

CHRISTMAS EVANS.

Christmas Evans, pronounced by Robert Hall to have been the greatest pulpit genius of the eighteenth century, was a man of almost one book, and that the Bible. Such was his power that on one occasion, preaching in an open field to 20,000 people, the vast audience broke into loud sobs and weeping. This man perhaps never read a newspaper, and much less a magazine, and he knew nothing of science. His whole library consisted of only half a dozen volumes, besides the Bible, but the Bible he studied continually. Two young ministers, desiring to see the famous preacher, called on him at his humble cottage on the isle of Anglesea. They found him sitting at the tea-table, absorbed in an open Bible which he held in one hand and a cup of tea in the other. So absorbed was he that he noticed not the strangers, though standing right before him. He seemed as one agonizing in thought, and utterly oblivious to every presence but God. In his abstraction he moved to and fro in his chair, opening and closing his eyes, but seeing nothing when opened any more than when closed; his countenance for a moment lighting up, and then clouding, as if some great thought he tried to grasp had eluded him. He was now performing, as John Foster says, "the pumping process;" and he was pumping, not from shallow human springs, but from the "eternal fountain." The cup he held in his hand being empty, his simple-minded wife nudged him, not understanding fully his soul struggle, and said: "Christmas, your cup is empty; let me refill it." He handed her the Bible, and then dropped on his knees and prayed: "O, thou opener of the eyes of the understanding and revealer of truth, open mine eyes, that I may comprehend thy word?" For a time he wrestled and moaned, as one in an agony of thought. Light at last came, and the countenance became calm and radiant. Rising from his knees, he noticed the strangers for the first time, and cordially addressed them.—Bible Society Reporter.

THE SECRET OF A LONG LIFE.

You sometimes see a woman whose old age is as exquisite as was the perfect bloom of her youth. You wonder how this has come about; you wonder how it is her life has been a long and happy one. Here are some of the reasons. She knew how to forget disagreeable things. She understood the art of enjoyment. She kept her nerves well in hand, and inflicted them on no one. She believed in the goodness of her own daughters and in that of her neighbors. She cultivated a good digestion. She mastered the art of saying pleasant words. She did not expect too much from her friends. She made whatever work came to her congenial. She retained her illusions, and did not believe that all the world was wicked and unkind. She relieved the miserable and sympathized with the sorrowful. She retained an even disposition, and made the best of everything. She did whatever came to her cheerfully and well. She never forgot that kind words and a smile cost nothing, but are priceless treasures to the discouraged. She did unto others as she would be done by, and now that old age has come to her, and there is a halo of white hair about her head, she is loved and considered. This is the secret of a long life and a happy one.—Ladies' Home Journal.

A PROHIBITION TOWN.

The model town of Pullman, Illinois, named for the founder and the famous builder of the Pullman cars, is a prohibition town, as indeed all model towns are. An Australian gentleman, becoming interested in this widely known village, addressed a number of questions to a leading official of Pullman. An English paper gives the result as follows: 1. In what year was the city of Pullman founded? Answer. 1880. 2. What is the population at present, (February, 1890)? Answer. 11,000.

- 3. How many churches does it contain? Answer. Six. 4. How many schools and teachers are there employed? Answer. Four day schools and one night school. Twenty-four teachers. 5. How many lockups or gaols? Answer. None. 6. How many magistrates, with amount of salaries? Answer. None. 7. Number of police and their cost? Answer. Two, at seventy-five dollars per month. 8. What is the annual amount spent in the relief of the poor? Answer. None. 9. Can you furnish us with your statistics of crime? Answer. We have none. 10. Have you any asylums, such as those for lunatics, orphans, etc.? Answer. None. 11. Is the trade in strong drink prohibited? Answer. Yes. 12. Do you attribute to the absence of facilities for getting drink an improved state of morals as compared with other cities in your state? Answer. Yes.

ANNUAL REPORT TO PARENTS.

BY THE REV. CHARLES I. JUNKIN.

