

praised for it, that there were Indians whom he knew who were truly converted of heart to God, and whose profession was sincere. Altogether the glimpse we get of John Eliot from sectarians not of his particular faith, who never exaggerated, and were inclined to be rather severe with men and things in the New World, increases our respect and admiration for his character.

The Rev. John Eliot has every claim on New England; he is one of the few saints worthy of a niche; he can be considered as a set-off against the inhuman conduct of the whites towards the Indians. He is a strictly local worthy for New England's colonial epoch. While New France had its Catholic apostles and martyrs, the New Netherlands had their own Apostle to the Indians, somewhat before John Eliot's time, in the person of *Dominie Megapolensis*, who learned Mohawk and preached to that tribe at Albany. His original name was Johan van Mekelenburg, but this, in accord with the quaint habits of scholars in that day, he turned into Greek-Latin, taking Mekelen to mean greater "mickle," whence he formed Megapolensis. He was pastor of the church at Rensselaerswyck from 1642 to 1649, when he came to New Amsterdam, and proved himself here as fearless in telling Governor and citizens their faults, as he had been in reproving Mohawks for their bloodthirstiness. There is a peculiar fitness in erecting monuments to men like John Eliot and John Megapolensis, for in their day they were the only persons who had sufficient real piety to espouse the cause of savages, and enough learning to impose their authority on people released from many of the restraining influences of the Old World, and eager to amass wealth by any means in their power.

Eliot and Megapolensis belong to a period when Protestant churches gained more power than was good for their pastors, yet both of them used that power to protect the weak and withstand the tyrannical.

The sculptor has had no very satisfactory portraits to guide him in the figure of John Eliot, though two exist which are thought by their owners to be genuine. He pictures him in middle age, of a fair, well-balanced countenance, sturdily built, and wearing an expression of calm certainty as to the importance of his mission. He has mounted a bowler, drawn his translation of the Bible from the leather case fastened to his belt, and with uplifted index is telling an Indian audience of a home beyond the sky. A male and female Indian represent the audience. The man wears eagle-feathers in a head-dress, and has plaited locks of hair falling on his bare breast. He holds bow and arrows in the left hand, and rests his right elbow on a bear-skin, which protects him from the rock. He wears buckskin trousers and moccasins. His pose is the most graceful of the three, but his expression is discontented, if not truculent. The squaw also has an eagle feather in her hair, though it is generally supposed that Indians associate that feather with boldness in war, and confine its use to men who have slain their foe. She wears high moccasins, but no stockings or leggings, a buckskin embroidered skirt and a cloak made of the skin of a doe. Whilst the warrior looks off in a gloomy reverie, the woman raises her eyes toward the Apostle, but not sufficiently to fix them on him. On the right of our illustration is a portrait of Mr. Rogers in his sculptor's apron.

John Eliot's costume is a compromise between the clothing of a merchant about A. D. 1650 and the garb of a minister. He wears the skull-cap of a student and the robe of a man in orders. The deep collar and body-coat, the short breeches, stockings, and buckled shoes represent well enough an Englishman of the lower middle class.

Taken as a whole, the three figures are distributed well. It is true that they are not knit together by one dramatic idea which brings each into active complicity with a common purpose. They are more realistically treated, as if, in the ordinary way, the preacher were expounding a text and the listeners were attentive, but not specially hanging on the lips of their teacher. But the lines of the Apostle's robe give a silhouette which is very agreeably carried down by the figures of the Indians, thus producing a composition of considerable excellence. It is indeed remarkable, when

we think of the sculptor's life-long devotion to little statue groups, to find that he could do so well on a large scale, for the monument is about thirty-five feet high. Yet it is not to be denied that the training in small groups which Mr. Rogers has had these thirty years past has influenced him somewhat in the present instance. Meant for interiors, where they are placed on mantel-pieces, bureaus, side-tables or whatnots, his groups are usually approached from one side only. They are intended for the same purposes as the statuette groups in clay which come from Greece and Asia Minor, though these are commonly enough quite rude and unfinished on the back. But, usually, a monument having the bigness and importance in other respects we find in this group is so placed as to be viewed from all sides. It generally stands in the centre of a square, where people may approach it from any direction.

