Our Young Lolks.

Weeding the Onion Bed.

The days were long, and the sun shone het Upon Farmor Goodson's garden spot, Whore corn and cabbage, beets and peas, Molons and engumbers, those and these. Grow and spread in the sun and light, Wrostling upward and downward with might, While in and among thom, flourishing still, As only woods can, woeds grow with a will.

"Wee's grow apace," the old farmer said, Leisurely viewing each garden bed; "Well—the plow for the corn, for the cabbage the

But then, in some places, 's I ought to know Thore's nothing so certain the woods to destroy As the fingers and thumbs of a trusty boy." So, raising his voice, he shouted, "Ned! Here, sonny, come, weed out this enion bed!"

The day was hot, and the beds were dry, As gardon beds are in late July; And Ned was reading his Fairy Book, In the cool, sweet shade by the orchard brook. While wondering whether he'd come with grace, Or with frown and pout on his bright young face I looked, and lot there was plucky Ned Tugging away in the onion bed.

Oft and again as the day wore by, Till the sun went down in the western sky, I glanced toward the garden, and always there I caught the gleam of his gold-brown hair, As, under the hat, his curly head Bout low o'er the weeds in the onion bed

At, years have journeyed and gone since then. And Ned is a man in the world of men i With heart and hand and a steadfast will, He is pulling the weeds of evil still. A shining record and noble fame Belong to day to his honored name. Yet nowise grander he sceme to be, Than long ago he appeared to me, When promptly bending his curly head, Patiently weeding the onion bed.

The Windsor Castle of To-Day.

The Queen still comes to Windsor for The Queen still comes to Windsor for some part of the year, and now and then a foreign prince makes a brief visit, and the Castle wakes up to something like the gayety of old; but it is not the same. Now and then, too, the married sons and daughters come and fill the old house with their hildren forch. children—fresh voices, always cheerful, with again and again a new Victoria, to renew the recollection of the others. I can not tell you how many these children are already they have grown beyond counting, and make a little tribe in themselves. But better than the stately towers of Windsor the Queen loves Highland Balmoral, with its Scotch French turrets—his "dear par-adise," as she calls it, "where all has be-some my dearest Albert's own creation;" or Osborne, by the sea, where "he delighted in the song of birde."

But our Castle, hospitable and (calm in

But our Castle, hospitable and calm in its stately old age, does not resent even this desertion. The trees rise round the grey walls as green as ever; the music peels as sweetly through St. George's; the sun shines as in its bright days. These towers reign in a tranquil, unbroken sovereignty over the broad rich country as far as eye can reach; more proudly royal when the great standard floats from the Round-Tower, yet never less than kingly; as fine Tower, yet never less than kingly; as fine an embodiment of state and strength and beauty as ever was made in stone. How many lives have come and gone under their shelter! How many touching stories of happiness and suffering, and love and pity cling to the old walls, which are so much older than most things; older than steamships and railways, and all the med-ern discoveries which we are so proud ern discoveries which we are so product; older than your America—nay, older than Shakapeare and all our poets! England had no literature, and the great Republic of the West no existence, when the circle of the Keep first wore the English flag to show that the king was there; and we shall all of us be moldered into dust and foundation head foundates he had be able to and forgotten, before decay will be able to gnaw away this almost everlasting stone.— Mrs. Oliphant, St. Nicholas for October.

The Morning and Evening Star.

" Fairest of stars, last in the train of night If better thou belong not to the dawn. Sure pledge of day, that crown'at the smiling

With thy bright circlet, praise Him in thy

-MILTON.

All through the spring months, and onward to the end of June, the evening ward to the end of June, the evening star shone brightly in the west, slowly passing downward along the track which the sun had followed. She had been growing brighter and brighter up to the end of May, and for a week or so longer, but then she began to lose lustre, night after night. She also drew nearer and nearer to the sun's place on the sky, so as to set sconer and sconer after him. At last she was no more seen. But if, during this September more seen. But if, during this September and Cetober, and afterwards till next spring, you get np before sunrise, you will see the morning star in the east, shining very brightly in September, but gradually with less and less splendor, until at length, late in spring next year, it will be lost to view. This morning star is the same body which before had shone in the avaning. which before had shone in the evening It shines half the time as an evening star, and half the time as a morning star; or, to be more exact, I ought to say that after shining for a long time as an evening star, and being lost for a time from view, it shines for just as long a time as a morning star, then is again lost from view, then shines for as long a time as before in the evening, and so on continually. It also changes its brightness all the time, in this

