

by the magnificence of this final tribute of their esteem, but be found words enough to convey to them and all the people his grateful acknowledgments of their kindness. Whatever the future of the congregation may be, it is manifest that Mr. Kirkpatrick has, under very difficult circumstances, kept together a large number of people in Cooke's Church, who are manifestly in full sympathy with him and deeply deplore his removal. He will spend the summer partly in Canada. It is understood that inducements have been offered him to return to the States—one of the leading churches of Cincinnati having called him some time ago—and his settlement across the line is among the probabilities. Mr. Kirkpatrick preached his farewell sermons to large congregations last Sabbath. His subject in the morning was 2 Peter iii. 14, and in the evening 2 Corinthians xiii. 11. All the services were very impressive and will be long remembered by those who participated in them. Mr. Kirkpatrick remains in Toronto for the present.

THE Rev. J. Leishman writes: During a very happy pastorate of six years, from 1878-80, in the dear old congregation of South Gower and Mountain, it was my privilege to have associated with me in my session three good men, James Wallace, Andrew Carson and David McLaughy, men of sterling uprightness, men whose faith was deep and firm in Christ Jesus and whose lives were fruitful in good works. Two of these are still living though advanced in years, the other and the youngest of the three, David McLaughy, was called home on Sabbath evening, May 10, at the ripe age of seventy-six years. Mr. McLaughy came to Canada from County Antrim, Ireland, in 1835, and settled in the township of Oxford permanently. For more than fifty years he was a faithful, energetic member of the Presbyterian Church, and for the last twenty-five years of his life an esteemed and active elder. Being a very extensive reader of the best books, his mind was well stored with useful knowledge, which he had the happy faculty of being able to impart to others. He was a most delightful companion, tender-hearted, kind and good. His religion was not of the gloomy kind. He was always cheerful and pleasant. The influence of his happy, cheerful, godly life was widely felt. By that life he preached the truth he believed. In him were united precept and example, the two strong powers with which God would have us all teach and enforce the truth as it is in Jesus. He understood fully the whole plan of salvation, and delighted in what he called the "grand old doctrines of grace." Often in the days of his health he has said to me: "The whole matter lies here. We are poor, lost, perishing sinners, but Jesus has died. O what a truth; how wonderful are the grace and mercy of our God." During his last illness this same truth comforted him. To his many friends who visited him he often said with a countenance beaming with joy: "I am the chief of sinners, but Jesus has saved me and I am happy now." About two weeks before he left us he laid his hand on the open Bible and said: "This is all my hope. Being justified by faith we have peace with God through our Lord Jesus Christ." As the end of his earthly life drew nearer, his son, talking with him of the glories of heaven, said: "Father, you will soon be with dear mother." He replied, "Oh yes; but I will soon be with dear Jesus and that is better than all." Just as the sun was setting on Sabbath evening, the good old man gently and peacefully passed away. A beautiful sunset at the close of a beautiful life! We will miss his dear old face. The congregation that loved him will miss him. While we drop a tear over the grave of the man of God, and mingle our sorrow with that of mourning friends, we rejoice that "we sorrow not as those who have no hope," and thank God for such a man whose life and death are alike testimonies to the power and beauty of the religion of Jesus Christ.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

IDOLATRY ESTABLISHED.

GOLDEN TEXT—"Thou shalt have no other Gods before Me."—Exodus xx. 3.

TIME.—975 B. C.

INTRODUCTION.

In the last lesson it was seen how Rehoboam mismanaged and threw away his opportunity. He accepted the advice of rash companions who flattered his vanity and encouraged his waywardness, and lost ten tribes on that account. He tried to reconcile them by negotiations through the chief tribute collector Adoram. They stoned him to death, thus proving that they were in earnest and had no intention of returning. They were only too glad to find an occasion for the step they had taken. As they would not return peaceably, he determined to force them, and assembled an army of 80,000 men for that purpose. But the Lord sent a prophet commanding him to desist from his intentions, and not to go to war with his brethren, for this secession was from Him.

In 2 Chron. xi. 12, we have an account of the reign of Rehoboam. He proved energetic and successful for a time, but he had the disadvantage of a bad mother—an Ammonitess—and inherited her heathenish and idolatrous tendencies, and on account of yielding to them was punished by an invasion of Egyptians, who carried away the temple treasures and the golden shields that Solomon had made.

EXPLANATORY.

1. **Jeroboam's Advantages.**—In him, as in so many cases, we find grand possibilities squandered.

(1) **Energy,** ver. 25.—He was gifted with great energy. It was this that brought him first into notice, xi. 28. Solomon promoted him on account of his distinguished ability.

He manifested a similar spirit as soon as he was chosen king, by building for himself a capital and fortifying his kingdom against possible attack.

