

come at birth, untaught in childhood, unprotected in widowhood, uncared for in old age, unmourned at death, her eyes were often filled with tears.

Then two young ladies, who were soon to leave for their fields of labor, one in China and one in Africa, spoke of the way God had led them into the work and what a privilege they felt it to be, and a silvery-haired, sweet-faced lady wished them joy as they took up the work she had been compelled reluctantly to lay down, and turning to the audience she pleaded for other helpers, presenting the needs of the field, the Lord's commands and the joy of service with enthusiastic earnestness. As she concluded a light touch on Alice's arm called her attention and she turned to meet the wistful gaze of the little lady's eyes and to hear the question, "Why can't you go, dear?"

Surprised, disturbed, annoyed, her only answer was an impatient shake of the head, and rising quickly she left the room.

Out in the bright sunshine she laughed at the impression the meeting had made on her, but that question went with her and she could not shake it off. As if to settle the matter she would say, "Of course I cannot go, I am not a Christian myself."

Then she seemed again to see those wistful eyes and to hear the gentle voice saying, "Why are you not a Christian, dear?"

And day and night those two questions haunted her.

All summer long she tried to stifle them, but at the seashore the very waves repeated them and among the mountains she heard them in the song of the birds or the rustle of the breeze, until she knew that her only reason for not going was because she was not a Christian, and her only reason for not being a Christian was because she did not want to go.

But at last there came a day when her stubborn will surrendered and she said:

"I will follow thee, my Saviour, Wheresoe'er thou leadest me."

and then by the wonderful alchemy of love, what she had shrunk from as a painful duty was changed to a most precious privilege, and to-day Alice Cameron in the far-off zenanas of India is teaching by loving words and silent example that the chief end of man is to glorify God and enjoy him forever."

And often in the twilight, "weary in the work but not of it," as she tries to plan how her single pair of hands can best distribute the precious bread of life to the perishing multitudes around her, she longs for helpers, and her thoughts go back to the dear home-land and to her young sisters there, with their lives before them so full of promise and possibilities, and she would fain beckon to many a one and whisper, "Why can't you come, dear?"—*Helena Maynard, in Standard.*

A PREACHER'S TRIAL.

Choir members, inattentive hearers, and many other careless attendants upon divine worship, little think how distressing their conduct may be to the preacher. The *Contemporary Review*, however, in a recent article, thus states the case exactly, as any speaker, even any Sunday-school teacher, can testify:—

It is commonly supposed by those that sit in the pews that the preacher gets it all his own way, and that he has the people at his mercy. Were they to change places with him they would soon be undeceived.

The preacher is really in a singularly defenceless position. If he be an orator, his temperament is nervous, and his brain is so sensitive that he feels all the currents of wandering thoughts, of opposition as well as of lively sympathy, that flit to and fro like electric brain-waves between him and his audience. His ear catches the faintest sound; he hears whispering, scraping, coughing, the rustling of a fan. The wandering eye, the flourish of a handkerchief, —a thousand things unperceived by others, or by himself in his ordinary state, are grasped with intolerable vividness. He is for the time, in fact, highly sensitized and mediumistic. It is a battle between his magnetism and the magnetism of the crowd. He wrestles with the mass to bring it under control; he must be master and win, or he

must be routed and fail miserably. The pulpit is a moral pillory or a throne.

Any one person in the congregation can set himself to insult or worry the preacher, and unless the disturber promptly finds his match in the pulpit, the preacher is humiliated and defeated. Active insolence is worse than passive sleep, and none but preachers know how often it has to be dealt with, or let alone in despair.

TEMPERANCE TEACHING IN SUNDAY SCHOOL.

