

which had been black, was still abundant in silvery grey until shortly before his death. He wore only short whiskers, and in his appearance, the cleanliness and activity of his mind, spoke in his movements. Decision and courtesy were singularly blended in him, and his accent had that indefinite charm which accompanies the "Highland manner."

People said he was too masterful, and inclined to treat others as he would the clerks in his office. But he was always especially kind to those under him, although he was not slow to tell them where they were wrong. His outspoken ways, when addressed to others, were sometimes misunderstood. He had no idea of concealing his opinion if he thought that he could influence others to adopt his views, or if he imagined that a man, or for that matter, a woman, was in the habit of doing what King David would have called "exalting their horn." A girl who had been speaking rather conceitedly to him one day was asked if, as a child, she had never received a "good old-fashioned whipping," and she quoted the saying in later life with an approbation that did her credit. He was, perhaps, too independent to make a good Parliamentary candidate. When contesting Argyllshire he had no notion of sacrificing his opinions to please anyone. "Where will you sit in the House?" asked a puzzled elector. "Wherever I can find a seat," he replied. His kindness to the poor, if they were deserving, was most constant. Lately he bought a property in Skye where were resident a number of people of his own name. These crofters and cottars have certainly had a good time since he became their neighbor. Provided with savings banks, telegraph, better houses, and clothes, and remunerative labor, they will feel his loss deeply. Let us hope that his work will live after him. Let us trust that the honor of the British Government will enable a far more numerous people than his poor tenantry on the Scottish western shores to bless his name. If Britain be true to her old traditions she will not let the hope raised by the life of her great citizen die. If our national pride has not utterly forsaken us, the whole of the regions Mackinnon opened up in Equatorial Africa will have cause to remember him, as the precursor of that Light and Liberty which they will owe to the last years of a life simple and crowned with the nobility of great and good deeds done in faith and honor.—*By the Marquess of Lorne, K. T., in the Graphic.*

A REVIVAL INCIDENT.

During the progress of a revival at St. Paul's M. E. church an old man, a stranger, presented himself at the altar to find salvation.

A brother, noticing that his coming had attracted considerable attention on the part of the congregation, stated that this man had been in every part of the globe where a ship had touched. He had sailed entirely around the world, and yet had never sought the Lord until now.

He did not wonder the people were surprised, when they saw his gray hairs, that he should have delayed seeking the Lord until now.

It was a wonderful sight to look into the old man's face and see the varying emotions passing through his mind. His face certainly was an index of his thoughts. Now—almost grasping the plan of salvation; again—in doubt if it was intended for him; always a childlike attention to the details of what he was to do. First, sorrow for sin, then belief in willingness of Jesus to save him. Then, when he ceased pleading and looked up into our faces with a look of joy and glad surprise, we knew he was saved.

He then requested permission to speak, and, facing the audience, he said: "When I came in this room to-night everything was heavy. I took off my overcoat, thinking it was that, but found that the weight was in my breast; then your pastor came to me—God bless him—and invited me into a back room, where he and others prayed for me; but it was not until I had knelt at this altar and confessed my sins that the load was removed. Now it is gone. I have a good conscience, my heart is light. Oh! I feel so different!"

Then one of the trustees of the church requested permission to speak. He said,

"This man has lived over 20 years within 200 yards of my house. I have known him all that time intimately. We have worked at the polls together, spent nights with each other in the interest of our parties. He is the last man I should have thought of speaking to on the subject of religion; and yet he has come here and I have seen him converted. I feel that I have failed in my duty as a Christian. He is 64 years old. I have had many opportunities to call his attention to his soul's interests, but was too much interested in his temporal welfare. I hope God will forgive my neglect, and I promise before God and his people that I will do better in the future." Then, stepping toward the man, he said, "John, give us your hand; we have worked together for many years for our parties, now let us pledge ourselves over this sacred altar that we will hereafter just as earnestly work for the Lord."

It was a thrilling sight, and will not soon be forgotten by those who witnessed it.

The strangest part of all was how this man came to come to the church. "On the night before, the pastor had requested the members to see if they could not each bring a sinner to the church. One of the members, who had not been attending the church regularly until the revival was started, determined to try to carry out the wishes of the pastor. He went in the afternoon to two of the members of the church and requested their prayers and suggestions that he might use the best method to bring this man, who for years had lived in the same house with himself, to the church. When night came, and he started for church, he said, "John, we are having grand services at our church; I wish you would come." To his astonishment, the answer was, "I will."—*Philadelphia Methodist.*

HINTS TO CHURCH MEMBERS.

