

connected with Lord Maxwell. He had shown his most plausible side to Colin, and Colin had an apology or a good word always ready for him.

The Laird said nothing contrary to this tone, and he appeared to enter into the pleasure and triumph of Grizelda's London life with great interest.

But very soon a happy, placid monotony became the rule of daily events. Peace and order reigned undisputed; the morning and the evening came, each with their own quiet meal and happy conversation.

Or, when the weather was fine and clear, McNeil and the young Laird spent the day upon the hills, and came home at night happily wearied, with bags full of birds, with hunter's hearty appetites, and scraps of country-side gossip.

Towards the end of February McNeil began to contemplate again the plans for a more active life which had occupied his thoughts at intervals during the past five years; and one morning after a long storm, when the gray atmosphere was still full of misty rain, and the beach or the hills not to be thought of, he called Colin into his room.

"Colin," he said, "I think we are both ready for work; if you are, I am."

"It is the only thing of which a man does not weary. I have already said something to you about my plans. They have been growing to perfection without any care of mine, but they are ripe for the working now; and if we do not turn events into gold, others, and perhaps strangers, will do so."

"Count on me to be your right hand, uncle." "I do that Colin. Well, on the steep bluff we call Britta I propose to build a fine summer hotel. The travellers up the Crinan Canal will fill it. For the past three years thousands have turned aside to visit the grand waterfalls and lovely scenery in this vicinity. Artists have camped there, bringing their tents, and sportsmen have pitched themselves in the shepherd's huts near by, for the salmon and trout fishing in the small estuaries from Loch Fine is wonderful. And I have encouraged all these visitors until the place is already well known."

"But you cannot keep an hotel, Uncle; it is a business by itself." "I am not such a fool, Colin, as to think I can. Forgive me, the McNeil cannot do anything so mechanical and tradesmanlike. It is an investment to me. Others will do the labour. It would be an insult to the living and the dead if the McNeil were to put himself in the way of serving strangers for money."

"Then if you are the real proprietor, and some other man the active one, are you not afraid of being wronged?" "No, I am not. They will be cleverer rogues than have yet been born if they wrong me. When I have money out I mostly know what every penny of it is doing. Admitting this, what do you think of the scheme?"

"I think very well of it. MacLean has built such an hotel on Loch Scardon, and he is growing rich on the revenue from it. MacLeod has one in Harris, and Mackenzie in Lewis; I do not see why McNeil should not have one in Knapdale. I shall be delighted to help you in every way that I can."

"Thank you, Colin I am a happy man to have a helper like you. First, there will be an architect to see."

"We can get a good one in Glasgow; and in Glasgow, I can always hire whatever men are necessary." "Diggers and delvers are the first necessity. But as these men must have shelter, stonemasons are wanted. There is plenty of materials for them. We might build about a dozen cottages for them far from the hotel site. They will form the nucleus for the village—say, the town—which will be certain to spring up there."

"I will go about the work to-morrow if you wish." "I do. You are all I hoped for, Colin. One hand washes the other, and it is a sign of prosperity when the men in a house can work out one scheme together. And there are other good ends at our door, Colin, such as the lobster fishery, for which the market is just extraordinary; and I am going to have a small fleet of boats to carry them to Glasgow. The catching of them and the carrying of them to market will make a grand winter industry for the men. I'll give an invite to all honest idle men round about, and I'll be doing good to myself and to others."

(To be continued.)

RELIGION is living out the truth there is in us.—Gordon.

Sabbath School Work.

LESSON HELPS.

LESSON VI. May 12, 1889.

THE ANOINTING AT BETHANY.

Mark xiv. 1-9.

COMMIT VERSES 8-9.

GOLDEN TEXT.—She hath done what she could.—Mark xiv. 8.

CENTRAL TRUTH.

The blessedness of making sacrifices for Christ.

DAILY READINGS.

Mt. Mark xiv. 1-9.

Mt. Matt. xxvi. 1-13.

H. John xii. 1-8.

Th. Ps. cxxxiii. 1-3.

E. 1 Chron. xxix. 9-28.

Sa. Ps. xli. 1-13.

