

There is more here than meets the eye. Have you and Hinton quarrelled?"

"No, except over this. And even over this it takes two to make a quarrel. I cannot marry next week, I have told him so. He is mad, and you—you are vexed. Must I break my heart and leave you? You have always given me my own way; give it now. Don't send me away from you. It would break my heart to marry and leave you now."

"Is this indeed so, Charlotte?" he said. "Would you with your whole heart rather put it off?"

"With my whole, whole heart, I would rather," she said.

"I will not urge it. I cannot; and yet it destroys a hope which I thought might cheer me on my dying bed."

"Never mind the hope, father; you will have me. I shall not spend that week away from you."

"No, that week did seem long to look forward to."

"Ah! you are glad after all that I am to be with you," she said. "You will let me nurse you and care for you. You will not force yourself to do more than you are able. Now that I know all, I can take such care of you, and the thought of that will make me happier by-and-by."

"It is a relief that you know the worst," said Mr. Harman, but he did not smile, or look contented; he, as well as Hinton, felt that there was more in this strange desire of Charlotte than met the eye.

To be Continued.

HINTS TO TEACHERS ON THE CURRENT LESSONS.

(From Peloulet's Select Notes.)

November 25.—1 Samuel 17: 38-51.

ILLUSTRATIVE.

I. The conflict of the lesson to-day illustrates and is illustrated by the early conquest of Christianity, the Reformation, the progress of almost every Christian denomination, the Puritans, the cause of temperance, the conquest of missions.

II. "God's victories for his people." The city of Leyden was besieged by the Spanish. A pardon was offered the citizens by the Catholic King of Spain, on condition that they should throw themselves upon the bosom of the mother Church. They responded, "As long as there is a living man left in the country, we will contend for our liberty and our religion." The Prince of Orange planned to pierce the dykes and open the great sluices upon the Spaniards and thus compel them to raise the siege, and enable him to sail to the city to its relief. Dyke after dyke was broken through and the fleet of Orange, after many delays, sailed nearer and nearer to Leyden, when a new delay occurred at North Aa at the Kerkway. The waters fell to the depth of 9 inches, while vessels required 18 or 20. Day after day the fleet lay motionless. The city was at its last gasp. Pestilence and famine stalked through the city. "As well," shouted the Spaniards derisively to the citizens, "can the Prince of Orange pluck the stars from the sky, as bring the ocean to the walls of Leyden for your relief." Suddenly a tempest arose from the north-west, afterward shifting and blowing from the south-west. The waters of the North Sea were piled in vast masses upon the southern shore of Holland, sweeping across the ruined dykes, and giving an abundant depth of water. The fleet sailed through, panic seized the Spaniards who fled, hundreds being drowned and killed. One fort only within a mile of the city remained to be taken from the Spaniards—that seemed impregnable. Night came. A long procession of lights issuing from the fort was seen to flit across the waters, and the whole of the city wall, between Cowgate and the Tower of Burgundy, fell with a loud crash. The horror-struck citizens thought the Spaniards were upon them at last; the Spaniards imagined the noise to indicate a desperate sortie of the citizens. Day dawned, and the Spaniards were found to have fled during the darkness. The hand of God which had sent the ocean and the tempest to the deliverance of Leyden, had struck her enemies with terror. A shifting wind a few days afterward caused the waters to roll back to the ocean, leaving the land bare, so that the dykes could be reconstructed.—Condensed from Motley's Dutch Republic, vol. 2, pp. 568-578.

PRACTICAL.

1. Vers. 38-40. Those things which are helps to some may be incumbrances to others.

2. We must not expect that every person will work best in our way, nor condemn them for using their own weapons.

3. The Church will always fail when it undertakes to fight evil with worldly weapons, as force, law, government, wealth, fashion.

4. Vers. 43-45. The greatest power is often concealed under the simplest means. God's victories for his people are gained by his invisible Spirit, by an unseen Christ, by faith, by preaching Jesus, by lives worthy of the Lord.

5. The world is full of giants to fight, and every one of us must overcome them, or they will overcome us.

6. Our only victory is in the power of God through Jesus Christ.

7. We are on the side of victory when we are on the side of God, and make his cause our own.

8. The true Christian ever gives all the glory of his victories to God.

9. We learn from David (1) a lesson of meekness; (2) a lesson of faith; (3) a lesson of courage; (4) that by faithfully performing lesser duties, we are gaining faith and skill for larger conquests.

