

swing for a second time if a suitable present should be given. It was only in the evening that the hooks were taken out.

The image of the goddess was carried around on a wooden bull behind the car, but the great object was to get money, and for three months the man can have the hooks and cord and knife used to show to people and beg for presents.

It is said that the present attitude of the Government of Madras is due to instructions from the Secretary of State for India. If that is so, there is no hope of our effecting anything here; it must be done in London. The manager declared to the superintendent of police that he proposed to continue the swinging annually."

THE STORY OF NEESIMA.

The romantic and touching history of the Japanese missionary, Neesima, and his chrysanthemums, which have now grown famous, is told by Mr. F. Schuyler Matthews in "The Golden Flower," a book about the chrysanthemum which has lately been issued. It is a story of a great service repaid with flowers—but with flowers which became famous, and have themselves made famous a beautiful life.

Neesima was the name of a Japanese who was born in the city of Yeddo in 1844. As a boy, he was disposed to studiousness, and before he was twenty he received from a friend a small tract, called "The Story of the Bible," which was written by a Christian missionary in China.

The reading of this tract was the beginning of a new life for the young man. He determined to learn more of the "Light which shone in the East," and to this end resolved to find his way to America. This was no easy task in those times in Japan, for the strictest watch was kept over the people to prevent their going to foreign countries.

Neesima left his home, however, and went to the seaport town of Hakodate, where he remained for a season, planning a means of escape. By the help of a friend, he concealed himself in a little boat, laden with supplies that were being taken to an American vessel in the harbor.

As the little boat left the quay, an officer caught sight of it, and called, "Who goes there?" "Ore da!" (It is I!) shouted the boatman, and the craft was allowed to pass.

Neesima reached the vessel in safety, and the captain concealed him in a closet while the Japanese officers made a tour of the boat before she sailed. At Shanghai he was transferred to a ship belonging to the late Alpheus Hardy, of Boston. He told the master of this ship that he wished to go to America to be educated, and was brought across the ocean by the kind-hearted captain. At Hong-Kong he supplied himself with money by the sale of his sword, the badge of his social rank in Japan, and bought a Chinese New Testament.

On his arrival in Boston, young Neesima was taken to Mr. Hardy, and told him of his desire to learn more of the "Light in the East." Mr. Hardy assured him that there was indeed a Light in the East, and that it should shine for him and his people. He gave Neesima an education at Phillips Andover Academy, at Amherst College, and at the Andover Theological Seminary.

Joseph Hardy Neesima, as he was now called, was ordained to the ministry in Boston 1874, and went to Japan soon after to found the school of the Doshisha, or "The One Purpose," in Kioto and he was connected with the school to the time of his death.

In 1887 Neesima sent to Mrs. Hardy, in Boston, a collection of some thirty varieties of the chrysanthemum. These were given by Mrs. Hardy to two gardeners to propagate, and from them came some of the most wonderfully beautiful flowers ever seen, of forms hitherto unknown in this country, whose fame has filled the Western world.

In the midst of the celebrity attained by the great white, frosty flower, called the "Mrs. Alpheus Hardy," came the news of the death in January, 1890, of Joseph Hardy Neesima in Japan. With its comrades, the flower was a dying token of light and love from the man whose tongue had often repeated the words:

"The dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death."

OUR YOUNG PEOPLE'S LITERARY MISSION BAND.

BY THE REV. CHARLES I. JUNKIN.

A combination of old ideas sometimes results in a novelty. Our "Minor Missionary Society" is, I believe, a novelty of this sort among the varied methods of modern church work, and one of real value. It has been in existence somewhat over two years, and has produced results so far surpassing our brightest anticipations that I feel justified, and even in duty bound, to describe and commend it to fellow-workers among the little folks and the junior young people.

The organization is at once a mission band and a literary society. Any member of the Sunday-school, of ten years of age, may become a member of the society upon being duly elected, and, by a very simple little ritual, initiated. All members under twelve years of age are known as passive members, and agree to be present at each meeting, to pay the regular dues, and to give a "sentiment" at roll-call. The active members are required, in addition, to take any part assigned them on the literary programme, and to serve as officers when elected. We have at present about fifty members, from ten to sixteen years of age; most of them in the primary and grammar grades of the public schools, a few in the high school, one in a private school, and several at work.

