

A MISSIONARY CALL.

Friends, oh, friends! the King is coming!
Go ye out through every place,
And prepare the way before him,
Make it straight before his face.

In the desert make a highway,
In the city clear the street,
And, "Behold, the King is coming!"
Say to every one you meet.

Over Himalayan mountain,
Far through Africa's desert sand,
Bear ye on the royal standard;
Cry aloud, "He is at hand."

"Tell it out" to "China's millions,"
Spread the news through fair Japan;
Tarry not, but speed the message,
Send it on from man to man.

Send it o'er the lone Pacific,
To her thousand lovely isles;
There proclaim the joyful tidings,
Where eternal summer smiles.

Where the cold north wind is blowing,
O'er Siberia's frozen waste,
With the story of salvation
Let the standard-bearer haste.

"Tell the news to every creature,"
Was the Saviour's last command
Then, wherever men are dying
Let the preacher take his stand.

Through the ranks of Christian sleepers,
Let ten thousand voices cry—
"Wake and watch;" the Bridegroom
cometh,
Up and work; for he is nigh.

See ye not the fields are whitening
To the harvest of the Lord?
Rouse ye! rouse ye! time is flying;
Scatter wide the Gospel word.

Let it gird the earth's wide circle;
And, wherever man hath trod,
To the conquest of the nations,
March, O mighty host of God!

—Selected.

THE AMUSEMENT QUESTION.

EMILY HUNTINGTON MILLER.

Suppose you have proved to your own satisfaction that you can occasionally witness a good play without injury, that by no means settles the question of duty. Is it not true that, on the whole, the theatre as an institution is injurious to morals? Is it not compelled to draw its attractions, if not from absolute vice, at least from a border-land that lies very near to it? Is not the character of the men and women who do its work such, as a class, that we are scarcely shocked at the grossest scandals in their private life, but regard them almost as a matter of course? This being the fact beyond dispute, can you afford by your money or your example to help sustain such an institution?

The same argument holds good again at card-playing. The card party in the private parlor may be but a harmless evening diversion to the young lady who gives it, an innocent refuge for the emptiness and stupidity which cannot converse because it will not take the trouble to think, but to some of her guests be fatal food for a passion which grows to an insanity not second to the appetite for strong drink, and which its victim will gratify at any cost. The whole interest of a game of cards, in the parlor or the saloon, turns upon the chance involved, whether it be the mere delight of winning or the more substantial stake, and what essential difference is there between playing for five dollars in a saloon and playing in a parlor for the prize bought with the five dollars? Do you say a difference in the demoralizing surroundings? But the passion acquired and encouraged in the one place has led many a young man to the other. Temptation that finds the young woman in her sheltered life assails her brother and friend at every step, and many a fair young girl would quail in horror could she know the story of scores who have been drawn into the deadly snares of the gambling den and the billiard hall by an irresistible desire to gratify the skill first acquired in her society, in a so-called Christian home. Is any mere amusement worth such a possible price?

I might add to the list the dance, and from a purely physical standpoint show you that, to the great majority of those who participate in it, it is a tax upon the vital forces which they cannot afford to meet, and is a direct temptation to the fatal expedient of rousing by stimulation the exhausted body and weary brain.

These things and others classed in society as amusements, have no proper claim to the name; they are in every sense dissipation, wasting body, brain, force of character, mental and moral power. God does not say of every transgression, "Thou shalt not." He leaves to you the work of judgment and reason; and having given you the ability to decide, holds you responsible for the decision, a responsibility which you cannot escape by pleading the usage of society, and allowing yourself to be carried helplessly along by its force.

But to the Christian is added the very highest motive for regarding the obligations so laid upon him, a desire for such a life as shall bring him into communion and fellowship with God. To all other questions he is bound to add, "Does this form of amusement interfere with my spiritual growth? does it unfit me for prayer? does it weaken my desire for a higher spiritual life, and lead me away from God?"

If it does, that ought to settle the question for me. Where I cannot go and feel that my Father is with me, there I will not go; what I cannot do without hiding from my soul the clear shining of his face, that I will not do, but let me not dishonor him by counting him a hard master, or speaking of his service as if he were like the gods of the heathen, pleased with renunciation and sacrifice for their own sake. I have no doubt he looks with approval upon the gladness and hearty merriment of youth, as an earthly parent upon the sports of his children, even though to him their sports and amusements must seem trivial. He has filled the world with possibilities of rational pleasure for your sake, and wishes you to make use of them.—*Golden Rule.*

SILENT WITNESS.