SUGGESTIONS TO TEACHERS.

The Warfare Against Sin is illustrated by this lesson. We see (1) the contestants (vers. 38-47.) (a) On the one side are the Philistines with Goliath of Gath, representing the world as against Christ,—and the great giant evils which all must overcome or be destroyed by them. (b) The Israelites, the people of God, with David for their representative. How David was prepared for this encounter by his work on his father's farm. The sling as a type of the Christian warfare (see Eph. 6: 14-18). Note especially his uselessness in Saul's armor. (2) The battle and the victory (vers. 48-51.) The qualities required in the battle. The victory assured. Illustrations from history and experience.

DR. MOFFAT.

Dr. Moffat's life and missionary labors in Southern Africa read like a romance. Born towards the close of 1795, at a small village in the county of Haddington, young Moffat spent the greater part of his boyhood at Carron Shore, in Stirlingshire, near what is now the thriving sea port of Grangemouth. It was his happy lot to have pious parents. His mother's teaching and his father's example exerted an untold influence for good on his future career. A boyish fancy for the sea having been cured by a rather rough experience during a coasting voyage, Robert Moffat became a gardener, first at inverkeithing, in Fifeshire, and afterward in Cheshire. One fine summer evening, the young intelligent Scotch gardener, who was already an earnest Christian worker, was walking into the town of Warrington, when his eye caught a placard on a wall announcing a missionary meeting. That seemingly trifling incident altered the entire current of his life. Though the meeting was past, the torn and tattered placard called up memories of missionaries and mission work in Greenland and the South Seas, learnt at his mother's knee; and the young man resolved thenceforth to devote his life to preaching the Gospel among the heathen. He went to Manchester and offered his services to the London Missionary Society, under whose auspices the Warrington meeting had been held. His ordination, along with that of eight other missionaries—one at whom was John Williams, the martyr of Erromanga—took place in October, 1816, at Surrey Chapel, London, the charge being delivered by the sainted John Angell James, of Birmingham. On the 31st of the month he started for South Africa, which was to be the scene of his life-work.

He was first called upon to labor in a wretched district known as Namaqualand, the chief of which was a man named Africaner, who had been outlawed for murder, and was the terror of the whole colony. At Capetown, Moffat was duly warned of the dangers before him, and of the treatment he might expect from the savage chief. "He will set you up as a mark for boys to shoot at!" said one. "He will strip off your skin and make a drum of it!" was the remark of another. A third added the consolatory

statement—"He will make a drinking cup of your skull!" And one motherly lady said that if he had been an old man it would not have mattered so much; but she was heart-broken at the thought of one so young going right into the jaws of the African lion. But Moffat, nothing daunted, went forth in faith, trusting in the power of the Gospel to subdue and elevate the wildest and the most degraded. Nor was his confidence misplaced. Africaner became a trophy of the Gospel; the lion was changed into a lamb. The whole colony was astonished at the transformation that had taken place in the character of the notorious chief and his people. Moffat's native courage, kindness, and tact had stood him in good stead. Whilst in Africaner's country his life was almost perpetually in danger from perils of men and wild beasts, and from the scanty resources of a "barren and thirsty land." His salary amounted only to £25; and, though he had two cows given him by Africaner, he had often to betake himself to "the fasting girdle" to stay the cravings of hunger whilst he preached his second sermon.

Dr. Moffat's great work, however, lay among the Bechuannas. A chief of that tribe, Motihibi by name, had asked that missionaries should be sent to him, and Moffat went thither, taking his young wife with him, in 1819. He planted a mission station on the Kuruman river. For ten years he met with much disappointment, opposition and hardship. Grieved—the hope of profiting by the presence of white men—and not any desire to be instructed, was the motive of Motihibi and his people in asking for missionaries. They expected to be paid for listening. They stole the goods, and killed and maimed the cattle of the missionaries. Lesser difficulties and dangers would have daunted an ordinary man and driven him to despair but Moffat was not an ordinary man, and so he held on. Even when ordered to leave the country under pain of death he respectfully but firmly refused. The chief was amazed. "Turning to his companion he remarked, "These men must have ten lives; when they are so fearless of death there must be something in immortality." Moffat never lost heart. He wrought with his own hands in the erection of mission buildings; he taught the natives the arts of civilization, house-building, clothes-making, agriculture, &c.; and he set himself resolutely to acquire their unthought tongue and reduce it to a written language. At length he had his reward. The Gospel triumphed, and the mission station at Kuruman became a centre of Christian light and civilization in a region formerly sunk in gross heathen darkness, superstition, and cruelty. The fame of the white man spread through the neighboring territory, so that the civilizing and Christianizing influences originated at Kuruman were perpetuated over a wide area.—The Outlook.