Sw. Ek. xxv. 20-29; xxxvi. 1-6.

TIME.—The plotting to take Christ (vs. 1, 2) was Tuesday evening, April 4, A.D. 30. The supper at Bethany was on the previous Saturday evening (at the close of the Jewish Sabbath) (John xii. 1).

PLACE.—The plotting was at Caiaphas' palace in Jerusalem; the supper at Bethany, a suburban village two miles east of Jerusalem over the Mount of Olives.

PARALLEL ACCOUNTS.—Matt. xxvi. 1-13; John xii. 1-8.

INTRODUCTION.—The first two verses give an account of what the Jewish rulers were doing at the time Jesus was discoursing to His disciples (our last two lessons). The story of the supper at Bethany is given here, because Jesus' reproof at that time was one of the reasons which led to the betrayal by Judas, the account of which follows.

HELPS OVER HARD PLACES.—1. Take him... put him to death: they would get him into their power, and keep him from teaching any more, but wait till after the feast before they killed him. 2. An uproar: there were multitudes there from Galilee attending the feast. They might be friends of Jesus. 3. Simon the leper: a relative of Lazarus and probably cured by Jesus. A woman: Mary the sister of Lazarus (not the one spoken of in Luke vii. 36-50). Box: flask with long neck. Ointment of spikenard: a pound of it, says John. It was made of the spikenard, a plant of the valerian family, which grows in the east. Very precious: worth 300 pence (a penny, denarius, = 15 cents), therefore worth \$45; but as a penny was the pay for a day's labour (Matt. xx. 2), it would equal \$300 in our day. Poured it on his head: and also His feet, and wiped them with her hair (John xii. 3). 4. And some: Judas most of all (John xii. 4). 5. Given to the poor: that was his pretence, but John says he was a thief. And he betrayed his master soon after for \$30. 6. Good will: It is good to spiritual love. It leads to more giving to the poor. 7. The poor: always: as representatives of Christ, through kindness to whom we can show love to Him. 8. My body to the burying: the anointing served this purpose whether Mary thought of it or not. 9. A memorial: not so much of her gift as of the love that prompted it.

SUBJECTS FOR FURTHER STUDY AND SPECIAL REPORTS.—The reasons for the plotting of the Pharisees.—Why not on the feast day—Simon the leper. Who were present at the supper.—Alabaster flask.—Spikenard.—Why Mary anointed Jesus.—Value of expressions of affection.—Motives of those who murmured.—Why Mary's use of the precious ointment was better than that proposed by Judas.—Those who give most to Jesus will give most to the poor.

QUESTIONS.

REVIEW.—In what place were the last two lessons spoken? To whom? What was the subject of Jesus' discourse?

SUBJECT: EXPRESSING OUR LOVE TO JESUS.

I. THE GATHERING OF JESUS' ENEMIES (vs. 1, 2).—What great feast was near at hand? What were the chief priests doing while Jesus was talking with his disciples? Why did they wish to put him to death? (John xi. 48).

II. THE GATHERING OF JESUS' FRIENDS (v. 3).—When was this supper held? (John xii. 1.) In what town? At whose house? Who were present? (John xii. 1-3.) What great thing had Jesus done for them? Had He probably healed Simon also?

III. JESUS ANOINTED WITH THE PRECIOUS NARD (v. 3).—How did Martha show her regard for Jesus? (John xii. 2.) How did Mary show her devotion to Him? What is spikenard? How much was there in the alabaster flask? (John xii. 3.) How much was it worth? (v. 5.) Where did she pour this nard? (v. 3; John xii. 3.) What further proof of devotion did she show? (John xii. 3.)

IV. FAULT FOUND WITH THE ACT (vs. 4, 5).—Who found fault with Mary? Who was the leader in this murmuring? (John xii. 4.) What was his motive? (John xii. 6.) What great crime did he soon commit? (Mark xiv. 43, 44.) What pretence did he make? How did he get other disciples to join him? Is it easy and natural to find fault with others? Is it right?