We have lately completed the sending out of our annual reports of the attendance and work of the scholars in our school for the past school-year, and I have found myself wondering whether the same idea, or anything like it, was in general use in other schools.

In educational institutions of all kinds, the custom of sending out stated reports of some sort to the parents or guardians of the students is practically universal. It is a recognition on the part of the school authorities of a sense of responsibility, not only to the students, but to their lawful guardians, and, as such, the reports are confidently expected and carefully inspected. Is there any reason why the Sunday-school should stand out as a marked and solitary exception in this respect? If reports are expected as a matter of course, and, when issued, serve a useful purpose in secular schools, why are they so generally ignored in Sunday-school work?

In our own school, it is our custom to send at the close of each year to the fathers and mothers of our scholars, excepting only the members of the Bible classes and the primary department, a report, partly printed and partly written, in which are set forth such facts about the scholars as can be given in condensed form.

The character and scope of these reports will appear from the form used:

ANNUAL REPORT OF A SCHOLAR IN THE GRANT STREET PRESBYTERIAN SUNDAY-SCHOOL, For the year ending September 30, 18... Number of sessions of the school, Number of times present, Number of times absent, Number of times late, Amount of contributions to all causes, Remarks, Teacher, Date.

The custom on our part grew out of the personal experience of the writer; and it has commended itself to us, not only on theoretical grounds, but practically as a method of work tried and proved to be of real value.

I remember distinctly the feelings in my heart, when, while I was still a small boy in the Sunday-school, my elder brother returned from school with a report, similar in form to the one above given, carefully written out and signed by his teacher. We were all greatly interested in it, and, personally, I could not help feeling somewhat envious, for the report seemed to tell me that my brother's teacher cared more for him and his work than mine did for me. I am confident, also, that my parents looked on the little report as an additional evidence of the fidelity and diligence of their boy's teacher. Moreover, the reports unquestionably deepened my brother's interest in his work, in the teacher, in the class, and in the school; for he could not help feeling that the eyes of teacher, of class-

mates, and of the members of the home circle, were on him and his work.

Would not the sending out of such reports in all our schools result in good, and only in good? The custom involves some slight additional work and expense, but the cost is as nothing when compared with the good accomplished.—Sunday-School Times.

THE CHURCH ARMY.

The Rev. Dr. D. McEwen, of Clapham, speaking at the Evangelical Alliance Conference, at Manchester, declared his belief that the devotion of 50,000 workers, and the expenditure of fifteen millions sterling annually, for ten years, would secure the carrying of the Gospel to every creature on the habitable globe. This outlay of men and means would not be thought a great thing in any international war; why should not the church of Christ combine to bring it about? If the church will break up her encampment and go forward, God's guiding cloud will move on, and lead the way, so that no Red Sea, or Jordan, or Jericho of difficulty can come in to prevent the victory.—The Christian.

NO ALCOHOL NEEDED.

Dr. W. T. Gairdner, physician to the Royal Infirmary and professor of the practice of physic in the University of Glasgow, says that typhus fever may be advantageously treated, with a diminished mortality, without one drop of wine or other spirits being given from the beginning to the end of the fever. The reduced mortality under Dr. Gairdner's treatment is highly encouraging. In 595 cases of all ages treated by him the mortality was only 11.3 per cent, whilst under the treatment of alcohol it was 17 1/2 per cent. These results were highly satisfactory, as the mortality from this fever in the hospitals of England is about 18 per cent.—Temperance Chronicle.

SCHOLAR'S NOTES.

(From Westminster Question Book.)

LESSON X.—JUNE 7, 1891.

HEZEKIAH THE GOOD KING.

2 Chron. 29:1-11.

COMMIT TO MEMORY vs. 10, 11.

GOLDEN TEXT.

"Them that honor me I will honor."—1 Sam. 2:30.

LESSON PLAN.

- I. The Temple Opened, vs. 1-3. II. The House Cleansed, vs. 4-6. III. The Worship Restored, vs. 7-11.