WAY: For rather more than eight months you see it in the evening, getting brighter and brighter, slowly, for the first seven months, and then getting fainter much more quickly, until at last you lose sight of it. In about a fortnight you see it as a morning star, getting brighter and brighter quickly during rather more than a month, and then getting slowly fainter and fainter during seven months, after which it can be no more seen. So that it shines about eight months as a morning star. After this it remains out of sight for about two months, and is then seen as an evening star. And so it goes on changing from a morning to an evening star, and from an evening star to a

merning star continually, and always changing in brightness in the way just de-

The star which shows those strange changes is called by astronomers Vonus, and is the most beautiful of all the stars. Venus was called the Planet of Love; and in old times, when men thought that stars rule our fortunes, the rays of Venus were supposed to do a great deal of good to these who were born when she was shining brightly. But in our time men no longer fancy that because a star looks beautiful like Venus, it brings good luck; or that be cause a star looks dim and yellow, like Saturn, it brings bad fortune. They know that Venus is a globe like our own earth, going round the sun just as the earth does. Our earth seen from Venus looks like a star, just as Venus looks like a star to us. And if there are any creatures living on Venus who can study the stars as we do, they have quite as much reacon for thinking that the globe on which we live brings thom good luck, as we have for thinking that their globe brings us good luck .- Professor Richard A. Procior, St. Nicholas, October.

Intelligence of Female Missions.

Extract from a lotter written by Miss Crouch, of the American Presbyterian Board :-

You ask if I will write to you about the different departments of our work, or ask some of the other sisters to do it. I talk-ed with Mrs. Happers and Miss Mattie Noyes about it, and we thought it would be nice for us each to take up our department of the work. You know, perhaps, that since Miss Hattie Noyes left, her work has fallen into our hands. Mrs. Happer has charge of three day-schools and her Biblewoman; Miss M. Noyes has charge of two day schools, and I have charge of two. day schools, and I have charge of two. This, with mine, makes our eight day-schools. Miss Mattie Noyes has charge of the girls' boarding-school, while I have charge of the training-school for women; and we thought it would be well for Mrs. Happer to write about the day-schools, as she has the most of that part of the work, and also thought best for Miss Noyes and me to write about the departments over

which we are placed.
These solools, ten in all, are our work and our working force of three seems ratherweak, but, as dear Mrs. Happer says, we will "hold the fort;" "we are strong in the Lord." Do not worry about us. With your help, and leaning on the overlasting Arm, we will go bravely on. But now for the required latter.

the required letter.

The dear training-school is my chosen work. Its great design is to train women for teachers and Bible-readers, but we often take them for a short time, when we do not expect them to become such helpers. Indeed, they are all taken on trial, and if they are good students, and give promise of making good helpers, we keep them until they are fitted for their work. I have now in the solvool eight women, and have now in the school eight women, and expect two or three more next week. Eleven is all that I can take in our present building, and with my present allowance of funds. They have a Chinese woman to teach them to read and write. I hear their lesson four days in each week. Those that are being fitted for Biblewomen study only our Christian books; but those who think of teaching, study the Uhinese classics also. Under the head of Christian books I mean the New Testaof Christian books I mean the New Testa-ment and the Bible stories of the Old and New Testaments, Pilgrim's Progress, and our different question-books on the doc-trine of salvation, and the Old and New

Testaments. I have a class two mornings in the week I have a class two mornings in the week, that take up a part of a chapter, and explain it, or rather they do the best they can, and then I do the best I can to help them out of their difficulties. They go through the Gospels in regular order in this way; they become familiar with the life of our dear Saviour. The women meet with the girls of the boarding-school in the changl avery morning for prayers. Miss with the girls of the chapel every morning for prayers. Miss Noyes and I meet them for morning prayers, and always conduct the exercises, but in the evening they have prayers alone in their own school-rooms. These two schools, you know, are in the same building—the girls upstairs and the women below. They all meet again on Sabbath and Tuesday afternoons for prayer-meeting. On Friday they have prayer-meetings in their separate school-rooms, which they conduct. We give the women their food, but they furnish their own clothing. One servant does the cooking for both schools. Two women are expected to occupy one room. Their heds are the regular Chinese bed, consisting of two broad boards, resting on two little benches. A bamboo mat is laid over these boards, and with their head serving on a wooden willow with head resting on a wooden pillow with a mat pillow-case, they seem to sleep just as well as we do on our softer beds. In winter they have one large covering, like our "comfortables," but the cotton in them has a woven net work over it that keeps the cotton in its place, and the outside is put on and taken off at pleasure, just like a pillow-case. It makes it very convenient about washing. In warm weather they use the outer covering alone, and put the

The most of our women are widows, but a few are women that have never been married. Most of them are from the middle class in society. Many of them can read and write quite well when they come, and then they have only to study the Christian books and learn the way of salvation. Many of them are also deeply interested in the way of salvation before they come, and only need to learn the way more perfectly to receive Christ as their Saviour. Lucy A. CROUCH. Canton, China, April, 1876. Saviour.

