The Family.

"G'ANPA'S" NAP.

BY ELIZABETH OLMIS.

On the wide porch, thickly shaded,
One clear, sultry summer day.
Sheltered from the heat, I rested,
Musing, as an old man may.

Stirring leaves of silver poplar,
Softly came a cooling breeze,
Bringing smell of fragrant clover
And the distant hum of bees.

Suddenly my dream was broken;
Sound of hastening feet came near,
And sweet, childish words, clear-spoken,
Fell upon my listening ear.

But I did move nor answer,
As I heard the merry words,
Sounding like the joyous twitter
Of a pair of happy birds.

"G'anpa, see! we've got some posies—
Nicest ones you ever saw!
Mamma gave us all these roses;—
Why don't you wake up, G'anpa?"

"Guess he's sleep tight," whispered Gracie;
So they sat down side by side,
Softly playing there, till Daisy
Clapped her little hands, and cried:

"S'pose we stick our flowers round him;
Play that he's our great big vase;
Then he'll be so s'prised to see them,
When he wakes up—won't he, Grace?"

So, with low and earnest whisper,
And a grave, important air,
They adorned their sleeping "G'anpa,"
Stepping tiptoe round his chair

Then at last their work was ended;
"Posies" stuck out everywhere.
"Gracie, don't he look just splendid
With those roses in his hair?"

Patiently, with eyes admiring,
They stood waiting near me there—
Gentle Grace and Daisy Darling,
Precious little loving pair.

"Pretty soon their "G'anpa" woke up,
"S'prised" as ever he could be,
Seeing rose and yellow king-cup
Grow on such a funny tree!

And two happy little faces
Looked in mine that summer day;
So I pleased their childish fancies,
Loving as an old man may.

—*Christian Union.*

BEREAN LESSONS.

BY REV. G. H. WHITNEY, D.D.

LESSON IV. DOUBTS REMOVED. Exod. iv. 1-9, 27-31. *Topic*: The Deliverer Accepted. *Golden Text*: "No man can do," etc. John iii. 2.

Moses is still at the "Mountain of God, (chap iii. 1.) where the "bush burned with fire." He holds converse with God. Doubts still trouble him. By two signs, by authority to perform another, and by the appointment of Aaron as a "spokesman to the people," are Moses' "*doubts removed*." By a report to the elders and people and by the 'signs' appointed are their *doubts removed*, and we find the "*deliverer raised up*" in the second lesson, and "*sent forth*" in the third lesson, now "*accepted*." The elders and people might well use the language of the *Golden Text* concerning Moses, as Nicodemus used it concerning Jesus. Study carefully the four points of the Outline hereafter to be examined in detail.

II. NOTES AND ILLUSTRATIONS.

1. THE DOUBTS OF MOSES, ver 1. 1. (*Natural* enough, but, 2.) *Culpable*, in view of what Moses had seen of the bush, heard of God's revelation of himself, (chap. iii. 6), of his pity for Israel, (verse 7,) of his promise to deliver, (verses 8–9.) and in view of the full directions which God had given to Moses in regard to the plan of deliverance purposed, v. 16–22.) [*Unbelief is not humility, but thorough pride. It refuses to believe God because it does not find in* SELF *a reason for believing.*"] Moses feared that the 'people' would not believe, whereas God had already assured him, "I will be with thee," etc. (See Exod. iii. 12–18.

Scriptural illustrations of doubt: *Jonah* i. 1–3; *Abraham*, Gen. xvii. 17; *Moses*, Num. xi. 21–22; *Zacharias*, Luke i. 20; *Thomas*, John xx. 25; *Gideon*, Judges vi. 11–15.

