

words remain. Perhaps Colonel Ingersoll and those who were with him will long remember the following incident:

Colonel Ingersoll was thrown one day into the society of Henry Ward Beecher. There were four or five gentlemen present, all of whom were prominent in the world of brains. A variety of topics were discussed with decided brilliancy, but no allusion was made to religion. The distinguished infidel was of course too polite to introduce the subject himself, but one of the party finally, desiring to see a tilt between him and Beecher, made a playful remark about Colonel Ingersoll's idiosyncrasy, as he termed it. The Colonel at once defended his views in his usual apt rhetoric; in fact, he waxed eloquent. He was replied to by several gentlemen in very effective repartee. Contrary to the expectations of all, Mr. Beecher remained an abstracted listener and said not a word. The gentleman who introduced the topic with the hope that Mr. Beecher would answer Colonel Ingersoll at last remarked, "Mr. Beecher, have you nothing to say on this question?"

The old man slowly lifted himself from his attitude and replied, "Nothing, in fact, if you will excuse me for changing the conversation, I will say that while you gentlemen were talking, my mind was bent on a most deplorable spectacle which I witnessed to-day."

"What was it?" at once inquired Colonel Ingersoll, who, notwithstanding his peculiar views of the hereafter, is noted for his kindness of heart.

"Why," said Mr. Beecher, "as I was walking down town to-day I saw a poor blind man, with crutches, slowly and carefully picking his way through a cess-pool of mud in the endeavor to cross the street. He had just reached the middle of the filth when a big, burly ruffian, himself all bespattered, rushed up to him, jerked the crutches from under the unfortunate man, and left him sprawling and helpless in the pool of liquid dirt which almost engulfed him."

"What a brute he was!" said the Colonel.

"What a brute he was!" they all echoed.

"Yes," said the old man, rising from his chair and brushing back his long, white hair, while his eyes glittered with his old-time fire, as he bent them on Ingersoll—"Yes, Colonel Ingersoll, and you are the man. The human soul is lame, but Christianity gives it crutches to enable it to pass the highway of life. It is your teaching that knocks these crutches from under it and leaves it a helpless and rudderless wreck in the sloughs of despond. If robbing the human soul of its only support on this earth—religion—be your profession, why, ply it to your heart's content. It requires an architect to erect a building; an incendiary may reduce it to ashes."

The old man sat down and silence brooded over the scene. Colonel Ingersoll found that he had a master in his own power of illustration and said nothing. The company took their hats and parted.—*Canadian Advance.*

A HAPPY EXPERIENCE.

A correspondent of *The Christian* gives his experience in giving in the following words:—Perhaps a little personal experience as to the methods of systematic giving may not be out of place, following upon the appeals that have been made to believers to put it into practice. I am the tenant for life of a small encumbered estate, the calls upon which make the net income a very different thing from the gross; and, as a consequence, I have never had any superfluous cash.

I gave my heart to the Lord nearly nine years ago, and with it I was anxious to give my purse also. But how to do it! there lay the difficulty. All the money that came in seemed to be required to carry on the earthly affairs, and yet calls came for the Lord's work which must be attended to. I could not thus give cheerfully. I seemed to be always robbing Peter to pay Paul. This continued for some two years, when the light of systematic and proportionate giving dawned upon me. I commenced by giving one-tenth of net income, and from that time forth I have given willingly and cheerfully. I continued thus for about four years, until one day, when reading Genesis xlvii. I was much struck by the

story of Joseph having bought all the money (v. 14), cattle (v. 17), and land of Egypt (v. 20), for Pharaoh, and lastly the people themselves, so that we read in verse 23, "Behold, I have bought you this day, and your land for Pharaoh." Their land and freedom are then returned to them with this condition. "Ye shall give the fifth part unto Pharaoh, and four parts shall be your own for seed . . . food . . . households . . . little ones."

Is not the type of Christ's purchase of us and all that we have for the father, almost perfect? May we not, then, also see what he expects of us? I thought so, and acted accordingly. As a consequence, I have seldom, if ever, had to refuse an application to help branches of the Lord's work, with which I have had sympathy, and I have marvelled at the amounts I have been privileged to give. My income has not increased, but like the widow's cruse of oil, it has proved sufficient, which it never seemed before, for my household and for others; besides which, my wife and I have taken a long journey round the world at considerable extra expense, which formerly I should not have dreamt of being able to do. Yet I see to-day, better than I ever did before in my life, how to live within my income, and to keep on giving the Lord his portion. I am sure that the Lord has thus fulfilled to me his promise, found in Proverbs iii. 9, 10, and has added his blessing thereto, giving a thankful heart with a willing mind. Wishing others a similar experience, I am, dear sir, yours sincerely,

MULTUM IN PARVO.