Religious life needs culture. Nourish it by the study of the Bible, by prayer, and by the faithful performance of Christian duty.

Make it a rule to attend at least one devotional meeting a week besides the Sabbath services.

Connect yourself actively with some department of church work.

Consecrate to Christ's service some definite proportion of your income, as the minimum of your gifts.

Keep yourself informed as to the progress of Christ's kingdom throughout the world. Remember the Sabbath day to keep it holy.

Cultivate, so far as you can, the acquaintance of your fellow-members in this household of faith.

In your business and your recreations, let your light shine. While in the world, be not of it.

Welcome strangers, and introduce them.

Strive daily to grow in grace, in knowledge, and in the spirit of obedience to Christ. Remember constantly, "Ye are not your own."—*Evangelical Messenger.*

SCHOLAR'S NOTES.

(From Westminster Question Book.)

LESSON XII.—DECEMBER 17, 1893.

THE GLORIFIED SAVIOUR.—Rev. 1:9-20.

—COMMIT TO MEMORY vs. 17, 18.

GOLDEN TEXT.

"Wherefore God also hath highly exalted him, and given him a name which is above every name."—Phil. 2:9.

HOME READINGS.

M. Rev. 1:1-20.—The Glorified Saviour.
T. Dan. 7:9-18.—The Ancient of Days and the Son of Man.
W. Rev. 2:1-11.—Ephesus, Smyrna.
Th. Rev. 2:12-29.—Pergamos, Thyatira.
F. Rev. 3:1-22.—Sardis, Philadelphia, Laodicea.
S. Isa. 41:1-14.—The Holy One of Israel.
S. Isa. 48:9-19.—The First and the Last.

LESSON PLAN.

I. The Voice of Majesty, vs. 9-11.
II. The Vision of Glory, vs. 12-16.
III. The Living Redeemer, vs. 17-20.
TIME.—Written about A. D. 96, at the close of the reign of the Roman Emperor Domitian.
PLACE.—Written either on the island of Patmos in the Aegean Sea, where the visions were seen by John, or in Ephesus after John's return from exile.

OPENING WORDS.

John was banished to the island of Patmos during the latter part of the reign of the Emperor Domitian. Patmos was one of the group called Sporades in the Aegean Sea. It is now called Patino. Here John was favored with two visions which are recorded in this closing book of the New Testament.

HELPS IN STUDYING.

9. Companion.—Revised Version, "partaker with you." 10. In the Spirit.—under special spiritual influence. The Lord's day—the first day of the week, the Christian Sabbath. 11. Ephesus—the capital of Proconsular Asia, near the Mediterranean. Smyrna—on the Mediterranean, twenty miles north of Ephesus. Pergamos—sixty miles north of Smyrna. Thyatira—north-east of Smyrna. Sardis—fifty miles south-east of Thyatira. Philadelphia—seventy miles east of Smyrna. Laodicea—a city in Phrygia, one hundred and ten miles east of Ephesus. 12. Seven golden candlesticks—representing the seven churches. 13. In the midst—encircled by them. The Son of man—the man Christ Jesus. 14. White—indicating purity, dignity and glory. As a flame of fire—symbol of light and power. 16. In his right hand—under his special care and command. Seven stars—see verse 20. 17. The first and the last—the Eternal One. 18. He that liveth—Revised Version, "The Living One." The keys—power, authority. Hell—Hades, the place of the dead. 19. Which are—the present state of the seven churches. Which shall be—the revelations of the future which he is about to receive. 20. Mystery—hidden meaning concealed under these emblems. Angels—messengers, ministers, pastors.

QUESTIONS.

INTRODUCTORY.—Who was the author of the book of Revelation? When and where was it written? To whom is it addressed? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE VOICE OF MAJESTY, vs. 9-11.—Where was John? How came he to be there? What does he say in verse 10? What did he hear? What did the one speaking say of himself? What was he told to write? To what churches was he to send it?

II. THE VISION OF GLORY, vs. 12-16.—What did John see? Who stood in their midst? How is he described? What were in his right hand? What went out of his mouth? What was his countenance like? What does the whole description show?