A boy once threw himself down from the upper window of a house on fire into his father's arms. He did not see him; from the ledge where, hesitating to leap, he stood still till it burned beneath his feet, he saw only the smoke rolling beneath them, pierced with tongues of flame. But up through that suffocating, sulphurous cloud, high above the roar of the rising flames, he heard and recognized his father's voice, crying in urgent tones, "Leap for your life! I am below to receive you into my arms." And when, confident in his father's word and love and power, he sprang from the height right into lurid darkness it was a brave leap—a grand act of faith.—*Guthrie.*

2. THE MIRACLES OF GOD, verses 2–9. 1) *Value*? Showing that the revelation comes from the God who governs nations. See John iii. 2; Mark ii. 9, 10. 2.) *Rod*. Used by the shepherd. In Moses' hand, without the transforming touch of God, it a useful thing in the sphere of natural effort. God can put it to a higher use. It is a symbol of power. It is a symbol of God's *word*. Cast to the ground by unbelief, God's word is a stinging serpent. Taken again by hand, it is an agent of God. Thus God taught Moses to hold on firmly by faith to his own divine word. The rod of power taking a Satanic shape. Such is Pharoah's power in Egypt. Moses shall wrest the power from Satan. "With this rod Moses would guide the Israelites and sting the Egyptians." 3.) *Leprosy*. As the serpent-rod symbolized the power of sin as a *bondage*, the leprous hand represents the power of sin as a *disease*, from which God will deliver. *Even though the unbelieving people in Egypt are slaves and are sore diseased. God can and will deliver them. These miracles show God's power over nature and his purpose of grace.*

3. THE COMING OF AARON, verses 27–28. 1.) *Aaron's parentage*, etc. Exodus vi. 20; vii. 7. 2) *Eloquent*. Exodus iv. 14. 3.) *His name*. "Aharon, that is enlightener."—*Dr. Strong*. Or, "'exalted,' perhaps 'mountaineer.'" *Ayre*. 4) *His appointment*.; Exod, iv. 10–17, 27. Aaron having been with the Israelites all his days was well acquainted with the Hebrew tongue. 5.) *The meeting*, ver 27. "The mount of God," is a good place for brethren to meet. 6.) *The first interview*. Moses had much to tell.

4. OF THE FAITH OF ISRAEL, verses 29–31. 1.) *Of the elders*—for perhaps this first gathering was of the elders only. The Jewish organization still kept up even in the bondage of Egypt. 2.) *The two witnesses*. "So Zerubabel and Jehoshua; Paul and Barnabus;" the other disciples "by two and two," (Mark vi. 7); the two faithful witnesses, (Rev. xi. 3; both for more authority and for mutual help and comfort. 3. *The effect of their testimony*, which was sustained by the miracles which had confirmed Moses' faith, is seen in the bowing heads and reverent hearts of the people. *The knowledge of God's tender love and pity excites in every true believer a sense of humility and reverence and gratitude.* 4.) *The years of waiting*. Forty years before Moses had come to Israel and they refused him, but he came then impulsively and unwisely and to individuals, (not to the authorites.) They had suffered much, and he had learned much in the meantime.

Providence is one; it never clashes. 'O,' says one, "I cannot understand that; Providence seem to be very adverse to me." Mrs. Hannah More, I think it is, says she went into a place where they were manufacturing a carpet. She said, "There is no beauty there." The man said: "It is one of the most beautiful carpets you ever saw." "Why, here is a piece hanging out, and it is all disorder." Do you know why, ma'am? You look at the wrong side. So it is very often with us. You and I think Providence is very bad because we are looking at the wrong side. We do look at the wrong side while we are here, but when we get to heaven we shall see the right side of God's dealings; and when we do we shall say, "Lord, how wonderful are thy works; in wisdom thou hast made them all; glorious are thy works and that my soul knoweth right well."—*Spurgeon.*

ENGLISH TEACHER'S NOTES.—Moses had been eager and zealous enough in his first impetuous interference in behalf of his brethren when he killed the Egyptian taskmaster who was beating one of them, and vainly tried to reconcile the two others who were quarrelling. Now, how changed he is! Five times in the third and fourth chapters we find him trying to excuse himself from the great enterprise. But again we must remember the weary interval of forty years that had elasped between the zeal of the vigorous young prince and the hesitation of the old shepherd of Midian. And nothing in all the Bible is more remarkable than that, *after* that long period, Moses accomplished one of the greatest revolutions in history, and then spent forty years more in the active and trying duties involved in the government of a vast, troublesome, and stiff-necked population.