BY MARION THORNE.

Do you realize that you are day by day bearing silent witness for or against the Master? Do you watch to see that this silent witness of your daily life agrees with the lessons which you teach to that class of yours in the Sunday school?

Those scholars are watching you. They have keen, wide-open eyes, and they are just old enough to begin thinking for themselves. Do you warn them against the theatre, and the dance, and the card-party, and yet go yourselves to these places? If so, be sure your scholars will find it out, and how much influence will your warnings have then? Those boys or girls watch you through the week. If you tell them on Sunday that the grace of God is sufficient for his children at all times and under all circumstances, and that he is able and willing to bear all our burdens for us, and then go around the other six days of the week with your face all twisted up into frowns and wrinkles of care and anxiety, which witness will be believed—that of your face, or that of your lips?

Those scholars watch you in church. If they see you looking at everything that goes on around you, and whispering comments to your neighbor; if they see you interested in everything but the sermon,—what effect will the lesson have, when you speak to them of the reverence due to God's house and to God's day?

I heard our pastor mention a case in this connection not long ago. A young girl who desired to unite with his church on profession of faith was asked what had led her to her decision. She answered: "I have been led to it by the solemn, earnest, reverent manner of my Sunday-school teacher in church. She sits just in front of me, and I have watched her Sunday after Sunday, all these years; and I thought that if she felt religion to be such an important matter, it was time for me to think about it."

Do we Christians realize the influence for good that we might exert just by our faces? The trouble is that we cannot look happy and peaceful and care-free unless we are so, and we do so cling to our weary old burdens of care and anxiety. We ask the Lord to carry them for us; and instead of leaving them at the foot of the cross, we pick them up, and fasten them more securely than ever upon our own backs. Why do we not take the Lord at his word, and cast all our cares upon him, and take in their place that "joy unspeakable" and "peace passing understanding" which he offers to us?

A pure, peaceful, happy face is one of the rarest sights in this world, and one of the most winning. It is a silent witness for the Master which we may all bear if we will, and have we any right not to bear it?—*S. S. Times.*

SCHOLARS' NOTES.

(From International Question Book.)

LESSON I.—APRIL 7.

THE TRIUMPHANT ENTRY.—Mark 11:1-11.

COMMIT VERSES 8-10.

GOLDEN TEXT.

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee.—Zech. 9:9.

CENTRAL TRUTH.

Jesus the Prince of Peace is to triumph over all the world.

DAILY READINGS.

M. Mark 11:1-11.
T. Matt. 21:1-11.
W. Luke 19:29-44.
Th. John. 12:12-19.
F. Zech. 9:9-16.
Sa. Ps. 24:1-10.
Su. Rev. 7:9-10.

HELPS OVER HARD PLACES.

1. *Bethphage and Bethany*: villages close together on the eastern slope of the Mount of Olives. *Mount of Olives*: a mountain east of Jerusalem, and less than a mile from the city. So called from its olive-trees. 2. *Ye shall find a colt*: of an ass. In the East the ass is in high esteem. Stalder and swifter than with us, it vies with the horse in favor. The horse was a mark of war; the ass, of peace. All Christ's triumphs are for peace, and by peaceful means. 3. *Send him (back) hither*: i. e., Christ will return it to its owner. 4. *Cast their garments*: cloaks, outer garments. An eastern custom to give the highest honor. 5. *And many*: in Nero's time a census showed that 2,700,000 Jews were present at a passover. 6. *Went before, and followed*: i. e., those who had come out from Jerusalem to meet him, and those who followed him from Bethany. *Hosanna*: the Greek spelling of the Hebrew word for "save now" in Ps. 118:25. 10. *The Kingdom of David*: the Christian church is the development of the Old Jewish church. It is all one Kingdom. *Hosanna in the highest*: highest strains, highest heavens.

SUBJECT: JESUS THE PRINCE OF PEACE.

QUESTIONS.

I. PREPARATIONS (vs. 1-6).—Read all four accounts of this event. To what place was Jesus still going? In what village had he spent the previous night? (John 12:1.) Where were Bethany and Bethphage? On what day of the week was this procession? Was it their Sabbath? Where did Jesus send two disciples? What for? How did Jesus know what would take place? Why did he want a colt on which no man had ridden? What were the disciples to say to the owner? Should we give to Christ whatever he tells us he has need of? Would it be a pleasure to help Jesus in this way? Have we anything of which "the Lord has need"? Did Jesus return the colt? What lesson do we learn from that?

