

for the second inspectorship. No public officer ever threw himself so heartily into his work as Mr. Buckland. His zeal frequently led him into imprudence which would have told severely on a less robust constitution, and which perhaps had the effect of shortening his own life. He has been known to wade up to his neck in water, and change his clothes driving away from the river on the box of a fly. This was an exceptional case; but it was a common thing for him to sit for hours in wet boots. He rarely wore a greatcoat; he never owned a railway rug; he took a delight in cold, and frequently compared himself to a Polar bear, which languished in the heat and revived in the frost. The pleasure which Mr. Buckland derived from cold accounted for many of his eccentricities. Even in winter he wore the smallest amount of clothing; in summer he discarded almost all clothing. The illustrated papers, which have published portraits of him at home, have given their readers a very inaccurate idea of his appearance at his home in Albany street. Those were very rare occasions on which he wore a coat at home. His usual dress was a pair of trousers and a flannel shirt; he deferred putting on socks and boots till he was starting for his office. Even on inspections he generally appeared at breakfast in the same attire, and on one occasion he left a large country house, in which he was staying, with no other garments on. While he was driving in a dog-cart to the station he put on his boots, and as the train was drawing up to the station, at which a deputation of country gentlemen was awaiting him, he said with a sigh that he must begin to dress. Boots were in fact his special aversion. He lost no opportunity of kicking them off his feet. On one occasion, travelling alone in a railway carriage, he fell asleep with his feet resting on the window sill. As usual he kicked off his boots, and they fell outside the carriage on the line. When he reached his destination the boots could not, of course, be found, and he had to go without them to his hotel. The next morning a plate-layer examining the permanent way, came upon the boots, and reported to the traffic-manager that he had found a pair of gentleman's boots, but that he could not find the gentleman. Some one connected with the railway recollected that Mr. Buckland had been seen in the neighborhood, and knowing his eccentricities, inferred that the boots must belong to him. They were accordingly sent to the Home Office and were at once claimed.

We have said that he rarely wore a greatcoat, and when he did so it was apparently more for the value of the additional pockets it contained than for its warmth. One of his good stories turned on this. He had been in France, and was returning via Southampton, with an overcoat stuffed with natural history specimens of all sorts, dead and alive. Among them was a monkey, which was domiciled in a large inside breast-pocket. As Buckland was taking his ticket Jocko thrust up his head and attracted the attention of the booking-clerk, who immediately (and very properly) said, "You must take a ticket for that dog, if it's going with you." "Dog?" said Buckland, "it's no dog; it's a monkey." "It is a dog," replied the clerk. "It's a monkey," retorted Buckland, and proceeded to show the whole animal, but without convincing the clerk, who insisted on five shillings for the dog-ticket to London. Nettled at this, Buckland plunged his hand into another pocket and produced a tortoise, and laying it on the sill of the ticket-window, said, "Perhaps you'll call that a dog too." The clerk inspected the tortoise. "No," said he, "we make no charge for them; they're insects."

The love of fun and laughter, which was perceptible while he was transacting the dull business, distinguished him equally as a writer. It was his object, so he himself thought, to make natural history practical; but it was his real mission to make natural history and fish-culture popular. He popularized everything that he touched, he hated the scientific terms which other naturalists employed, and invariably used the simplest language for describing his meaning. His articles were copied and re-copied into various newspapers, and obtained in this way hundreds of thousands of readers. A mass of knowledge has died with him which might otherwise have been preserved. It is no exaggeration to say that he had collected during his busy life a vast

store of information. He had trained himself to observe, and his eye rarely missed anything. He thought that he had facts at his disposal which would have enabled him to answer the great doctrines which Mr. Darwin has unfolded. Evolution was eminently distasteful to him; only two days before his death, in revising the preface of his latest work, he deliberately expressed his disbelief in it, and he used to dispose of any controversy on the subject by saying, "My father was Dean of Westminster. I was brought up in the principles of church and state; and I will never admit it—I will never admit it."—Condensed from *Macmillan's Magazine*.

### NEVER GET INTO DEBT.

Not many years ago a young man came in town to finish his studies at the office of one of our best lawyers. He was well educated, intelligent, agreeable and kind; but he was poor, and in order to support himself tried to get a class in French. A few scholars came, and the thing did not pay. After a while he paid his landlady, left his boarding-house, and took to the woods. On the side of a hill, in a thick pine grove, he pitched his tent, where he cooked his food, ate, slept, and studied. Of course, his strange conduct made a great deal of talk. One morning, after a terrible thunder-storm during the night, his friends hunted him up.