The reluctance of Moses to accept God's commission is very instructive. Look at the five pleas he urges, and at the answers of God to them:—

1. He is overwhelmed at the idea of his own inability to set about such a task. Chap. iii. 14: "Who am I, that I should," etc. The objection was a valid one: he *was* unequal to it; but God would be with him.

2. He does what men always do when they dislike a duty—ask for more detailed instructions, implying his ignorance how to execute the commission. Chap iii. 13. Very graciously God gives him what he asks for, and thus leaves him without excuse.

3. He remembers the slowness of heart manifested by the Israelites before, and forsees similar difficulties again. Chapter iv. 1. To meet this, miraculous power is granted him.

4. He pleads his want of eloquence. Chap. iv. 10. The answer is at once a gentle rebuke and a gracious promise: "*I* will be with thy mouth."

5. Yet he still hangs back. What has he to say now? There are no more excuses to bring forward. He can only simply ask not to be sent! Justly is God's anger kindled; yet again the Divine compassion finds a remedy to satisfy him. If he is not content with Jehovah's inspiration, he shall have Aaron's utterance.

Now in Moses' hesitation there was a right and a wrong element; and we may pray to be both like him and unlike him:

Like him in his distrust of self. Those forty years of solitude had humbled him in his own sight, but this did not make him *less* fit, but *more* fit, for the arduous work before him. "When I am weak, then am I strong;" when most humbled with a sense of nothingness, then most able to lay hold of God's strength.

Unlike him in his reluctance to do as God told him. Whatever God gives us to do he will enable us to do. Not to believe *that* is to to think of him as if he were like Pharoah, requiring bricks, but providing no straw wherewith to make them. Let our constant aspiration be, "Lord, what wilt thou have me to do? Here am I: send me!"

This lesson has a special application to teachers; but considering that God has *some* work for the youngest disciple, we cannot have any difficulty in adapting it to the wants of Sunday scholars of all ages.

SEED THOUGHTS FOR SENIOR SCHOLARS.

1. Had Moses up to this time seen special miracles in evidence of God's care of his people?

2. Did God require faith of him for so great a mission without abundant proof?

3. Does he ever require faith of any without sufficient evidence for all who will *turn aside to see?*

4. What proof of Moses' faith in verse 4?

5. What *conditional* power was granted Moses in verse 9?

6. Was Moses' life in danger while he remained in Egypt? See verse 19.

7. Why may we suppose Aaron to have been better acquainted with the Hebrew language than Moses?

8. How many probable reasons can be named why Moses *hesitated* to enter upon his work?

9. How did his mission differ from the Gospel minister's?

10. How did Aaron receive the marvellous words of Moses?

11. How differently *now* did Moses undertake for his people than forty years before when he slew the Egyptian?

12. What difference in the results of these two undertakings?

THE PRIMARY CLASS.—Review the last lesson, and notice God's promise to deliver his people, the revelation of his Great Name to Moses, and Moses' wish for some sign that he was truly called. If any teacher desires to make use of object illustrations, there is a good opportunity to do so in this lesson by the use of a rod or a cane, the hand, and a glass of water. Their use would serve to help the children remember the miraculous signs mentioned in the lesson. Be sure, however, that they are not so taken up with the objects used for illustration as to lose sight of the things to be illustrated. Show the children why Moses was permitted to do these wonderful things, and how their performance would satisfy the Israelites that God had sent him to be their leader.

Next state that, in obedience to the request of Moses, Aaron was appointed to help him The meeting of the two brothers and their reception by the people are to be found in the latter part of the lesson.

As Moses showed himself sent of God by the performance of miracles, so Jesus did. Ask the class to name some of the miracles which Jesus wrought, and close with the golden text

WHISPER SONG: [Sing Song of First Lesson.]

