

Avillion and other Tales, 1853; Nothing New, 1857; A Woman's Thoughts about Woman, 1858; Studies from Life, 1861; The Unkind Word and other Stories, 1870; Fair France, 1872; Sermons out of Church, 1875; A Legacy, being the Life and Remains of John Martin, Schoolmaster and Postman, 1878; Plain Speaking, 1882; An Unsentimental Journey through Cornwall, 1884; About Money and other Things, 1886; An Unknown Country, 1887.

Poetry.—Poems, 1859, expanded into Thirty Years Poems, New and Old, 1881, and Children's Poetry, 1881; Songs of Our Youth, 1875.

Children's Books.—Alice Learmont, a Fairy Tale, 1852; How to Win Love, or Rhoda's Lesson, 1848; Cola Monti, 1849; A Hero, 1853; Bread Upon the Waters, 1852; The Little Lychetts, 1855; Michael the Miner, 1846; Our Year, 1862; Little Sunshine's Holiday, 1875; Adventures of a Brownie, 1872; The Little Lame Prince, 1874.

She also prepared "The Fairy Book" and "Is it True?" two volumes of old fairy tales rendered anew, translated Mme. Guizot De Witt's "A French Country Family," "Motherless," and "An Only Sister," and edited the series of books for girls.

On the title-page of most of her books she was known as "the author of John Halifax, Gentleman," which was usually supposed to be the result of a prejudice against the use of her own name in literature. It was, however, quite an accident, coming from the desire of her publisher, soon after "John Halifax, Gentleman," had made so great a success, to utilize that success in selling her later books, and once she adopted the habit she adhered to it. Her novels, and perhaps her other writings, have a wider circle of readers in America than England, although in both countries the manifoldness and sweetness of her books have given her thousands of devoted readers. She took much interest in travel, and especially in the Irish journey of 1886, which is the subject of a book yet to be published, with illustrations from her young friend Mr. Noel Paton. Her relations with her juniors, as in this instance, were very sweet and motherly, and this friendly feeling for others comes out strongly in her poems, which have a sweetly touching sympathy always in them. The most interesting of all, perhaps, is that poem which is put first in the collected edition, "Philip my King," in which "the large brown eyes" were those of the little child who was afterward to be the blind poet, Philip Bourke Marston. All her work showed a combination of manly strength and feminine tenderness which made it as acceptable to men as to women.

In 1864 her literary work received the appreciation of a pension from the Civil List, and the next year her personal life was crowned by her marriage to Mr. George Lillie Craik, the son, I think, of the Scotch writer of that name, and a relative of the author of "Craik's English Literature." Mr. Craik himself is now a partner in the publishing house of Macmillan & Co., and is well known in the literary world of London. He was somewhat younger than his wife, but the marriage was a most happy one, as she once had occasion to say to another lady who came to her in regard to a marriage under similar conditions. The home which Mr. and Mrs. Craik built for themselves was one of the most charming about London, across "the lovely Kentish meadows," to the south-east, at Shortlands, Kent. It stood in the pleasant English country, with a delightful garden stretching out from it, and outside the house toward the garden was a little recess called "Dorothy's Parlor," where Mrs. Craik was very fond of taking her work or her writing on a summer's day. It was named for the little daughter whom they had adopted years ago, having no children of their own, and who was the sunshine of the house up to the time of her foster-mother's death. Within the recess was the Latin motto, "Deus haec omnia fecit" (God made this rest), which Mrs. Craik once told me she had long ago selected as the motto which she would wish to build into a home of her own, should it ever be given to her to make one. Within the house there was one charming room which served for library, music-room, and parlor, filled with books and choice pictures, but chiefly beautiful because of the presence of its mistress, as she brought her work-basket out for a quiet

talk with a friend. Over the mantel of the pleasant dining-room was the motto, "East or West, Home is best," which pleasantly gave the spirit in which Mrs. Craik lived in her home, for she used to say in later years that home-keeping was more to her than story-writing, and she often got only an hour or so a week for her pen.

Besides this work with her pen Mrs. Craik was known in many quarters for the practical interest which she took in all good works. In 1886 she distributed the prizes at the Working Girls' College in London, and in many such enterprises she had a keen and loving interest. Most especially did her heart go out toward an institution in her own neighborhood, the Royal Normal College for the Blind, at Upper Norwood, of Mr. Campbell, of whose life she once wrote a most interesting sketch. The pluck and bravery of this blind man, who had worked out into success a great plan for the betterment of the condition of his fellow-sufferers, and who climbed Mont Blanc to show that a blind man could do some things as well as others, appealed strongly to her. To a great circle of readers all over the English-speaking world the news of her death will come with a sense of personal loss for the woman shown through her books; but what shall be said of the sorrow of those who had come to know her and love her as a personal friend?—R. R. Bowker, in Harper's Bazar.