The meetings are held on the first and third Fridays of each month, in one of the smaller rooms in the church building. It is part of the duty of the sergeants-at-arms to prepare the room for the meeting. At one end is placed a low platform with a small reading-desk upon it; and at the other end, extending nearly across the room, a long table, covered with a pretty blue cloth reaching to the floor in the front and at the ends,—the cover itself being daintily decorated with the society monogram in silver and white. The chairs are then arranged along the sides of the room, the centre of the room being thus left vacant. When the meeting is called to order, the president is in his place behind the table, with the secretary and vice-president on his right and left, while the sergeants-at-arms, each armed with a baton decorated with the society color, take their places, one by the rostrum, and one at each side of the officer's desk.

The meetings are conducted with strict regard to parliamentary law, and considerable progress has been made by the members in knowledge of the principal rules of order. There is no repressing of youthful spirits, and the meetings are thoroughly enjoyable to all concerned; and yet, even when no adults are present, disorder is unknown.

Public meetings are held twice in each year, when a larger room is used, outsiders admitted on cards of invitation, and some special care taken to secure an interesting programme. The other meetings are for members only, visitors being admitted only on a written permit from the executive committee. The private meetings are for the benefit of the members, while the public meetings are held mainly for the pleasure of others, and to show to friends and kindred the progress made.

The order of business is like that in use in most literary societies, and is as follows: Devotional exercises, minutes, reception of new members, programme closing with roll-call, reports, nominations for membership, elections to membership, election of officers, old business, new business, announcements.

The first programme in each month is of a general literary character; the second has to do specially with religious and missionary topics. At the close of every programme the roll is called, and each member rises and gives a "sentiment"—that is, a verse, a proverb, or the like.

The programmes are prepared by myself, the pastor of the church, an active member of the society in good standing. When the outline is prepared, the programme is placed in the hands of the executive committee, which proceeds to appoint a member to fill each part. This committee keeps a record of all appointments, so that all members shall have an equal share in the work; and here also the pastor usually lends his aid, by attending the meetings of the committee and giving counsel. These appointments by the committee are absolute, and the members are bound to fill

them under penalty of a fine. Originally the fine was in the sum of ten cents; but it was found that a member inclined to shirk would sometimes prefer to pay the fine rather than do his duty, and the society thereupon promptly and unanimously raised the fine to the prohibitory figure of fifty cents.

A few words here as to fines. After each meeting, the secretary reports on a prepared blank form to the executive committee all fines incurred at the meeting, and the committee, after hearing the excuses of delinquents, remits the fine in all proper cases, and reports at the next meeting, when all unexcused fines are charged up on the treasurer's book. These fines are imposed, not for the sake of increasing the revenue, but to serve as reminders, or as punishments. The fine for absence, for example, keeps before the members the fact that they are expected at every meeting, and will be held to account for absence. In like manner, the heavy fine for non-performance reminds them that a failure to take part on the programme is a serious offence in the eyes of the society. This latter fine has been imposed but twice since it was placed on the books, over a year ago.—*Sunday-School Times.*

SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON VII.—AUGUST 14, 1892.

ANANIAS AND SAPPHIRA.—Acts 5:1-11.
COMMIT TO MEMORY vs. 9-11.

GOLDEN TEXT.

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."—Gal. 6:7.

HOME READINGS.

M. Acts 4:32-37.—Christian Liberty.
T. Acts 5:1-11.—Ananias and Sapphira.
W. Gal. 6:1-18.—"God is Not Mocked."
Th. Prov. 12:17-28.—Lying Lips an Abomination.
F. Josh. 7:10-26.—The Accursed Thing.
S. 2 Kings 5:20-27.—Gehazi's Sin and Punishment.

S. Eccl. 5:1-13.—Pay What Thou Hast Vowed.

LESSON PLAN.