MISCELLANEOUS.—THEMES FOR BIBLE READINGS.

1. Miracles—Why wrought? Exod. iv. 5; 1 Kings xviii. 23–24; Mark ii. 9; xvi. 20.

Miracles rejected. Ex. vii. 23; Ps. lxxviii. 42–43; John ix. 18; Acts ii. 13–15.

3. Miracles believed. Exod iv. 30–31; xiv. 31; Matt. xv. 31.

4. Miracles of Jesus John iii. 1–2; vii. 31; v. 36; Acts ii. 22; Heb. ii. 3–4.

5. Multitude of Miracles. Matt. viii. 16; Luke vi. 19; Matt xiv. 14; xv. 30; John vii. 31.

6. Effects of Miracles. Luke iv. 36; Acts iii. 10; Luke v. 8–10; viii. 35; 2 Chron vii. 3; Luke v. 11.

7. The Greatest of all Miracles. Matt ix. 2; 1 Cor. vi. 9–11; 1 Tim. i. 15; Eph. ii. 1; Rom viii. 16–17.

TOPICS AND GOLDEN TEXTS.—*Bondage*: Committeth; *Raised*: Strong....wisdom; *Sent*: Speak: *Accepted*: Except God.

LESSONS FOR FEBRUARY.

Feb. 1. Jehovah's Promise. vi, 1–8.
Feb. 2. The First Plague. Exod vii. 14–22.
Feb. 15. Jehovah's Passover. Ex xii. 21-30, 51
Feb. 22. The Exodus. Exod. xiii. 17–22.

TOM O'JACK'S LAD.

SUPPLEMENTARY CHAPTER.

BY REV. JOHN LIVESEY

I must request the reader to go back in imagination to a point in our hero's history, about four years after the opening of the chapel, for the erection of which he was so successful in soliciting funds. Mr. Wesley was expected to again visit the neighborhood, and due preparation was made for his coming. But before his arrival, Tom's father and seventeen others were drowned in a coal pit where they were at work. On his arrival Mr. Wesley was requested to preach a funeral sermon. He complied with the request, and improved the sad event by preaching in the church-yard to to a vast concourse of people, whom no building in that vicinity could hold. The vicar of the parish, and several other clergyman were present, and at the close of the solemn service he invited Mr. Wesley to his home.

"I have a friend here," said Mr. Wesley, pointing to Tom, who stood by his side.

"Tom is my friend, too," replied the vicar. "Come with us, Tom."

But he hesitated. A little persuasion from Mr. Wesley, however, completely overcame his reluctance, and he went and spent the evening at the vicarage. This was a memorable evening for Tom. The kind Providence which had so strangely led him thus far, was guiding him now, and opening the way before him to another step in his upward course which was to prove one of the most salutary in its influence upon himself, and was intimately connected with another, who at this moment did not dream that such a future was in reserve for her. Tom's mother had been some years dead, and by the recent casuality in the pit he was left without a home companion in his humble cottage. Up to this time he had not thought of matrimony. He had never experienced the exciting, enticing, and commanding power of love. He had once admired and defended an orphan girl, but their paths in life had so far diverged that he had seldom seen her since; so that opportunity had not offered for fanning his admiration into the gentler flame. In addition to this, he had become so absorbed in the cultivation of personal religion, in promoting the interests of the circuit, and in efforts for mental culture, that there seemed to be no place left in mind or heart for anything else. But God employed his last bereavement to pilot him to the sweet haven of connubial bliss; and the orphan girl whom he had once befriended was destined to be his bride.

On arriving at the vicarage, Tom was received by the clergyman's wife with unaffected cordiality. She deeply sympathized with him in his bereavement. She knew something of his strange history, and rejoiced at the wonderful reformation and improvement which had taken place in him. Her affability and kindness so completely won his confidence, that he was gradually led into conversation, in which he almost unconscious unbosomed himself of his little schemes, as well as of his great sorrows. At first he felt strange, and mistrusted himself, as he looked around upon the fine furniture, the elegantly attired ladies, the other visitors, and his excellent host. But the considerate regard which all the company showed him soon put him at his ease in his novel position. In the course of the evening, when the party were divided into groups for conversation, the vicar's wife said to him:—

"Mr. Harrison, you live alone now. Why don't you marry?"