MR. MOODY ON SABBATH SCHOOL WORK.

Speaking at Montreal on the text "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" Mr. Moody said:—

"And you, Sabbath school teachers,—don't look on your work as a little thing! God don't see 's man sees; he uses the little things. I once spoke to a lady teacher who absented herself from her school to attend one of my meetings, and told her God wouldn't use her. She tried to excuse herself by saying she had only five little boys and she thought it didn't matter much. Who could say but that among these five little boys was a future Luther, another Knox, a Bunyan, a John Wesley or a Whitefield, whose acts and words would rouse the nations? You never know what a boy filled with the Holy Ghost may become, what he may achieve in the world's salvation. I think it's the greatest of privileges to have the teaching of five little boys. I found some verses among my papers this morning on the influence of the Sunday-school. I will read them. They are headed

A WORD TO SUNDAY TEACHERS.

I wonder if he remembers— That good old man in Heaven— The class in the old red school-house Known as the "Noisy Seven."

I wonder if he remembers How restless we used to be, Or thinks we forgot the lessons Of Christ and Gethsemane.

I wish I could tell the story As he used to tell it then; I'm sure—that, with heaven's blessing I could reach the hearts of men.

That voice, so touchingly tender, Comes down to me through the years— A pathos which seemed to mingle His own with the Saviour's tears.

I often wish I could tell him— Though we caused him so much pain By our thoughtless boyish frolic— His lessons were not in vain.

I'd like to tell him how Harry, The merriest one of all, From the bloody field of Shiloh Went home at the Master's call.

I'd like to tell him how Stephen, So brimming with mirth and fun, Now tells the heathen of China The tale of the Crucified One.

I'd like to tell him how Joseph, And Philip and Jack and Jay, Are honored among their churches, The foremost men of their day.

I'd like, yes, I'd like to tell him, What his lesson did for me, And how I'm trying to follow The Christ of Gethsemane.

Perhaps he knows it already, For Harry has told, may be, That we all are coming—coming Through Christ of Gethsemane.

How many beside, I know not, Will gather at last in heaven, The fruit of that faithful sowing; But the sheaves are surely seven.

THAT TEACHER who wins a warm place for himself in the affections of his class se-

cures "right of way" for his instructions to the consciences of its members. To win that place one must convince them that he cares about them, is in sympathy with their best interests. Among other innocent and judicious methods of doing this is the writing of letters to such of them as may happen to go from home for a time on long visits to relatives, on distant journeys, or perchance to a boarding-school for a term or two.

SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON IV.—JANUARY 27.

JESUS AND THE AFFLICTED.—MATT. 15: 21-31.

COMMIT VERSES 30, 31.

GOLDEN TEXT.

Is any among you afflicted? let him pray.—James 5: 13.

CENTRAL TRUTH.

Faith, humble, earnest, persevering, grows stronger by obstacles, and obtains the blessing.

DAILY READINGS.

M. Matt. 15: 1-20.
T. Matt. 15: 21-31.
W. Mark 7: 21-37.
Th. Heb. 11: 1-13.
F. I Kings 17: 8-24.
Sa. Matt. 4: 23-25; 8: 5-18.
Su. Ps. 103: 1-22.

TIME.—Early summer, A.D. 29.

PLACE.—The first miracle was on the borders of Phoenicia, embracing the cities of Tyre and Sidon on the coast of the Mediterranean Sea; forty or fifty miles north-west of the Sea of Galilee. The other miracles were in Decapolis, on the South-east shore of the Sea of Galilee.

PARALLEL ACCOUNT.—Mark 7: 21-37.

CIRCUMSTANCES.—Jesus failing to obtain retirement for his disciples in the desert of Bethsaida, where he fed the 5,000 soon after his return to Capernaum took his disciples in another direction out of the domains of Herod, and from the pressure of work. He first goes to the mountainous region on the borders of Tyre and Sidon.

HELPS OVER HARD PLACES.