But it may be noticed that such an emplacement would be unlucky for this monument. It needs the background of a great pine wood, or of a mountain, or of some big edifice. It faces one way, and concentrates its interest toward but one quarter. Seen from the extreme right or left, it would still be fine, but seen from behind, it would be unfortunate. The criticism is therefore not a radical one, but simply a limiting criticism, a warning that care should be taken not to dispose of the monument in such a way as to lose its best effect.

If the "John Eliot preaching to the Indians" find favor with New England, it can easily be placed so as to form a notable ornament of Boston, Roxbury, or some other place identified with Eliot's long and praiseworthy career.

THE LITTLE ONES.

At what age may children be received in the Sunday-school as scholars in the primary department? This question is frequently heard from the teachers under whose care very little ones are placed. We can scarcely wonder if such are at times a little impatient of what almost seems like imposition on the part of parents who send children too young to be taught any religious truth except the simple prayer repeated at the mother's knee.

As early as the child can be impressed it may be brought under the influence of the instruction given in the Sunday-school; therefore the question resolves itself into this. How early in life is the mind of the child capable of receiving religious truth? It is perhaps not so much a matter of age as of intelligence, for some children are brighter, more ready, of quicker perception than others, but is it any use to bring a child of four years, or younger, into the school?

In spite of the fact that these very little ones are restless, that they disturb those older, that they distract the attention of the teacher, or that they can, at that age, learn very little, I cannot but feel that no child, when sent by its parents under the desire to benefit the little one, should be refused by the superintendent of the primary department, for it is impossible to decide how far the faculties of the child may be developed, and whether it is capable of receiving into its heart some seed which may germinate at some time and produce a lasting impression for good. If no other good is effected, at least the habit of going to Sunday-school is formed, and the little one is the more apt to attend regularly in after years if its earliest impressions are in favor of going there Sunday after Sunday without fail.

Would the time spent in keeping them quiet be better occupied in talking to the older ones? Are they only sent because mothers want to take a nap? Can we do them good? Restless little busy bodies! We are often tempted to wish they would be kept at home, and yet, even in the wish we feel as if we were following the example of the disciples who, when the mothers came bringing the little ones, rebuked them, and Jesus, we are told in the Gospel of Mark, "was much displeased." Therefore when we look into their bright eyes, their questioning eyes, as we try to explain some simple truth, it is with the feeling that so Jesus did, as he placed his hands on them and blessed them, and we dare not send them away.—*Mrs. Vanderbilt, in Christian Intelligencer.*

PRECEPT AND EXAMPLE.

It is not merely by conversing on serious subjects that you promote serious thoughts, nor by seeking directly to obtain influence that you really influence others—it is being good that you do good—it is by kindness and thoughtfulness for others' feelings, by sufferings and disappointments cheerfully endured, by advantages of intellect or fortune humbly borne, by adherence to fixed principles of duty, by the princely heart of guileless innocence, whose very look is the best rebuke to vice.

THE PERVADING THOUGHT.

The Psalms come from all epochs in the history of Israel; they are of all the characters that lyric poetry can assume; but the pervading thought of them all is the mercy, the justice, the redeeming love of the one God, whose law is enshrined in the life of Israel.—*Fremantle.*

SCHOLAR'S NOTES.

(From Westminster Question Book.)

LESSON V.—NOVEMBER 2, 1890.

JESUS ACCUSED.—Luke 22:54-71.

COMMIT TO MEMORY vs. 66-70.

GOLDEN TEXT.

"He was wounded for our transgressions, he was bruised for our iniquities."—Isa. 53:5.

HOME READINGS.

M. Luke 22:54-71.—Jesus Accused.
T. John 18:12-27.—Before Annas and Caiaphas.
W. Mark 14:52-72.—Before the Council.
Th. Matt. 26:57-75.—The False Witness.
F. Psalm 66:1-13.—"They Wrest my Words."
S. 1 Pet. 4:1-19.—"Watch unto Prayer."
S. 2 Cor. 7:1-12.—True and False Repentance.

LESSON PLAN.

I. Jesus Denied by Peter. vs. 54-61.
II. Jesus Mocked by the Soldiers. vs. 62-65.
III. Jesus Condemned by the Council. vs. 66-71.