"I's began to think about it, ma'am."

"And have you fixed on a person likely to make you a good wife?"

"Yes. "But she's too good for me."

"And who is she?"

"I never spoke to her about it, ma'am, and I never know'd it till this afternoon, and then it came to me all at once, when I saw her at preaching."

"But who is she?"

"It is she who waited on us when we had our dinner."

"What! my waitress, Jane?"

"It's Jane ma'am."

"Well, I must speak with my husband. Poor Jane is an orphan. We are very much pleased with her. She is a respectable girl, and we are interested in everything that concerns her. Besides, she goes to Church." (This term is here used to distinguish the Established Church from all dissenting bodies.)

"Ma'am, Mr. Wesley won't let us ask anybody to go to chapel who goes to Church. Jane can go to Church, if she likes. I have plenty of things in the cottage to make her a comfortable home, and I gets good wages. I have saved some money, and I have the old man's purse; but all *that* I shall give to poor widows and orphans of them that have been drowned."

"Now, Mr. Harrison, do not speak to Jane on this subject till I have conversed with my husband. He shall call upon you to-morrow afternoon."

"I promise you, ma'am. But you will not be long before you speak to him, for I want to have a word with Jane."

"This very night I will talk with him, and to-morrow he will see you."

"Thank you, ma'am."

The company broke up, and Mr. Wesley journeyed by the mail coach to Manchester, while Tom returned to his lonely home. The next day he could not work. He fidgeted about the house, putting things straight, and leaving everything he touched out of its place. Occasionally he opened the door and looked up the lane as if he were expecting a bailiff. He sat down and he got up—but move as he would, he could not feel easy.

At last, a quick step is heard approaching, and then a knock at Tom's door.

"Who's that?" said Tom to himself, as though he had not been expecting a visitor. Then, lifting the latch, and opening the door, he stood before the parson.

"So, Tom, you want to make a Methodist of our Jane?"

"I do, sir."

"It won't do, Tom."

"Sir?"

"If you will come to Church every Sunday you shall have Jane."

"Tom's countenance grew very long, and he replied, "sir, I thank you; but were I to go to Church I should not deserve to have Jane. She would be ashamed of me, sir. We used to fight in this cottage on Sundays, and we got drunk, and swore, and were worse than poor. Then I got good from the Methodists, and I cannot leave them."

"But you can be just as good at Church."

"No, sir. You give us no work to do there. If you would call on us to pray now and then, and let us tell our experience to one another, we then might get good, same as at the chapel."

"How does that help you?"

"I tells in public that I am trying to save my soul, and when I've stood up and said so, It's a check on me when I get down the pit with the other men.

"Good."

"Sir, I want Jane."

"Well, Tom, you may go and spend the evening with her; she is expecting you."

Away went the generous parson, and in due time Tom tried to put on his best look for a visit to Jane. But he cut his face, when shaving, and he made a dozen other mistakes. When he was quite ready he lost his hat, and could not find it, and resolved to wear his old cap, and then found his hat on his head. Arrived at the vicarage, his knock was answered by Jane.

"Why, Tom! Who would have thought of seeeing you here to night? Master and mistress have gone out. You'll have to call again."

"I don't call to see Master nor mistress, nor any of the pretty children."

"Then you have brought something."

"I's brought myself, Miss Jane, and I's come to talk with you."

"With me?"

"Yes. Parson knows all about it, and so does missis."

"All about what?"

"All about me and what I want."

"And what do you want, Tom?"

"You—and for always."

"Tom?"

"Jane, I am home alone. You have no father and no mother, more than me. "So be my wife Jane."

"Tom, I am a poor girl, and now the gentry folk take so much notice of you, and you are foreman of your pit, you ought to get a gentry wife."