Shechem.—The largest city in Ephraim, and easily reached, in the very heart of Palestine, between Mount Ebal and Mount Gerizim. He fortified it, perhaps by rebuilding the tower that was destroyed by Abimelech (Judges ix. 49).

Pena.—The place where Jacob wrestled and prevailed. It was on the river Jabbok, on the caravan road to Damascus, and was fortified as a protection to the eastern side of his domains.

(2) **Idolatry.** What could be more favourable or encouraging to Jeroboam than the word of the Lord spoken to him in the Prophet Ahijah, xi. 20-39? He has the Omnipotent on his side if he but obey the commandments and statutes of the Lord. No better prospect could be given. He is promised all that his soul shall desire, and a sure house like the house of David.

11. **Jeroboam's Mistake,** ver. 26-33.—He stumbled at the Lord's promise. As just stated, he was told that obedience would secure prosperity. He asked himself the question, "How can that be? If we continue to serve the Lord, going to Jerusalem annually, or three times a year, according to the Lord's appointment, the people will repent of their action, return to their allegiance to the House of David and put me to death." That was the soliloquy in which he indulged, and to which he yielded. It was a reasonable train of thought. He could not see his way out of the difficulty. It seemed that either the Lord or the kingdom must be given up. He had to decide between the two. We cannot now see the way of escape from the dilemma perhaps. But that should have made no difference to him nor to us. The Lord could control, and could and would fulfil the promise to establish his house if he but obeyed. He chose not to obey, yielded to his own fears and cast away his opportunity.

How constantly that is repeated in the world! It often seems as if the path of obedience were suicidal. A lion is in the way. Men turn aside, or turn back, whilst if they went forward the lions are chained or their mouths are closed.

Having distrusted the promise, and Him who gave it, he had to invent a policy for his own guidance. It is the following:

(1) **New places of worship.**—To keep them away from Jerusalem he suggested that it was too long a journey, and that other places would do as well. He prudently chose two places that for situation and historical interest would be most likely to suit the people. He must surely have had suspicions that no place could take the place of Jerusalem, the joy of the whole earth.

Bethel.—In the south, where Jacob saw the vision, where Abraham built an altar, and where Samuel regularly judged the people. Only twelve miles from Jerusalem, and easily accessible to all the southern portion of the new kingdom.

Dan.—In the northern part of the kingdom, a place consecrated to image worship by the Danites (Judges xviii. 26). It was convenient for all who dwelt in the North.

(2) **New symbols of worship.** He made two golden calves to take the place of the symbols to which they had been accustomed in Jerusalem. Whether they were like oxen or cherubim (one face of which was like to that of an ox) is not very certain. Probably as Jeroboam was so long in Egypt, he borrowed the idea from the worship of the bull Apis.

At any rate it was a violation of the second Commandment, and soon led to the violation of the first Commandment, with all the other evils incidental to idolatry.

It was a step towards nature worship, to worship Jehovah by any symbol drawn from nature.

(3) **New sanctuaries.** Of course there were temples built in these places for these idols, and altars upon which sacrifices were offered. These temples were called *houses of high places*, because usually built on elevated places.

(4) **New priesthood.** The old priesthood refused to serve him, and he consequently expelled them from his kingdom. It is certain that if they had only been willing, Jeroboam would have been only too glad to have their services. It would have given a sanction to the new order of things and encouraged the people to follow.

How eagerly a Levite was accepted even for image worship is seen in the case of Micah (Judges xvii. 10).

But as they would not serve he appointed priests from all classes of the people—not the *lowest*, as here translated.

(5) **New festivals.**—The Feast of Tabernacles came on the fifteenth day of the seventh month. It was the harvest-home—a feast of thanksgiving at the close of the vintage—when the fruits of the year were gathered. It is supposed that because the harvest was somewhat later in the North of Palestine, Jeroboam appointed it a month later—the fifteenth of the eighth month. He, no doubt, tried to arrange the new system in such a way as to make a complete break and yet retain enough to conciliate those whose consciences shrank from the change.

Thus the whole scheme was completed and appeared satisfactory. But Jeroboam was not long left in doubt about the issue of the course he had seen fit to adopt. In the next chapter it is related how a Prophet of the Lord came out of Judah and denounced the idolatrous departure—announced future judgments, and confirmed his words by miraculous visitations upon Jeroboam himself and the altar at which they were standing.

PRACTICAL SUGGESTIONS.

1. There are rich promises given to all in the Gospel.
2. These promises are secured by the Divine Word, and are "worthy of all acceptance," notwithstanding the difficulties that appear in the way at times.
3. We should close our eyes to difficulties, and stand by the promises.
4. These blessings are conditioned on obedience.
5. If we disobey our sins will surely find us out.
6. Often when we are most elated with seeming success, overthrow is nearest.