A DWARF Negroid people have been discovered in New Guines, who may be classed with the Bushmen and Akka of Africa.

BISHOP WILLIAMS, the missionary bishop of the Protestant Episcopal Church in Japan, is devoting two-thirds of his own small income to carry on the mission work, and he lives in a poor little Japanese house, hardly better than a hut, which is the best he could buy, and this insignificant dwelling is church and school-house.

Andbuth School Tencher.

LESSON XL. STEPHEN'S DEFENCE.

CONVIE TO MEMORY VS. 1-5. PARALLEL PASSAGES .- Gon. xii. 1-8; Ex. 1-8.

SCHITTURE READINGS.—With v. 1, compare Matt. xxvi. 02; with vs. 2-1, read Hob. xi. 8; with v. 5, read Gon. xvii. 8, with v. 6, 7, read Ex. iii. 12; with v. 8, read Gen. xvii. 10, 11; with v. 0, read Gon. xxxii. 10, 11; with v. 0, read Gon. xxxvii. 27, 28; with v. 10, read Gen. 1, 20; with v. 11-14, read Gen. xliii. 2; with vs. 16-19, read Ex. i. 8-11.
Golden Text.—Whose are the fathers, and of whom, as concerning the flesh Christ came, who is ever all, God blessed for ever. Amen.—Rom. ix. 5.
Central Truth.—"The Lord sent redemption unto his people."
We now resume New Testament studies. The history is in two parts, that of Christ in the Gospels, and that of the apostolic church, contained in a connected form in this book ("The Acts"), and illustrated by many allusions in an unconnected form in the Epistles.
We have reached the point where other defenders of the truth are raised up to ex-SCRIPTURE READINGS .- With v. 1, com

We have reached the point where other defenders of the truth are raised up to extend the work of the apostles (Stephen's history should be recalled from lesson on Acts vi.), and to-day we have to examine a most important speech made in defence of Christianity, and which the martyr) witness bearer) was not allowed to finish.

bearer) was not allowed to finish.

The charge against Stephen, and with him against the new doctrine, is that of changing (Acts vi. 14), "the customs." One of two answers would be sufficient. Either it might be replied, "Ve do not change," or it might be alleged, "Yes, and change was always intended by the Lord." This latter is Stephen's plea, and is supported by a lengthened abstract of Jewish ported by a lengthened abstract of Jewish history as his hearers received it.

Atthis point the pupils ought to be shown.

(a) How complete is the deference of the early Christians to the Old Testament;

(b) How they take it, not as parable, but

as simple history;
(c) How the Scriptures were in use among the Hebrews in the Greek transla-tion, and how a translation into the language of the people is thus sanctioned by the Holy Ghost. Stephen uses this Greek translation, known as the Septuagint, from the supposed number (seventy) engaged in preparing it.

(d) The manner of Stephen was inoffen-

(d) The manner of Stephen was inoffensive. There is no insolence, or contempt, which never advance a good cause. He begins respectfully to the High Priest (v. 1), who presided as chief magistrate, and put the question to the prisoner (as in John xviii. 19), with "Men, brethren, and fathers." Peter used the two words (Acts ii. 29), and Stephen adds the third in reference to the judges, as does Paul (Acts xxii. 1). He acks a patient "hearing" (see Acts xiii. 16). He means to show that the his tory of the Church of God has been one of change made at the divine command. We may note the steps. We may note the steps.

1. ADRAHAM'S CALL

from Mesopotamia (the region between the rivers Tigris and Euphrates), his native the rivers Tigris and Euphrates), his native country, afterwards more precisely renewed. It came from the "God of Glory" (see Ex. xxiv. 16). He uses the phrase to show how little thought he has of blaspheming Moses. Stephen quotes the Septuagint of Gen. xii. 1, in v. 3, of which the real meaning implies great faith in Abraham. "Come unto whatever land I shall show thee." He moved according to intimation from God at the time.

