor people's story I shall go to the purlieus of the West End. Mind you, I don't describe nearly all I see. I couldn't—I am not a Zola. I have to soften and tone down very much."

I observed that I thought "The Children of Gibeon" was an even finer study of East End life than "All Sorts and Conditions."

"The fanatic socialist; the cold, calculating Board schoolmaster; Lotty, who sat in the bed because there was something wrong with her spine; Melenda, with her flaming red fringe, and who always looked hungry; and Lizzie, who belonged to that class of London girls who are all eyes; why, Mr. Besant, they are to the life."

"Ah well!" replied he, "when I wrote that book I had so much more experience. I went to very different 'settings. Yes, perhaps it is a finer study of London life."

"And are you satisfied with the partial realization of your ideal in the People's Palace as it now is, Mr. Besant?"

"Yes," said he; "the Palace is a very good beginning. We can't get all in a day, but it is working out all right. The recreative side is not fully enough developed to please me. The essence of such an institution is that it should be run by the people for the people. It is wonderful, however, to notice what an advance in the musical tastes of the East Enders there is. I went once to a recital. The hall was nearly full. A working man sitting next to me said most enthusiastically, 'I say, governor, ain't it fine? They can't get music like this at the West End.' But I don't want the Recreative side to be separated from the Educational and Technical. I want it to be all under one roof, to be all one vast system. Let the technical students feel that it is all one, and that they can step from their class to the concert-room, and vice-versa."

"But Miss Messenger's pretty ideal is realized in many details, is it not?"

"Oh yes," said Mr. Besant; "we have our own band, our own choir, clubs without end. We ought to have, and we shall have, a dramatic society, and our own writers for our own papers, and our own teachers for our own schools. We have in full swing a Ramblers' Club, which I sometimes accompany in its excursions in town or country."

"And it is all owing to your book. You must be a proud man!"

He replied—

"It is the greatest thing that could have happened to a man to have had that People's Palace built in response to a novel he had written; but I wish to insist that to Sir Edmund Currie, who has been such a noble friend to East London, belongs entirely the credit of its success. He has been its life and soul since the beginning, and I grieve that he has gone."

UNCLE JOSIAH'S BEDTIME.

Such headaches as Uncle Josiah had! And such doctors! Their efforts left the patient worse instead of better. At last, however, a young doctor gave Aunt Polly a prescription which, he said, was sure to help if not cure.

Uncle Josiah was a strict temperance man. Not a drop of ardent spirits, as a beverage, had ever passed his lips. He was a man firm of principle—strong and unyielding where his well-trained conscience was concerned. The doctor's prescription was egg-nog. Aunt Polly was to prepare and administer it to Uncle Josiah at his bedtime, when sleep would follow and the headache disappear.

Very grateful the remedy proved, prepared under Aunt Polly's skilful hand. She was generous to a fault, and perhaps mixed a thimbleful more than the prescribed proportion of whiskey in the nightly draught.

As the headache was a very real fact,

Uncle Josiah's conscience did not forbid him to give the remedy a fair trial. His usual time for retiring was ten o'clock. When he was in bed Aunt Polly carried to him the fragrant steaming cup.

One night, about two weeks after he began taking the nightly stimulant, Uncle Josiah grew restless at about a quarter to ten o'clock, and said:

"Polly, I feel pretty tired; I think I'll go up now and be ready for my medicine and sleep."

"Well, Josiah, it's only quarter of ten; but you do look tired, and I will prepare it now."

The next week, one rainy night, as the clock struck nine, Uncle Josiah left his old arm-chair, a bright fire, and his cheerful wife. He was "quite tired out, and would have his nog now."

"What makes you so tired to-night, Josiah?"

"Well, working about the factory all day I suppose, Polly;" and he drained his nightly remedy, and went off to sleep.

One week later Uncle Josiah's bedtime came at quarter to nine o'clock! He went up stairs, but just before Aunt Polly was ready for him, he called down: "Polly!"

"Well, Josiah."

"Don't bring up that stuff! I'm coming down."

"Coming down! I thought you were ready for bed!"

"So I was, Polly, but I'm coming down to be with you till ten o'clock, and I shall never take another cup of nog!"