It is not only the possible future dangers of those now young, but the present ravages of our drinking customs and of alcoholized childhood; the encroachments of evil habit on boys and girls and youths that demand our vigilance. Two-thirds of the juvenile population of school age have been computed to be in Sabbath-schools, but only one-third in connection with any kind of juvenile temperance organization, while 45,000 former Sabbath scholars are yearly drawn into the currents of intemperance. Those of the senior classes in all our large cities are liable to be allured by companionship and the assumptions of premature manhood to the public-house, or into the habits of imitative indulgence in other scenes. Chaplains, governors of prisons, police superintendents, judges, and ministers bear common testimony to the deadly inroads of strong drink amongst the young, and the need of the armor of youthful abstinence. Twenty-two thousand children have been counted in public-houses in a city like Manchester on a single Sabbath evening. One English chaplain states that of 724 prisoners visited in the county gaol 644 had been Sabbath scholars; and the governor of another southern gaol, that of 22,000 prisoners under his care during fifteen years not one was a total abstainer. Mr. Justice Hawkins declared his belief that "nine-tenths of the crime of this country is engendered inside the doors of public-houses." The Rev. Dr. M'Fadyen replied to the question, "How came your scholars to the prison?"—"Drink opened the way from the school to the prison."

The question presses, Where go our Sabbath scholars? Do they leave our classes armed and fortified by suitable instruction and impressions on the subject of strong drink, or are they allowed to pass through our hands to fall unwarned before the allurements of the drinking system which pervades society, in the public-house, the home life, and the festive life of our generation, a sure proportion of them going, from lack of wise or faithful counsel, in the way of shame and destruction? And when we find others not better or more hopefully situated escape those pitfalls, who have received indelible impressions from the example and teachings of the Sabbath-school or otherwise of the evils of intemperance, and have adopted the practice of abstinence, is it not strongly suggested to us that their salvation has been in their better temperance upbringing, and that were like salutary influences to surround our young people generally while early in our hands in Sabbath school classes and other scenes of discipline, the sins and sorrows of our intemperance would largely disappear with a dying-out generation?—*Dr. Hutton of Greenock.*

PRAYER BY MACHINERY IN JAPAN

On the highroads in Japan, every mountain, every hill, every cliff is consecrated to some divinity; at all these places, therefore, travellers have to repeat prayers, and frequently several times over. But as the fulfilment of this duty would detain them too long on the road, the Japanese have invented the following means to prevent this inconvenience. Upon these spots, consecrated to divinities, they have set up posts to mark the distances. In these posts a long vertical cut is made, about an *arsheem* and a half above the ground, on which a flat round iron plate turns, like a sheave in a block. Upon this plate the prayer is engraved which is dedicated to the divinity of the place; to turn it round is equivalent to repeating the prayer, and the prayer is supposed to be repeated as many times as it turns round. In this manner the traveller is able, without stopping and, merely by turning the plate with his fingers, to send up even more prayers to the divinity than he is obliged to do.

ONE BIBLE CLASS TEACHER.

Mr. Pentecost tells how a Western Bible-class teacher won his boys to Christ. He prayed for them daily, and set himself to get them to the revival meetings. The last night, just as the service was ended, he said to the evangelist: "Mr. Pentecost, I want you to speak to one of my boys. He is almost persuaded." They withdrew from the crowd. The young man was induced to kneel, and when he arose, he was rejoicing in Christ. With tears of gratitude that teacher thanked Mr. Pentecost, and said: "This is the last of fifteen who have come to Christ." They only can know such joy as this who are willing to pay the price.—*Sunday School Teacher.*

THE BETTER PRAYER.

BY SUSAN COOLIDGE.

When I sit and think of heaven, so beautiful and dear,
Think of the sweet peace reigning there and the contentions here,
Think of the safe, sure justice beside the earthly wrong,
And set out ringing discords against celestial song,
And all the full securities beside "O Lord, how long?"
Oh, then I long to be there, and in my heart I pray,
"Lord, open thou the pearly gates, and let me in to-day."
And then I turn to earth again, and in my thoughts I see
The small, unnoted corner given in charge to me,
The work that needs be done there which no one else will do,
The briars that rend, the tares that spring, the heartease choked with rue,
The plants that must be trained and set to catch the sun and dew;
And there seems so much to do there, that in my heart I pray,
"Lord, shut thy gate, and call me not, and let me work to-day."

SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON X.—DECEMBER 6, 1891.