See Illustration. Terah's Age. D. 155.

See Illustration, Terah's Age, p. 155.
The argument on this is in v. 5. "Y blame us for change, as if this whole system had been from the beginning! Why, no. Instead of this land, temple, service, and priesthood being all fixed from the call, Abraham did not have even a foot of land, only a promise to his seed, and that when he was childless."

V. 6 strengthens this point. There were other changes—his seed sojourning in a land not their own, being englaved and ill-used for a period in round numbers of four hundred years - which includes the whole period (it was exactly 480 years) of their being shut out of Canaan. So Josephus and the oldest versions read (Ex. xii. 40,

Still another change in v. 7—the enslaving nation punished and the people set free to serve God in Canaan. All this is quoted, ("said God,") as in Acts ii. 17.

(V. 8.) Still another change—the setting up to circumcision, as a sign in the flesh of the nativishes that they helpoped to

of the patriarche that they belonged to God. And mark, as Paul does, Abraham God. And mark, as Paul does, Abraham was called and accepted before he was circumcised (Rom. iv. 10-12). It cannot therefore be essential to pardon and favor with God. "Gave" implies authority—gave to be kept. Under this covenant all the patriarchs lived, though Abraham was not under it when he was called.

II. THE GOING DOWN INTO EGYPT.

V. 9 introduces another change—Joseph sold in envy. This is a new line, not so much dwelt on as suggested. Patriarchs envied—as did their children; and they sold Joseph, as Jesus was sold. Stephen means to suggest that the Hebrews now in rejecting Jesus were travelling over the same line as their fathers; at the same time he specifies one more step. They sold him and Ishmaelites brought him into Egypt (Gen. xxxvii. 28). "But God was with (Gen. xxxvii. 28). "But God was with him," as with Jesus, to turn the envious re-

jection into honor.
V. 10 expands this idea. See the history

of Joseph in proof. Vs. 11-16 records the steps by which Joseph's removal to Egypt led to the whole family going thither, as we have the nar-rative at length in the closing chapters of Genesis. There was a famine in Egypt— all too common in lands often without rain —and starvation threatened the patriarchs.

Jacob heard the "corn"—a general name for grain, here being wheat—in Egypt, and sent his sons once and again, the second visit issuing in a recognition of Joseph's brethren, their introduction to Pharach (v. 18), and (v. 14) the migration of Jacob and all his kindred into Egypt, where he and they died (v. 15), and were buried, he in Mashpelah (Gen. 1. 13), the patriarchs in Shechem (Joshua zziv. 32).

As to the difficulty-" which Abraham." when it was Jacob that bought from the Shechemites (Gen. xxxiii. 19), it is easiest and most free of difficulty to regard it as a concise and general allusion, well enough understood by the bearers, to both purchas-ers—"which Abraham (and Jacob) bought of the sons of (Heth and) Emmor." (See

III. THE PRELABATION FOR MISTE.

One more step-as the time for fulfilling the promise or eath (Gen. xxii. 17) drownigh, the Lord's blessing prospered and increased the people, so that when a new king, reigning family, probably, came to the throne, ignorant of Joseph's services and the history of the Hebrew settlement to the history of the Hebrew settlement. in the land, their growing numbers raised fear and provoked steps from repressing and enslaving them.

So far was this atrocious cruelty carried that the young children were east out to die. The language of Stophen leaves it an open question whether this came from the despair of the parents or the barbarity of their oppressors. We know the facts from Exodus. But it is known that oppression Exodus. and misery in all lands deaden the parental instinct, and mothers to whom life is a burden feel little compunction in sparing its miseries to the children. For continued life itself, what multitudes are indebted to Christian civilization!
The sim of Stephen in recalling and so

arranging these facts, seems to have been to show that through manifold and most startling changes God had already fulfilled His plans, and no surprise need be felt if His plane, and no surprise need or low in yet other changes were a part of that plan. That new things were being introduced by the apostles was no proof of their being bad or contrary to the divine will. What bad or contrary to the divine will. What new, strange and unlooked-for things he had already done!

Learn: (1) The place and value of Old Testament History. We should be at pains to know it. Defences of the New Testament doctrinerest upon it. He is better fitted to defend the truth who is most mighty in the

Scriptures.

(2) The mystery of providence. It requires time, often long time, to unfold its purposes. Ohristians have to wait. But the model in the control of the control

SUGGESTIVE TOPICS.

