

some amongst us who have only reached this earlier stage, and when we see their eyes sparkle with interest and their practical minds planning and contriving just how this or that temporal need can be met, does it not seem a pity to quench their enthusiasm by our own faithless fears? Rather let us recall some of the lessons of our Lord's own teaching, that though His was the miracle, it was to man He said "fill the water pots with water" and than "bear out now" which bore such marvelous results. "Let down your nets," He said again, (just ordinary fishermen's nets, mark you) and lo! the miraculous draught of fishes. Again, "five barley loaves and two small fishes" (ordinary loaves bought with pence, we are told), and behold the multitude is fed.

One more backward glance at the yellow old MS and I have done. The potter was bidden not only to make, but to mend. So long as a fragment remained of the original vessel, so long was he to recast and repair, and to make it fit for service once more, and so long as the lamp remained unquenched, could the faltering steps be guided to where the remedy was to be found.

Men who get on in this world are not damped by a thousand failures, if then our vessels get battered and bruised by careless handling, indifference, or even temporary forgetfulness, let us not, oh! my sisters, sit down despairingly or helplessly, but, having carried our broken pitchers in renewed humility to those waters which ever flow for the healing of the nations, take up our blessed task anew, rejoicing that "we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us."

TENT MAKING.

FROM "THE JEWISH ADVOCATE."

A great deal is said in Holy Scripture about tents. As early as the fourth chapter of Genesis we read of Jabal, "who was the father of all such as dwell in tents." From thence throughout there is such a constant mention of tents, that it would be difficult to follow up the subject or write about it. Of Abraham, the forefather of Israel, there is this very instructive remark, showing his domestic piety, that where he pitched his tent there also he built an altar to the Lord.

But it is somewhat remarkable that there is only one reference in the Bible to tent making, and that, connected with this, we have a particularly striking illustration of Jewish missionary blessing. In the eighteenth chapter of the Acts we read of St. Paul's first visit to Corinth, where he found a certain Jew named Aquila, who, with his wife Priscilla, had recently come from Rome. Jews were persecuted then just as they are persecuted now and just as they always have been, and always will be by those who do not study their Bibles to know the mind of God respecting them. Claudius, the Roman Emperor, had commanded all Jews to depart from Rome, and so this man and

his wife escaped to Corinth. The great apostle, on his arrival, abode with them, because he was of the same craft, for by occupation they were tent makers. How St. Paul acquired this craft we are not told, but there existed among the Jews the very wise custom that every youth should learn a trade, and we presume he had been bound to a tent-maker when young.

Now we can easily imagine how the Apostle and Aquila conversed together as they sat working over the broad yards of canvas; we look at them in the illustration, and think how they relieved the long hours of toil with brotherly communion, and we may be quite sure that the Apostle availed himself of the opportunity of speaking those things ever uppermost in his heart. If "he reasoned in the Synagogue every Sabbath, testifying to the Jews that Jesus was Christ," we are convinced that during the week days he spoke more fully to his fellow craftsmen, and whilst "not slothful in business," he was "fervent in spirit, serving the Lord." Certain it is that both Aquila and his wife were brought to acknowledge Jesus as the Messiah; the holy conversation of the work-shop, the enquiries at eventide, when the day's labor had finished, were blessed, and they became true, faithful and fearless Christians. Afterwards, writing to Rome—the city where they were known, from whence they had been driven, but to which they seem to have returned, in all probability, as Christian Missionaries—St. Paul says, "Greet Priscilla and Aquila, my helpers in Christ Jesus, who have for my life laid down their own necks; unto whom not only I give thanks, but also all the Churches of the Gentiles." So, then, the Gentile Churches owed their gratitude to these Jewish fellow-laborers of the Apostle.

But the happy influence of these conversations while tent making extended to Jew as well as Gentile. After a time, Paul, taking his two friends with him, departed from Corinth, and left them at Ephesus, while he went on to Antioch. There came to Ephesus a Jew of Alexandria, named Apollos. He was learned, eloquent and fervent, instructed in the way of the Lord, and mighty in the Old Testament Scriptures. He spoke boldly in the Synagogue, but he only knew the baptism of John. We suppose he had been amongst those multitudes who had crowded to the preaching of the Baptist beyond the Jordan. Be this as it may, Apollos stopped short of the main point—knowing Christ; as yet he was in the darkness of Judaism. This man is a remarkable type of those with whom missionaries have to deal; these pious, earnest, gifted Jews, who know the Scriptures—from whom the Gentiles have received the Scriptures—and moreover reverent and devout worshippers in the Synagogue. It should always be remembered, that when we speak of converting Jews, we do not mean turning them from vice and profligacy, for as a class the Jews are the reverse. Our effort is to lead them to see Christ in their own Scriptures. Just what our society by its very name strives to