I. The Sin Committed, vs. 1, 2, 7, 8.
II. The Sin Detected, vs. 3, 4, 9.
III. The Sin Punished, vs. 5, 6, 10, 11.

TIME.—A. D. 30-31. It is impossible to tell exactly when this event occurred, but probably within three or four years after the founding of the church at Pentecost. Tiberius Caesar emperor of Rome; Pontius Pilate governor of Judea; Herod Antipas governor of Galilee and Peraea.

PLACE.—Jerusalem.

OPENING WORDS.

The apostles continued their work as witnesses for Jesus with great boldness and success, notwithstanding the command of the council. The disciples were bound together in the closest sympathy and love. They were of one heart and one soul. Many sold their property to give aid to the poor. Among them was Barnabas, who afterward became the companion of Paul. In dark contrast with him and with the holy life of the church is the hypocrisy and deceit of which we have an account in this lesson.

HELPS IN STUDYING.

1. Sold—professedly to give to the poor. 2. Kept back—pretending to give it all (v. 8). Laid it at the apostles' feet—in public, at a meeting, thus seeking notoriety as a liberal man and a saint. 3. Why hath Satan—"he is a liar and the father of it." John 8:44. Lie to the Holy Ghost—because the offering was made to God rather than to man. 4. While it remained—undevoted to God. No one compelled him to give it away. Why hast thou—though the lie was of Satan, it was none the less of Ananias. The devil can fill no heart without that heart's consent, James 4:7. 5. Fell down—God took the case into his own hand and punished the sin by a fearful judgment. 6. Buried him—the Jews usually buried their dead the same day they died. 8. She said—if Ananias only acted the lie, it was nevertheless a lie; we may be guilty of falsehood without speaking a word. But Sapphira boldly put it in words. 9. To tempt—to try to deceive. 10. Then fell she down—an awful punishment for an awful sin.

QUESTIONS.

INTRODUCTORY.—What was the subject of the last lesson? How did the apostles show their confidence in God? For what did they pray? How was their prayer answered? How did the apostles preach? How did the disciples feel toward each other? How did they show their brotherly love? What example of their liberality is recorded? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE SIN COMMITTED, vs. 1, 2, 7, 8.—What did Ananias do? Why did he sell his property? What did he do with the price? What was there wrong in this act? What happened three hours later? vs. 7, 8. Did Sapphira know the truth about the sale? About what did they both willfully lie? In what did this lie differ from hers?

II. THE SIN DETECTED, vs. 3, 4, 9.—Who detected the sin? What four questions did Peter ask Ananias? How can Satan fill one's heart? Luke 22:3. To whom was this lie told? What is their sin called in verse 9? How did Peter know so much about their sin?

III. THE SIN PUNISHED, vs. 5, 6, 10, 11.—What terrible punishment fell upon Ananias? Why was he punished so severely? What was done with his body? What sentence did Peter pronounce upon Sapphira? How was this sentence executed? Why was she so terribly treated? What does every sin deserve? What effect did this event produce on the church? What upon all who heard of it?

PRACTICAL LESSONS LEARNED.

1. We should never speak or act a lie.
2. Our most secret sins are known of God.

3. Sin under pretence of serving God is very heinous.
4. Sincerity and purity of motive are the first requisites to acceptable service.
5. Sometimes the greatest severity is the greatest mercy.

REVIEW QUESTIONS.

1. What did Ananias do? Ans. Having sold a possession, he brought part of the price to the apostles, pretending that it was the whole.
2. What did Peter say to him? Ans. Why hath Satan filled thine heart to lie to the Holy Ghost?
3. Who was his companion in sin? Ans. His wife Sapphira, who, knowing the truth, told Peter that the money brought was all they had received.
4. How were they both punished? Ans. They both suddenly fell down dead in the presence of the apostles.
5. What was the effect of this judgment? Ans. Great fear came upon all the church, and upon as many as heard these things.

LESSON VIII.—AUGUST 21, 1892.

THE APOSTLES PERSECUTED.—Acts 5:25-41.

COMMIT TO MEMORY v. 29-32.

GOLDEN TEXT.