Stephen—his character—office—ability—enemies—the tone of his defence—style of address—nature of argument founded on what—the hock angled—why the on what—the book quoted—why—the lessons from use of Greek Scriptures—changes dwelt upon—truths suggested though not uttered—the lessons to us.

LESSON XLI.

STEPHEN'S DEFENCE. Acts vi. 35-50.

COMMIT TO MEMORY VS. 47-50. PARALLEL PASSAGES .- Deut. zviii. 15-18; Josh iii. 14.

SCRIPTURE READINGS .- With vs. 85, 86, read Ex. xiv. 10; with vs. 37, 38, read Isa. 1xiii. 9; with vs. 89, 40, read Ex. xxxii. 1-4; with vs. 42, 48, read Amos v. 26, 26; with v. 44, read Heb. viii. 5; with v. 40, read Ps. xliv. 2; with v. 46, read 1 Kings viii. 17; with v. 47, read 1 Kings vi. 1; with vs.

48-50, read 1 Kings vili. 27. GOLDEN TEXT.—Lo, I some to do thy will, O God. He taketh away the first, that He may establish the second.—Heb.

CENTRAL TRUTH .- "The law is a shadow

of good things to come."
When we remember the situation in When we remember the situation in which Stephen stood, we can the better see the point of the argument which the rage and malice of his persecutors cut short. That it was a telling argument, and that its force was felt, is best proved by the opposition it provoked. It could only be met with violence.

Having stated at length the preparation and care of Moses, and the declared divine will in reference to the people, he proceeds, as

will in reference to the people, he proceeds, as a follower and preacher of that Jesus whom they had rejected, to exhibit the parallel pursued by their fathers.

We shall see the meaning as we follow the several verses.

(V. 85.) Moses is emphazised by "this." He whom God chosed they refused. One man spoke the common thought. He was a specimen of the rest. His aims were opened by Moses, and so he questions Moses' claims. But for all that, God had sent him for a "ruler and deliverer," or redeemer—a word well fitted to suggest the resemblance to their treatment of the Christ. They would not let Moses judge in a single case. God made him by the angel's commission and presence a national redeemer.

(V. 36.) THE REDEMITION—a type of resone from sin, by the same Moses, whose is divided into three memorable periods of forty years each (v. 23 and v. 80), the third of which is given to leading the people. The redemption came by wonders and signs, which attested his divine commission (Chriet's miracles no less did so), and led to, accompanied, and followed the deliverance of the people from Egypt. The destruction of the Egyptian army in the Red Sea (a well-known and general name of which the origin is obsoure, for the gulf across a northern arm of which the Hebrews passed, at a spot to which tradition has given the name, "Sea of Destruction") is naturally mentioned as a most impressive "Sea of Destruction") is judgment. Round numbers are employed to describe the wanderings in the wilderness, which continued thirty-eight years (Deut. ii. 14). But Stephen is not peculiar in this (see Numb. xiv. 38, for example).

(V. 87.) Already one of Moses' words had been in the controversy between the disciples and the Jews (Acts iii. 22). Moses did not regard himself as the end, but a did not regard himself as the end, but a means towards it. He was to prepare for another "like him," in coming from the people; "like him," in revealing divine truth; "like him," in being Gods instrument of deliverance; and "like him" in his claims to be heard, as from God, In His prophetic work, Christ extends and continues the work of Moses. In His priestly work He is sat forth by Asron. work He is set forth by Asron.

They could see for themselves whether they had heard "this prophet" or not. They could now judge, also, whether they or he most truly blasphemed Moses (Acts 130) vi. 18).

Vs. 89, 40, show the different estimate put on Moses by God, and by the slow and unbelieving Israelites. God made him the means of communicating His mind to the people; by him gave the lively (life-giving) oracles, and sent His angel with him. The people, on the other hand, were stiff-necked and rebellious, constantly grieving his Spirit, and at length actually discarding his leadership, at the time when God was putting on him the highest honor, How like all this to the treatment Jesus received at the hands of the Hebrews. When Father honored they took and slew!

The particular instance of apostacy mentioned is in (v. 40); turning to the ways of Egypt—idolatrons ways. They wished for visible gods to lead them, not indeed to Egypt (though they did contemplate that step, Numb. xiv. 4), but on their way, al-though the God who led them till now could not be trusted, and as for Moses, they did not know what had become of him, "wot not" (old English). The ancient Egyptians and the Greeks carried sacred symbols before their armics.

