proof about his own religion. In this way, he came under the influence of Christian find. This resulted in his accepting Christ as his Master and Saviour.

He was then taken to the Mission Printing Press, learned to compose both in Turkish and Syriac, little imagining at that day, the important service he was to render in Syrian printing in America years afterwards. After a time it became too uncomfortable for him to remain at home and continue the profession of his new faith. He was exposed to no little persecution, and even his near relatives were vehement against him. With a companion

معلاه، بـ

ورمزانا دندبا دراه هدرنصا حمودا اود جاهده که مه دامه که خدد دومید داکها، هاس خجد خوجة، حبوشا مور كممشتهر جيمة ا ديم لمو وشا موه؛ معين موه. ٩ يجمع غودها، معيده لاديد صديته السِّديد، ند دونه مقوه ليصنيه . طخد لا ممتحسك لاوكسة وممومة فجح ا الألفا وبيه و حمد ودجه عيده معيده معردة مكود. من بدوخا لا نجرم غددكا، جم الم بلاه مد ميد من جند مده ده المر علموره إلا دبه دمو سفة عفيد دوك يده خدوبه، اند ولا بدوهايه، كلجونت وجه سدد ا لعد حدةوا، فقد وسعسا علا ٥ ٥٥ و كلاد مُوجِدُ چه فيد مولجند حلجميد سفود، ولا يكدي عِصِه بِي دِهُه حِدَدُ دِسَيًا، مِحِهُ مُدوي حَبِصِه تَدَح 8 فحد، وضجَع مذاجة الله وابه دره فدنوا: معد موج دوسا جمدا ميد كيديا. والمراف ويدمه والم فبالموافي حموده

FROM THE NEW SYRIAC BIBLE. Revelation 3:1-8. From the Original Type in which the New Version is Printed.

وَوْ حِرْمُونَا مِنْ اللهِ جُوبُونَا اللهِ جُوبُونا الله

وابه لاه صحبك وذهبوه لهه وجيد فيس مدلين لإد

و وَحِدْ: موا وَحِدْ مانغا لِا فيس

who was, like himself, a convert from Islam to Christianity, he set out on the way to Constantinople, where he sought employment in the bindery of the American Bible House. After some months his friends from Persia recognized him and again his position became one of peril. For months he was compelled to eat and sleep and live in the Bible House, lest he should encounter some malicious Mohammedan who would decoy him to destruction. At a later date, he found it expedient to come to America, where he secured employment in a book bindery until the Syrian Bible began to be prepared, when he was engaged exclusively upon the work.

David Ismail is a native of the village of Gulpashan. His mother was a devoted Christian and left a widow early with five children to care for. She secured an education for them all at the Mission village school, with no little self-denial and hard-ship on her own part. Mr. Ismail's brother is now pastor of an Evangelical church in his native town, one of the largest, wealthiest and most flourishing of all the missionary churches in the Oroomiah field. David has been for some years an elder in this church, and one of its most active and devoted members. He came to this country less than two years ago, to engage upon the printing of the Syrian Bible.

The Nestorians form an ancient Christian sect who take their name from Nestorius, a patriarch of the fifth century, and who followed him in rejecting the statement that 'Mary was the mother of God.' Ori-ginally, they dwelt for the most part in the north of Persia, and were far more numerous than now; but the tyrant Tamerlane, in the fourteenth century, came down from Tartary with his hordes and almost met a man on one of the most crowded nesses of the Koordish Mountains, where they dwelt among the wild tribes, built street, laid my hand upon his shoulder, simple churches and worshipped after the and said, My friend, are you a Christian? munner of their fathers. Later, many of He started and said, 'That's a strange them ventured down upon the plains of question to ask a man.' I said, 'I know Persia, where they have since lived, re- it, and I do not ask that question of every maining, practically, in villages by them- stranger, but God put it into my heart to

tures that would bring to him the lacking with the Mohammedans and to accept a cousin was a minister, and had been urging position of inferiority to these.

teachers. It was a great joy to his heart literature well night destroyed, except a but had been ruined by drink. After when he found that he was allowed to ex few books in manuscript, and these written further conversation we separated, but amine the Christian Scriptures, but to his in the ancient Syriac tongue—this old later the man accepted Christ as his dismay, they contained no such proof of church has yet maintained the primitive Mohammed's claims as he had hoped to faith in far greater purity than any other find. This resulted in his accepting Christ Oriental church. They have tenaciously Oriental church. They have tenactously clung to their Bibles and reverence them as the very word of God. The Nestorians, in both Persia and Koordistan (under Turkish rule), probably number 75,000 to 100,000 souls, fully 25,000 being in Persia. The A. B. C. F. M. began its missionary work among the Persian Nestorians in 1833. The Presbyterian Board in 1870 ceased its support of the American Board and undertook the conduct of 'the mission to Persia.' In no quarter of the globe has the work been characterized by more energy, devotion and complete consecration and the American Protestant churches have sent, as a whole, fully 100 of their noblest sons and daughters to this special field.