Did You never write a letter, and just as you were finishing it let your pen fall on it or a drop of ink blot the fair page? It was the work of a moment, but the evil could not be effectually effaced. Did you ever cut yourself, unexpectedly and quickly? It took days or weeks to heal the wound, and even then a scar remained. It is related of Lord Brougham, a celebrated English nobleman, that one day he occupied a conspicuous place in a group to have his daguerreotype taken. But at an unfortunate moment he moved. The picture was taken but his face was blurred. Do you ask what application we would make of these facts? Just this: "It takes a lifetime to build a character; it only takes one moment to destroy it." "Watch and pray," therefore, "that ye enter not into temptation." "Let him that thinketh he standeth take heed lest he fall."

Question Corner.—No. 22.

BIBLE QUESTIONS. SCRIPTURE ENIGMA.

- 1. Son of deep sorrow, yet son of the right hand, Dying bequest of a precious departed, Brother beloved of a lowly-born ruler, Ancestor great of a tribe lion-hearted.
2. Who art thou, coming to comfort the mourner? How dost thou solace the poor wounded soul? Knowing not yet that the Lord, not in anger,

Proveth His children, and then maketh whole.

3. Sacred was this as the God-chosen symbol, Setting apart, with its holy anointing, Kings for their governing, prophets for warning, Men for the work of Jehovah's appointing.

4. Wonderful words, which the fishers obeying, Turned lowly laborers to teachers of men: Wonderful words, which for ages and ages, Have called man to Christ, and will call him again.

5. He comes in the strength of his armor colossal, The panoplied might of the chief of the band; Yet a prayer and a sling and a stone and a stripling, Are the instruments used by God's conquering hand.

6. No longer this blood of the beasts sacrificial, This smoke of much incense, encumber the altar; Atonement is made, once, for ever and ever, And the prayers of our faith need not tremble nor falter.

7. Thou wast of bulbs, for thee Israel, longing, Forgot her sweet freedom, and pined for the land Whence the cry of her bondage had risen to heaven, But where succulent herbs grew and ripened at hand.

8. Over the face of the dark troubled waters, Patriarch Noah sent this messenger flying; She, with the olive-leaf homewards returning, Left, for all time, a sweet lesson undying.

9. Bring forth the ring for the hand of the wand'rer, Sandals bring forth for the poor weary feet; 'Tis for the feast shall ye kill in his honor: Let us be merry and glad, as is meet.

10. So, in their gladness the children all shouted, Sang, as the Lord rode and entered the city. Thus, as our little ones sing to Thee Saviour, Look on them still with regard and with pity.

11. Woe to thee, father of children so godless! Well may thy last days be clouded with gloom; Foretaste of terrible news that is coming, News trebly awful, that tells of their doom.

12. Here bloom'd fair blossoms, and ripe hung the fruitage; Beasts that now raven were harmless in play: Days brought no trouble, and nights brought no danger, Man was still holy and nature was gay.

13. This, rich and free, on the just and the unjust, Falls like heaven's mercy, that knows not a bound. On the evil and good the fair sunshine alighteth, So God's loving-kindness is everywhere found. The initials form an admonition of Christ.

- ANSWERS TO BIBLE QUESTIONS IN No. 22.
1. In Slishoh, Josh. xviii. 1.
2. Eli and Samuel 1 Sam. i.
3. Philistines, Samuel. 1 Sam. iv.
4. Psalm x. lxxii.
5. Esther vii. 4.
6. Zerubbabel . . . Haggai i. 1-14.
7. Egypt . . . Isa. xxxi. 1.
8. Rome . . . Acts xviii. 11.

CORRECT ANSWERS RECEIVED. Correct answers have been received from Clara E. Folsom, A. Coburn, and George A. Ridwell.