

one day, with tearful voice; "and if he loved her, why did he let her die?" "I am sure he did love her," said Ah-Fung; "and he is taking care of her in his beautiful home, till you go up there, too. The good missionary's little babe died, and she told me that Jesus had many, many little children up there, and that he is taking care of them all, till their parents come too, when he will give them all back to their fathers and mothers." "But how can I get up there?" said the yearning mother. "Where is my baby? Is it alive? How can I ever get it again?" "I don't know how, dear lady; but if we love him, and trust it all to him, he will take us somehow, and we shall see his dear face, and get all we love back again in some way. He says this to us. Won't you trust the dear baby with him, and take him for your own Saviour too, till he calls you too to his beautiful home above, and gives back our darling, that he is only keeping for you?" Thus did the little captive boy preach Jesus to the sorrowing mother, whose heart was made tender by bereavement, and drawn upward by the little one Jesus had borne away to heaven; and so, she, too, learned to walk in the blessed path that leads to happiness, to glory, and to God.—Baptist Missionary Magazine.

STEWART CAVERTON.

BY MRS. J. B. HILL.

The curtain rises upon a comfortably furnished room—soft carpet, good furniture, warm-colored curtains, well-filled bookshelves, and a glowing fire casting a cheerful light over all. This is the home of Joseph Harper. On a sofa near the fire sat Mina, his eldest daughter; she is not a beauty, yet her fair skin, silky auburn hair, and deep blue eyes make her quite attractive. The door opens, and as the girl looks up the color deepens in her cheeks. The young man seated himself beside her and the two talked long and earnestly. "Well, Stewart," Mina said, "I dare not trust my happiness to your keeping, knowing how easily you are persuaded to use intoxicants." With a look of pride and reproach Stewart replied: "Then you doubt my love?" "No, no," while tears came to the girl's eyes; "I believe no man could love me more fondly than you do, but if you cannot refuse to drink for my sake before marriage what security is there for you afterwards?" Stewart looked thoughtful, and the anger faded from his honest eyes as he said: "I believe you are about right, and it will be safer for me to abstain altogether." The result of this conversation was that Mina Harper promised to be the wife of Stewart Caverton on condition that he would publicly pledge himself to abstain from the use of all intoxicants.

Mina Harper had been brought up and educated in a temperance home. She had been taught to look upon strong drink as a dangerous and deadly poison. In her lover's case it was the opposite. It was used in his father's house as an article of diet, as one of God's good gifts to mankind. Brought up with such views, it does not surprise us that Stewart thought Mina rather too rigid on this question, and Mr. Harper rather fanatical.

He had, however, some knowledge of his weakness, and his love for Mina was true and deep, so that, although he felt a little ashamed of himself, he resolved and meant to keep his pledge.

When Stewart left Mina a ring upon her finger gleamed and sparkled in the firelight. Alas! it was a long farewell that was spoken that night. It was still early in the night as Stewart threaded his way along the streets of his native town. When within a few streets of his home he was accosted by a friend, who slipped his hand through Stewart's arm, saying familiarly: "Come along, old fellow, and we'll have a glass together." Stewart mumbled something about the lateness of the hour. "What! late at a quarter of ten?" With that he led his half-reluctant friend along two or three streets until they came opposite a brilliantly-lighted saloon; going round to a side entrance, he entered a private room and rang the bell. While the waiter was bringing a decanter of brandy and hot water Stewart summoned up courage to tell his friend upon what conditions he was to marry Miss Harper. Laughing good-naturedly, the young man said: "Well, well, if you are going to be teetotal to-morrow we will have a parting glass to-night."

So the two grew quite confidential over their toddy, then merry, and finally about midnight they parted, Stewart's brain in a more muddled state than it had ever been before. He wandered up and down several streets, but somehow couldn't find the right turn.

Seeing a lamp a little ahead of him, he went forward, thinking in a kind of hazy way that it might help him. He goes too close to the lamp-post, stumbles, and falls into the canal. The lamp had been placed there to show a broken place in the railing around the water. He must have hit his head, for save one moan he did not speak again. A night watchman around the corner fancied he heard a splash, but after listening a moment he decided that he must have been mistaken. Next morning search was made for Stewart Caverton, and his body was found in the canal not far from where he had fallen in. Watch and purse were both on him, so death was brought in by the coroner as "purely accidental."

We may imagine but cannot describe the distress of Mina Harper. It was a life-long sorrow. Bitter, too, was the grief of the friend who urged Stewart to forget his newly made resolves. Although he repented heartily, and from that day sought to save others from the snares of the dram-shop, he had always the thought that but for him Stewart might have been alive and well. Strange to say, the knowledge that their son met his death through his indulgence in stimulants did not cause his parents to hate the cursed stuff. They mourned the loss of an obedient and devoted son, but were sorry that he had been so weak as to take drink to excess.