The work of evangelization among the Nestorians has its centre in Oroomiah and multitudes have been won to Christianity. -Christian Herald.

SOME WAYS OF WORKING.

The Endeavor Herald tells of the following useful methods recently used by a Canadian Junior Society: "The roll is called at each meeting, and each member responds with a memorized verse of Scripture. Just now as we are taking the verses alphabetically, i. e., one evening all the verses commenced with the letter 'A,' and next, 'B,' and so on. This is very interesting. If the verse is not memorized, they are supposed merely to say 'present,' but we rarely hear that. On consecration night the different committees, of which we have seven, each recite in concert a verse expressive of their work; for instance, the temperance committee's verse is, 'Look not upon the wine,' etc.; the sun-shine committee, 'Whatsoever ye would that men should do to you, do ye even so to them'; lookout, 'I have set watchmen upon my walls, O Jerusalem'; birthday committee.' So teach us to number our committee. So teach us to number out days, etc. then all the members, with officers, recite in concert our motto, is your Master, even Christ; and all ye are brethren. Each meeting is opened by singing, 'Praise God from whom all blessing flow,' and closed with the Mizpah benediction."

HIS CHIEF BUSINESS.

Teaching is the chief business of a acher. Whatever else a teacher may do teacher. for his scholars, he is a failure as a teacher unless he teaches them positive truth. And a teacher has not taught a truth until somebody has learned that truth; hence one who is called a teacher cannot be sure that he is a teacher until he can point to some one who has learned through his teaching. Influencing a pupil is very important in its way, and every teacher ought to influence while he teaches, influence by his personal character, and by his words and ways, as well as by the positive truth he is teaching; but influencing is not in it-self teaching. One who is called a teacher may do more good by his influence than another does by his teaching; but if he only influences and does not teach, he is no teacher, whatever he is called.—Sunday-School Times.

IMPULSE

"The good work done by the Young People's Society of Christian Endeavor is in no other direction so evident as in the many thousands of young people in this land who to-day are on fire with a desire to save souls." "One day the writer annihilated them. Their churches were streets of Chicago. As I passed him, the demolished, their sacred books and literature destroyed, the rivers made red with their blood and only a remnant of them was spared. These escaped to the fast- lim, I turned around and followed the man. I overtook him in the middle of the maining, practically, in villages by them stranger, but God put it into my heart to 1. What is the design of this lesson? Ans. selves, but sometimes obliged to mingle ask it of you. He then told me that his To show the gospel plan of salvation.

this very matter upon him; that he him-After many such persecutions, with their | self was a graduate of Amherst College, Saviour.

DO YOU PRAY-?

This simple query was put the other evening to a little boy at the close of a prayer meeting. His answer revealed the act that he came from a prayerless home. "Ask your mother to teach you to pray, won't you?" He promised to, and went home. The little fellow did as he was told. He also sought his father's aid, asking him, "Papa, why don't you pray?" The voice of the child was the voice of God. Neither father nor mother found rest until they heeded the call. In a few days they came into the light of Christ's love, and now have in their home an altar of prayer. 'The "wayside word" of a stranger, carried by that little child, found fruitful soil and yielded a speedy harvest.

SCHOLARS' NOTES.

(From Westminster Question Book.) LESSON II.—OCT. 8, 1893. REDEMPTION IN CHRIST.-Rom 3: 19-26. COMMIT TO MEMORY vs. 21-24. GOLDEN TEXT.

'Being justified freely by his grace through ne redemption that is in Christ Jesus.'—Rom, : 24.

HOME READINGS:

M. Rom. 3: 19-31.—Redemption in Christ.
T. Rom. 4: 1-17:—Imputed rightocusness.
W. Psalm 32: 1-11.—Transgresssion Forgiven;
Sin Covered.
Th. Rom. 8: 1-17.—No Condemnation.
F. Rom. 8: 18-39.—No Separation.
S. Heb. 3: 1-19.—The High Priest of our Profession.
S. Heb. 9: 11-28.—The Blood of Christ.