"You'll be sick of your bargain after this," they said, "and be glad enough to have a waterproof roof over your head." "I did not take to the woods from choice," answered the young man. "I could not see my way clear to pay for lodgings, and I am resolved never to be in debt. I know too well the danger of being in debt—my scanty income will carry me through the summer, when I hope better times are coming."

Gentlemen offered to aid him, but he sturdily refused their offers, got through his studies, and has now a large business, which handsomely supports him.

Was not that pluck? And did he not well think that the danger of being in debt is a serious danger? I wish more people thought so. Getting loose in money matters is often the beginning of ruin. When a boy or a young man falls into the habit of borrowing money, spending freely, having things charged, neglecting to pay, dodging his creditors, promising to pay and not keeping his promise, he is in a bad way. He forgets, lies, loses his self-respect, and is slowly but surely letting himself down, down, down. The history of many a man shows how far down it may be, even to robbery and murder. Two of the worst murders ever committed in Boston were done by respectable men to hide their debts. One killed his intimate friend because he could not pay a debt which he was owing him. The other, a young man, shot in cold blood in broad day a young associate, that he might rob the bank he was in of a few thousands to pay his debts with. Both did their work coolly, and apparently without any twinges of conscience.

Both were above all suspicion. They had borne a character fair to the world, but there was a weak spot, a screw loose, a canker at the core. They were loose in their money matters. Debts were dogging at their heels. They had lost their uprightness; and having lost that, the devil can tempt a soul to anything.—*Child's Paper*.

### THERE'S THE LORD'S ANSWER.

Many years ago, when in my country charge, I returned one afternoon from a funeral, fatigued with the day's work. After a long ride I had accompanied the mourners to the churchyard. As I neared my stable-door, I felt a strange prompting to visit a poor widow who, with her invalid daughter, lived in a lonely cottage in an outlying part of the parish. My natural reluctance to make another visit was overcome by a feeling which I could not resist, and I turned my horse's head towards the cottage. I was thinking only of the poor widow's spiritual needs; but when I reached her little house I was struck with its look of unwonted barrenness and poverty. After putting a little money into her hand, I began to inquire into their circumstances, and found that their supplies had been utterly exhausted since the night before. I asked them what they had done. "I just spread it out before the Lord!" "Did you tell

your case to any friend?" "Oh no, sir, naebody kens but Himsel' and me! I kent He would na forget, but I dinna ken hoo He wad help me till I saw you come riding ower the brae, and then I said, 'There's the Lord's answer!' Many a time has the recollection of this incident encouraged me to trust in the loving care of my Heavenly Father."—*New Testament Anecdotes*.

### SCHOLARS' NOTES.

(From *International Question Book*.)

#### LESSON IX.—MAY 30.

JESUS FEEDING FIVE THOUSAND.—John 6: 1-21.

COMMIT VERSES 9-11.

#### GOLDEN TEXT.

Jesus said unto him, I am the bread of life.—John 6: 35.

#### CENTRAL TRUTH.

Jesus Christ has power to help us in every time of need.

#### DAILY READINGS.

M. John 5: 19-47.  
T. John 6: 1-21.  
W. Matt. 14: 13-36.  
Th. Mark 6: 30-56.  
F. Luke 9: 10-17.  
Sa. Ps. 78: 1-32.  
Su. Ps. 107: 23-33.

TIME.—April, A.D. 29. Almost a year after our last lesson.

PLACE.—A plain on the north-east shore of the sea of Galilee, belonging to Bethsaida, which lies at the entrance of the Jordan into the sea of Galilee.

JESUS.—Aged 32-33 years; just beginning the last year of his ministry.

PARALLEL ACCOUNTS.—Matt. 14: 13-33; Mark 6: 30-52; Luke 9: 10-17.

INTERVENING HISTORY.—Almost a year of Jesus' life comes between the last lesson and this, largely spent in Galilee. The events are recorded in Matt. 4: 12 to 14: 12; Mark 1: 14 to 6: 29; Luke 4: 14 to 9: 9.

