

of fulfilment in the future. The pernicious system of wholesale spiritualizing of everything in the Scripture, unfortunately so prevalent, and which has exasperated the vitality out of large portions of the Word, has undoubtedly darkened the vision of many of God's people regarding this and kindred topics.

"We open the Bible," says Dr. Kellogg, the pastor of St. James' church, in Toronto, "and we find that everything that has befallen Israel, from the beginning until now, has been predicted long before it happened, and everything that has been predicted concerning them in their state of apostasy from God has so far been literally fulfilled. . . . Most we not conclude that as all the predictions concerning Israel in the past and present, all those concerning the first advent of Israel's Messiah have been fulfilled literally, so shall those which remain concerning the coming of Messiah to reign be fulfilled in like manner? I see not how any can escape the argument. As surely as Israel has been scattered so surely shall they be converted and restored. As surely as their Messiah came once literally so surely shall he come again literally, as it was predicted that he should do the work of a priest here on the earth, in offering sacrifice for sin, and as he fulfilled these predictions literally when he offered himself up for the sins of men; so since it is predicted that he shall also reign, not some where far away in the heavens, but on the throne of his father David, why must not this be fulfilled in a manner just as literal as the rest? As the type of Aaron was fulfilled here in literal visible priesthood, so must the type of David also have a fulfilment here in a literal visible manifestation of Christ as a King. But in order to do this, Jesus must come again in the same manner as he was seen to go. Is any one in doubt whether these words will be fulfilled literally? I point him to the Jew. Behold in every Jew you meet, a walking, living and unanswerable proof that the prophecies are fulfilled with the utmost literality and visibility. In all the long wall of ages which attests Israel's misery, as the nation groans under the fulfilled curse, can the ear of faith continually hear the solemn undertones, *Maznash, Maznash, 'The Lord cometh.'*"

So far from there being any indication that the idea of nationality is dying out among the Jews, the contrary is the case. Dr. Adolph Saphir, the well-known minister of Belgrave Presbyterian church, London, himself a Jew, after referring to the various causes, religious, intellectual and political, which would in ordinary cases accomplish national disintegration, thus writes:

"How is it then that the Jews still keep together? And the only answer is, that God wills it so. Within the last twenty years the national consciousness of the Jews is more vivid and vigorous than ever. They feel that although scattered over the face of the earth, they are one nation; and although they are not clearly conscious of its nature, they feel that they have a special position and mission in the history of the world. And so we have the apparently contradictory phenomenon, that while Israel is dead, having forsaken their true centre and life, the dead and dry bones, according to the prophecy of Ezekiel, are coming together. We know it is in order that the Spirit of the Lord may breathe upon them."

The wonderful spectacle is presented to us of a whole nation rejected for a time, and yet divinely sustained for a purpose in the future.

"The root of this," says Dr. Saphir, "is the eternal election of God; the foundation, the covenant of grace; the channel, Jesus, the Messiah of the seed of David, the minister of the circumcision; and the centre, the cross, over which was written Jesus Christ, 'KING OF THE JEWS,' and to which ultimately the test-filled eyes of repentant Israel will be turned. . . . If Israel is totally and finally rejected the very foundations on which our salvation rests are obscured and endangered. The unconditional covenant with Abraham, Isaac and Jacob, not the conditional covenant of works through Moses, is the ground of Israel's position; for they are the children, not of Moses, but of Abraham. The sovereignty, the faithfulness, the power and wisdom of God, are all illustrated in this, that nothing, not even Israel's sin, can frustrate the counsel of God, who has chosen and formed this nation for Himself. The depth of mercy to the chief of sinners, as well as the principle that the gifts and callings of God are without repentance, would not be seen unless a national conversion and restoration are to be expected."

With this national restoration must necessarily come a national Government, and what can this be but the restoration of the Davidic monarchy in the person of the Son of David, the King of the Jews?

Paul was careful that Gentile Christians should not appropriate to themselves the promises to Israel as a nation, and anxious that they should not be ignorant of this mystery "that a hardening in part had befallen Israel until the fullness of the Gentiles had come in." He positively states that *all Israel shall be saved*; and that "if their casting away be the reconciling of the world, what shall the receiving of them be but life from the dead." The difference in the administration of the divine economy in regard to Jews and Gentiles is very marked, as Dr. Saphir well remarks.