Such is the force of habit, training, and education that even after such a terrible lesson as this, God-fearing men will say: "Drink is a good thing, only drink in moderation."—National Temperance Advocate.

A BLACK SAINT.

The mighty power of the Gospel was strikingly illustrated by Rev. R. Wright Hay (West Africa) at the Baptist Missionary meeting. Telling of the first mission party landing at Fernando Po in 1841, he said they preached to some liberated negroes found on the island:—

There was a young woman in the little congregation, hanging upon the preacher's lips, and she has told me again and again that, as she listened to the missionaries preach and pray, it seemed that the Jesus of whom they spoke was no stranger to her, although she had never heard His name; He was so alike the friend she had long felt she needed. That young woman was one of the five converts baptized during the first year of our West African mission. She is alive to-day, and the testimony of all who have known her is, that during these forty-five years she has, by the grace of God, maintained a consistent, high, and beautiful Christian walk and conversation. She has labored for years in the Gospel at Victoria, teaching in the day school, conducting a Bible class and a class for inquirers, visiting the Baquilli in their huts. People from long distances all round anxious about spiritual things will just as readily come to her as to the missionary, so well does she know her Bible and understand the mind of God. Ay, and often during my term of service at Victoria, when I was disappointed and troubled and perplexed, the one place other than the Throne of Grace to which I would go for comfort and guidance was the simple home of that saintly negress. Again and again I have sat down beside her, and she has taken her Bible and pointed to me some promise to the Father, which for the time being I had lost sight of; again and again I have been able to draw water for my thirsty spirit out of the well of her experience of God's grace and goodness.

LESSON CALENDAR.

THIRD QUARTER, 1887.

- 1. July 3.—The Infant Jesus. Matt. 2:1-12.
2. July 10.—The Flight into Egypt. Matt. 2:13-23.
3. July 17.—John the Baptist. Matt. 3:1-12.
4. July 24.—The Baptism of Jesus. Matt. 3:13-17.
5. July 31.—The Temptation of Jesus. Matt. 4:1-11.
6. Aug. 7.—Jesus in Galilee. Matt. 4:17-25.
7. Aug. 14.—The Beatitudes. Matt. 5:1-10.
8. Aug. 21.—Jesus and the Law. Matt. 5:17-26.
9. Aug. 28.—Piety Without Display. Matt. 6:1-15.
10. Sept. 4.—Trust in our Heavenly Father. Matt. 6:24-34.
11. Sept. 11.—Golden Precepts. Matt. 7:1-12.
12. Sept. 18.—Solemn Warning. Matt. 7:13-29.
13. Sept. 25.—Review, Temperance. Rom. 13:8-14. Missions. Matt. 4:12-16.

SCHOLARS' NOTES.

(From International Question Book.)

LESSON IV.—JULY 21.

COMMIT VERSES 13-17.

GOLDEN TEXT.

This is my beloved Son, in whom I am well pleased.—Matt. 3:17.

CENTRAL TRUTH.

All workers for Jesus need ordinances, righteousness, the Holy Spirit, and the approval of God.

DAILY READINGS.

- M. Matt. 3:13-17.
T. Mark 1:9-11.
W. Luke 3:21-23.
Th. John 1:23-34.
F. 1 Cor. 12:4-13.
Sa. John 16:7-15.
Su. Acts 1:1-8.

TIME.—January A.D. 27. After John had been preaching several months.

PLACE.—Bethabara (ford-house), called also Bethany (boat-house), at the fords of the Jordan near Jericho.

PARALLEL ACCOUNTS.—Mark 1:9-11; Luke 3:21-23; see John 1:23-34.

INTRODUCTORY.—Jesus now takes the first step in his public ministry, by coming to the place where his forerunner was preaching and baptizing the people.

HELPS OVER HARD PLACES.

