

way, and tell him as tenderly as she could of his loss, she took home her borrowed child.

Her three little ones gathered round the new comer. They were their mother's own children, and their hearts overflowed with kindness toward the stranger.

Did you ever notice how a pale plant, kept in a cellar all winter, thrives when it is taken out into the spring sunshine?

Before the week was over, you would hardly have known her. She had actually learned to play. And then Mrs. Sargent began to ask herself if, indeed, she could carry back, into the cold and the darkness, this stray chicken she had sheltered under motherly wings.

She thought that she had been economical before, but she saw, now, how she could be more so. And the little ones, who were her own, clung to this other little one who had been nobody's; and so it was that they all resolved to keep her, and it seemed to little Mary that she had really found her mother.

Surely, surely, on that day when our Lord shall reckon up His children, Adeline Sargent will hear a voice saying, "Inasmuch as thou didst it unto the least of these my little ones, thou didst it unto Me."

THE OFFICERS' DEFEAT.

A party of gay young officers were walking up and down the Newbridge platform, waiting the arrival of the up-train to Dublin, where they were going to a ball.

As the train came up to the station, with the conservativeness of railway travellers, they looked into each first-class compartment to find one empty. At length they decided on a carriage in which a gentleman sat reading; it was such an ordinary occurrence to see a traveller reading, and they were so occupied with one another, laughing and talking together, that they did not at first notice the book he was intent upon; or had they seen it was the Bible, they would not have chosen him for a companion.

Soon after leaving the station they began to smoke; the one sitting next the gentleman saying, "I hope you don't object to smoking?" "Indeed I do." "Then so much the worse for you." At which sally they all laughed.

He said nothing for a time; then leaning over to the officer next him he inquired, "Do you believe on the Lord Jesus Christ?" "Shut your mouth," was the ready rejoinder. Quietly looking the officer in the face, he said, "If you don't believe on the Lord Jesus Christ, you'll be damned."

"What business have you speaking to us? We don't want your cant." "Your not wanting my cant does not alter the fact; if you don't believe on the Lord Jesus Christ, you'll be damned." "Let us sit on him."

"Your sitting on me will not alter the fact, if you don't believe on the Lord Jesus Christ, you'll be damned." "Shove him out of the window." "Your shoving me out of the window will not alter the fact; if you don't believe on the Lord Jesus Christ you'll be damned."

It was getting too hot for the young fellows, and the train coming to a station, they cried—"Let us get out of this into another carriage, and leave the old hypocrite to himself." He followed them to the door, and spoke aloud after them—"Your leaving the carriage does not alter the fact; if you don't believe on the Lord Jesus Christ, you'll all be damned."

Some years passed; and this gentleman was travelling in England by the L. & N.W.R. At Chester, he went into the refreshment room, and while there, a military looking man came in. He looked at our friend once or twice, as if to make sure he was right, then stepping over to where he stood, said, "Pardon me! if I don't greatly err, we have met before. Do you recollect travelling in Ireland by the G.S. & W.R.,

and a party of young fellows getting into your compartment at Newbridge?" "Perfectly."

"Well, I am one of that party, and the one who sat next you, to whom you addressed your question. I was thoughtless and worldly then, and we were all engrossed with the gaiety of the scene we were going to that night. But your sole answer to our many insults, 'If you don't believe on the Lord Jesus Christ, you'll be damned,' lodged in my heart. I went with the rest, and dressed for the ball; but I could hardly see to attire myself properly, your words swam before my eyes."

"I attended the ball, but could enjoy nothing; for every voice seemed to re-echo your sentence. I could endure it no longer, I pleaded indisposition, and withdrew. How I cried for mercy! and, thank God, I saw that if the terrible negative was awfully true, the grand positive, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' (Acts xvi 31), was none the less happily so. And like the Philippian gaoler, I 'rejoiced, believing in God.'"—Christian.

CHARLIE'S TALK.

BY JENNIE HARRISON.

"Charlie Quon" is a Chinese boy, about twenty-three years old. But he is a Christian Chinese.

He has been in this country about six years; and he has been living in the South—in Montgomery, Alabama; and was confirmed there by Bishop Wilmer;—having been instructed with faithful care and kindness by the wife of the Rev. Dr. Stringfellow. This lady is greatly interested in the conversion of the Chinese, and is an earnest laborer in that cause.