TIME.—A. D. 30, Friday, April 7; Tiberius Caesar emperor of Rome; Pontius Pilate governor of Judea; Herod Antipas governor of Galilee and Pera.

PLACE.—The palace of Caiaphas, the high priest, in Jerusalem.

OPENING WORDS.

After his arrest Jesus was taken first to the house of Annas (John 18:12, 13), and thence to the palace of Caiaphas, the high priest. John 18:24. The council having assembled, he was put on trial and condemned as guilty of blasphemy. During this time Peter, who had followed him with John to the high priest's house, denied him. The council, having pronounced Jesus guilty of blasphemy, suspended its session, to meet at daybreak. During this interval Jesus remained in the high priest's palace, exposed to the insults of his enemies. As soon as it was day the council reassembled, and formally adjudged him to death. Luke omits the examination by Annas and the night-trial before Caiaphas, giving immediately his account of Peter's denial, and then mentioning the mocking, which occurred at the close of the night-trial. Parallel passages, Matt. 26:57-75; Mark 14:53-72; John 18:12-27.

HELP IN STUDYING THE LESSON.

V. 54. *The high priest's house—the house of Caiaphas.* V. 55. *The hall—Revised Version, "the court."* V. 56. *A certain maid—probably the porteress, who had followed Peter into the court.* V. 57. *He denied—both his discipleship and his knowledge of Jesus (John 18:17), and also that he understood what she could mean.* Mark 14:68. V. 58. *Another saw him—the second denial.* V. 59. *About the space of one hour—the third denial.* *Another—kinsman of the one whose ear Peter cut off.* John 18:25. Others joined in the charge. This last denial was accomplished with cursing and swearing. Matt. 26:74. *A Galilean—betrayed by his provincial dialect.* V. 60. *The cock crew—the second crowing, about three o'clock in the morning.* V. 61. *Looked upon Peter—a look that touched Peter's heart.* V. 66. *As soon as it was day—both Roman law and Jewish usage forbade a final condemnation before dawn.* *Elders... chief priests... scribes—the three parts of the council.* V. 69. *Hereafter—Revised Version, "From henceforth."* Christ's glorification began as soon as the proceedings against him were finished. V. 71. *What need we—Jesus was condemned because he claimed to be the Son of God. Either his claim was correct or the Jews were right in putting him to death.*

QUESTIONS.

INTRODUCTORY.—By whom was Jesus arrested? To whom was he first taken? Where was he then taken? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. JESUS DENIED BY PETER. vs. 54-61.—To whose house was Jesus brought? Who was the high priest? Who followed after? How did Peter gain admittance to the high priest's house? John 18:15, 16. What took place there? How many times did Peter deny his Master? What did he do at the last denial? Mark 14:71. What immediately took place? What prediction did this fulfill? What brought this to Peter's mind? How did this look affect Peter? What is repentance unto life?

II. JESUS MOCKED BY THE SOLDIERS. vs. 62-65.—What was done to Jesus? By whom? How did they treat Jesus? What did they say to him? How long did this mocking and reviling continue?

III. JESUS CONDEMNED BY THE COUNCIL. vs. 66-71.—What was done at daybreak? What had the council done during the night? What question did the council ask? What did Jesus reply? What did he then declare? What did they all

inquire? What was his reply? What did they then say?

WHAT HAVE I LEARNED?

I. That we should never be afraid or ashamed to own our love to Jesus.
2. That if we trust in our own strength it will fail us in the time of trial.
3. That we should rely wholly on Jesus to keep us from the power of the tempter.
4. That Jesus was mocked of men that we might be honored of God.
5. That Jesus was condemned that we might be justified.

QUESTIONS FOR REVIEW.

1. What great sin did Peter commit? Ans. He thrice denied his Lord and Master.
2. How was Peter brought to repentance? Ans. The Lord turned, and looked upon Peter.
3. What did Peter do? Ans. He went out, and wept bitterly.
4. What did those who held Jesus do? Ans. They mocked him, and smote him.
5. On what ground did the council condemn Jesus to death? Ans. Because he claimed to be the Christ, the Son of God.

LESSON VI.—NOVEMBER 9, 1890.

JESUS BEFORE PILATE AND HEROD.

Luke 23:1-12.

COMMIT TO MEMORY vs. 11, 12.