He came down, fully dressed, and added: "Polly, do you know why I have been getting tired so early of late? It was just because I was in a hurry for that medicine; and when a man begins to relish whiskey as I have been getting to do, there's a serpent lurking near. We'll both sit up till ten o'clock and then sleep the sleep of the just. Not another drop shall pass my lips, Polly."

And he kept his word.—*Julia P. Ballard, in Youth's Companion.*

PRAYING ALWAYS.

There is an old saying, 'Exertion without prayer is atheism; and prayer without exertion is enthusiasm.' The work of the Sunday-school teacher demands both prayer and exertion. Before commencing the study of the Bible lesson which he has to teach to his scholars on the following Sunday, the teacher should pray earnestly to the God of wisdom, who giveth to all men liberally and upbraideth not, for the help of the Holy Spirit to enable him fully to grasp the meaning of the words which that same Holy Spirit inspired the author to write on the page of Scripture. 'God is his own interpreter, and he will make it plain.' And then, before he goes to the school-room on the Sunday, he should, conscious that no human effort can be effectual without the divine blessing—that though Paul may plant, and Apollos water, God alone can give the increase—pray to his Father in heaven to direct and assist him in his teaching, and cause the seed that he sows to take root, and grow, and bear fruit in the hearts and lives of his scholars. He should pray also that God would increase and strengthen in him the qualifications needed in a teacher, granting to him wisdom, and zeal, and patience, and perseverance—granting to him more of the power of making his teaching attractive, interesting, and effective, and a more earnest desire for the welfare of his scholars. Above all, he should pray unceasingly for personal growth in grace and in the knowledge of Jesus; for increased holiness in heart and life, and development in the Christian graces. Ah! fellow-teachers, our scholars will, after all, be more influenced by what we are than by what we say. If our lips teach one thing and our lives another, they will be very quick-sighted to detect the inconsistency. Our great aim is to bring souls to Jesus; and, oh! how essential it is that we ourselves know Him as a personal Saviour, and Master, and Friend; how essential it is that He be to us (as the late Dr. Punshon said when dying) 'a beautiful reality' for how can we introduce others to one who is a stranger personally to ourselves? May God help us all so entirely, unreservedly, to consecrate our hearts and lives to our Master that, out of the abundance of our hearts, our lips may tell the 'Old, old story of

Jesus and His love' to the lambs of His flock, and that our consistent lives may furnish an incentive to lead them into, an example to guide them in, the narrow path that leadeth unto everlasting life!—*Rev. Canon Hill.*

It is ONE OF God's greatest mercies that this world is full of troubles; for if we so much court her now she is foul, what should we do if she were beautiful!—*Capel.*

SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON XII.—JULY 16, 1893.

PAUL AT ATHENS.—Acts 17: 22-31.

COMMIT TO MEMORY vs. 30-31.

GOLDEN TEXT.

"God is a Spirit; and they that worship him must worship him in spirit and in truth."—John 4: 24.

HOME READINGS.

M. Acts 16: 35-17: 15.—From Philippi to Athens.

T. Acts 17: 16-31.—Paul at Athens.

W. Isaiah 44: 1-20.—The Only God.

Th. Psalm 139: 1-12.—The All-seeing God.

F. Gen. 1: 1-31.—God the Creator.

S. Rom. 5: 1-21.—God the Redeemer.

S. Rev. 20: 1-15.—God the Judge.

LESSON PLAN.

I. The Unknown God, vs. 22, 23.

II. The Living God, vs. 24-29.

III. The God of Judgment, vs. 30, 31.

TIME.—November A.D. 51; Claudius Cæsar emperor of Rome; Cumanus governor of Judæa.

PLACE.—The Areopagus in Athens, the capital of Attica and the most celebrated city of Greece.

OPENING WORDS.