21. WENT THENCE: from Capernaum. COASTS: parts, region. 22. A WOMAN OF CANAAN: A Canaanite was an old name for the descendants of the old Canaanite races, as the Phoenicians were. Phoenicia was included in the old boundaries of Canaan. Mark calls her a Greek, i. e., in religion and education, and a Syro-Phoenician by race. MY DAUGHTER IS GRIEVOUSLY VEXED WITH A DEVIL: the effects are described in another case (Matt. 17: 15, 16; Mark 9: 17, 18) where a boy is described as often falling into the fire, and often into the water, and whenever the spirit "taketh him, he tearth him, and he foameth and gnasheth with his teeth and pineth away." 23. HE ANSWERED NOT A WORD: to test her faith and to lead her to true views. Send her away: not without curing her, but give her what she wants, and dismiss her. 24. I AM NOT SENT BUT UNTO THE LOST SHEEP, etc.: Christ's personal ministry was to the Jews. He had only time to train a few thoroughly, so that they might be able to preach his salvation to all men. 25. WHO SHIPPED HIM: bowing down at his feet. 26. CHILDREN'S BREAD: CAST IT TO DOGS: the household or pet dogs. Jesus repeats a Jewish sentiment or proverb. The Jews called the heathen dogs, Jesus softens it into pet dogs. 27. THE DOGS EAT OF THE CRUMBS: she show show the seeming objection is in favor of her request. She only wants a little crumb of his mercy, which will take nothing from others. 28. GREAT IS THY FAITH: great in humility, earnestness, perseverance, trust. 29. CAME... SEA OF GALILEE: going northward of Galilee, and down the Jordan on the other side, to Decapolis.

SUBJECT: THE TRIUMPH OF FAITH.

QUESTIONS.

I. THE GREAT NEED (vs. 21-22).—Where did Jesus go from Capernaum? For what purpose? (Mark 6: 31; 7: 24; Matt. 14: 13.) Had he failed in getting the desired rest hitherto? (See the last two lessons.) Where are Tyre and Sidon? Who came to Jesus here? What is she called in Mark? (7: 26.) What did she call Jesus? How could she know about Jesus, and that he could help her? (Luke 6: 17.) What did she want of Jesus? Describe from another case how the daughter was grievously vexed. (Matt. 17: 15; Mark 9: 17, 18.) Have we equally great needs?

II. OBSTACLES TO BE OVERCOME (vs. 23-26).—How would her being a stranger and a heathen hinder her? How did Jesus at first treat her request? Why? What obstacles did the disciples put in her way? Are we ever hindered by our companions and friends from coming to Jesus. How would her statement about his mission hinder her? (v. 24.) What did Jesus mean by this? What did she do next? (v. 25; Mark 7: 25.) What did Jesus say when she entreated him thus again? (v. 26.) Who are meant by children? who by dogs? Was this Jesus' opinion, or only a representation of the common sentiments?

How many obstacles do you find in her way? Why were these placed there? (1 Pet. 1: 7.) Name some of the difficulties in our way.

III. THE TRIUMPH OF FAITH (vs. 27, 28).—How did the woman reply to Jesus? What was her argument? How did it show faith? humility? earnestness? What did Jesus say of her faith? In what respects was it great? Had it a good foundation in the nature of Jesus and what he had already done? How was her faith rewarded? What is faith? Did any one ever trust in Jesus in vain? What blessings come as the result of faith?

IV. THE FRUITS OF FAITH (vs. 29-31). Where did Jesus go from Tyre and Sidon? Who came to him there? What good did the well ones do to the sick? Was this a fruit of faith? What did Jesus do for the unfortunate ones? Did he also teach them? (Matt. 4: 23.) How did these things glorify God? Does Jesus help the sick and sinful and unfortunate now? What part can we take in helping them? Does the Gospel bless men's bodies as well as souls. Will all that have the spirit of Jesus seek to help the needy?

LESSON V.—JANUARY 29.

PETER CONFESSING CHRIST.—MATT. 16: 13-28.

COMMIT VERSES 15-17.

GOLDEN TEXT.

Whoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.—Matt. 10: 32.

CENTRAL TRUTH.

They that bear the cross shall wear the crown.

DAILY READINGS.

M. Matt. 16: 1-12.
T. Matt. 16: 13-28.
W. Mark 8: 27-38.
Th. Luke 9: 18-27.
F. John 7: 37-53.
Sa. 1 Cor. 3: 1-7.
Su. Matt. 10: 21-42.

PLACE.—Near Caesarea Philippi, a city near the head waters of the Jordan, 25 or 30 miles north-east of the Sea of Galilee, at the foot of Mount Hermon.

PARALLEL ACCOUNT.—Mark 8: 27 to 9: 1 Luke 9: 18-27.

HELPS OVER HARD PLACES.