Mrs. Stringfellow says that "Charlie" received his very first ideas of Christianity from an uncle, who was converted in London, Eng., and having returned to his native land, was a colporteur of Chinese tracts and Testaments for some years.

Having learned the blessed truth of the One only true God, and His Son, our Saviour, Charlie wished to go and tell that glad tidings to his own people in China. It was not the impulse of a moment. Mrs. Stringfellow tells me that Charlie has been, since his conversion, "a devout, consistent communicant."

Furnished with letters by Dr. Stringfellow, he came to New York, where he now is, making preparations to go to China and begin his studies.

Yesterday he visited our Chinese Sunday-school at Calvary chapel, and, by request of the clergyman, addressed the boys in their native language.

It was interesting to notice the earnest look and manner—the eager, almost pleading tone which he used—as if urging the boys to accept that good part which had already made him so happy.

When school was over, I asked one of the boys who had listened attentively, what Charlie had said.

He replied in his broken English, "He say everybody love Jesus Christ. Melican people and Chinese people, all, Jesus Christ! Chinese gods not God!"

It was very touching. And I cannot doubt that some among those who listened to that appeal from one of their own people, will be moved to seek earnestly that Jesus Christ and His religion.

Charlie Quon will start for China in a few weeks, and I'm sure that many sincere prayers will go up for him, that he may be led by the wisdom of God, and may become a true and faithful missionary among his people.

I have told this little bit of one life story, for the encouragement of those faithful women who are laboring among these Chinese "boys." Let none lose hope, though the way at times seems dark and doubtful. It is the work which God hath set before us. His grace and His wisdom and His humility, as set forth for our example in the person of that first great missionary among the people, must guide and control all our efforts. And every thought of self (that strongest hinderance to a woman's work), must be crushed down by the pure desire of saving, if may be, one soul for Jesus.—Churchman.

WISELY BUT EARNESTLY seek to discover where your pupils stand as to the great question of following or not following Christ.

LESSON CALENDAR.

THIRD QUARTER, 1887.

- 6. Aug. 7.—Jesus in Galilee. Matt. 4:17-25.
7. Aug. 14.—The Beatitudes. Matt. 5:1-16.
8. Aug. 21.—Jesus and the Law. Matt. 5:17-26.
9. Aug. 28.—Piety Without Display. Matt. 6:1-15.
10. Sept. 4.—Trust in our Heavenly Father. Matt. 6:24-34.
11. Sept. 11.—Golden Precepts. Matt. 7:1-12.
12. Sept. 18.—Solemn Warning. Matt. 7:13-20.
13. Sept. 25.—Review, Temperance. Rom. 13:8-14. Missions. Matt. 4:12-16.

SCHOLARS' NOTES.

(From International Question Book.)

LESSON VII.—AUGUST 14.

THE BEATITUDES.—MATT. 5:1-16.

COMMIT VERSES 8-11.

GOLDEN TEXT.

Grace and truth came by Jesus Christ.—John 1:17.

CENTRAL TRUTH.

The laws of the kingdom of heaven.

DAILY READINGS.

- M. Matt. 5:1-16.
T. Luke 6:12-26.
W. Ex. 20:1-21.
Th. Ps. 10:1-14.
F. Acts 2:37-47.
Sa. Gal. 5:16-26.
Su. Rev. 21:18-27.

TIME.—Summer of A.D. 28.

PLACE.—The Mount of Beatitudes, or the horns of Hattin; a hill sixty feet high with two tops, two or three miles west of the Sea of Galilee.

INTRODUCTION.—Jesus went up into this mountain and prayed all night (Luke 6:12); then, coming down on to the lower level, he chooses his twelve disciples. The multitudes gather to hear him; and he goes a little way up the hill with his disciples, so as to see and be seen of the multitude, and there preaches this wonderful sermon, giving the laws and principles of his kingdom.

HELPS OVER HARD PLACES.