PERSONAL WORK.

I have had, since I began teaching, about three hundred different young men in my class, and I have never had a single rebuff, and but one refusal, and that from a very indifferent young man who was in our community but a brief time. It is unnecessary to remind you of the large space given by John to our Lord's personal talk with Nicodemus and with the woman at the well. And did not the Holy Spirit lead Philip away from his public meetings in Samaria to preach Christ to the eunuch on the road to Gaza? Under God, of course, I believe the chief human factor that leads a young man to the decisive hour is the hand of some brother, who takes his hand in love and puts it over into the hand of Jesus Christ, so that the two are one. It is almost needless to say that this personal work, which follows the individual to the home and to the shop, is the best method to keep a class full. The first Bible class I ever taught was in a mission school, where but few of the young men had any influence from the home to keep them faithful. While other classes were depleted, that class was kept full, and more than full, for years, largely because the teacher had a rule that if a young man was missing one Sabbath, before the next Saturday night the teacher had called upon him. The average young man will believe in even a poor teacher, if he will only show enough personal interest to look after him. I have dwelt at length upon this point, because my own observation is that there is no work that tells so much, there is no work so greatly neglected, in our churches and schools, as hand-to-hand work. It is not so much more meetings we want, as more personal meeting in the primary meaning of the words "face to face."

There is no work that pays such rich returns. Some years ago, we had a young man in our class, in every way moral, having everything but "the one thing needful." We talked several times of his duty, and one day, when I had exhausted every argument, I told him of a brother and of his influence over him, and ventured the prediction that if he would acknowledge Christ as Master and Lord, his brother would do the same within six months. This touched him, and he yielded; and the brother did follow him in four months. One of them became a leader in one of the great religious movements of our day, and has been widely known in East and West; both are to-day in different Western States doing grand work for God.

I cannot close without saying, finally, that no teacher can expect the blessing of God upon his labors unless he prays daily for each member of his class personally. Where classes are large, I know the petition

must be brief; but at least we should daily call the roll of our scholars in our Father's presence. It is one help, certainly, in this matter to divide our scholars into classes as we pray,—those who are Christians and those who are not. Then, by arranging them alphabetically in our minds, the number will be no serious obstacle in our prayers. The power of prayer is not a question for our discussion; we all believe in it. We can never teach successfully if we leave our best weapon unused. If I may be allowed another personal allusion, many years ago I had a young man who was for a time a regular attendant in the Sunday-school. But he fell under evil influences, and drifted very far from God and the truth. For years prayers were daily offered for that young man, and he knew it. Thanks to our Father's love, he was brought back again by new friends to see truth and duty. He died recently, west of the Rocky Mountains, and the home missionary pastor wrote me that in his last hours one of the thoughts that he continually expressed was this, referring to the old Bible class teacher, "Was he not good to pray for me so long?" "And he spake a parable to this end, that men ought always to pray, and not to faint." Did not the Lord when he spake of this have the discouraged Sunday school teacher in mind? I know not how better to close these very simple suggestions than by repeating words which I have used elsewhere, that the root of all methods must be an intense love for the salvation of men, and that this is a germ and growth of God's planting. Love will always find a way to work, and the poorest method with God is better than all others without him.—*Samuel B. Capen in Golden Rule.*

SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON X.—MARCH 6, 1892.

THE DOWNFALL OF JUDAH.

Jeremiah 39:1-10.

COMMIT TO MEMORY vs. 3-8.

GOLDEN TEXT.

"Behold, your house is left unto you desolate."—Matt. 23:38.

HOME READINGS.

M. Jeremiah 38:1-13.—Jeremiah cast into a Dungeon.

T. Jeremiah 33:14-28.—Jeremiah and the King.

W. Jeremiah 39:1-10.—The Downfall of Judah.

Th. Isaiah 39:1-8.—Foretold by Isaiah.

F. Ezekiel 12:1-16.—Foretold by Ezekiel.

S. Psalm 137:1-9.—Weeping in Captivity.

S. Psalm 80:1-19.—Prayer for Deliverance.

LESSON PLAN.