"Through this Church individuals are gathered out from among all nations to believe in Jesus; but it is through the nation of Israel that national Christianity will be established upon the face of the whole earth. During the last eighteen centuries Israel is like a circle without a centre, like a body without the animating spirit, like a family without the presence of the father. Dead they are as is described in the prophecy of Ezekiel: for death in Scripture never means non-existence, but the dreadful condition of separateness from God, the fountain of life and light—spiritual desolation and misery."

"Now what has been the development of this death? First, the law of God, which is 'spiritual,' brings those who see it in its spirituality to a knowledge of sin and to humility. Instead of that, the Jews have substituted for the divine law, in its truly and spiritually, a number of commandments, observances, and regulations; and instead of the law making unto them sin exceedingly sinful, and showing them the need of a Saviour, it has made them conceited and self-righteous, so that the consciousness of the need of an atonement and of sacrifice has almost died out among them."

"Secondly, the idea of a personal Messiah, which is the culminating-point of the Old Testament, also vanished. When they found that the Christians showed that the time predicted by Daniel had been fulfilled, that Bethlehem was the place where Messiah was born, that the genealogies of the house of David could no longer be shown, the Jewish rabbis interdicted the search of Scripture for finding out the Messiah. The image of the personal Messiah became altogether pale and vague in their mind just in like manner as to many rationalistic so-called Christians the image of Jesus became pale, and instead of Jesus they only knew about Christianity and ethics and precepts of Jesus, the doctrine of Jesus being regarded as the kernel, existing separately from the person and work of Christ."

In the face of all this and of the special blessings promised to those who love Israel, is it not strange that this Presbyterian Church of ours in Canada has put forth no effort for conversion of the Jews. We have sought after Chinese, Hindoos, Coolies and Indians, but for the salvation of the lost sheep of the House of Israel no hand has been lifted and no voice raised. How long will this be so?

In a future paper it will be shown that the time is opportune for the establishment of a Jewish mission.

M. R. K.

## Our Story.

### BARBARA STREET.

A FAMILY STORY OF TO-DAY.

BY THE AUTHOR OF "OUR NELL," "A SAILOR'S DAUGHTER," ETC.

## CHAPTER XV.—Continued.

"COME to bed, Hester, but leave the light," she said, "I shall be better with a light; the darkness is terrible."

Hester, whose nerves were quiet, was not overcome by this scene. She lay down in silence, and the strange aspect of things struck her attention. Miss Denston lying on her pillow, her black hair framing her pallid face and translucent blue eyes, seemed, with her intense mournfulness of expression, weirdly out of place in this gaily caparisoned bedroom, with its blue hangings and eider down bed-cover. Miss Denston the while grasped Hester's arm tightly, but did not speak. But at last she broke the silence by an urgent whisper.

"Oh, Hester, Hester! he will die, and what shall I do? He is the last left of them all, and he is going too."

"No, oh no," said Hester, with an assurance she was far from feeling; "he will not die; he is young, and will have the best of nursing. Do not even think of such a possibility."

"Oh Hester! it is easy for you to talk so; you do not know what death is, what it is to have those who love you wrenched away. One after another they have gone from me, my mother, and father, and sister. My life was not always as it is now, lonely and uncared for. I was loved and cared for, and they were all proud of me, and now there is only one left, and he is going."

Hester could find nothing to say. The thoughts that came uppermost she felt were not such as could be expressed. Foremost amongst them was a great surprise that Miss Denston should now express herself so about the brother whom Hester had been taught by herself to consider something of an alien and a reprobate; but it was clearly impossible to offer the heartless consolation suggested by Miss Denston's former complaint.

Mixed with this wonder was the uneasy feeling that religion ought to have something to say in this matter. Miss Denston in her distress did not seem to refer the dreaded event to the will of God, and to seek consolation in doing so. Yet at other times such considerations had appeared to afford great comfort to her, and she was particularly fond of hymns referring to the subject. How often had she repeated with intense feeling that one beginning—

"I worship Thee, sweet will of God,  
And all Thy ways adore,"

emphasising especially the words—

"Thy will is sweetest to me when  
It triumphs at my cost."

while Hester had felt with awe how saintly was her friend. Should she suggest to her that high consolation now? Hester shrank from what appeared presumptuous; and hesitatively, also, she felt it would be useless. The truth was that Hester was having her first lessons in the distinctions between sentiment and reality, between profession and practice; and she was to learn it in a harder way than fortunately do most of us. But Hester's silence had not lasted as long as she had taken to describe the cause of it when Miss Denston resumed her agitated speech—

"You do not speak, Hester. Then you, too, know that he will die."