LESSON PLAN.

I. Guilty before God. vs. 19, 20.
II. Justified by Grace, vs. 21-26.

TIME.—Spring, A.D. 58; Nero emperor of Rome; Felix governor of Juden; Herod Agrippa II king of Chalcis and Galilee.

PLACE.—Written from Corinth, at the close of the three months' residence there of Acts 20: 3; the wintering of 1 Cor. 10: 6.

OPENING WORDS.

The design of our lesson passage is to exhibit the gospel method of-justification. It is not by works, but by faith (vs. 21, 22); is adapted to all mon (vs. 21, 23); is entirely gratuitous (vs. 24); has for its ground the sacriface of Christ (vs. 24, 25); reconciles the exercise of mercy with the divine justice. v. 26.

HELPS IN STUDYING.

HELPS IN STUDYING.

19. The law—the Old Testament Scriptures. Them who are under the law—the Jows. That every mouth may be stopped—that Jows as well as Gentiles may be deprived of all excuse. Become—be found.—20. By the deeds of the law—by demg what the law commands. Justified—pronounced and treated as righteous. 21. The Righteousness of God—the righteousness which God gives, and which men cannot get by vain attempts perfectly to keep God's law. Witnessed—testified, taught. 22. Faith of Jesus Christfaith of which Christ is the object. Unto all—Both Jow and Gentlle. 24. Redemption—deliverance by payment of a ransom. 25. Set forth—publicly exhibited. Propilitation—sacrifice for sin. Declare his righteousness—show plainly that he is just as righteous in the forgiveness of sinners who believe in Crist. That are past—committed under the former dispensation, before the coming of Christ, Heb. 9: 15. 26. At this time—under the gospel dispensation. Just and the justifier—that is, just although the justifier.

QUESTIONS.

INTRODUCTORY.—What was the subject of the last lesson? What did you learn from it? Title of this lesson? Goldon Text? Lesson Plan? Time? Place? Memory verses?

I. Guilly Before God. vs. 19, 20.—To whom is the law addressed? Who are intended by them under the law? What does this prove? What does the apostle conclude from the universal guilt of man? Meaning of justified? How can no man be justified? For what is the law intended? How does the law convince of sin.

intended? How does the law convince of sin.

II. Justified By Grace. vs. 21-26.—What is meant by the righteousness of God without the law? How, are believers justified? How has Christ redeemed us? Gal. 3: 13: 1 Pet. 1: 18. What has God set forth Christ to be? How does Christ, declare God's righteousness? What has he done to save sinners? What must he do to be justified? What is faith in Jesus Christ?

PRACTICAL LESSONS LEARNED

1. All men are sinners, and justly condemned.
2. We cannot be freed from condemnation by our own merits or works.
3. Christ has redeemed us from the curse of the law by his obedience unto death.
4. Justification is the pardon and acceptance of the sinner for the sake of what Christ has done and suffered for him.
5. God will thus justify every one who trusts the Lord Jesus Christ as his Saviour.

REVIEW QUESTIONS.

2. What have you learned about all men?

Ans. All have sinned, and come snort of the glory of God.

3. What follows from this? Ans. By the deeds of the law shall no flesh be justified?

4. How then may sinners be justified? Ans. Freely by God's grace, through the redemption that is in Christ Jesus.

5. What then must we do to be saved? Ans. Believe in the Lord Jesus Christ.

LESSON III.—OCTOBER 15, 1893.

JUSTIFICATION BY FAITH .- Rom. 5: 1-11.

COMMIT TO MEMORY VS. 8-10. GOLDEN TEXT.

While we were yet sinners, Christ died for us, -Rom. 5: 8.

HOME READINGS.

M. Rom. 5: 1.11.—Justification by Faith.
T. Rom. 5: 12-21.—Grace Abounding.
W. Rom. 6: 1-23.—Baptized into His Death.
Th. Gal. 2: 15-21.—By the Faith of Jesus Christ.
F. Gal. 3: 1-29.—Redeemed from the Curse.
S. Heb. 2: 1-18.—Reconciliation for the Sins of the people.
S. Rev. 5: 9-11.—The New Song.