"We ought to obey God rather than men."—Acts 5:29.

HOME READINGS.

M. Acts 5:12-24.—The Apostles Persecuted.
T. Acts 5:25-42.—Before the Council.
W. Matt. 10:23-12.—Persecution Foretold.
Th. Mark 13:1-13.—Hated of all Men.
F. 2 Tim. 2:1-13.—Suffering and Reigning with Christ.
S. Matt. 5:1-12.—Persecuted for Righteousness' Sake.
S. Heb. 11:23-30.—Affliction with the People of God.

LESSON PLAN.

I. Forbidden to Preach, vs. 25-28.
II. Witnessing for Christ, vs. 29-32.
III. Threatened and Beaten, vs. 33-41.

TIME.—A. D. 30-31; soon after the last lesson.
PLACE.—Jerusalem. The hall of the Sanhedrin, within the temple area.

OPENING WORDS.

The apostles continued their ministry with great power and effect, and multitudes were added to the number of believers. The Jewish rulers were roused to renewed opposition. They arrested the apostles and cast them into prison. The next day they sent their officers to bring them into their presence for trial. The officers soon returned and reported that they had found the prison fast closed and the guards in their place, but the prisoners were not there. God had sent his angel by night and released them. While the council was in great perplexity word was brought that the apostles were in the temple, teaching the people. Again they were arrested and brought before the council.

HELPS IN STUDYING.

26. They feared the people—who were now on the side of the apostles. See ch. 4:21, 23. This name—the name of Jesus. Bring this man's blood upon us—fix on us the crime of putting to death an innocent man. 29. We ought to obey God—Revised Version, "we must obey God rather than men." 31. Exalted—raised to honor. With his right hand—by his power. A Prince—for men's obedience. A Saviour—for men's salvation. To give repentance—Catechism Ques. 87. 32. We are his witnesses—and must therefore proclaim these things. So is also the Holy Ghost—by the wonders of Pentecost, by miracles of healing and by the conversion of souls. 34. Gamaliel—one of the most distinguished of the Jewish rabbis. Paul was one of his pupils. Acts 22:3.

QUESTIONS.

INTRODUCTORY.—What miracles were wrought by the apostles? What success attended their ministry? What roused the wrath of the rulers? What did they do with the apostles? Who opened the prison doors? What did the released apostles do? What report was brought to the rulers? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. FORBIDDEN TO PREACH, vs. 25-28.—What further report was brought to the rulers? What was then done? Why did they not use violence? What did the high priest ask the apostles? Of what did he accuse them? What had the council before said about this? Matt. 27:25.

II. WITNESSING FOR CHRIST, vs. 29-32.—Who answered for the apostles? What was his reply? How had the rulers rejected Jesus? How had God exalted him? How does Jesus execute the office of a king? How does Jesus give repentance and forgiveness? Who need these gifts? What did the apostles claim to be? How did the Holy Ghost bear witness to these things?

III. THREATENED AND BEATEN, vs. 33-41.—How was this reply received by the rulers? Who was Gamaliel? What council did he give? What reasons did he give for this advice? How was it received? What did the council then do? Did the apostles obey the rulers? v. 42. In what did they rejoice? Meaning of for his name? Why is this a real cause of rejoicing?

PRACTICAL LESSONS LEARNED.

1. God is ever ready to defend and deliver his people.
2. He is wiser and stronger than all our enemies.
3. The gospel offers mercy and forgiveness even to those who hate and persecute Christ.
4. We must do what God commands, whatever trouble or danger it may bring upon us.
5. We should be witnesses for Christ though we suffer shame for his name.

REVIEW QUESTIONS.

1. What did the rulers do to the apostles? Ans. They put them in prison.
2. How were they delivered? Ans. The angel of the Lord by night opened the prison doors and released them.
3. What was done the next day? Ans. They were again arrested and brought before the council.
4. What did Peter do there? Ans. He preached the gospel and boldly witnessed for Jesus.
5. What was the result of the trial? Ans. They were scourged and commanded not to speak in the name of Jesus and were then set at liberty.