I. The Taking of Jerusalem. vs. 1-3.

II. The Capture of the King. vs. 4-7.

III. The Burning of the City. v. 8.

IV. The Carrying Away of the People. vs. 9, 10.

TIME.—B.C. 589-588; Zedekiah the twenty-first and last king of Judah; Nebuchadnezzar king of Babylon; Pharaoh Hophra king of Egypt. Prophets: Jeremiah in Judah; Daniel in Babylon; Ezekiel on the river Chebar; Obadiah in the captivity.

PLACES.—Jerusalem; Riblah, 75 miles north of Damascus. Babylon, the capital of Nebuchadnezzar, on the Euphrates.

OPENING WORDS.

As Jeremiah foretold, the Chaldeans returned and renewed the siege, taking the city at length, as related in this lesson. Parallel accounts, Jeremiah 52:1-16; 2 Kings 25:1-12; and 2 Chron. 36:11-21.

HELPS IN STUDYING.

1. Tenth month—parts of December and January. In the parallel accounts it is added, "in the tenth day." Nebuchadnezzar—another form for Nebuchadnezzar. 2. Fourth month—parts of July and August. The siege lasted eighteen months. 3. The middle gate—between the upper city and the lower city. 4. Saw them—heard that they were in possession of the city. By the gate between the two walls—as the besiegers entered from the north, the king fled toward the south, down the Tyropean Valley, between the two walls of Moriah on his left and Zion on his right. This path came out by the king's garden, at the south-east corner of the city. The way of the plain—Revised Version, "the way of the Arabah" the valley of the Jordan. 5. Riblah—the headquarters of Nebuchadnezzar, who was at the same time besieging Tyro. Gave judgment upon him—as a common criminal. He had violated his oath of submission to Nebuchadnezzar. Ezek. 17:13-19; 2 Chron. 36:10-13. 8. Burned—this was a month after the taking of the city. 10. Gave them vineyards—put them in charge, as vine-dressers and husbandmen. Jer. 52:16; 2 Kings 25:12.

QUESTIONS.

INTRODUCTORY.—What was the subject of the last lesson? On what false accusation was Jeremiah imprisoned? How was his imprisonment lightened? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE TAKING OF JERUSALEM. vs. 1-3.—Who besieged Jerusalem? To what straits was the city reduced? How did the siege end? At what point did the Chaldeans force an entry? Where did they post themselves?

II. THE CAPTURE OF THE KING. vs. 4-7.—How did the king attempt to escape? By what way did he leave the city? Where was he captured? To whom was he sent? What was done with his sons? Who were slain with them? What was done with Zedekiah?

III. THE BURNING OF THE CITY. v. 8.—What was done with the city? Was the temple spared? 2 Kings 25:9. How complete was the destruction of the city?

IV. THE CARRYING AWAY OF THE PEOPLE. vs. 9, 10.—What became of the people? Who were left in the land? How long after the division of the kingdom was the downfall of Judah? How long after the captivity of Israel?

PRACTICAL LESSONS LEARNED.

1. God sometimes permits sore trouble to come to his servants.

2. God's ministers must deliver God's messages faithfully and fearlessly.

3. The Lord takes care of his faithful servants.

4. He can incline his enemies to favor them.

III. THE BURNING OF THE CITY. v. 8.—What was done with the city? Was the temple spared? 2 Kings 25:9. How complete was the destruction of the city?

IV. THE CARRYING AWAY OF THE PEOPLE. vs. 9, 10.—What became of the people? Who were left in the land? How long after the division of the kingdom was the downfall of Judah? How long after the captivity of Israel?

PRACTICAL LESSONS LEARNED.

1. God is true to his threatenings as well as to his promises.

2. He punishes sin by permitting it to produce its legitimate fruits.

3. Sin unrepented brings certain destruction.

4. If we neglect our privileges they may be taken from us.

REVIEW QUESTIONS.

1. Who besieged Jerusalem? Ans. Nebuchadnezzar, the king of Babylon.

2. How did the siege end? Ans. The city was taken and destroyed.

3. What was done with the king's sons? Ans. They were slain before his eyes.

4. What was done with the king? Ans. His eyes were put out, and he was carried in chains to Babylon.

5. What became of the people? Ans. They were carried as captives to Babylon.

LESSON IX.—FEBRUARY 28, 1892.

