

to us how can we know His will? God's children fond of reading. [Illustr.—Children away from home glad to receive father's letters]. But this is not enough. We also—

3. That we may "learn" them, i.e., know them, like Timothy (2 Tim. iii. 15), and comp. Deut. vi. 6-10). How shall we follow his example? One good way. Let us commit portions of Scripture to memory. And lastly—

4. We pray that we may "inwardly digest them." The Bible food for the soul (1 Pet. ii. 2; 2 Pet. iii. 18). Food undigested does harm, but digested strengthens—so God's word. How shall we inwardly digest it? By receiving it meekly (3rd. text for rep.) with prayer (Ps. cxix. 18), and by obeying its precepts we shall inwardly, &c. This hearing the Word of God "in such wise," and so heard, it brings Christ the Bread of Life (John vi. 48).

How, then, shall we rightly use the Scriptures? By being (Jas. i. 22) "doers of the Word, and not hearers only!" (b) Thus used, the Scriptures bring blessings many and great. In Collect we pray for—

1. **Patience.** Scripture teach that all things work together for our good (Rom. viii. 28), hence afflictions are good for us; they teach us to be patient, enduring to the end (Heb. xii. 6, 7; Matt. x. 22). What a blessing is patience! [Illustr.—Value on a sick bed].

2. **Comfort.** Read ver. 4. Scriptures bring to us God's promises, which are great and precious (2 Pet. i. 4)—strength to the soul—comfort for every time of need (Ps. xxxiii.; Isa. lv. 1-5; Matt. xi. 28; John xiv. 1, 16-19; Rom. viii. 31 to end; Rev. ii. 9 to end).

3. **Hope, i.e., assurance.** This is the fruit of the two last-named. It is the certainty of eternal life, such as St. Paul had (2 Tim. iv. 6-9). Notice its connection with patience, (Rom. v. 3-6. Patient waiting brings "experience" of God's faithfulness; this confirms our "hope" in Him, makes it "sure and steadfast," so that we "embrace it and ever hold it fast" (Heb. vi. 19, 20). And notice how it grows out of comfort. [Illustr.—Green fruit becoming ripe.] When at ease for the present can think more of the future [Inst.—Boy at top of second class thinking of getting into first], especially when the present is a pledge of the future [Illustr.—Boy very successful in one class hopes to be equally so in the other]. See 1 Tim. iv. 8. Mark then what a blessed thing is hope! It gives "joy and peace," (ver. 14), saves us (Rom. viii. 24). May we abound in it to the end (ver. 14, and Heb. iii. 6).

(c) Observe then—

1. **Having the Bible is a great privilege.** It is the word of God, hence it is true (Num. xxiii. 19; 2 Tim. ii. 13; Rev. xix. 11); testifies of Christ, hence important (Acts iv. 12; Cant. v. 16; Ps. lxxiii. 25; Col. iii. 11). Our guide on the road to heaven. But—

2. **Having the Bible is a great responsibility.** By it Christ comes to us (Rev. iii. 20). Have we received Him? An awful thing to reject the Saviour! Those who reject Him now will be rejected by Him when He comes to judgment! (Luke xii. 25-29). If we are lost it will not be for want of light, but against it. How much greater our doom! Luke xii. 47, 48). May we earnestly pray—"From all contempt of Thy Word, Good Lord deliver us!"

Missionary.

"TIDINGS FROM ZION,"

A MONTHLY STATEMENT OF THE LONDON JEWS' SOCIETY'S WORK AMONG THE JEWS OF PALESTINE.

Jerusalem, June 11th, 1884.

THE PHILOSOPHY OF THE REFUGEE MOVEMENT.

Our present number completes the second year of the existence of this publication, and it would seem to be a fitting opportunity for reviewing the movement to which it owes its origin.

What we said in the year 1882 we repeat now more confidently than ever: The spiritual work which the influx of the refugees into Palestine has given us to do is "nothing less nor more than the beginning of the Christianization of the whole Jewish nation."\*

All disputes as to whether the Jews will return to their own land in unbelief or converted, melt

away in the practice of the work we are engaged in.

God has shown us, in the Refugee movement, that He punishes in order to bless. He made people homeless that they might think of a new home in the land of their fathers, and whilst seeking that new home here they obtained a glimpse of the Heavenly home to which the Saviour desires to gather them. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!"

HOW DOES THE PRACTICE BEAR OUT THE PHILOSOPHY OF THE REFUGEE MOVEMENT?