13. THEN COMETH JESUS—now about 30 years old (Luke 3:23). FROM GALILEE—Nazareth, where his home had been. TO JORDAN—see Place. It was 70 or 80 miles. Luke (3:21) says it was "when all the people were baptized," toward the close of the day. 14. JOHN FORBADE to hinder him by voice and gesture. I HAVE NEED, etc.—John was not quite sure yet that this was the Messiah (John 1:33). He probably had not seen Jesus for many years; but he must have known about him and his wondrous childhood. 15. SUFFER IT—permit it. TO FULFILL ALL RIGHTEOUSNESS—he would submit to the ordinance which was to be the entrance to his kingdom, and would endorse John and his baptism as from heaven. It was Jesus' public renunciation of all sin (that was in the world, not in himself) and consecration to his work. He submitted to the washing, which was part of the consecration of priests (Ex. 29:4). 16. AND LO—this was while Jesus was praying (Luke 3:21). AND HE SAW—as did John (John 1:32). THE SPIRIT OF GOD DESCENDING LIKE A DOVE—in the form of a dove, expressing gentleness, love, innocence, purity, the sweetest and most heavenly character. LIGHTING UPON HIM—the dove was transient, but the spirit abode upon him (John 1:32). 17. A VOICE FROM HEAVEN—Father, Son, and Holy Spirit were all engaged in this scene. THIS IS MY BELOVED SON—these words were spoken on three occasions,—here, at the transfiguration (Mark 9:7), and near the close of his ministry (John 12:28).

QUESTIONS.

INTRODUCTORY.—What did we last learn of Jesus? Who had appeared to announce the coming of the Messiah? What was the subject of his preaching? What religious ordinance did he institute? In what Gospels is there a record of the baptism of Jesus?

SUBJECT: ENTERING UPON WORK FOR GOD.

I. THE LONG PREPARATION.—How old was Jesus at this time? (Luke 3:23.) What had he been doing all these years? How was this long period of retirement a preparation for his life work? Do we need such a preparation?

II. PUBLIC PROFESSION AND OBEDIENCE (vs. 13-15).—Where was John baptizing? From what place did Jesus come to him? How far? What was his object? How did John receive this proposal? What reason did Jesus give why he wished to be baptized? What did he mean by "fulfill all righteousness"?

Why ought we to be baptized? What good does it do to keep the ordinances of religion? Can one be an effective teacher without this obedience? Does every unrighteousness hinder the worker for God? In what way?

III. BAPTISM WITH THE HOLY SPIRIT (v. 16).—What was Jesus doing when he went up from his baptism? (Luke 3:21.) What came in answer to prayer? Why did the Spirit come in the form of a dove? What is said of the influences of the Spirit upon Jesus? (John 3:34.)

How does the Spirit help us in serving God? (John 15:26; 16:7-11; Rom. 8:13; 1 Cor. 12:4-11; Acts 1:8; 5:32.) What are some of the blessings the Spirit brings to us? (John 7:38-39; 11:16; Acts 1:8; Rom. 8:5; 8:14; 11:17; 2 Cor. 3:17; Gal. 5:5, 16; 6:8; Eph. 2:18; 5:18, 19.)

IV. THE APPROVAL OF GOD (v. 17).—What voice came from heaven? On what other occasions were the same words spoken from heaven? (Mark 9:7; John 12:28.) What was the object of this voice? How may we have the approval of God? How may we know when we are called to God's work?

LESSON V.—JULY 31.

THE TEMPTATION OF JESUS.—MATT. 4:1-11.

COMMIT VERSES 1-4.

GOLDEN TEXT.

He is able to succor them that are tempted.—Heb. 2:18.

CENTRAL TRUTH.

Our victory over temptation is through Jesus Christ.

DAILY READINGS.

- M. Matt. 4:1-11.
T. Luke 4:1-13.
W. Gen. 3:1-13.
Th. Heb. 2:18.
F. Heb. 4:1-13.
Sa. Deut. 8:1-10.
Su. James 1:1-16.

PLACE.—The northern part of the wilderness of Judea; probably in Mount Quarantania,

west of the Jordan, south of Jericho, east of Jerusalem.

PARALLEL ACCOUNTS.—Mark 1:12, 13; Luke 4:1-13.

INTRODUCTION.—1. How could Christ, a perfectly holy being, be tempted? In every act of sin are two parts: (1) the natural desire, which is right; (2) the indulgence of that desire in forbidden circumstances. As, hunger is not wrong, but it may tempt us to steal food, which is wrong. Christ had the innocent desires, and therefore could be tempted. 2. These temptations were real temptations, as real as ours, and he had no helps which we have not. 3. The reasons why he was tempted: (1) That he might sympathize with us in our temptations; (2) to show us that we can resist; (3) to show us how we can overcome. (4) It was a test whether Christ was able to be our Messiah—our Saviour. 4. The manner of the temptations: These were real occurrences—an actual temptation by a personal devil, but not in the form or appearance of Satan. Satan always disguises himself as some angel of light when he tempts us. It is likely that the appearance on the pinnacle, and the vision of the kingdoms of the earth, were in thought or vision.

HELPS OVER HARD PLACES.

