

follows the cure with his searching words to the multitude who had witnessed the miracle, which so grieved the priests and sadduces, that they laid hold on them till the next day, when they were brought before the high priest, and "when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled." The authorities acknowledged that a notable miracle had been performed, but fearing that the knowledge of Jesus would spread among the people, if such were repeated, they "commanded them not to speak at all, nor to teach in the name of Jesus." But they answered them by appealing to their sense of duty. "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

While living at Ephesus John exercised a powerful influence in spreading Christianity throughout Asia Minor. About the year 95 he was banished by the emperor Domitian to the Isle of Patmos, where he wrote the Revelation. He returned to Ephesus, where he died, during the third year of Trajan, 100 A. D., being 94 years old. It is said he was put in a caldron of boiling oil in Rome, but escaped death, dying as was stated, at Ephesus. It is supposed his gospel was written at that place 78 A. D. He writes of Jesus as "God manifest in the flesh." This sketch will hardly be complete without speaking of his epistles, three in number. The time and place of writing the "First General Epistle" are supposed to be the close of the first century, at Ephesus. The second and third, not being general, but personal, were the last to be admitted in the canon of the New Testament.

In John's Gospel is to be found that most beautiful prayer, offered by Jesus prior to his betrayal; his discourse on the connection between the vine and its branches; and his talk to his disciples, during which Philip requested him to show them the Father, and they would be satisfied; how his lov-

ing heart must have ached at this implied doubt of his real character, as he administered a gentle yet forcible rebuke for their unbelief, in the question, "Have I been so long a time with you, and hast thou not known me, Philip? If one desires a mental feast, not to speak of the spiritual truths to be gained, let him read the fourteenth, fifteenth, sixteenth and seventeenth chapters of the "Gospel according to St. John," and his desire will be gratified. E. H. COALE.

Holder, Ill.

THE STORY OF THE BARE FOOT BOY.

Written by Trowbridge on the celebration of the 70th birthday of our Quaker poet, John G. Whittier.

O'er Haverhill's pleasant hills there played

Some sixty years ago,

In turned-up trousers, tattered hat,

The bare-foot boy we know

He roamed his very hills content;

But, while from bush and briar,

The nimble feet got many a scratch,

His wit, beneath its homely thatch,

Aspired to something higher.

Over his dog-eared spelling-book,

Or school-boy's composition,

Puzzling his head with some hard sum,

Going for nuts, or gathering gum,

He cherished his ambition.

He found the turtle's eggs and watched

To see the warm sun hatch 'em;

Hunted with sling, or bow, or arrow,

Or sought to trap the unwary sparrow,

Caught fish, or tried to catch 'em.

But more and more to rise, to soar,

The hope his bosom fired.

He shot his arrows, sailed his kite,

Let out the string and watched its flight,

And smiled while he aspired.

"Now, I've a plan! I know we can,"

He said to Mat, another

Small shaver of the bare-foot sort,

His name was Matthew, Mat for short,

Our bare-foot's younger brother.

"What, fly?" says Mat "Well, not just that,"

Thought John, "for we can't fly."

"But we can go right up," says he,

O! higher than the sky!"

"Oh, do," says Mat, "I'll hold thy hat,

And watch while thee is gone."

For these were Quaker lads and lisped

Each in his pretty Quaker speech.

"No! that won't do," says John.