

by her husband unto death. As he went out to die she placed herself between him and her own totem, and called upon them not to shoot until he had descended the front steps to the ground, lest his body should be bruised in falling, which would be a great disgrace. The Crows, angry that she should shield her husband, shot her. Tesokokus and the Whales then retired into his house to allow the Crows to carry off the body of the murdered woman, as after death her body belonged to her totem. An armistice was then arranged until after her cremation.

During the armistice Shateritch, the head chief, returned from a trading expedition into the interior, and at once set about making peace, but in vain.

In the returned party were Sidnootz and his sister, members of the Crow totem, who, learning of the death of the Crow chief, joined in the fight. The young woman, willing to die herself if she could only entice Tesokokus out of his house and thus give her friends an opportunity of killing him, came out in front of it and reminded him of an unsettled feud between them, and dared him to come out and shoot her. Tesokokus, then, from behind his barricade, shot her through the heart. Sidnootz, rushing forward to avenge her death, fell wounded. The firing then ceased, that his friends might recover the body and carry it inside.

Tesokokus now signified his intention to die, and came out dancing the death-dance. He was immediately fired at by a number of the Crows and slightly wounded. Dropping to the ground he feigned death. As before, all firing ceased until the body should be removed. Sidnootz came forward to look at the enemy, when Tesokokus suddenly sprang to his feet, seized his gun, and shot Sidnootz through the heart. Then taking a keg of powder with bullets and caps, he ran to the woods and entrenched himself with a few of his followers, determined to sell his life as dearly as possible. Soon another woman was wounded.

When Tesokokus took to the woods, his mother, sister, and uncle, who were left in his house, felt that he was a coward and had disgraced the family by refusing to die. To wipe out this disgrace and save the honor of the family, they determined to offer themselves for sacrifice. Dressing up in their best clothes, the mother, the fatal knife with which the first cutting had been done hanging around her neck as a token that she was giving her life as an equivalent for that of the Crow chief, first went out and was killed. She was immediately followed by the sister, who was also instantly shot. Then the uncle went out in turn and was shot dead. Finally Tesokokus, in endeavoring to reach his house for a fresh supply of ammunition, was several times wounded and finally killed. This made eight killed—four on each side—and ordinarily this would have ended the fight. But Sidnootz and his sister belonged to a higher class and are considered worth more than one life each. Then neither party wanted to count the Crow woman, wife of Tesokokus.

This difficulty was still in progress when the Rev. E. S. Millard and myself visited them. It was our hope to have located the principal mission at that village; but, unable to carry the necessary material for the buildings up the shallow river, we built on Portage Bay, and named the new station Haines, after the efficient Secretary of the Woman's Executive Committee of Home Missions of the Presbyterian Church. From the mission house fifteen glaciers are visible. As the Chilcats come more and more under the influence of the Gospel such bloody scenes will cease.—*Illustrated Christian Weekly.*

#### A SUCCESSFUL EXPERIMENT.

A grand experiment for the benefit of boys has been made in the city of Buffalo by Miss Charlotte Mulligan. When a girl of seventeen she began her humane work. Suddenly reduced to straitened circumstances by the failure and death of her father, the current of her life was changed from seeking her own pleasure to a desire to be useful to others. Being the only sister of five brothers, she appreciated the trials and temptations to which boys were exposed, and resolved to devote herself to their improvement. Accordingly she wended her way one Sunday morning to the mission school and told the superintendent that she would like to become one of his regular teachers, and would prefer a class of his worst boys.

"There they are," said he, "in that corner. They have exhausted the patience of five teachers. You may try them if you desire." Imagine, then, a dozen ragged, unwashed boys, about the age of fourteen, with hats on, chewing tobacco, expectorating in all directions, and passing their coarse jests freely round; on a stool in front of them sits a lovely girl, tastefully dressed in fresh summer attire; a sweet vision of purity that aved them to respectful silence without a word.

"Young gentlemen," she said, on taking her seat, "I am very happy the superintendent has assigned me this class, and I hope to be your teacher all summer. When we meet in the street I shall say, 'There are some of my scholars,' and I shall expect you to raise your hats and bow to me" (off went all the hats); "and you will point me out as your teacher, and I know you will not like to see my dress covered with tobacco juice" (the quids were furtively dropped). She dispensed with the lesson of the day and told them charming stories, to which they listened with rapt attention to the close of the session; and then they urged her to go on. She asked each boy his name, writing it carefully down, and in turn she gave them her card, with the number and street where she resided, and said: "I want you all to come there one afternoon every week. I have so much to tell you that I cannot crowd one-half of what I desire to say into the allotted hour on Sunday. And boys," she added, "as water is plenty here where we have this great lake Erie, I would like to have you all come clean."