CHRIST CRUCIFIED.—John 19:17-30.

COMMIT TO MEMORY vs. 17-19.

GOLDEN TEXT.

"For Christ also hath once suffered for sins."—1 Pet. 3:18.

HOME READINGS.

M. John 19:17-30.—Christ Crucified.
T. 1 Pet. 2:13-25.—"Christ Suffered for Us."
W. Rom. 5:1-21.—Christ Died for the Ungodly.
Th. Matt. 27:27-54.—Christ Forsaken.
F. Gal. 3:1-14.—Christ Made a Lesson for Us.
S. Isa. 53:1-12.—Christ Bearing our Cross.
S. Col. 1:1-20.—"Christ in You the Hope of Glory."

LESSON PLAN.

I. Christ on the Cross, vs. 17-22.
II. Gambling Beneath the Cross, vs. 23, 24.
III. Words Spoken from the Cross, vs. 25-30.

TIME.—A. D. 30, Friday, April 7, from nine to three o'clock; Tiberius Cæsar emperor of Rome; Pontius Pilate governor of Judea; Herod Antipas governor of Galilee and Perca.

PLACE.—Calvary (Golgotha), just outside the walls of Jerusalem, on the north side.

HELP IN STUDYING THE LESSON.

Study carefully the parallel accounts, Matt. 27:35-50; Mark 15:21-37; Luke 23:15-46. V. 17. *Went forth*—out of the city. *Golgotha*—so named from its having the form of a skull. "Calvary," the name given in Luke, has the same meaning. V. 18. *Jesus in the midst*—as the chief malefactor. Crucifixion was a form of death inflicted only on slaves and the very worst of criminals. The victim suffered the most agonizing torture. V. 19. *Title*—the alleged crime for which he suffered. V. 20. *In Hebrew, and Greek, and Latin*—the three representative languages of the world. V. 23. *His garments*—by Roman custom they belonged to his executioners. *Coat*—the closely-fitting under garment. V. 24. *That the scripture*—Ps. 22:18. V. 25. *His mother's sister*—probably Salome, wife of Zebedee and mother of John. *Cleopas*—or Alphaeus, the father of James the Less. Mark 3:18. V. 26. *Whom he loved*—John himself, chs. 13:23; 20:2; 21:7, 20. *Behold*—look upon him henceforth as thy son. V. 27. *Behold thy mother*—regard and treat her as a mother. V. 28. *Might be fulfilled*—Ps. 67:21. V. 29. *Vinegar*—sour wine, the common drink of the soldiers. V. 30. *It is finished*—the whole work of redemption.

QUESTIONS.

INTRODUCTORY.—What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?
I. CHRIST ON THE CROSS, vs. 17-22.—Whither did Jesus go? What was done with him? Who were crucified with him? What writing was put on the cross? What alterations did the chief priests wish Pilate to make? What was his reply?
II. GAMBLING BENEATH THE CROSS, vs. 23, 24.—What did the soldiers do when they had cruci-

fied Jesus? What is said of one of the garments? What was done with it? What scripture was fulfilled?

III. WORDS SPOKEN FROM THE CROSS, vs. 25-30.—Who stood by the cross? What did Jesus say to his mother? What did he say to John? What did John do? What did Jesus then say? Of what scripture was this a fulfilment? What was then done? What did Jesus then say? What followed this saying? What good work was then finished? What other words spoken from the cross are recorded in the gospels?

WHAT HAVE I LEARNED?

1. That Christ was numbered with the transgressors that we might be numbered with the righteous.
2. That he set us an example in his loving care for his mother.
3. That Christ crucified is the wisdom and power of God for the salvation of men.
4. That it is only through Christ's death that we can live.
5. That we should live for him who thus died for us.

QUESTIONS FOR REVIEW.

1. How was Christ put to death? Ans. He was crucified with two robbers.
2. What inscription was put on his cross? Ans. Jesus of Nazareth the King of the Jews.
3. What provision did he make for his mother? Ans. He committed her to the care of John, the disciple whom he loved.
4. What did the soldiers do with his clothing? Ans. They divided it among themselves, casting lots for his coat.
5. What did Jesus say just before his death? Ans. It is finished.