II. THE TRIUMPHAL PROCESSION (vs. 7-10).

What did the multitude do for Jesus? What did they say? What did they express by these facts? Meaning of "Hosanna"? What Psalm did they quote? (Ps. 118:25, 26.) What is it to come in the name of the Lord? Why is it blessed to belong to his kingdom? How was Christ's kingdom the kingdom of David? (Isa. 9:7; Luke 1:33.) Of whom is Christ a king? Is he your king? Will his kingdom triumph at last? (Ps. 45:6, 7; 72:8; Dan. 2:44, 45; Rev. 11:15.) Will he triumph by the arts of peace or of war? (Rev. 14:6, 7; John 18:36.) What is the use of speaking our praises of Christ? Who shall praise him most? (Rev. 7:11-17.)

How may we honor Christ? Why should we honor him? Ought we to have religious enthusiasm? What was the object of this great procession? What prophecy was fulfilled by Jesus at this time? (Zech. 9:9; Matt. 21:4, 5.)

How did Jesus know what would take place when he sent his disciples to Bethphage? Of what was this triumphal procession a type and prophecy? Is there any danger in religious enthusiasm? What did the multitudes do soon after this? (Luke 23:21.) Were these the same persons? May not many of those in this procession have been among the numbers converted at Pentecost? What are the blessings in religious enthusiasm? What is there in Christ and his Gospel to call out enthusiasm?

III. SORROW AMID REJOICING.—What did Jesus do when he reached the top of Olivet? (Luke 19:41-43.) Why did the sight of the city make him sad? (Matt. 23:37-39; 24:1, 2, 7, 21, 22.) Does Jesus still feel sorry for those who will not repent and come to him? What does this fact teach us? What did Jesus say to some who opposed this demonstration? (Luke 19:40.)

IV. CHILDREN'S HOSANNAS (v. 11).—What did Jesus do when he reached Jerusalem? What took place in the temple? (Matt. 21:15, 16.) Why should children praise Jesus? In what ways can they best do it? What has Jesus done for children? Is the church aided and blessed by children joining in its services of praise?

LESSON II.—APRIL 14.

THE REJECTED SON.—Mark 12:1-12.

COMMIT VERSES 6-8.

GOLDEN TEXT.

He came unto his own, and his own received him not.—John 1:11.

CENTRAL TRUTH.

The rejection of Jesus Christ is the most ungrateful and dangerous of sins.

DAILY READINGS.

M. Mark 11:12-33.
T. Mark 12:1-12.
W. Matt. 21:33-46.
Th. Luke 20:9-19.
F. Isa. 5:1-7.
Sa. 1 Pet. 2:1-12.
Su. Eph. 2:11-22.

HELPS OVER HARD PLACES.

1. *Speak unto them*: to the Pharisees and scribes, but in the presence of the people. *A certain man*: representing God. *Vineyard*: God's kingdom; (1) the Jewish people, (2) the Christian church, (3) each heart. *Hedge*: of thorns, or a stone wall. The laws and institutions which separated the Jews from all others. *Winefat*: or, wine-press, often dug out of the earth or the solid rock. *Tower*: built for the use of the keepers, who defended the vineyards from thieves and animals. The hedge, wine-press, and tower, represent the advantages conferred by God upon the Jews, the church, the soul. *Husbandmen*: rulers of the Jews. *Far country*: i. e., God appeared to withdraw from the earth, thus testing the fidelity and obedience of his children. 2. *A servant*: the servants were the prophets. Every special care to love and serve God, every service at the church, every providence of God, every voice of the Holy Spirit, every season of revival, is a servant whom God sends to us for the fruits that are due him. *Fruit of the vineyard*: repentance, righteousness, obedience, worship, love. 5. *Them they killed*: as Jeremiah, Isaiah, etc. (See Heb. 11:36-38.) 6. *One son*: Jesus. 7. *The inheritance shall be ours*: they felt that Christ's teaching would destroy their influence and power in the nation; and, if they slew him, they could still hold it for themselves. 8. *Give the vineyard unto others*: the Gentiles. (Acts 13:46.) 10. *This Scripture*: referring to Ps. 118:22, 23,—a Psalm which the Jews applied to the Messiah; also applied to him in Acts 4:11; 1 Pet. 2:7. *The stone*: Christ, the Messiah. *Builders*: same as husbandmen.