From Philippi Paul continued his journey through Amphipolis and Apollonia to Thessalonica, and thence to Berea. There many received the word and believed. To escape the violence of the Jews Paul was sent from Berea to Athens, the capital of Attica, the seat of Greek literature and one of the most noted cities of the world. Waiting at Athens for the coming of Silas and Timothy, he was deeply moved when he saw the city filled with idols, and could not refrain from preaching Christ. At length certain Epicureans and Stoics brought him to the Areopagus or Mars' Hill, that they might hear an account of the new doctrine. There, to this company of Athenian philosophers, the apostle delivered the remarkable discourse which is the subject of this lesson.

HELPS IN STUDYING.

22. *Mars' hill*—"the Areopagus," a rocky height in Athens, opposite the western end of the Acropolis. The council of the Areopagus met here in the open air, sitting on seats cut in the rock. *Too superstitious*—Revised Version, "somewhat superstitious." 23. *Your devotions*—Revised Version "the objects of your worship." *To the unknown God*—Revised Version, "an unknown God." 24. *Dwelteth not in temples*—according to the heathen idea of an idol in a temple. Compare Acts 7: 48, 49. 25. *Worshipped*—"served," ministered to. 26. *Of one blood*—of one common parentage. *The times*—"the appointed seasons." 27. *Might feel after him*—like one groping in imperfect light. *Not far*—very near. Rom. 10: 6-8; Isa. 59: 2; Jer. 23: 23, 24. 28. *Your own poets*—Greek poets, Aratus of Cilicia (b.c. 270) and Cleanthes the Stoic (b.c. 300). 29. *Like unto gold*—thus to deity matter is to make God the Creator inferior to man the creature. 30. *Winked at*—"overlooked," bore with. *Repent*—turn from every evil way, especially from the sin of idolatry. 31. *The world*—the whole human race. *In righteousness*—on righteous principles. *Ordained*—chosen, appointed for this purpose. *Assurance*—conclusive evidence.

QUESTIONS.

INTRODUCTORY.—What did Paul and Silas do when released from prison at Philippi? Give an account of their visit to Thessalonica. Of their work in Berea. Where did Paul go from Berea? What do you know about Athens? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE UNKNOWN GOD, vs. 22, 23.—Where did Paul preach in Athens? What did he say to the Athenians? What altar had he found? What did he say about this unknown God? What is God?

II. THE LIVING GOD, vs. 24-29.—What work did Paul attribute to this living God? How does he differ from idols? What else did Paul claim for him? What has he done for all nations? What then is their duty? What reason did he give for not worshipping idols? What quotation did he give from their own poets?

III. THE GOD OF JUDGMENT, vs. 30, 31.—In what respect did Paul say the times had changed? What is meant by God's winking at ignorance? What does God now command? What is repentance? How is this command enforced? What well-attested fact proves that God will judge the world? What effect had Paul's address on his hearers? vs. 32, 31.

PRACTICAL LESSONS LEARNED.

1. God is the Creator, Preserver and Lord of all.
2. All the nations of the earth belong to one family.
3. God is not to be likened to idols of gold or silver or stone formed by the skill of man.
4. He commands all men everywhere to repent and render him a pure and spiritual worship.
5. He has appointed a day in which he will judge the world in righteousness by Jesus Christ.

REVIEW QUESTIONS.

1. What inscription did Paul find on an Athenian altar? Ans. "To the unknown God."
2. What did he say to the Athenians? Ans. Whom ye therefore ignorantly worship, him declare I unto you.
3. What is the Godhead not like? Ans. The Godhead is not like unto gold or silver or stone graven by art and device of man.
4. What does God now command? Ans. All men everywhere to repent.
5. What great truth enforces this command? Ans. God has appointed a day in which he will judge the world in righteousness by Jesus Christ.

LESSON IV—JULY 23, 1893.

PAUL AT CORINTH.—Acts 18: 1-11.

COMMIT TO MEMORY vs. 9-11.

GOLDEN TEXT.

"The preaching of the cross is to them that perish, foolishness; but unto us which are saved it is the power of God."—1 Cor. 1: 18.

HOME READINGS.

M. Acts 18: 1-17.—Paul at Corinth.

T. 1 Cor. 2: 1-17.—He Preaches Christ Crucified.

W. 1 Cor. 15: 1-20.—He Preaches Christ risen from the Dead.

Th. 2 Cor. 11: 1-12.—He Labors at His Own Charges.