LESSON XI.—DECEMBER 13, 1891.

CHRIST RISEN.—John 20:1-18.

COMMIT TO MEMORY vs. 14-16.

GOLDEN TEXT.

"It is Christ that died, yea rather, that is risen again."—Rom. 8:34.

HOME READINGS.

M. Matt. 28:1-15.—The Empty Tomb.
T. Luke 24:1-12.—The Vision of Angels.
W. John 20:1-18.—The Risen Christ.
Th. Mark 16:1-11.—Early at the Tomb.
F. Acts 13:26-39.—Raised by the Power of God.
S. Acts 17:22-31.—The Risen Judge.
S. Acts 2:22-36.—"Having Loosed the Pains of Death."

LESSON PLAN.

I. The Empty Tomb, vs. 1-10.
II. The Vision of Angels, vs. 11-13.
III. The Risen Christ, vs. 14-18.

TIME.—A. D. 30, Sunday morning, April 9, the third day after the crucifixion; Tiberius Cæsar emperor of Rome; Pontius Pilate governor of Judea; Herod Antipas governor of Galilee and Perca.

PLACE.—At the sepulchre and in Jerusalem.

HELP IN STUDYING THE LESSON.

Jesus was crucified on Friday, and buried the same evening. He lay in the grave two nights and the intervening day (the Jewish Sabbath), and rose from the dead early on the morning of the first day of the week. Read Matt. 28; Mark 16; Luke 24. V. 1. *Mary Magdalene*—with Mary the mother of James, Salome, Joanna and others. V. 2. *Runneth*—back to the city, without waiting to examine the sepulchre. *They have taken*—she had no thought of his resurrection. V. 8. *Believed*—that Jesus had risen. Luke 24:16. V. 9. *Knew not*—did not understand. *The scripture*—Pa. 16:10. (Compare Acts 2:25-31; 13:31, 35.) V. 11. *Mary*—Mary Magdalene, who had returned to the sepulchre. *Weeping*—full of grief, not expecting what joy was in store for her. V. 16. *Jesus saith unto her*—his tone and manner instantly made him known to her. V. 17. *Touch me not*—delay not now for the expression of your attachment. Look forward to a sweeter and more blessed communion with me when I am ascended to my Father.

QUESTIONS.

Introductory.—How long was Jesus in the tomb? On what day of the week did he rise? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE EMPTY TOMB, vs. 1-10.—Who did Mary Magdalene come to the sepulchre? Who were with her? What did she see? Who had removed the stone? To whom did Mary go? What did she say to them? What did these disciples do? Who came first to the sepulchre? What did Peter do? What is said of the other disciples? What did these disciples not yet know? Where did they go?
II. THE VISION OF ANGELS, vs. 11-13.—Who remained at the sepulchre? What did she do? Whom did she see? What did the angels say to Mary? What did she reply? Who did she think had removed the body? For what purpose?
III. THE RISEN CHRIST, vs. 14-18.—What did Mary then do? Whom did she see? Why did she not know him? What did Jesus say to her? Whom did Mary suppose him to be? What was her reply? What did Jesus then say to her? What did she answer? What did Jesus forbid? Why? What did he command? What did Mary do?

WHAT HAVE I LEARNED?

1. That we have a risen and living Saviour.
2. That because he has risen from the dead, we also shall rise with spiritual bodies like his glorious body.
3. That we should tell the glad news of a risen Saviour.

QUESTIONS FOR REVIEW.

1. What did Mary Magdalene see when she came to the sepulchre? Ans. She saw the stone rolled away and the sepulchre open.
2. What did she do? Ans. She went and told Peter and John.
3. What did these disciples do? Ans. They went to the sepulchre, and found that it was empty.
4. To whom did Jesus first appear? Ans. He appeared first to Mary Magdalene as she stood weeping at the sepulchre.
5. What did he command her to do? Ans. Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and my God, and your God.