1. WAS SET.—Jewish teachers always sat when they taught. HIS DISCIPLES CAME.—they came nearest; the rest were farther away, but within hearing. 3. POOR IN SPIRIT.—feeling one's needs and ignorance; the opposite of pride, self-conceit, and self-righteousness. 4. THAT MOURN.—(1) those who are sorry for their sins, (2) those who as Christians bear suffering and trouble. COMPORSED.—good shall come from it, salvation and blessedness. 5. MEEK.—the mild and gentle, living so that love rules over hate and passion. INHERIT THE EARTH.—enjoy its blessings, get more out of the world than the proud and revengeful. 8. SHALL SEE GOD.—only those who are pure, as God is pure, can know what God is, or feel as he does. 9. CHILDREN OF GOD.—because they are like God, who is ever making men at peace with self, with one another, and with God. 10. FOR RIGHTEOUSNESS' SAKE.—not for opinion or bad conduct. Such suffer and are not blessed. 11. REVILE.—abuse you to your face by vile words. FALSELY.—the evil must not be true; and it must be "for my sake," not your own, would you be blessed. 13. YE ARE THE SALT.—that which preserves from decay, gives taste and value to food. LOST HIS SAVOR.—his saltiness; the real salt—all gone, only the appearance left. 14. LIGHT OF THE WORLD.—shining, bright, warming, cheering, revealing the truth, giving life,—but a reflected light. 15. CANDLE.—lamp. BUSH.—a common wooden measure, holding about a peck. CANDLESTICK.—lamp-stand. 16. GLORIFY YOUR FATHER.—because He is the Author of them.

QUESTIONS.

INTRODUCTION (vs. 1, 2).—Give the time and place when this sermon was preached? To whom was it preached? (v. 1, Luke 6:17.) What had Jesus done just before? (Luke 6:13-16.) How did Jesus prepare for this teaching? (Luke 6:12.) Why are these eight sayings called beatitudes? Do you know them by heart?

How do you harmonize Luke 6:17 with vs. 1 and 2? What is the general character of the Sermon on the Mount? Can you give its subject? Its plan? State the contrast between the Ten Commandments and the Beatitudes? Between Mount Sinai and this mountain?

SUBJECT: THE CHARACTER AND WORKS OF TRUE DISCIPLES.

I. FIRST BEATITUDE (v. 3).—What is it to be poor in spirit? (Matt. 18:3.) What is the kingdom of heaven? How does feeling poor in spirit lead to that kingdom? Is it the same with the kingdom of knowledge?

II. SECOND BEATITUDE (v. 4).—What mourning is here spoken of? (Luke 18:13; Heb. 12:5.) How will they be comforted? (Isa. 54:6, 7; Rom. 8:28.) Can the sorrowful who do not love Jesus be so comforted?

III. THIRD BEATITUDE (v. 5).—Meaning of meek? Why do they, more than others, inherit the earth?

IV. FOURTH BEATITUDE (v. 6).—What is expressed by hunger and thirst here? Why is righteousness the best thing to hunger for? Can we become good without such strong desire?

V. FIFTH BEATITUDE (v. 7).—Who are merciful? Why do they, more than others, obtain mercy?

VI. SIXTH BEATITUDE (v. 8).—What is it to be pure in heart? Why is this best of all? Why can they only see God? What becomes of the impure? (Rev. 21:27.)

VII. SEVENTH BEATITUDE (v. 9).—Meaning of peacemakers? Why are they especially the children of God?

VIII. EIGHTH BEATITUDE (vs. 10-12).—How can it be blessed to be persecuted? Why do such inherit the kingdom of heaven? Why is the emphasis on "falsely," and "for my sake"?

IX. THE SALT OF THE EARTH (v. 13).—What does salt do for food? How do Christians pre-

serve the world from destruction? What is salt without savor? Who are like this? What becomes of them?

X. THE LIGHT OF THE WORLD (vs. 14-16).—In how many respects are Christians like lights? What is it to let it shine? Make this agree with Matt. 6:1. How is our light hid? How can our good deeds glorify God?

LESSON VIII.—AUGUST 21.

JESUS AND THE LAW.—MATT. 5:17-26.

COMMIT VERSES 17-19.

GOLDEN TEXT.

Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil.—Matt. 5:17.

CENTRAL TRUTH.

Jesus Christ fulfils the Bible and the moral law.

DAILY READINGS.

- M. Matt. 5:17-26.
T. John 1:6-18.
W. Col. 2:6-10.
Th. 1 Cor. 3:9-23.
F. Jas. 1:17-27.
Sa. 1 John 3:1-18.
Su. 2 Cor. 5:11-21.

INTRODUCTION.—In to-day's lesson Jesus continues his "Sermon on the Mount," explaining still more what his new kingdom is, and its principles. The people said he was destroying the law of Moses. He says, "No, I am only filling it full of a better spirit, and leading men to obey it more perfectly." Then they said he was doing away with religion, because he broke up their formal religion. "No," he says, "I am giving you more religion, and better."

HELPS OVER HARD PLACES.