A TRADITION OF THE AFGHANS.

The Afghans call themselves "Bin-i-Israel," or children of Israel, but consider the term "Yahodee," a Jew, to be one of reproach. They say Nebuchadnezzar, after the overthrow of the temple of Jerusalem, transplanted them to the town of Ghore, near Bamceen; and that they were called Afghans from their chief Afghana, who was a son of the uncle Asaf—the vizier of Solomon. They say they lived as Jews until the Caliph summoned them in the first century of Mohammedanism to assist in the wars with the infidels. For their service on that occasion Kyse, the leader, obtained the title of "Son of the Mighty." He was also told to consider himself the master of his tribe, for on his acceptance of the position, his own and his people's prosperity would be dependent. After the campaign the Afghans returned to their native country and were governed by a king of the line of Cyrus till the eleventh century, when they were subdued by Mahood. A race of kings sprung up, subverted the reigning house and conquered India. As is well known this dynasty was divided at the death of its founder into the divisions east and west of Indus, a state of things which lasted till the prosperity of Timourlane reduced both to a new yoke. I can see no good reason for discrediting the traditions and history of the Afghans, though the dates do not exactly correspond with those of the Old Testament. The Afghans look like Jews; they say they are descended from Jews; and the younger brother marries the widow of the elder according to the law of Moses. The Afghans entertain strong prejudices against the Jewish nation, which would at least show that they had no desire to claim, without a just cause, a descent from them. Since some of the tribes of Israel came to the east, why should we not admit that the Afghans are their descendants converted to Mohammedanism?

AN INCIDENT OF THE FIGHT AT WHITE OAK BRIDGE.

From General D. H. Hill's article, from a Confederate point of view, in the *July Century*, on "McClelland's Change of Base," we quote the following: "We had taken one prisoner, a drunken Irishman, but he declined the honour of going back with us, and made fight with his naked fists. A soldier asked me naively whether he should shoot the Irishman or let him go. I am glad that I told him to let the man go, to be a comfort to his family. That Irishman must have had a charmed life. He was under the shelter of his gunnery coat hung on a stick, near the ford, when a citizen fired at him four times, from a distance of about fifty paces; and the only recognition that I could see the man make was to raise his hand as if to brush off a fly. One of the shells set the farm-house on fire. The owner came out and told us that General 'Baldy' Smith was taking a bath in the house at the time. I do not know how refreshing the general found it, or whether the story was true. We learned, however, that Franklin's corps was in front of us, and that item of news was true."

TRUE COURAGE.

In all ages courage on the battle-field has been the theme of orators and poets, yet the courage of the warrior is not only a common and variable quality, but has often been surpassed by that displayed by women. Native valor, too, is sometimes inferior to that which is acquired. Frederick the Great ran like a coward out of his first battle. Flying on the wings of fear, he went a great distance from the field, and coming to one of his own strongholds, reported that his army was destroyed. What was his surprise and mortification to learn that his men had gained a great victory. He never forgot the lesson taught, and ever afterward was conspicuous for steady courage in action. Many instances might be given of soldiers in the last war who, in their first fight were "lily-livered," but who afterwards faced with dauntless front the gleaming steel; and on the other hand, of some who were lion-hearted until taught by the pain of a wound the perils of a battle, and who then became notable cowards. Bravery in action, though more admired, is really not as great as that displayed in passive suffering. The woman who sticks to her post in the pestilential chamber is far braver than Alexander charging at the head of his cavalry.—*Southern Biographer.*

TRAINING IN RESPONSIBILITY.

Infancy is the only time when it is natural or right to be exclusively recipient. Between this time and full maturity giving and taking should be wisely alternated until one becomes as essential to the happiness as the other. It is not kindness but cruelty to neglect this training in selfishness which quickly bears ingratitude as one of its chief fruits. Children who are honoured by their parent's confidence, and accustomed to add their quota of assistance and to bear their share of self-sacrifice whenever the good of the family requires it, will rarely be guilty of ingratitude. They are not opposed to, but in quick sympathy with their parents, not because they are gifted with specially sympathetic natures or in any way superior to ordinary young people, but simply because they have been made sharers with their parents in the cares and hopes, the responsibilities and labours of the family.

We would direct the attention of our readers to the advertisement on another page of the Improved Model Washers. This washing machine, as we may call it, is so simple, substantial, and durable that it has won for itself a wide and favourable reputation and is still growing in popularity. The patentee and manufacturer, Mr. C. M. Dennis, is well known and persons may not hesitate to remit monies and rely on square dealings.