"How can we, any of us, know anything about it, dear George? I have told you that I feel assured he will not. God alone knows. He is in His hands, is he not?" Hester added this tremblingly.

"Of course," said Miss Denston, looking at Hester with a terror-stricken face, "but God does not always spare, and I know he will die."

Hester shuddered, and felt she must make any effort to soothe.

"And if he did die, George, you could bear it, couldn't you—you, who are so good? God would help you."

"Bear it! You don't know what you are saying. I should have to go to the workhouse."

Hester all through this night was experiencing mentally a kind of double existence. Her affection for and desire to minister to her friend was constantly hampered by the new ideas and feelings stirred up by the conversation.

"The workhouse, George!" she repeated, with slow amazed accent.

She had hitherto supposed that it was the unexpected depth of her friend's attachment to her brother which caused the poignancy of her distress. But there was evidently something more than that. Miss Denston caught the significance of Hester's tone. The appealing gaze of her eyes turned to a momentary keen scrutinizing of Hester's face.

"You knew, surely," she said, "that your friend was penniless, that she had nothing in the wide world except what she received at the hands of her brother's charity?"

Hester looked Miss Denston full in the face, and answered after a pause—

"No, I did not know that."

More than that she could not say. At this moment her soul revolted from her friend. A scorn consumed her, all the more intense because it had been, though only half consciously, fanned in secret depths throughout the day. Poor Hester had awakened at last to that snake of egotism which twisted itself about the very roots of her friend's character. But she had to fight her feelings down for pity's sake, and continue her task of trying to soothe and calm the poor creature at her side. At last Miss Denston fell asleep, and then Hester met the full brunt of her own troubles. The character of her own friend, now glaringly illuminated for her, stared her in the face, mocked her affection, which still clung desperately to its object, and tore away the shreds of loyalty which still remained. Pity should have sided with affection, and together might have shielded Miss Denston from that pouring out of scorn. Do the rest of us always hold to our best selves through such crises when the terror of the future hangs over us? And Miss Denston was ill, and had been bred in luxury, and she was in mortal terror of being left to face the world helpless and alone. But in her young hardness Hester could make no excuses, see no exonerating circumstances, but rather piled up for herself the stones which hurt herself in the casting. She saw and felt nothing but that her trust and love had been given in vain, and were come to naught. How had the mighty fallen! The one who had appeared above all others to be good and admirable had become in her eyes most ignoble, selfish and mean, and because religion failed to influence her now,

Hester condemned her as a religious hypocrite. For Hester in her inexperience of life had not learned that men and women are not altogether good or altogether bad, but that each has a lower and a higher self, and that the best of us do not always cleave to the higher. And Miss Denston was not outside the pale of struggling human nature. She had a better self.

Some time had elapsed when Miss Denston stirred and awoke. By-and-by she spoke.

"Are you awake, Hester?"

"Yes."

"I have been dreaming, and want to see something. Will you get it for me?"

Miss Denston's tone was quieter and softer. Hester rose, and fetched, according to direction, a small mahogany case from the table, with the key belonging to it. Miss Denston unlocked it, and took out some old-fashioned daguerreotype portraits.

"I have been dreaming of my mother and of Philip when he was a little boy. Here they are—both of them."

Hester looked, and saw two faces much alike—the one a delicate refined woman's face, with black hair and dreamy blue eyes, which were repeated in the other, a boy's face, of a sensitive cast, not to be guessed at now in the man Philip Denston.

"Philip was the youngest, and her pet," said Miss Denston, "and she told me to take care of him; but how can a delicate woman take care of a man? I am thankful that my mother died before her heart was broken by the blow that fell on us all. It broke my father's heart, and it has spoiled our lives—Philip's and mine. The man that ruined us has it all to answer for. We heard that he put an end to himself, and killed his wife too. I should have been a different woman, Hester, and Philip would not have gone near to kill himself with overwork, but for that wicked wretch. Poor Philip! Oh, Hester! it reproaches me now that he has had me to burden him."

The tears were running down Miss Denston's cheeks, and Hester, when she lay down again, fell to crying too; for that redeeming touch had come, which softens the hardest heart towards the blackest sinner. Miss Denston was "sorry," to use the old childish word; and though she was only sorry a little, it stole some of the bitterness from Hester's heart. And then it was that she knew she could go on loving—that her love would outlast her bitter disappointment—would take to itself a new form, and live on in the heart of pain and pity.