F. 1 Thess. 3: 1-13.—He Receives Good Tidings.

S. John 15: 17-16: 4.—Human Opposition Foretold.

S. Matt. 10: 16-31.—Divine Help Promised.

LESSON PLAN.

I. Working with his Hands, vs. 1-3.

II. Rejected by the Jews, vs. 4-6.

III. Received by the Gentiles, vs. 7-11.

TIME.—From early A. D. 52 till summer of A. D. 53—a year and a half; Claudius Cæsar emperor of Rome.

PLACE.—Corinth, the political capital of Achaia, and residence of the Roman proconsul or governor.

OPENING WORDS.

Paul went from Athens to Corinth, then the capital and the most important commercial city of Achaia. There he remained for eighteen months, supporting himself by working as a tent-maker, being at the same time earnest and diligent in his apostolic work. A church was planted, which became an important centre for Gospel influence throughout Achaia.

HELPS IN STUDYING.

1. *Corinth*—forty-five miles from Athens, on the isthmus that joins the Peloponnesus to the mainland of Greece. 2. *Pontus*—the north-eastern province of Asia Minor. *Claudius*—the Roman emperor. 3. *Craft*—trade. Every Jew was required to teach his sons some trade. See 1 Cor. 9: 6-12; 2 Cor. 11: 7, 9. 5. *Were come*—Silas from Berea (Acts 17: 13, 14), and Timothy from Thessalonica (1 Thess. 3: 2). *Pressed in the spirit*—Revised Version, "constrained by the word." 6. *Your blood*—the guilt of your destruction; I am clear; free from blame. 7. *Departed thence*—from the synagogue. *Entered*—as his preaching place. *Joined hard*—was near. 8. *Crispus*—one of those baptized by Paul, 1 Cor. 1: 14. *Chief ruler*—president of the board of elders. *Many of the Corinthians*—among them Gaius and Stephanas, both of whom Paul himself baptized (1 Cor. 1: 14-16). 9. *Be not afraid*—Christ thus assured him of help, protection and success in his ministry. 10. *Much people*—many yet to be converted and saved. 11. *Continued*—had his headquarters there, meanwhile visiting other parts of Achaia, preaching and planting churches. During this time he wrote the two epistles to the Thessalonians, the earliest of his epistles.

QUESTIONS.

INTRODUCTORY.—What was the subject of the last lesson? What did Paul preach at Athens? What was his text? What do you remember about his sermon? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. WORKING WITH HIS HANDS, vs. 1-3. Whom did Paul find at Corinth? Why had they left Italy? Why did Paul live with them? Why was Paul taught the trade of tent-making? What further mention do you find of Aquila and Priscilla in the New Testament?

II. REJECTED BY THE JEWS, vs. 4-6.—What did Paul do on the Sabbath? Who came to him? How was Paul affected? What did he testify to the Jews? Who is the Redeemer of God's elect? How did the Jews treat Paul's testimony? What did he then do? To whom did he say he would go?

III. RECEIVED BY THE GENTILES, vs. 7-11.—After leaving the synagogue, where did Paul preach? What effects followed his preaching? What ordinance was administered? What special encouragement did Paul receive? What assurance was given him? How long did he remain at Corinth?

PRACTICAL LESSONS LEARNED.

1. Working with the hands is no shame.
2. Week-day work should not interfere with Sabbath-day work for Christ.
3. Those who refuse the gospel bring ruin upon themselves.
4. If Christ be with us, we have nothing to fear.
5. Christ has "much people" even in the worst places, and it is ours to find them.

REVIEW QUESTIONS.

1. How did Paul support himself at Corinth? Ans. By working as tent-maker with Aquila and Priscilla.
2. What did he do on the Sabbath? Ans. He reasoned with the Jews in the synagogue and testified that Jesus is the Christ.
3. What did he do when the Jews rejected his testimony? Ans. He left the synagogue, and preached to the Gentiles in the house of Justus.
4. What effects followed his preaching? Ans. Many hearing believed, and were baptized.
5. How did the Lord encourage him in his work? Ans. He said to him, Be not afraid, for I am with thee; I have much people in this city.