17. NOT TO DESTROY.—Christ came not to find fault, to do away with what was gone by. He did not deny the Old Testament. THE LAW, THE PROPHETS.—the faith and practice taught by Moses and the prophets. BUT TO FULFIL—to give them their true meaning, to work out the results they were made for. He fulfilled the sacrifices on the cross. He fulfilled the pass-over in the Lord's Supper. He fulfilled the temple in the church. He fulfilled the moral law by putting in men the heart that loved to obey it. 18. ONE JOT.—the Greek letter i. TITTLE—a little mark on some of the Hebrew letters. They mean the "smallest particle." 19. BREAK.—disobey, relax. LEAST COMMANDMENTS.—in thoughts, desires, words, that do not seem so important at first. LEAST IN THE KINGDOM.—not shut out, if a true Christian, but be low and less useful. 20. SCRIBES.—writers; those who copied and studied the law, and were familiar with it. 21. DANGER OF THE JUDGMENT.—trial and condemnation in their courts appointed to try murder cases. 22. RACA—a worthless person, one despised. COUNCIL.—the Sanhedrim, of 72 members; the highest Jewish court. THOU FOOL.—not "devoid of sense," but a "vile apostate," "impious wretch." HELL-FIRE.—Gehenna a fire, in the valley of Hinnom, where the refuse of the temple and corpses of criminals were burned; a type of God's punishment. 23. THY GIFT.—offerings prescribed by law. ALTAR.—at the temple, equivalent to go to worship, go to church or Sabbath-school. BROTHER AUGHT AGAINST THEM.—some who you have done and not righted. 24. LEAVE THY GIFT.—no true worship while you have wrongs unsettled.

QUESTIONS.

INTRODUCTORY.—Of what sermon is to-day's lesson a part? When and where was it preached? Of what kingdom does this sermon give the laws and principles? Of what did the Pharisees accuse Jesus? (See Introduction.)

SUBJECT: CHRIST THE FULFILLER.

I. HE FULFILLS THE LAW AND THE PROPHETS (vs. 17, 18).—What is meant by the law? By the prophets? Why did the Pharisees think Jesus came to destroy them? (See Introduction in Mark 2:21.) Why did Jesus come to do with them? How perfectly must the Old Testament be fulfilled? What is a "jot"? A "tittle"? How did Christ fulfil the passover? (Matt. 26:26-28.) The sacrifices? (Lev. 10:10-12.) The temple? (Eph. 2:21, 22.) The kingdom of the Jews? (Dan. 7:27.) How did Jesus fulfil the prophets? (Luke 21:25, 26; John 1:45.)

How do most men try to reform the world? Is it easy to find fault and pull down? Why will not this reform a person or a nation? What more is necessary to all true reform? (2 Pet. 1:5-8.) Is a bad man reformed by merely breaking off his bad habits? What more does he need? (John 3:3.) Show that Christ was a true reformer. How did he fulfil nature? Our human nature? Life? Apply this principle to the Sabbath, Fast Day, Thanksgiving Day.

II. HE FULFILLS RIGHTEOUSNESS (vs. 19, 20).—Who are least in the kingdom of heaven? What is a "least commandment"? Why is it worse to teach wrong than merely to do wrong? What two things must we do to be great in the kingdom of heaven? How do these make men great? Who were the scribes? Who the Pharisees? What kind of righteousness had they? (Matt. 23:4-5, 28.) Why cannot such enter heaven? (Rev. 21:27.) What more is needed? (John 3:3.) How does Christ fulfil the moral law? Does he enable us to keep the law better than we could without him? What new spirit does he put into all good works? (Matt. 22:37-26; Rom. 13:10; Gal. 5:14.)

III. ILLUSTRATED BY AN EXAMPLE (vs. 21-30).—What was said to those of old time? What part of this is in the Bible? (Ex. 20:13.) What had the Jews added? What was the penalty for murder? How did Christ show the spirit of this commandment? (v. 22; 1 John 3:15.) Show how anger is the root of murder. What is the meaning of "Raca"? "Thou fool"? What is meant by "the judgment"? "The council"? "Hell-fire"? In what way and place did the Jews worship? What does the gift and altar correspond to in our worship? What must we do before we can worship acceptably? (1 John 4:20.) Does true religion always lead us to be reconciled to our fellow-men? Why do we need to be reconciled to God? How may we be reconciled to him? (2 Cor. 5:18, 19.) What will be the result if we do not?