When the day arrived they were all there, with evident attempts at cleanliness. She gave them seats under the trees, and offered them crackers and cheese to begin with, thinking with that ancient sect that a man's soul is in his stomach, and that the boy, made on the same general plan, could be most easily reached through that organ. On these week-days she taught them the decencies of life, good manners and good language interspersing her practical lessons with amusing or pathetic stories. Step by step, she made the acquaintance of their parents, helped them to find work, to better homes, better food and clothing—soon interesting a number of wealthy families in her experiment. From week to week and year to year, she went steadily on, her class rapidly increasing, and she gaining a complete influence over them, and, in the form of stories, imparting much moral and religious instruction. By her efforts the mission school was soon transplanted from a rickety old building, where she had often taught with an umbrella over her head, to a nice stone chapel, where in later years she met her full-grown boys every Sunday, conducting the services and talking to them as a mother would to her sons on all their practical duties. In addition she has a large hall up-town near her own residence where they meet one evening in the week for music and conversation. Many, seeing her good work, have contributed generously to forward her plans. The boys have sets of musical instruments and well trained bands of their own. They have their boats, too, and during the summer enjoy in turn an evening row on their beautiful lake. They have their secret society and monthly paper, both called the *Guard of Honor*, designed for mutual aid, and to help younger boys just starting in the thorny paths through which they have travelled.

Over three thousand have already passed to manhood under these influences, and of these over three-fourths have remained true to their pledges, and many are filling responsible positions in the world of work.

In an interview with Miss Mulligan, a few years ago, she said: "What is needed to complete my experiment is large buildings, where my boys can find lodgings and rational amusements, removed from the demoralizing influences of those parts of a city where the poor are compelled to dwell. Could I have changed their environments," said she, "I could have saved ten thousand as easily as I have three."

If we could turn the present *furor* for monuments to great men to building homes for those who do the work of the world, we might avert many impending dangers. Wherever a laboring man owns a home he has an interest in the order and safety of that community. That block of tenement houses erected by George Peabody in London, to shelter the living, is a prouder monument to his memory than the purest parian shaft among the sepulchres of the departed.—*Mrs. E. C. Stanton, in Forum.*

#### AN INFIDEL'S TESTIMONY.

Dr. Spenser, a Methodist clergyman, was one day riding with the infidel Ingersoll. They were speaking of the wonderful growth and prosperity of the Methodist church, when the divine said to the infidel, "I wish you would tell me how you account for this remarkable growth." The sceptic answered: "You believe in a God and a devil, and you speak of them occasionally. You believe in a heaven and a hell, and you are not afraid to say so. You believe in a God that is willing to boost if the sinner is willing to climb."

#### SCHOLARS' NOTES.

(From *International Question Book.*)

LESSON IX.—NOVEMBER 28.

JOHN'S VISION OF CHRIST.—Rev. 1: 4-18.

COMMIT VERSES 4-6.

GOLDEN TEXT.

I am He that liveth, and was dead; and, behold, I am alive for evermore.—Rev. 1: 19.

CENTRAL TRUTH.

The once crucified Jesus is now the glorious, all-powerful, conquering King of Kings.

DAILY READINGS.

M. Rev. 1: 1-20.  
T. Rev. 2: 1-20.  
W. Rev. 3: 1-22.  
Th. Matt. 24: 14-12.  
F. Dan. 7: 1-14.  
Sa. Isa. 6: 1-13.  
Su. Rev. 19: 1-16.

TIME.—The Book of Revelation was written probably A. D. 95 or 96.

PLACE.—The island of Patmos, in the Egean Sea, a small, rocky island, six or eight miles long, by one broad.

AUTHOR.—St. John the Apostle.

THE BOOK OF REVELATION is a prophetic book, to comfort the churches in their weakness and persecutions, with the assurance that Jesus was alive, guiding all events, and would triumph in the end, bringing complete redemption to the world.