V. 41 specifies the form their sin took. V. 41 specifies the form their sin took. Man must have a supernatural leader, and he invents but little. The winged bulls of the East are now well known. They were worshipped as representing nature, and in a later time were copied by Jeroboam (I. Kings xii. 28). The exist a symbol indeed of strength and labor, and it is the devil's very set a copy Gods ways as to copy for the copy Gods ways as to copy for the copy for

way so to copy Gods ways as to caricature them and dishonor Him.

Their symbol was an idol-received wership and sacrifice. It was a mere creature, their creature, yet they rejoiced in it, and sacrificed to it. And this was a type of their way a specimen of their temper.

their way, a specimen of their temper.
V. 42 describes the result. "He was turned to be their enemy." "They were joined to their idols, and he let them alone." This statement and the quotation "from the book of the prophets" (the minor prophets are sometimes so described, so are the prophets as a whole), implying (see Amos v. 25-27) that much evil mingled with the sacrifices of the wilderness, both in the objects regarded, the aims of the worshippers, and the want of a single eye to God. The question is a bitter taunt. "Was it to me, forsooth, or to the host of heaven, and the work of your hands, ye offered during those forty years?"

St. Illustration, Idolatrous Worship, p.

155.

V. 44 has apparently a double bearing. (1) There was no excuse for the idolatry of Israel. They had been provided by God's direction to Moses with fitting means of grace in the tabernacle with its "holy place," and its "most holy," where God promised to meet with them.

But (2) the tabernacle was a new institution, unknown to the patriarchs, and not permanent, but allowed to give place to something else, which he afterwards de-scribes. It is a part of the same argument, or defence rather—another evidence that a change was not necessarily to be con-

demned. For (v. 45) when our fathers came to Canaan with Joshua, of which the Greek form Jesus is here used, they brought the tabernacle into the territory of the Gentiles, which they occupied. This reference to the territory introduces the idea that they did not all at once acquire the entire land. Not until David's time was it secured, and during all this time God abode with the people in a movable tent, and then an-other change was contemplated, and with-

out any blame. For (vs. 46, 47) he (David) found favor, was acceptable before God, and sought leave to build (not a tabernacle, as opposed to a house) a fixed abode for the Lord. If it had been of such transcendent importance as is supposed by you (Stephen seems to say, though he does not put it in form), strange that David was not permitted to build it, but it was the work of Solomon.

Nor (vs. 48, 49) is it of transcendent and necessary value. God does not dwell in temples made with hands. There is no in-herent sacredness in them. The forms of nerent sacredness in them. The forms of His service are by no means immutable. Solomon owned this (1 Kings viii. 27). "The very man who built the temple did not estimate it as you do." Then comes a quotation from Iss. lavi. 1, 2, which follows up and corroborates the language of Solomon. The whole peases a devisable suits up and corroborates the language of Solo-mon. The whole passage admirably suits and confirms Stephen's argument. A tem-ple was not needful. It has no inhorent sacredness. It is not an internal fixture. It may give place to something else. God intimates that it will be so; that He will dwell in and with each true servant, that iceard these very rites, and them as idolatrous, for (v. 50) nothing material can be of so much value in His holy eyes as the work of His Spirit in an immor-

We have taken pains to bring out the argument, and instead of indicating reflections, we shall enlarge a little the number of

SUGGESTIVE TOPICS. The time of Moses—the condition of the people—the preparation of the prophetthe periods of his life—his call of God—his
reception by the people—his treatment by
God—honor put on him—his treatment by
the people—likeness to Christ's rejection—
his prediction of Christ—how "like me"—
the air of Israel—how shown—horthe sin of Israel—how shown—how con-tinued—how punished—the tabernacle—its displacement—its successor—built by whom—Solomon's views of the temple— Isaiah's—and the plea of Stephen founded

God's Family Mark.

Thanks be to God that we pass not through this world as if belonging to it. If branches of the Living Vine, we need pruning and cutting; if vessels meet for the Master's use, cleaning and purifying; if followers of the lowly Jesus, humbling and casting down; and if heirs of heaven, we need much tribulation before our robes are made white, and we can appear before the throne of the Lamb. Let us then rejoice when the chastening hand of love is upon us, and pray earnestly that no sillic-tion may be lost, but that each sorrow may leave its lesson upon the heart, wearing us from earth, educating us for heaven. Whom the Lord leveth he chasteneth, and soourgeth every son whom he re-elveth." Who then would wish to pass through life without this token of a Fath-