V. JESUS DEFENDS MARY'S ACT (vs. 6-9).—What did Jesus say to the fault-finders? On what other occasion did

Jesus praise Mary for doing what others condemned in her? (Luke x. 39-42).

WHAT WAS THE FIRST DEFENCE? (v. 6).—Why is it good to express our love to Jesus? Are gifts of much value unless we show our love and regard? Can we show love except by making sacrifices of precious things? Does expressing love increase it? Do we need to express our love oftener to friends, parents, teachers, pastor? Do the poor and sick have especial need of this?

WHAT WAS THE SECOND DEFENCE? (v. 7).—Does giving to Jesus lead us to give more to the poor around us? Is this one way we can show our love to Him? (Matt. xxv. 40.)

WHAT WAS THE THIRD DEFENCE? (v. 8).—Can anything better be said of us than this? Was it as really acceptable as Martha's service? Did the deed have uses she did not expect? What was the FOURTH DEFENCE? (v. 9).—What did Jesus promise? Would she have had this memorial if she had done the act for show? Has this act helped many to do what they could? In what ways do you show your love to Jesus?

PRACTICAL SUGGESTIONS.

I. Affection desires to express itself by making sacrifices for the loved.

II. All need the sympathy of others and to have it expressed.

III. Expressing our affection increases it.

IV. God does not need our gifts, but our love, our giving.—the proofs that we honour and love Him.

V. Worldly men find fault with Christian giving.

VI. But Christ approves of it.

VIII. The more we give to Christ the more we will give to the poor.—Peloubet.

THE CHRISTIAN ENDEAVOUR MOVEMENT.

THE MICHIGAN CONVENTION.

The Michigan State Christian Endeavour Convention has recently been held in the First Congregational Church, Detroit. The Convention showed that the Societies in Michigan have the same enthusiasm and vigour as in the States which earlier in the year held their Conventions. There are now 238 Societies in the State, and they are found in all the leading denominations.

THE NATIONAL CONVENTION.

Arrangements for the National Christian Endeavour Convention to be held at Philadelphia, July 9th, 10th, and 11th, are being rapidly perfected. This promises to be the largest religious Convention ever held in the United States; at least for young people, several thousand delegates being expected. Dr. Deane, Hoyt, Parsons, Chamberlain and many others especially interested in this work are to be present. Almost every railroad in the country will give greatly reduced rates, and excursions will be organized from nearly all the large cities to insure still further reductions. Hotels and boarding houses in Philadelphia have reduced their rates to from \$1 to \$3 per day for the Convention.

JUNIOR SOCIETIES.

Junior Societies of Christian Endeavour for children from six to thirteen or fourteen years of age are becoming very common in many places. When managed by some wise, older Christian, these Societies have often found very effective. They concentrate the interest of all the children of the church upon religious matters and lead them on to membership in the older Society. Through committees the attention of the children can be directed to Temperance or Missionary work, or to any phase of the religious life which pastors and others may think desirable.

NOTES.

There are over twenty Societies of Christian Endeavour in Omaha, and the number is constantly growing.

The New Haven Societies held a fast day consecration service, April 19th.

Many Societies are being established in Friends' churches throughout the country.

Important State Conventions are to be held for Illinois at Springfield, May 2nd, 3rd and 4th; for Kansas at Topeka, May 6th and 7th; and for Ohio at Tiffin, June 4th and 5th.

Readers are constantly asking where information concerning the Society of Christian Endeavour can be obtained. To all such we would say that samples of constitutions, pledge cards, pamphlets concerning Junior Societies, etc., can be obtained free of charge by addressing the U. S. C. E., 50 Bromfield Street, Boston.

EVERY event in this world is a syllable breaking from the lips of God. Every epoch in affairs is a completed sentence of His thought; and the great stream of human history is God's endless revelation of Himself.—Rav. J. H. Erob.

I FIND this world, now that I have looked upon it at both sides, is but the fool's idol. O Lord, let it not be the nest that my soul buildeth in. This world, in its gain and glory, is but the great and notable deceiver, by which the sons of men have been beguiled these five thousand years.—Rutherford.

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