"Jane, I feel that I am doing right. I am the man, and you's the woman; and so long as I can, I will work for you and make you happy."

"Tom, if you think me good enough for you I will be your wife."

Less than three months after this engagement, Jane was duly and legally established as mistress of our hero's cottage, which she made radiant with her loving presence, and attractive within and without by her careful and skillful industry, and tasteful, wifely devices and orderly neatness. Her home was always the loved resting place of the itinerant, and a favorite resort of the vicar and his wife and children who never lost their interest in their favorite servant.—*Zion's Herald,*

THE POPE'S WARDROBE.

Some curious particulars regarding the Pope's wardrobe have been published. He adheres strictly to ancient tradition in respect of the color of his attire, which consists of a white cassock, with a narrow collar and white sleeves, and a purple cloak cut in a circular shape. The material varies in thickness according to the season. In consequence of an inveterate habit of snuff-taking, his Holiness requires five or six white cassocks during the year, each of which costs about 400 francs. In winter the Pope wears white silk stockings over fine thread, and in summer, mixed cotton and silk. These are supplied by a well-known house in Verviers, which charges twenty-four francs a pair for the hose. The red mantle costs no less than 800 francs. The slippers, of fine red cloth embroidered with fine gold, and ornamented with a cross, are worth from 120 to 140 francs. The Pope requires six of these for the year. Twenty-four pairs are, besides, always kept in his wardrobe, and the chamberlains are forbidden to give them away when cast off, though many eagerly covet the honor of their possession.

ENSIGN JACKSON'S DOG.

Ensign Jackman was an old Vermont farmer. He had a good dog, that for some reason bore half his owner's name, being plain Jack; and it would be no reflection on the old man's sense if we should say the creature knew half as much as he did. Jackman once owed his life to Jack; and it all came about by his taking him with him to his wood-lot, which was a good way distant from his house. Almost every day during the winter the farmer and his dog went off together, always returning safely with the great loads of wood, until one afternoon, as they were jogging homeward, the sled canted on a stone, and the uppermost log on the load rolled off on the Ensign's side, taking him unaware, knocked him down, and held him there wedged in between the runner and a huge bowler which almost overhung the path.

As he fell he instinctively shouted "Whoa!" to the oxen; and they stopped at once, then and there. If they had started at all the sidling load would have been precipitated upon his head; but, trained and most obedient of creatures, like all good oxen, they minded what was said to them, and halted with the toppling logs ready to roll off at the first movement. But, though they might stand there all the afternoon, as probably they would, when night drew near they would go home. Besides, there was no help in *them*.

While this had been happening Jack had been off careering about the woods, hunting hares and starting up partridges, and having a most delightful time; but now, when the Ensign whistled for him, he came bounding back to the sled, saw what had happened, and that he could not get at his master, and started for home with the speed of a race-horse.

Mother Jackman saw him coming down the road, and he seemed to her to be flying. His lameness did not hinder him then. He cleared the ground like a deer running for his life. She knew that something was the matter, and rushed to the door, but, instead of stopping there, he shot past, and kept straight on, by several houses and shops, to the shoe-maker's. Meanwhile she caught up a shawl, and set out for the woods.

Jack had evidently gone through with some process of reasoning which brought him to the conclusion that it was a case in which a women could not help, not even his own mistress. And so he sped by everybody else to the one man who had befriended him.

He burst on into the presence of the shoemaker, pulled at his shirt-sleeves, and ran to the door whining. The man put on his coat and followed. At the grocery-store, next door, he stopped long enough to tell of the dog's conduct; then borrowed a horse and sleigh which stood waiting while the owner was making purchasers, and drove on after Jack.

Men came out along the road until there was quite a party on the way, some in sleighs and some on foot. When the old lady was overtaken she was picked up and conveyed along.

Jack led the way. There stood the patient oxen in their tracks; they had not litted so much as one of their feet in all that time. And there lay the Ensign, quite insensible now, just where he had fallen.

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Worms,
Rheumatism
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May 21.

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