III. THE LIVING REDEEMER, vs. 17-20.—What effect had this vision on John? What sign of tenderness did Christ show him? What comforting words did he speak? What did he say of himself? What did he direct John to do? What was represented by the seven stars? By the seven golden candlesticks? By the angels?

PRACTICAL LESSONS LEARNED.

1. We should glorify Christ as our Saviour, God over all, blessed forevermore.
2. He is ever in the midst of his churches to defend and bless them.
3. He supports and comforts his ministers with his own right hand.
4. He is a present, living Saviour, able and willing to do for us all we need.
5. Churches receive their light from him, and should hold it forth to others.

REVIEW QUESTIONS.

1. Where was John when he saw the vision of this lesson? Ans. He was in the island of Patmos for the word of God and for the testimony of Jesus Christ.
2. What did he hear? Ans. A great voice as of a trumpet.
3. What did the one speaking say to him? Ans. What thou seest, write in a book, and send it unto the seven churches which are in Asia.
4. What did John see? Ans. Seven golden candlesticks, and one in the midst of them like unto the Son of man.
5. What effect had this sight upon John? Ans. He fell at Christ's feet as dead.
6. What did the glorified Saviour do? Ans. He laid his hand upon John, saying, Fear not.

LESSON XIII.—DECEMBER 24, 1893.

THE GREAT INVITATION.—Rev. 22:8-21.

I. A Missionary Lesson.

COMMIT TO MEMORY vs. 16, 17.

GOLDEN TEXT.

"Whosoever will, let him take of the water of life freely."—Rev. 22:17.

HOME READINGS.

M. Rev. 22:1-21.—The Great Invitation.
W. Luke 13:24-30.—The Saviour's Warning.
Th. Matt. 11:20-30.—The Saviour's Call.
F. Matt. 22:1-14.—The Saviour's Assurance.
S. Luke 12:32-44.—The Saviour's Admonition.
S. Isa. 55:1-13.—The Saviour's Appeal.

LESSON PLAN.

I. The Last Coming, vs. 8-12.
II. The Last Invitation, vs. 13-17.
III. The Last Blessing, vs. 18-21.

TIME.—Written about A. D. 96, at the close of the reign of the Roman Emperor Domitian.
PLACE.—Written either on the island of Patmos in the Aegean Sea, where the visions were seen by John, or in Ephesus, after John's return from exile.

HELPS IN STUDYING.

8. I fell down—from the words of the angel, he thought he was in the presence of his Lord. 10. He—the angel speaking for Jesus. Seal not the sayings—do not keep them secret, but publish them. 11. He that is unjust—words of warning: "Go on in your wicked course if you will; be sure the time of settlement is at hand." Compare Eccles. 11:9. "He that is righteous—words of consolation: "Be faithful in the right, though called to endure fiery trials; your trials will soon be over." 12. Behold, I come quickly—compare 1 Pet. 4:7. 13. That do his commandments—Revised Version, "That wash their robes." 17. The Spirit—the Holy Spirit. The bride—the church. Come—to Jesus and be saved. Let him that heareth say, Come—let the one hearing and heeding the invitation of the Spirit and the bride take it up and repeat it. Let him that is thirsty—that feels his need of salvation. Whosoever will—no matter how sinful and unworthy. 18. Testify—solemnly declare. This book—this book of the Revelation. The plagues—the fearful doom here denounced against the enemies of Christ. 19. Out of the book of life—Revised Version, "from the tree of life." 20. He which testifieth these things—the Lord Jesus. I come quickly—to call each of you to the rewards and retributions of

eternity. Amen. Even so, come, Lord Jesus—thus the prophet responds to the assurance of his Lord. 21. He with you all—Revised Version, "be with the saints."

QUESTIONS.

INTRODUCTORY.—What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE LAST COMING, vs. 8-12.—What was John about to do? How was he prevented from doing this? What was John forbidden to do? What warning was given? How was it enforced? What coming of Christ is here meant? In what other New Testament passages is it foretold?

II. THE LAST INVITATION, vs. 13-17.—What does Jesus say of himself? Whom does he pronounce blessed? Who are shut out from the heavenly city? Who does Jesus declare himself to be? What last invitation is here given? Of what Old Testament invitation is this the repetition?