What I stated just now, on the strength of our experience among thousands of refugees from Russia and Roumania does not mean that God has, by one stroke of persecution in Russia and Roumania, converted unto Himself all who fled to Palestine, but it does mean that all those who fled from their native country, and were thrown here upon our Christian charity, have had their ideas, in reference to the gospel and Jewish believers in the Gospel, changed, at a time and under circumstances which they will never forget. This had various important results:

First, those refugees who, for some reason or other, could not remain here and have gone back to their native country, are spreading there a knowledge of the gospel which, however imperfect it may be, is yet an important auxiliary for us. Of this we have striking evidence almost every week, with the arrival of every Russian steamer.

Second, those refugees who remained in Jerusalem, but were obliged, in order to make a living, to settle in the midst of the Jewish community, have greatly enlarged the circle of those Jewish families whom we can freely visit and to whom we can openly preach the gospel.

Third, Jews of Jerusalem who came in contact with these refugees living in their midst are so impressed by our action of saving the lives of many refugees without forcing them to become Christians, that they look upon us with a respect which in many cases is the precursor of their wanting to know the gospel.

Fourth, those refugees who have most clearly recognized that it was the hand of God which brought them under our tutelage have become colonists in Artouf, some of them fully determined to live as Christians, others with a more or less friendly disposition towards the gospel.

All these classes of Jews, however widely their views of the gospel and of Hebrew Christians may differ, have this in common, that our action towards the refugees has thoroughly impressed upon them the conviction that the Hebrew Christians can help homeless Jews more effectually than their brethren of the synagogue.

And that this conviction has been wrought just here in Jerusalem, of all places in the world, justifies us in speaking of the results of the Refugee Movement as of national importance.

I cannot help thinking that God means our nation, in the hour of need, to awake to the fact that there is "balm in Gilead," that in the gospel there is all they require.

When Moses avenged an oppressed Israelite it is written that "he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not."

Let us pray that in the present instance the care for the perishing on the part of the Jewish Mission may be understood as the finger of God pointing the Jewish nation to the only real and effectual help of the gospel.

\*Note.—Artouf.—An account of this settlement will be given shortly. What Christian, after reading the

foregoing extract from "Tidings from Zion," will not cheerfully and liberally support the "Society for Promoting Christianity Among the Jews," whose missionaries are doing such a work in Palestine and are so zealous in making Christ known to God's ancient people?

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Children's Corner.

LADY TEMPLE'S GRANDCHILDREN.

CHAPTER XX.

(Continued.)

The great Bible still continued to be Dolly's special pleasure; and now, when the twilight began to steal in, it became a regular thing for her to read a portion out of it to her grandmother, and more often than not a few questions would be asked her, and the child's shy reserve wore off in time, and she talked of her thoughts and wonderings almost as freely to her silent grandmother, as she once had done to the dearly loved mother whose name was ever on her lips. She could not understand her own boldness; but the fear which once restrained her was all gone, and no shadow of it remained behind.

And now Dolly could speak of her mother freely and without reserve. With the unerring instinct of her finely strung nature, she knew quite well and without a word that it was with no pain or displeasure that Lady Temple now listened to stories of her son's wife. She seldom spoke in answer, seldom asked a question; but she listened—listened with an unclouded brow, and with sometimes a look of interest on her still face.

And she loved to hear the child sing the hymns her mother had taught her. That was one of the ways in which Dolly knew she could give her grandmother pleasure; and now when the twilight deepened, and the words in the great book danced before her eyes, she needed no bidding; but seating herself in her favorite lowly seat, she would sing softly and sweetly those hymns which she believed grandmother liked best to hear. It recalled to the child those happy evening hours in her far-off Indian home; it recalled to her listener a far, far-off time when her own little lost daughter sat at her knee as Dolly did now, singing to her mother her own favourite tunes. Dolly did not know anything about this; but she knew that her grandmother liked to be sung to, as much as she liked to sing to her.

Days flew swiftly and peacefully by. Duke's visit to the sea was extended at Dr. Gordon's suggestion, and Miss Manners had not yet returned to resume work with her little pupil. Dolly was surprised at this; but she asked no questions, and Dr. Gordon's eyes twinkled with amusement when she once expressed her surprise to him. His visits and the rides she sometimes took with him were a great source of pleasure to the little girl. He seemed very pleased about a great many things, and often told her she was doing her grandmother a great deal of good, and was the best little nurse in the world, all of which statement made the child feel very happy.

But a great surprise was in store for Dolly, a surprise which seemed to throw all else in the background, and to fill her with joy that was almost like pain in its intensity.

It was the first day that Lady Temple had left her room, the first day that she had been moved once more down the stairs, and taken her accustomed chair beside the drawing-room fire.

The fire had been lighted for the first time,