#### HELPS OVER HARD PLACES.

SEVEN CHURCHES: in verse 11, but also typical of the whole Church. ASIA: the provincial province, called Asia, in Western Asia Minor. WHITENESS: the eternal Father. THE SEVEN SPIRITS, THE HOLY SPIRIT: called seven as the perfect number, and representing His manifold ways of working. 5. FIRST-BEGOTTEN OF THE DEAD: first to rise from the dead, and have a resurrection body. 6. KINGS: or a kingdom, all Christians together forming a kingdom; each one being also a king. PRIESTS: to teach, to sacrifice for, to lead to God. 7. COMETH WITH CLOUDS: of attendants, or symbols of majesty. KINDREDS OF THE EARTH: the world, in opposition to His kingdom. 8. ALPHA AND OMEGA: the first and last letters of the Greek alphabet. He exists from eternity to eternity. 9. WAS IN PATMOS: banished there by Domitian. 10. IN THE SPIRIT: in a devotional, exalted ecstatic state of mind. 11. SMYRNA, etc.: cities of Asia, not far from Ephesus. 12. CANDLESICKS: lampstands, the churches, who hold up before the world the light of Jesus. 13. CLOTHED: in royal raiment. 14. HAIRS WHITE: typical of wisdom and experience. 15. FEET LIKE BRASS: to tread down all opposition. 16. SEVEN STARS: the angels, verse 20; the ministers of the churches. TWO-EDGED SWORD: His Word. 18. HE THAT LIVETH: the Living One, the eternal God. AND WAS DEAD: became man, and died as man dies.

#### QUESTIONS.

INTRODUCTORY.—Who wrote the Book of Revelation? When? Where? What was its purpose? Who revealed it to John? (v. 1.) SUBJECT: THE DIVINE JESUS, THE HEAD OF THE CHURCH.

I. THE TRINE GOD (vs. 4, 5).—To whom did John write? Name these seven churches. (v. 11.) Where are these churches? Was the revelation for them alone?

What two things did He ask for the churches? From whom? How is the Father described? The Holy Spirit? Why is He spoken of as the seven spirits? Who is the third person mentioned? Prove from this lesson that He is divine?

II. THE WORK OF JESUS (vs. 5-8).—How many descriptive titles are given to Jesus in these verses? How is He the first-begotten from the dead? How is He the Prince of the kings of the earth? Meaning of "Alpha and Omega." How many things has He done for us, mentioned in these verses? How will He come? What is meant by His coming? (Dan. 7: 13, 14; Isa. 60: 15-22; Rev. 21: 1-6.) What comfort to the Church in this promise?

III. THE VOICE OF JESUS (vs. 9-11).—What troubles were upon the churches at this time? In what three things was John their companion? What is it to be in the Spirit? What day was called the Lord's Day? What did John hear? What did it say?

IV. THE VISION OF JESUS (vs. 12-18).—What is represented by the candlesicks? (v. 20; Matt. 5: 14.) Who appeared among them? What does that represent? Describe the vision of Jesus? What is symbolized by His white hair? (Rom. 11: 33, 31.) By His flaming eyes? (Prov. 15: 3; Heb. 4: 13.) By His feet of burnished brass? (Dan. 4: 35.) By His voice? By the two-edged sword? (Heb. 4: 12.) What does all this teach us about Jesus, the captain of our Salvation? Why does He again declare His divinity? Meaning of v. 18.

#### PRACTICAL SUGGESTIONS.

I. God is presented to us as the trine God, that we may have some understanding of His varied nature and relations to us.

II. Jesus Christ is (1) the witness of God's message to us; (2) the proof that there is resurrection and life for us; (3) the ruler of all earthly forces and powers; (4) our loving friend; (5) our redeemer from sin into the greatest glory.

III. He has made Christians to be kings over all earthly powers; over evil; over heavenly influences, that they may use them for the good of men.

IV. Christians are priests, to teach men, to make sacrifices for their good, to pray for them, and lead them to God.

V. With a saviour like ours, victory is certain in the end, the redemption of the whole world.

VI. Christians are light-bearers for Christ, to cause His life and teachings to shine over all the world.

#### LESSON X.—DECEMBER 5.

WORSHIPPING GOD AND THE LAMB.—Rev. 5: 1-4.

COMMIT VERSES 11-13.

GOLDEN TEXT.

Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.—Rev. 5: 13.

CENTRAL TRUTH.

Every one should join with the angels and the whole creation in worship and praise of Him who has redeemed us by His blood, and made us kings and priests unto God.

DAILY READINGS.

M. Rev. 4: 1-11.  
T. Rev. 5: 1-14.  
W. Rev. 6: 1-17.  
Th. Ezek. 1: 4-28.  
F. Phil. 2: 1-11.  
Sa. 2 Cor. 5: 1-19.  
Su. Eph. 3: 1-21.