13. COASTS: parts, region. 14. ELIAS, JEREMIAS: Greek form of Elijah and Jeremiah. 16. THE CHRIST: Greek for Messiah, the Anointed. 17. BAR-JONA: Son of Jonah. 18. THOU ART PETER: a rock. So called more than two years before (John 1: 42). UPON THIS ROCK: Peter, filled with a living faith in the divine Son of God. The other disciples also were included. (See Eph. 2: 20; Rev. 21: 14.) Peter and the apostles preached and bore witness to Christ, and were the means of founding the church after the crucifixion; 3,000 were converted in one day under his preaching. Others think the rock was Peter's confession (v. 16), and still others that the rock was Jesus himself. GATES OF HELL: of Hades, the powers of death and destruction. The church cannot be destroyed. 19. KEYS OF THE KINGDOM: keys were a symbol of delegated authority, as to a steward or housekeeper. They admitted entrance, and opened the store-house. The church could not be founded till after Christ's death. Therefore he gave the apostles, not to Peter only (18: 18, 19), authority to institute the church, and organize it, and decide questions concerning it,—as the admission of Gentiles (Acts 10), the institution of deacons (Acts 6), how far Gentiles must conform to Jewish law (Acts 15). BIND: forbid. LOOSE: permit. 20. TELL NO MAN: the people were not prepared; it would excite rebellion and favor false ideas of the Messiah. The time to make it known was after the crucifixion. 21. SATAN: he saw Satan through Peter, suggesting this temptation. SAVIOUREST: in mind, hast regard to. 25. SAVE HIS LIFE: same word as soul in ver. 26; life as embodying happiness, and whatever makes his life worth living. LOSE IT: he that makes the things of this life his chief end, and will do wrong or neglect Jesus to obtain them, will lose character, happiness, eternal life, all that makes life worth having. 27. SON OF MAN COME: his final coming, when his triumph is complete, to judge the world (Matt. 25). 28. NOT TASTE OF DEATH: some would live to see the beginning and early triumphs of his kingdom,—as at Pentecost; the destruction of Jerusalem, and multitudes converted all over the civilized world.

SUBJECT: FROM THE CROSS TO THE CROWN.

QUESTIONS.

I. WHAT THINK YE OF CHRIST? (vs. 13-17).—To what question did Jesus come with his disciples? What question did he ask them? What were the various opinions about him? What was Peter's answer? Who had taught him this great truth? Why was he blessed in knowing it? What is your view of Christ? Who will teach us the truth about Jesus? (John 16: 13, 14.) Are we blessed in knowing such a Saviour? Why?

II. THE BUILDING OF HIS CHURCH (vs. 18-20).—When had the name Peter been given to Simon? (John 1: 42.) Meaning of Peter? What was the rock on which Christ would build his church? Were the other disciples included? (Eph. 2: 20; Rev. 21: 14.) In what sense could the church be said to be built upon them? What is meant by the "gates of hell shall not prevail against it"?

What is meant by "the keys of the kingdom"? What by binding and loosing? What did this promise confer upon Peter? Is there any sense in which we may be foundations of the church and have the power of the keys?

III. THE CROSS OF CHRIST THE WAY TO HIS KINGDOM (vs. 21-23).—What did Jesus now begin to reveal to his disciples? Why was it necessary for Jesus to suffer these things? What did Peter do when he heard this truth? How was he rebuked?

IV. TAKING UP THE CROSS OUR WAY TO HIS KINGDOM (vs. 24-26).—What three things must we do to be Christ's followers? What is it to deny one's self? What is the cross to be taken up? What is it to follow Christ? Why are these necessary in order to be a Christian? What is meant by saving and losing his life? What does Jesus teach us by v. 25? What had bargain do some people make? What do people sometimes give in exchange for their soul? What is it to lose the soul?

V. THE CROWN (vs. 27-28).—What promise did Jesus make? Who should see the beginning of his kingdom? To what does he refer? Acts 2; Matt. 24, 25.)

LESSON CALENDAR.

(First Quarter, 1888.)

- 1. Jan. 1.—Herod and John the Baptist.—Matt. 14: 1-12.
- 2. Jan. 8.—The Multitude Fed.—Matt. 14: 13-21.
- 3. Jan. 15.—Jesus walking on the Sea.—Matt. 14: 22-36.
- 4. Jan. 22.—Jesus and the Afflicted.—Matt. 15: 21-31.
- 5. Jan. 29.—Peter confessing Christ.—Matt. 16: 13-28.
- 6. Feb. 5.—The Transfiguration.—Matt. 17: 1-13.
- 7. Feb. 12.—Jesus and the Little Ones.—Matt. 18: 1-14.
- 8. Feb. 19.—A Lesson on Forgiveness.—Matt. 18: 21-35.
- 9. Feb. 26.—The Rich Young Ruler.—Matt. 19: 16-26.
- 10. March 4.—Christ's Last Journey to Jerusalem.—Matt. 20: 17-29.