HOME READINGS.

- M. Isa. 9:1-12.—Light in Darkness. W. 2 Chron. 29:1-11.—The Temple Opened. Th. 2 Chron. 29:20-36.—Sacrifices Restored. F. 2 Chron. 30:1-27.—The Passover Observed. S. Isa. 32:1-20.—The Righteous King. S. Isa. 35:1-10.—The Prosperous Kingdom.

TIME.—B.C. 726-721; Hezekiah king of Judah; Hosca king of Israel; Shalmanzer or Sargon king of Assyria.

PLACE.—Jerusalem.

OPENING WORDS.

Between our last lesson and the reign of Hezekiah there was an interval of one hundred and thirty years. This intervening history may be read in 2 Chron. 25-28 and 2 Kings 15-17, with light thrown on it from Isa. 1-14, which belongs to this period. Hezekiah succeeded his father, Ahaz, B.C. 726. Parallel account 2 Kings 18:1-12.

HELP IN STUDYING THE LESSON.

V. 2. Did that which was right—in strong contrast with his father, Ahaz, who was one of the worst of the kings of Judah. V. 3. First month—the month Nisan, the first of the Jewish sacred year, in which the passover was celebrated. Opened the doors—which his father Ahaz had closed. Repaired them—overlaid them with gold. (See 2 Kings 18:16.) V. 4. East street—the broad open space before the eastern temple gate. V. 5. Sanctify—purify. The filthiness—partly the dust that had gathered since the temple was closed, but chiefly the abominations of idolatry which Ahaz had introduced. V. 10. To make a covenant—he would avert the coming wrath by immediate and universal reform. V. 11. For the Lord hath chosen you—his chosen ministers must be faithful and holy.

QUESTIONS.

- INTRODUCTORY.—How long an interval between this lesson and the last? What kings reigned over Judah during that interval? How long did Ahaz reign? What was his character? Who succeeded him? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses? I. THE TEMPLE OPENED, vs. 1-3.—At what age did Hezekiah begin to reign? How long did he reign? What was his character? What did he do at the very beginning of his reign? Who had closed the temple? II. THE HOUSE CLEANSSED, vs. 4-6.—Whom did the king bring together? Where did he gather them? What did he say to them? Why were they to do this? III. THE WORSHIP RESTORED, vs. 7-11.—What had their fathers done with the temple-service?

How had the Lord punished them? What was the king determined to do? What did he urge the priests and Levites to do? How did the king carry out his purpose? vs. 20, 21. With what were the sacrifices accompanied? vs. 27, 28. What was then done? v. 29. How does this lesson illustrate the Golden Text? How was Hezekiah's piety rewarded? 2 Kings 18:7.

WHAT HAVE I LEARNED?

- 1. That God's service should be our first work; we cannot begin it too young. 2. That our hearts must be purified for this work. 3. That we must be constant, hearty and active in it. 4. That our whole aim should be to do right in the sight of the Lord. 5. That purity is requisite in those who would lead others to purity. 6. That God honors those who honor him.

QUESTIONS FOR REVIEW.

- 1. How long did Hezekiah reign in Jerusalem? Ans. Twenty-nine years. 2. What was his character? Ans. He did that which was right in the sight of the Lord. 3. What did he do at the very beginning of his reign? Ans. He opened the doors of the house of the Lord and re-established his services. 4. What counsel did he give to the priests and Levites? Ans. My sons, be not now negligent, for the Lord hath chosen you to stand before him. 5. How was his piety rewarded? Ans. The Lord was with him, and he prospered whithersoever he went forth. 2 Kings 18:7.

LESSON XI.—JUNE 14, 1891.

THE BOOK OF THE LAW FOUND.

2 Chron. 34:14-28.

COMMIT TO MEMORY vs. 14-16.

GOLDEN TEXT.

"The law of thy mouth is better unto me than thousands of gold and silver."—Ps. 119:72.