#### HELPS OVER HARD PLACES.

1. AFTER THESE THINGS: spoken of in our last lesson. The interval was about a year. OVER THE SEA OF GALILEE: from the western side, probably near Capernaum. He had just heard that Herod, in whose dominions he was, had beheaded John the Baptist (Matt. 14: 13). 3. INTO A MOUNTAIN: the mountainous region that bordered the plain of Bethsaida on the south-east. 4. THE PASSOVER: this year, April 16. 5. SAW A GREAT COMPANY: 5,000 men (v. 10), besides women and children (Matt. 14: 21). They came by land from all parts. 7. TWO HUNDRED PENNYWORTH: about \$30.00. A penny, denarius, is 15 cents, the price of a day's work. 9. BARLEY LOAVES: the food of the poorest. FISHES: salted, and eaten as a relish, like sardines. 14. THAT PROPHECY: the Messiah, or his forerunner, whom the Jews were expecting to come and deliver them. 15. MAKE HIM A KING: the expected prophet was to be a king. 19. FIVE AND TWENTY OR THIRTY FURLONGS: three or three and a half miles, half way across the sea. AFRAID: thinking he was a ghost or apparition (Matt. 14: 26). 21. AT THE LAND: Capernaum.

LEARN BY HEART v. 20; Ps. 107: 1-8.

#### QUESTIONS.

INTRODUCTORY.—How much of Jesus' ministry intervenes between this lesson and the last? Where are the events recorded? In how many of the gospels are the events of this lesson given? Have you read the account in each of them?

SUBJECT: JESUS' POWER OVER NATURE.

I. POWER TO SUPPLY OUR DAILY WANTS (vs. 1-14).—To what place did Jesus go? (v. 1, Luke 9: 10.) Why? (Mark 6: 31, Matt. 14: 12, 13.) Who followed him? (v. 2.) How did they get there? (Mark 6: 33.) What did Jesus do for them? (Luke 9: 11.) What did the disciples propose toward night? (Luke 9: 12.) What did Jesus say to Philip? For what purpose? What did Philip reply? How much in our money is 200 pence?

How did Jesus feed the multitude? How many were there? How much was left after all had eaten? Why were the fragments gathered up? What does this miracle show as to Jesus' power? As to his care for our bodily wants?

Why did Jesus distribute the food through his disciples? Did they lose anything by giving to others? Show how this is still true when churches or individuals impart to others the spiritual blessings Jesus has bestowed upon them. Is it true of giving money to the poor and for Christ's kingdom? Apply to our church work the command to gather up the fragments.

II. POWER TO HELP IN TIME OF TROUBLE (vs. 15-21).—Why did they want to make Jesus a king? Where did Jesus spend some time? (v. 15.) How long? (Mark 6: 45-48.) For what purpose? (Mark 6: 46.) What trouble came upon the disciples? What did they see when in the middle of the lake? Why were they afraid? What did Jesus say to them? What became of the storm when Jesus entered the boat? (Mark 6: 51.) Has Jesus still such power over nature? What comfort to us in this fact? (Matt. 6: 13. Rom. 8: 28, 35-39.)

Do we need special seasons of rest and communion with God? Why? Why does Jesus permit trouble to come upon us? May we always have Jesus with us in the storm? How? Will he always say "Peace, be still" to the trouble?

#### PRACTICAL SUGGESTIONS.

I. Jesus ever has compassion on the multitudes.

11. Jesus is ever multiplying the little talents, spiritual life, power, faith of his people, for the good of the world.

111. When we freely give to others what God gives us, there is more left for us than if we had given none.

IV. Jesus is able and willing to supply our daily needs.

V. We need much prayer, meditation, and communion with God.

VI. Jesus is with us in our storms and trials.

VII. Where Jesus is there is safety and peace.

### LESSON X.—JUNE 6.

JESUS THE BREAD OF LIFE.—John 6: 22-40.

COMMIT VERSES 27-29.

#### GOLDEN TEXT.

Lord, evermore give us this bread.—John 6: 34.

#### CENTRAL TRUTH.

Jesus is the bread of life.

#### DAILY READINGS.

M. John 6: 22-40.  
T. John 6: 41-71.  
W. John 4: 1-15.  
Th. Ps. 42: 1-11.  
F. Ps. 84: 1-12.  
Sa. Ex. 16: 1-18.  
Su. Isa. 55: 1-13.

TIME.—April, A.D. 29. The day following our last lesson.