TIME, etc.—See last lesson.

INTRODUCTION.—Following our last lesson are two chapters containing the messages of warning and encouragement to the churches. Then, with chapter four begins the series of visions; chaps. four and five are introductory pictures of the glory of the heavenly Guardians of the Church, and of the watchful care over her destiny.

#### HELPS OVER HARD PLACES.

I. AND I SAW: see the vision in chap. four, of which this is a continuation. A BOOK: in the form of a roll; containing the future history of God's people, unfolded in the Revelation. 2. TO OPEN THE BOOK: to reveal what was written therein, and to bring it to pass, to guide the Church in its conflict to the triumphant end. 4. NO MAN: no human being or angel could know or guide the future. It would take Divine wisdom and power. 5. LION: typifying courage, strength, victory. OF THE TRIBE OF JUDAH: from whom Jesus sprang. ROOT OF DAVID: shoot from the stock of David. 6. IN THE MIDST OF THE THRONE, etc., i. e., between the throne and the living creatures. FOUR BEASTS: living creatures, described in chap. four. They typify either creation or Providence, or, more probably, the great body of Christians, who have the qualities represented by these living creatures. ELDERS: representatives of the churches, leaders. They were twenty-four, as many as the patriarchs of the Old Testament Church, and the apostles for the New, taken together. A LAMB: signifying Christ as the atoning sacrifice. SEVEN HORNS: types of power, seven signifying that the power was omnipotent. SEVEN SPIRITS: the Holy Spirit in His manifold works, sent by Jesus. 8. GOLDEN VIALS: bowls or censers. ONS: incense, type of prayer, only fragrant to God when, like incense, it is burning in the love of the heart. 10. AND WE SHALL REIGN: or do reign, as in Rev. Ver. Their principles are beginning to rule on earth, and shall yet entirely prevail.

#### QUESTIONS.

INTRODUCTORY.—What is the subject of the two chapters following our last lesson? In what chapter did the visions of St. John begin? Where is the scene of to-day's lesson laid? (chap. 4: 1.) SUBJECT: WORSHIPPING GOD AND THE LAMB.

I. A SCENE IN HEAVEN (vs. 1-4).—What had John seen in heaven? (chap. 4.) What was in the hand of Him that sat on the throne? What was the form of this book? How was it sealed? What did it represent? What is meant by opening the book? What proclamation was made? Why did John weep?

Meaning of the seven seals? Why was no man worthy to unseal the book? Does the Book of Revelation reveal what was in the book? Was opening the book much more than merely revealing the future?

II. THE ONE TO BE WORSHIPPED (vs. 5-7).—Who came forward to open the book? Why was He worthy? Why is He called "the Lion of the tribe of Judah"? Why "the Root of David"? Why a Lamb? Where was He? What did He do? What is represented by the seven horns? By the seven spirits? What idea of Christ do you obtain from this picture?

III. THE WORSHIPPERS (8, 11, 13).—What three classes joined in the worship? What was the form of the four living creatures? (4: 7, 8, Ezek. 1.) Who are represented by them? By the twenty-four elders? How many angels joined in the new song? (v. 11.) Why? (Luke 15: 7, 10.) Who else joined in the song? (v. 13.) How does creation praise God? What was the difference between their song and that of the redeemed ones?

IV. THE WORSHIP (vs. 8, 9, 10, 12, 14).—What instrument of music did the elders have? For what purpose? What were the golden vials? What reverential position did the elders take? Why? What was the new song? Who can sing it? What would seem to be the number of the redeemed? What had Jesus done for them? What did they wish for Him? (v. 12.) Who took part in responsive service? When is singing well pleasing to God? (Eph. 5: 19, 20.) What do you learn from this scene about true worship?

#### PRACTICAL SUGGESTIONS.

I. Heaven has great interest in what takes place on earth.

II. It is a great comfort to know that God knows and controls the future.

III. The four living creatures show the qualities that should be in all Christians, patient toil, wise intelligence, kingly power, far-sighted and swift-winged obedience.

IV. Prayer like incense is sweet fragrance to God when it comes warm from the heart.

V. New mercies demand new songs of praise.

VI. All the universe joins in praising God.

VII. Worship, as here seen, is from the heart, consists of prayer and praise, is joined in by many, is responsive, is in reverential forms, expresses grateful love, is pleasing to God.