When Hester went home in the morning, she received a hearty welcome, and much kissing, from her family, and, softened by her new trouble, she felt humble and thankful. She had not any great news to convey of the patient's condition. He seemed no worse, and that was, so far, cheering.

The nurse had performed her duties, to all appearance, satisfactorily. This, and not much more, the family ascertained in answer to questions; of Miss Denston, Hester spoke little. The idol had fallen in the house of Dagon, but over the fragments there should be sacred guard kept. Mrs. Norris was preparing to go over at once to relieve the nurse, while Grace was lightly laughing at her mother's zeal, though in reality somewhat anxious lest she should be overstrained.

"My dear," said Mrs. Norris, "you are quite right. The young man has really touched my heart. I could not forbear talking to him as though I were his mother, poor boy!"

"There is plenty of pity going round for him," said Grace, with a smile, putting her hands on her mother's shoulders. "I think my treatment may be profitably a little more tonic when my turn comes. Good-bye, dear," and she kissed her mother on both cheeks; "mother him as much as you like, so that you have a little left for us when you come back."

They were all standing in the front passage, and, when Mrs. Norris was gone, Hester went up to her room.

Grace followed her, chatting.

"This sick man of yours seems to steal everybody's heart. Here is my mother feeling maternally towards him, and Mr. Waterhouse declaring he is the finest and most devoted of characters—'no one like him, I assure you' (and Grace mimicked Waterhouse's hearty tones), and now this morning from what quarter under the sun do you suppose I hear the chorus repeated?"

"I don't know, I'm sure," said Hester, busying herself about the room, that she might not meet her sister's eyes.

"Why, my little cripple at the back has heard of his being ill, and sends his love and duty. It seems he was office boy to Mr. Denston's firm, and Mr. Denston has been very kind to him since he has been lame."

"Indeed," said Hester; and her voice was not quite as neutral as she could have wished.

"You will give the little fellow a message, Hester, if you have the opportunity?"

"Oh, yes," replied Hester, as she came forward, being unable longer to find pretext for concealing her face from her sister.

Grace was struck by its look.

"Hester, don't you want a rest?" she asked. "Have you slept properly? You look so pale."

"Oh, no; I am quite rested, thank you, and I must go back to Miss Denston now. She is not fit to be left alone."

"You are a good girl," said Grace, putting her arm caressingly through her sister's; but we must not let you wear yourself out."

"Oh, no," said Hester, smiling faintly, and stooping to kiss Grace's forehead.

(To be continued.)

READING FAMILIES NOT VACANT MINDED.—A country minister in America, who has also been a school-teacher, says he has found, by long experience, "that the reading families require far less attention from the pastor than those that don't read." They are, he says, far less complaining and fault-finding; for the good reason that they have something to think and talk about other than the village gossip, or whether the minister visits them less than he does the family over the way. Hence the country minister has come to regard the introduction of a good religious newspaper into a family as the best thing he could do for it, socially and morally, as well as spiritually. "Nowhere," he adds, "does a little scattering of good seed show such large results as when some thoughtful member of the church takes the pains to introduce a good religious paper into a family that has not had one before." Country ministers and church members in this country who have not already adopted it may be pleased to have this mode of doing good brought under their notice. There will be fewer complaints of the tax upon the pastor for visits, which are too often sought merely as opportunities for gossip by vacant minded people. —*Christian World.*

## Sabbath School Work.

### LESSON HELPS.

SECOND QUARTER.

### JESUS AT BETHESDA.

LESSON VIII., May 23rd, John v., 5-18; memorize verses 6-9.

GOLDEN TEXT.—"Wilt thou be made whole." — John v., 6.

TIME.—Early in April, A.D. 28. Probably at the Passover.

PLACE.—Jerusalem, the pool of Bethesda, just outside of the walls, near St. Stephen's gate, just north of the temple area. Others think it to be the fountain of the Virgin, south of the temple.

JESUS.—31 or 32 years of age, beginning the second year of his ministry.

INTERVENING HISTORY.—The three months between the healing of the nobleman's son and the present lesson were probably spent in quiet labours in Galilee without record.

CIRCUMSTANCES.—When a feast of the Jews drew near (probably the Passover) Jesus left Galilee, and went up to Jerusalem to attend the feast. One Sabbath morning he was quietly walking near the city when he came to a crowd of sick people under a portico, around an intermittent spring, called Bethesda. There are several such round Jerusalem. The people thought (for this part of v. 3, and all of v. 4 do not really belong to the Bible) that when the water bubbled up it was done by an angel, and whoever got into it first would be healed.