SUBJECT: REJECTING OUR SAVIOUR AND KING.

QUESTIONS.

I. THE VINEYARD GOD HAS ENTRUSTED TO MAN (v. 1).—Who is referred to by "a certain man"? What is represented by the vineyard? Who by the husbandmen to whom he let his vineyard? What was a wine-fat? What was the hedge for? The object of the tower? What do these represent? What had God done for the Jews as a nation? What privileges had he conferred upon them? What is meant by the owner's going into a far country?

II. THE FRUIT GOD EXPECTS FROM HIS VINEYARD (v. 2).—What had the owner a right to expect from those who used the vineyard? On what grounds had he this right? Were a part of the fruits rightfully used by the husbandmen? What fruits did God expect from the Jews? (Ex. 19:5, 6; Lev. 26:3, 4; Deut. 1:5, 6; 28:1; Matt. 22:37; Ps. 99:9; 107:8.) Were these fruits a blessing to the Jews as well as a requirement of God?

III. APPLICATIONS.—I. In what respects is our country like this vineyard? What has God done for this people? What fruits has he a right to expect? Do these fruits bless us? What are some of the blessings which will follow if we bring these fruits to God? (Deut. 28:1-14.) 2. In what respects is the Christian church like this vineyard? What blessings and means for bringing forth fruit has God conferred? What fruit has he a right to expect?

3. In what respects are we, like these householders, entrusted with a vineyard? What great things has God conferred upon us? What fruit has he a right to expect from us? Does this requirement of God forbid us to enjoy these fruits, or are we most blessed in bringing them to God?

III. GOD'S MESSENGERS REJECTED—THE FRUIT REFUSED (vs. 2-5).—Whom did the householder send for his fruits? Who are represented by the servants? by the son? In what ways does God call upon us for the fruits? What did they do to the servants? How were some of the prophets treated by the Jews? (Heb. 11:36-38.) Name some of them. In what respects do men now treat God's messengers to them (the Bible, the Sabbath, the Holy Spirit) as the husbandmen treated these servants?

IV. GOD SENDS HIS BELOVED SON. HE IS REJECTED (vs. 6-8).—Who was next sent? Why would they be expected to reverence him? What did they say? What did they mean by seizing the inheritance? What did they do to the son? How did the Jews treat Jesus? Did they expect in this way to retain their power and save their city for themselves?

V. THE CONSEQUENCES OF REJECTING CHRIST (vs. 9-12).—What was the punishment of the wicked husbandmen? How were the Jews punished for the rejection of Christ? How long after this was the destruction of Jerusalem? Was that the end of the Jewish dispensation? To whom was the vineyard afterwards entrusted? What is the meaning of v. 10?

III. APPLICATIONS.—1. In what ways may our country refuse to give God the fruits he requires? Can the country prosper if it rejects Christ and his principles? What will become of it then? (Deut. 28:15-24, 38-43.) 2. Can the church prosper if it neglects Christ's truth and seeks its own glory, and is not full of good works, and doing missionary work? 3. In what ways may we reject Christ? Is this ungrateful after all he has done for us? What will become of us if we reject him? (Matt. 7:23; 10:33; 25:46; Gal. 5:19-21; Rev. 21:27.)

LESSON CALENDAR.

(Second Quarter, 1889.)

1. Apr. 7.—The Triumphant Entry.—Mark 11:1-11.
2. Apr. 14.—The Rejected Son.—Mark 12:1-12.
3. Apr. 21.—The Two Great Commandments.—Mark 12:28-34.
4. Apr. 28.—Destruction of the Temple Foretold.—Mark 13:1-13.
5. May 5.—The Command to Watch.—Mark 13:24-37.
6. May 12.—The Anointing at Bethany.—Mark 14:1-9.
7. May 19.—The Lord's Supper.—Mark 14:12-26.
8. May 26.—Jesus betrayed.—Mark 14:43-51.
9. June 2.—Jesus Before the Council.—Mark 14:55-65.
10. June 9.—Jesus before Pilate.—Mark 15:1-20.
11. June 16.—Jesus Crucified.—Mark 15:21-39.
12. June 23.—Jesus Risen.—Mark 16:1-13.
13. June 30.—Review, Missions, and Temperance.—1 Cor. 8:4-13.