III. THE LAST BLESSING, vs. 18-21.—What is threatened against the one who adds to the things written in this book? What against the one who takes from them? What last promise does Jesus give? What is John's response to this promise? What is the last benediction?

PRACTICAL LESSONS LEARNED.

1. All are invited to come and partake of the privileges of the gospel.
2. Everyone who hears the gospel invitation should repeat it.
3. We must receive God's word just as he gives it, neither adding to it nor taking from it.
4. To Christ's promise of coming, let every one respond, "Amen." Even so, come, Lord Jesus.

REVIEW QUESTIONS.

1. How did our Lord announce his last coming? Ans. Behold, I come quickly, and my reward is with me, to give every man according as his work shall be.
2. What last invitation did he give? Ans. Whosoever will, let him take the water of life freely.
3. What last promise did he give? Ans. Surely I come quickly.
4. What was the apostle's response? Ans. Amen. Even so, come, Lord Jesus.
5. What last benediction is pronounced? Ans. The grace of our Lord Jesus Christ be with you all. Amen.

LESSON XIII.—DECEMBER 24, 1893.

THE BIRTH OF JESUS.—Matt. 2:1-11.

2. A Christmas Lesson.

COMMIT TO MEMORY vs. 9-11.

GOLDEN TEXT.

"Thou shalt call his name Jesus: for he shall save his people from their sins."—Matt. 1:21.

HOME READINGS.

M. Luke 1:26-33.—The Annunciation to Mary.
T. Luke 1:46-55.—Mary's Song.
W. Luke 2:1-20.—The Birth of Jesus.
Th. Matt. 1:18-25.—Jesus the Saviour.
F. Micah 5:1-7.—Out of Bethlehem.
S. Luke 2:21-38.—The Meeting in the Temple.
S. Matt. 2:1-11.—The Visit of the Wise Men.

LESSON PLAN.

I. The Quest of the Wise Men, vs. 1, 2.
II. The Terror of Herod, vs. 3-8.
III. The Star of the Child, vs. 9-12.

TIME.—Jesus was born in the year of the world 4000, four years before the date from which we number our A. D. (Anno Domini, the year of our Lord); so that he was born eighteen hundred and ninety-seven, not eighteen hundred and ninety-three, years ago. The visit of the wise men was a few weeks after the birth of Jesus. Augustus Caesar emperor of Rome; Herod the Great king of Judea.

PLACE.—Bethlehem of Judea, six miles south of Jerusalem; now a thriving town with about four thousand inhabitants. Its modern name is Beit-Lahm.

QUESTIONS.

INTRODUCTORY.—Who was the mother of Jesus? Where was he born? How came Joseph and Mary to be at Bethlehem? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE QUEST OF THE WISE MEN, vs. 1, 2.—Who came to Jerusalem? What did they ask? Why had they come? How did they know about the King of the Jews? For what should we seek Jesus?

II. THE TERROR OF HEROD, vs. 3-8.—Who was king at that time? How did the coming of the wise men affect Herod? Why was Jerusalem troubled? What did Herod try to find out? Of whom did he inquire? What was their answer? What did Herod ask of the wise men? Why privately? Why did he wish to know this? Whither did he send the wise men? What did he tell them to do? Why did he give them these directions?

III. THE STAR OF THE CHILD, vs. 9-11.—What did the wise men do? How were they guided? Where did they find the infant King? Who else did they see? What did they do? Meaning of worshipped him? What gifts did they offer? What gifts should we bring to Jesus?

PRACTICAL LESSONS LEARNED.

1. We should earnestly seek Jesus.
2. God will guide us to him.
3. We should rejoice when we have found him.
4. We should honor him with our best gifts.
5. We should worship him with our hearts, lips and lives.

REVIEW QUESTIONS.

1. When was Jesus born? Ans. In Bethlehem of Judea, in the days of Herod the king.
2. Who came to Jerusalem in quest of him? Ans. Wise men from the east, guided by a star.
3. How did Herod feel when he heard the question of the wise men? Ans. He was troubled, and all Jerusalem with him.
4. Why was he troubled? Ans. He feared that this infant would be king in his place.
5. What did the wise men do when they found the infant king? Ans. They worshipped him, and presented unto him gifts; gold, and frankincense, and myrrh.