PLACE.—Capernaum, on the north-west shore of the lake of Galilee.

CIRCUMSTANCES.—This lesson follows naturally after the last, being the instruction Jesus gives the multitude, with the feeding of the 5,000 for a text and object lesson.

#### HELPS OVER HARD PLACES.

22. THE DAY FOLLOWING: the one in which the 5,000 were fed. 23. HOWBEIT, OTHER BOATS: this is said to show how the people came across when it had just been said that no boats were left. 26. NOT BECAUSE YE SAW THE MIRACLES: not for the teaching of the miracles, but for the benefits they obtained from them. 27. LABOUR NOT: do not make the wants of the body the chief end of life. THE MEAT WHICH ENDURETH: the food of the soul, that gives it life, that enlarges and strengthens it, and satisfies its immortal wants. EATH THE FATHER SEALED: attested as his son and sent from him with the true message. Sealing to the ancients was like signing the name with us. 29. THE WORK OF GOD THAT YE BELIEVE: faith is the source and fountain of all good works. 31. AS IT IS WRITTEN: Ps. 78: 24. 32. MOSES GAVE YOU NOT: it was not Moses, but God, who gave the manna (Ex. 16). They implied that Moses had done what was more wonderful than Christ, for he fed many thousands 40 years with sweet manna. 35. NEVER HUNGER: with pain, and unsatisfied desire. But only as in the Beatitude. 37. THE FATHER GIVETH ME: the divine side of a salvation, life, desire, new hearts, come from God only. 38. RAISE IT UP AGAIN: at the resurrection. Death should not destroy those who believe.

LEARN BY HEART vs. 33-35, 37-39.

#### QUESTIONS.

INTRODUCTORY.—What two miracles of Jesus did we study in our last lesson? Where were Jesus and his disciples then? To what place did they go?

SUBJECT: THE BREAD OF LIFE.

I. SEEKING THE BREAD OF LIFE (vs. 22-27).—Why did the people wonder where Jesus was? Where did they find him? What question did they ask him? What did Jesus say was their object in seeking him? What should have been their motive? What earnest counsel did Jesus give them? What is meant by "the meat that perisheth"? Why should they not labor for this? Does this mean that they are not to work for anything to eat? (2 Thess. 3: 10-12. Rom. 12: 11. Eph. 4: 28.) What is "the meat that endureth unto everlasting life"? Why should this be the chief object of their labor? How were they to obtain it? What is meant by "him hath the Father sealed"?

Why is v. 23 inserted in the narrative? How would you reconcile v. 26 with v. 14? Is it better to seek Jesus with a poor motive than not to seek him at all? Why should they labor for what Jesus gives them? (v. 27.)

II. FINDING THE BREAD OF LIFE (vs. 28-35).—What question did they ask Jesus? What did he say was the work of God? Show how believing on Jesus is "the work of God." What proof did they ask? Why did they refer to the manna? What three marks of the true bread are mentioned in v. 33? Who is this true bread? How is Jesus the bread of life?

Did the people imply that Moses was a greater prophet than Jesus? How did the feeding with manna compare with the feeding the 5,000? What is the food of the soul? How does Jesus feed the soul?

III. EATING THE BREAD OF LIFE (vs. 35-40).—What did Jesus promise those who came to Him? How do you reconcile this with the Beatitude in Matt. 5: 6? Is coming to Jesus the same as believing on Him? What promises do you find in these verses? What is God's will for those who believe on Jesus? From these verses and v. 51 what do you learn as to the meaning of eating the bread of life?

What two parts in salvation do you find in v. 37? How can believing in Jesus give us everlasting life? When is the last day? What is raised up?

#### PRACTICAL SUGGESTIONS.

I. The true purpose of life is that which belongs to the soul and the character.

11. The soul needs food as really as the body.

111. The food of the soul is that which gives it spiritual life, develops character, satisfies its wants, strengthens its faculties.

IV. A new heart, given through faith, is the source of all good works.

V. The true bread is (1) from God, (2) life-giving, (3) for all the world, (4) satisfies the wants of the soul.

VI. This true bread (1) satisfies, (2) continues, (3) gives salvation, (4) brings eternal life here, (5) gives eternal life beyond the grave.

VII. The way to obtain this bread of life is by coming to Jesus, believing on Jesus, loving Jesus.