HOME READINGS.

- M. 2 Chron. 34:1-13.—Josiah's Early Piety. T. 2 Chron. 34:14-22.—The Book of the Law Found. W. 2 Chron. 34:23-33.—The Book Read. Th. 2 Chron. 35:1-19.—The Passover Kept. F. 2 Chron. 35:20-27.—Josiah Slain. S. Lam. 1:1-22.—Jeremiah's Lamentation. S. Psalm 119:65-80.—Better than Gold and Silver.

LESSON PLAN.

- I. The Finding of the Book, vs. 14-17. II. The Grief of the King, vs. 18-21. III. The Answer of the Lord, vs. 22-28.

TIME.—B.C. 623, in the eighteenth year of Josiah's reign, ninety-eight years after the captivity of Israel.

PLACE.—Jerusalem, the capital of Judah.

OPENING WORDS.

Josiah, the sixteenth king of Judah, was proclaimed king when he was only seven years old, and reigned thirty-one years, B.C. 611-610. He took prompt and decisive measures for the suppression of idolatry, and repaired the temple, which had suffered from neglect. It was while these repairs were going on that the book of the law was found. Parallel accounts of Josiah's reign, 2 Chron. chs. 34 and 35; 2 Kings, chs. 22 and 23.

HELP IN STUDYING THE LESSON.

V. 14. The money—collected for the temple repairs. Found—rather "had found." A book of the law—either the volume written by Moses (Deut. 31:26) or a genuine copy of it. V. 16. Shaphan the scribe—the king's secretary. V. 18. Read it—Revised Version, "read therein;" portions of it, perhaps Deut. 28-30. V. 19. Rent his clothes—in sorrow for the sins of his people. V. 21. Inquire of the Lord—so as to find out whether there is still any hope of pardon. V. 22. Huldah—not elsewhere mentioned. The prophets of this period were Jeremiah (Jer. 1:2) and Zephaniah. Zeph. 1:1. In the college—Revised Version, "in the second quarter;" the portion of the city between the old wall and the wall of Manasseh. 2 Chron. 33:14. V. 25. Shall not be quenched—repentance will not avail to save the guilty nation. It is too late. V. 27. I have even heard thee—the day of punishment was delayed in answer to his prayer.

QUESTIONS.

INTRODUCTORY.—At what age did Josiah become king? What did he do to destroy idolatry? How did he show his care for the temple? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE FINDING OF THE BOOK, vs. 14-17.—What did Hilkiah find in the temple? How came it to be lost? Were copies of it as numerous as now? What has greatly increased the number? To whom did Hilkiah give the book? What did Shaphan do with it?

II. THE GRIEF OF THE KING, vs. 18-21.—How did the reading of the book affect the king? Why was he so grieved? What did the Lord require of kings? Deut. 17:18, 19. Why ought we to know the Scriptures? John 5:39. What did the king command Hilkiah and others to do? What reason did he give?

III. THE ANSWER OF THE LORD, vs. 22-28.—To whom did Hilkiah go? What message did Huldah send to the king? Why were the Jews to be thus punished? What promise was made to Josiah? Why was this promise made to him?

WHAT HAVE I LEARNED?

- 1. That we should be thankful that we have the Bible. 2. That we should read it carefully every day. 3. That we should get all the help we can to understand it. 4. That we should make it the rule of our life.

QUESTIONS FOR REVIEW.

- 1. What did Hilkiah find in the temple? Ans. The Book of the Law. 2. What effect did the reading of the book have upon King Josiah? Ans. He was greatly grieved and alarmed on account of the sins of the nation. 3. What did he command Hilkiah and others to do? Ans. Go, and inquire of the Lord for me, and for them that are left in Israel, and in Judah. 4. Whose counsel did they seek? Ans. They went to Huldah the prophetess, and spoke to her according to the words of the king. 5. What reply did Huldah send to the king? Ans. That the Lord had heard his prayers and would not during his life bring the threatened evil upon Judah.