LESSON PLAN. ~

I. Justified by Faith. vs. 1-5. II. Reconciled by Christ's Death. vs. 6-8. III. Saved by Christ's Life. vs. 9-11.

TIME.—Spring, A.D. 58: Nero emperor of Rome; Felix governor of Judea; Herod Agrippa II, king of Chalcis and Galilee.

PLACE.—Written from Corinth, at the close of the three months' residence there of Acts 20: 3; the wintering of 1 Cor. 16: 6.

OPENING WORDS.

The apostle, having established the doctrine of justification by faith, proceeds in this lesson to give some of the fruits of justification. The first is peace with God (v. 1); the second, ready access to his presence, a sense of his present favor and assurance of his future glory (v. 2); the third, triumph in trial (vs. 3-5); the fourth, the certainty of final salvation (v. 6).

HELPS IN STUDYING.

HELPS IN STUDYING.

1. Therefore—the conclusion drawn from the preceding discussion. Justified—counted as righteous before God. By Faith—which receives Christ's righteousness. Peace with God—reconciliation, favor, friendship. Through our Lord Jesus Christ—by means of his atoning sacrifice.

2. Access—introduction into this state of favor, including liberty of access to God. Wherein we stand—which he possesses and gives. 3. Tribulations—troubles, afflictions. Patience—constancy, patient endurance. 4. Experience—experimental evidence of God's favor. Hope—of the glory of God (v. 2). 5. Maketh not ashamed—does not disappoint those who exercise it. The Love of God—the assurance of God's love to us. 6. Without strength—helpless, as sinners. In due time—at the appointed time. For—in place of. 7. Scarcety—hardly to be expected. Righteous—just. Good—kind. It is hardly to be expected that one would die in place of a merely just man though for a kind man this might be done. 8. Commendeth—proves, makes known. Yet sinners—not merely not good, but not even righteous. 9. Much more—the greater has been done; the less will not be withheld. We shall be saved from wrath—he will not leave his work unfinished: whom he justifies, them he also glorifies. glorifies.

INTRODUCTORY.—What is the title of this lesson? Golden Text? Lesson Plan? Time?

son? Golden Text: 100001
Place? Memory verses.
I.—JUSTIFIED BY FAITH. vs. 1-5.—To what does
I.—JUSTIFIED BY FAITH. vs. 1-6.—To What is justified. I.—JUSTIFIED BY FAITH. VS. 1-5.—To what does the word therefore in verse 1 refer? What is justification? What is here named as the first fruit of justification? Meaning of peace with God? How does it flow from justification? Through whom do we obtain this peace? What is the second fruit of justification! Through whom do we obtain this peace? What is the second fruit of justification! What follows from believers being in this state of favor with God? What is the third justification by faith? Why do believers glory in tribulation? (Because of its present effect on their hearts and lives. vs. 3-5). What is the first effect mentioned? The second? The third? What is said of hope? How is the love of God shed abroad in the heart?

II. RECONCILED BY CHRIST'S DEATH. vs. 6-8.—What is the fourth fruit of justification? How does the apostle show the certainty of the believer's salvation? How has God manifested his love for us? What is meant by Christ's dying for the ungodly? What illustration does Paul here use to show the greatness of God's love? What is here meant by the word rightcous? By the word good? What does the word commend the here mean?

III. Saved by Christ's Life. vs. 9-11.—What is inferred from the love of God? What is meant.

eth here mean?

III. Saved by Christ's Life. vs. 9-11.—What is inferred from theleve of God? What is meant by being justified by the blood of Christ? How does the life of Christ secure that of his people? What present benefits do Christians enjoy? Whas is meant by receiving the atonement? To whom are we indebted for all these blessings?

PRACTICAL LESSONS LEARNED.

1. Being justified by faith, we have peace with God through Jesus Christ.
2. We rejoice in hope through Jesus Christ.
3. We triumph in trial through Jesus Christ.
4. We shall be finally saved through Jesus Christ.
5. How much we should love him, trust him,

REVIEW QUESTIONS.

REVIEW QUESTIONS.

1. What is first consequence of justification by faith? Ans. Peace with God. v. 1.

2. What is the second? Ans. Access to God. a sense of his present favor, and assurance of future glory. v. 2.

3. What is the third? Ans. Triumph in trial because we know that God loves us. vs. 3.5.

4. What is the fourth? Ans. The certainty of final salvation.

5. What great mark of love has God shown to us? Ans. God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.