HELPS OVER HARD PLACES.—5. *Infirmity*: probably some kind of paralysis, for he could not walk. 7. *No man to put me in*: the bubbling lasted only for a short time. 8. *Thy bed*: a quilt or thin mattress, perhaps on a stretcher. 10. *It is not lawful*: according to their traditions, for it was called work. 13. *Wilt*: knew. 14. *Sin no more*: implying that his disease had been brought on by wrong-doing, and that he was repentant.17. *My Father*: my own father, in a peculiar sense. *Worketh*: does deeds of mercy, carries on the world and processes of nature on the Sabbath. *And I work*: in the same loving, helpful way that God does.

SUBJECTS FOR HOME STUDY AND SPECIAL REPORTS.—Bethesda.—The popular feeling about this spring.—The impotent man.—The selfishness at the pool.—Why Jesus healed only this one.—The Pharisees' ideas of keeping the Sabbath.—The true ideas of Sabbath keeping (v. 17).

LEARN BY HEART Ps. ciii., 1-5, v. 14.

### QUESTIONS.

INTRODUCTORY.—Where did we leave Jesus in our last lesson? How long did he remain in Galilee after this? Where did he then go? On what occasion?

SUBJECT: A PARABLE OF REDEMPTION.

I. WAITING FOR A CURE (v. 5).—What pool did Jesus visit one Sabbath day? Where was it? Whom did he find there? Was he going about seeking to do good? What were these sick people waiting for? Could this water really cure them? What things that people sometimes do to be saved are represented by this pool? (As more attention to religious forms, leaving off certain sins, good resolves.) What case of special interest was among those who came to Bethesda for help?

Why did Jesus select this man and let the others go uncured? Did Jesus see signs of repentance in him? Why is the time the disease lasted mentioned? Does it teach us that Jesus can help even those who have been long in sin?

II. THE GOOD PHYSICIAN (vs. 6, 7).—Why did Jesus pity this man? What did he ask him? Can you conceive of his not wanting to get well? Are there those who do not wish to be saved from their sins? Why? Can they be saved till they are willing? What did the impotent man reply to Jesus' question? What mark of selfishness do you find among these sick persons?

III. THE DOUBLE CURE (vs. 8-14).—What did Jesus next say to the sick man? Did this require an act of faith on his part? Why was he told to take up his bed? What kind of a bed was it? What was the result? Who found fault with him for carrying his bed? Why? How did the man learn who had healed him? What was Jesus' last counsel to him? Did he become a Christian? Can we be Christians and retain our sins?

IV. TROUBLE FROM DOING GOOD (vs. 13-18).—Of what did the Jews accuse Jesus? Did Jesus break the Sabbath? Did Jesus annul the fourth commandment, or only remove the Pharisaic additions to it? What do you learn from Jesus as to the true way of keeping the Sabbath? (Mark i., 21; ii., 23-28; iii., 4.) How did Jesus defend his cause? (v. 17.)

### PRACTICAL SUGGESTIONS.

I. Multitudes of people are waiting for some singular emotion, some special revival, some miraculous impressions,—waiting by the pool of ordinances, vows, forms, and do not find healing for their souls.

II. In worldly things but few have the prizes, and there is a contest and emulation as to who shall be first.

III. The fountain of healing Jesus opens is abundant for all.

IV. Some do not wish to be saved from their sins.

V. Christ in saving men requires an act of faith.

VI. Faith that leads us to obey Jesus is the faith by which we are saved.

VII. People sometimes become so absorbed in externals that they forget the souls for which externals are made.

VIII. The best of deeds will sometimes be misinterpreted.

REVIEW EXERCISE.—(For the whole School in concert.)—6. Where did Jesus go from Galilee? ANS. To Jerusalem to attend a feast of the Jews.

7. Whom did he find there? ANS. A man who had been sick 35 years. 8. What did he say to him? ANS. "Rise, take up thy bed, and walk."

9. What counsel did he give him afterwards? ANS. "Sin no more, lest a worse thing come unto thee."

WORTH WHILE TO LIVE LONG.—Charlotte O. Van Cleave, who recently celebrated her golden wedding, and who is still able to edit the mission news of the N. W. Presbyterian, says:—"It is worth living a good many years in this world where things sometimes get all tangled up and plans run cross times, to see how God in his grand inward movements answers the prayers of the faithful in ways they never dreamed of."