I. WILDERNESS—see Place. TO BE TEMPTED—to be tried and proved. THE DEVIL—Satan, the great adversary of man. 2. AN HUNGERED—very hungry, an especially liable to temptation. 3. THE TEMPTER—Satan, so called because he is always trying to tempt men to sin. IN THIS (AND IN EACH) TEMPTATION, NOTE FOUR THINGS—(1) What was the allurement to the deed?—Intense hunger. (2) What was wrong in turning stones to bread?—It would have prevented him from being tempted as we are, and hence he could not have been our Saviour. (3) The means of victory—God's word and promises. 4. IT IS WRITTEN—in Deut. 8:3. BY EVERY WORD, etc.—not by food alone, but by spiritual food. Not by the ordinary food, but God has many ways (words, commands) in which to supply our wants, without our doing wrong. (4) Of what temptations are these a type?—Temptations of appetites, pleasures, the body. 5. TAKE THY HAT—either literally, or in thought or vision. PINNACLE—Herod's royal portico, overhanging the valley, at least three hundred feet above the ground below. 6. CAST THYSELF DOWN—(1) What was the temptation?—To come down marvelously, as if from heaven, and so be received as a prophet and king, without suffering or death. WRITTEN—in Ps. 91:1. HE SHALL GIVE, etc.—quoted to show that Jesus would be safe in obeying Satan's suggestion. (2) What was the sin?—It was a false use of God's promises. It was denying and defying God's plan for the Messiah. He could not then have been a Saviour from sin, but only a glorious king. 7. TEMPT THE LORD—trifle with his promises; act as if God had promised what he had not. (3) The victory: by simply refusing to do wrong. He overcame by the Scriptures. (4) Our like temptations: to do right in a wrong way; to sin a little in hopes to gain a great good; to use God's promises in a wrong way. 8. SHEWETH HIM—by a vision. 9. WILL I GIVE THEE—I will persuade men to accept of you as the Messiah; will withdraw my opposition. (1) What was the temptation?—To have immediate and outward success in establishing the kingdom of God, without a life of suffering and death. (2) What was the sin?—It was yielding up God and the saving of men from sin, for an outward success. It was gaining success in Satan's way. WORSHIP ME—not in form, but in reality, as men worship money, or fame, or fashion. (3) THE VICTORY:—God's word, straightforward duty (v. 10).

SUBJECT: TEMPTATIONS AND THE VICTORY OVER THEM.

I. THE FORTY DAYS' BATTLE WITH TEMPTATION (vs. 1, 2).—Where did Jesus go as soon as he was baptized? Does this lesson describe a real occurrence? Who is meant by the Devil? Did Satan appear literally, in person? Why was it necessary that Jesus should be thus tempted? (Heb. 2:18.) Could he have helped us if he himself had failed? How could a perfect being be tempted? Did he have helps that we have not? (Heb. 2:15.) Is there often such battle at the beginning of the Christian life? (Matt. 6:21, 23.) How long did Jesus fast? What took place during those forty days? (Mark 1:13.)

How could the Holy Spirit lead Jesus into temptation? What petition about temptation in the Lord's Prayer? What does James say about temptation? (James 1:2, 3.) How do you reconcile these sayings? Why does God permit us to be so sorely tempted? Deut. 8:1-3; 1 Pet. 1:7.) Why was it necessary that our Saviour should be tempted like as we are, and why was it also necessary that he should gain the victory?

II. THE FIRST TEMPTATION THROUGH BODILY APPETITE (vs. 3, 4).—What was the first temptation? How could this tempt him? Why was it wrong? How did Jesus gain the victory? Where are these words written? (Deut. 8:3.) What does it mean? What temptations have we like this one? How can we overcome them?

III. THE SECOND TEMPTATION TO GAIN NOBLE ENDS IN FALSE WAYS (vs. 5-7).—What was the second temptation? Why should this tempt Jesus? What was this pinnacle of the temple? What was the sin in casting himself down? What promise did Satan quote? (Ps. 91:11.) How did Jesus gain the victory? Where is this verse found? (Deut. 6:16.) How would casting himself down have been tempting the Lord? What temptations have we like this?

IV. THE THIRD TEMPTATION TO GAIN SUCCESS BY SINFUL PRACTICES (vs. 8-10).—What did Satan next show Jesus? Literally, or in a vision? What did he mean by giving them to Jesus? What was there in this to tempt a holy Jesus? Why was it wrong? What must Jesus do to gain them? How did Jesus overcome? Where is this verse found? (Deut. 6:13.) How are we tempted like this? For how much less than the whole world do many worship Satan? How will the verse Jesus quotes help us to overcome?

V. CONSOLATION AFTER THE BATTLE (v. 11).—What did Satan do after this? Who came instead? Why does God give us rest from temptation? Have you felt the peace which comes after a victory?