JEREMIAH PERSECUTED.

Jeremiah 37:11-21.

COMMIT TO MEMORY vs. 15-17.

GOLDEN TEXT.

"I am with thee, saith the Lord, to deliver thee."—Jer. 1:19.

HOME READINGS.

M. 2 Kings 24:8-20.—Jehoiachin's Reign and Captivity.

T. Jeremiah 28:1-17.—Hananiah's False Prophecy.

W. Jeremiah 29:1-14.—Jeremiah's Letter to the Captives.

Th. Jeremiah 21:1-14.—Jeremiah's Word to Zedekiah.

F. Jeremiah 37:1-10.—Jeremiah and the King.

S. Jeremiah 37:11-21.—Jeremiah Persecuted.

S. Jeremiah 1:11-19.—Jeremiah Encouraged.

LESSON PLAN.

I. The Arrest of the Prophet. vs. 11-15.

II. The Appeal to the King. vs. 16-20.

III. The Lightening of the Imprisonment. v. 21.

TIME.—About B.C. 590; Zedekiah king of Judah; Nebuchadnezzar king of Babylon; Pharaoh Hophra king of Egypt.

PLACE.—Jerusalem.

OPENING WORDS.

Three years after the events of last lesson, Jerusalem was taken by the Chaldeans and Jehoiachin was slain. Nebuchadnezzar placed Jehoiachin on the throne, but after three months deposed him and carried him to Babylon. Zedekiah, the fourth son of Josiah, was his successor. In the face of the most solemn oath of submission, he rebelled against Nebuchadnezzar and made an alliance with Egypt. To punish his faithless vassal, Nebuchadnezzar laid siege to Jerusalem. Pharaoh Hophra, the king of Egypt, came, and for a brief period interrupted the siege. The events of this lesson occurred during this time of respite.

HELPS IN STUDYING.

11. When the army of the Chaldeans was broken up from Jerusalem—the Chaldeans raised the siege to march out and meet Pharaoh Hophra, who was coming to help the Jews. 12. To go into the land of Benjamin—to Anathoth, his birthplace. To separate himself thence—Revised Version, "to receive his portion there." 13. The gate of Benjamin—looking northward toward Benjamin. 16. Dungeon—literally, "house of the pit," a deep pit like a well, in the sides of which near the bottom, were the cabins (Revised Version, "cells") for the lodgment of the prisoners. Many days—during which time the Chaldean army returned and renewed the siege. 17. Jeremiah said—notice the boldness and the faithfulness of his reply. 20. Hear now, I pray thee—with conscious innocence he asks release from false imprisonment. 21. Court of the prison—Revised Version, "court of the guard;" the quarters of the sentries who guarded the palace.

QUESTIONS.

INTRODUCTORY.—What was the subject of the last lesson? What judgment was pronounced on Jehoiachin? How was this prophecy fulfilled? Who succeeded Jehoiachin? What became of Jehoiachin? Whom did Nebuchadnezzar then place on the throne? Why did Nebuchadnezzar again besiege Jerusalem? What caused a temporary suspension of the siege? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE ARREST OF THE PROPHET. vs. 11-15.—Where was Jeremiah about to go? On what charge was he arrested? How did he answer the charge? What did the princes do? What kind of a prison was this?

II. THE APPEAL TO THE KING. vs. 16-20.—Who took the prophet out of the prison? What did the king secretly ask him? What was the prophet's reply? How did he expostulate with the king?

III. THE LIGHTENING OF THE IMPRISONMENT. v. 21.—What did Zedekiah do? How was Jeremiah supplied with food? In what respects was his imprisonment lightened?

PRACTICAL LESSONS LEARNED.

1. God sometimes permits sore trouble to come to his servants.

2. God's ministers must deliver God's messages faithfully and fearlessly.

3. The Lord takes care of his faithful servants.

4. He can incline his enemies to favor them.

REVIEW QUESTIONS.

1. On what false accusation was Jeremiah arrested? Ans. That he was about to desert to the Chaldeans.

2. What did the princes do with him? Ans. They smote him and put him in prison.

3. What did Zedekiah do? Ans. He took him out of the dungeon, and asked him secretly, Is there any word from the Lord?

4. What did Jeremiah reply? Ans. Thou shalt be delivered into the hand of the king of Babylon.

5. How was Jeremiah's imprisonment lightened? Ans. He was placed in the court of the guard, and supplied with food daily.