GOLDEN TEXT.

"Then said Pilate to the chief priests and to the people, I find no fault in this man."—Luke 23:4.

HOME READINGS.

M. Luke 23:1-12.—Jesus before Pilate and Herod.
T. Acts 4:13-33.—"Both Herod and Pontius Pilate."
W. Psalm 35:1-20.—Hatred without Cause.
Th. Psalm 38:9-22.—They Speak Mischievous Things.
F. Rom. 8:31-39.—All Things with Christ.
S. Rom. 5:12-21.—Grace Abounding.
S. Eph. 3:1-21.—The Love of Christ.

LESSON PLAN.

I. Pilate and Jesus. vs. 1-7.
II. Herod and Jesus. vs. 8-12.
TIME.—A. D. 30, Friday morning, April 7; Tiberius Caesar emperor of Rome; Pontius Pilate governor of Judea; Herod Antipas governor of Galilee and Pera.
PLACE.—Pilate's hall of judgment and Herod's palace, Jerusalem.

OPENING WORDS.

The Jewish council had not the power, independent of the Roman government, to execute the sentence of death which they had pronounced upon Jesus. They therefore took him to Pilate, the Roman governor, that he might approve their sentence and order his execution. With the first part of the lesson (vs. 1-7) study carefully the parallel accounts, Matt. 27:1, 2, 11-14; Mark 15:1-5; John 18:28-38. The account of Jesus before Herod is given by Luke only.

HELP IN STUDYING THE LESSON.

V. 1. *Pilate—the Roman governor.* V. 2. *Perverting—seducing, leading astray. Forbidding—a downright falsehood. Saying—this charge was false in spirit, though true in the letter.* V. 3. *Pilate asked him—we learn from John's fuller account that Jesus had been led into the Praetorium, while his accusers stayed without, and that Pilate was now questioning him at a private examination. Thou sayest it—I am.* (See 1 Tim. 6:15.) V. 4. *I find no fault in this man—the examination during which Jesus had said, "My kingdom is not of this world," had convinced him that no political crime was involved in his claim to be king of the Jews, and he therefore unhesitatingly acquitted him.* V. 5. *Jewry—Judea.* V. 7. *Herod—Herod Antipas, Herod lived at Tiberias, and Pilate at Caesarea.* During the Jewish feasts these two rulers came to Jerusalem—Pilate to maintain order, and Herod to gain popularity among his subjects. V. 9. *He answered him nothing—for such a judge, the murderer of John the Baptist, he had neither miracles nor words.* V. 11. *Men of war—his body-guard. Set him at naught—treating him not as a criminal, but as a person worthy only of contempt. A gorgeous robe—literally, "bright raiment;" in mockery.*

QUESTIONS.

INTRODUCTORY.—By whom was Jesus tried? What sentence was pronounced upon him? Why did the council itself not execute the sentence? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. PILATE AND JESUS. vs. 1-7.—What did the whole multitude do? Who was Pilate? What authority had he? What charges did they bring against Jesus? What question did Pilate ask him? What did Jesus reply? What further record does John give of his reply? John 18:36, 37. How doth Christ execute the office of a king? What did Pilate then say to him? What effect had this upon his accusers? What charge did they make? What did Pilate further ask? What did he then do? Who was Herod?

II. HEROD AND JESUS. vs. 8-12.—How did Herod receive Jesus? Why? What did Herod do? How were his inquiries received? What did the chief priests and scribes do? How did Herod treat Jesus? What took place the same day?

WHAT HAVE I LEARNED?

1. That Jesus Christ is King.
2. That he reigns by truth and love over the hearts and lives of men.
3. That we should bow to him and serve him as our King.
4. That dignified silence is often the best reproof of the foolish scoffer.

QUESTIONS FOR REVIEW.

1. To whom was Jesus taken? Ans. To Pilate, the Roman governor.
2. Why was he taken before Pilate? Ans. The Jews could not put him to death without Pilate's authority.
3. Why was Pilate's decision after he had examined Jesus? Ans. I find no fault in this man.
4. To whom did Pilate send Jesus? Ans. To Herod, who was then at Jerusalem.
5. How did Herod treat him? He set him at naught and mocked him, and sent him again to Pilate.