

lished I predict for them a circulation wider than that which "The Eternal Hope" has attained. It was most unfortunate that the Dean was compelled to append to his discourse an appeal for the National Schools of the parish. It took off the edge of his argument, and it contained sentiments most strange to those of us who are committed to purely secular education. It was gratifying to us to learn from the appeal, though we did not put a sixpence in the plate, that the Ward Schools were threatening the very existence of those parochial pretenders. By the way, what a wonderful folly is the custom of taking collections in these churches at the door on the going out of the congregations. We stood for a few moments opposite the plate-holder to watch my lords and ladies respond to the plea. One would have thought many of them to be like the poor widow of the Gospels in the amount, though no one would suspect them of her spirit in giving.

So often has Mr. Spurgeon's work been described that we hesitate to attempt a sketch of the closing service of our Sunday, in the Metropolitan Tabernacle. This greatest religious work of all England is as far from Piccadilly as St. James' is from the Temple. It is the apex, on the Surrey side of the Thames, of a triangle to which the line from the Temple to St. James' would form the base. Often during the past eighteen years have we worshipped with this great multitude, but never was the throng larger than now. Probably five thousand persons, the majority of whom were evidently plain people of the shop-oratory class in London, listened breathlessly to an exceedingly simple but spiritually satisfying sermon on the Christian "chever as "the watered garden of the Lord." His main observations were that the Christian life is one of highest culture, continual dependence, sufficient for all need, and a source of delight to the Master. These thoughts were all drawn directly from the illustration of his text, and were clothed in a "language understood of the people." Only one approach to witticism found its place in the sermon. Speaking of some unprofitable preachers, he said that when the sheep came to be fed the hay was found so high above their heads as to suggest that it must be intended for giraffes and not for them.

For all purposes of a Christian Church the Metropolitan Tabernacle has in our judgment always stood foremost in England. Indeed, we are not sure that a true church, after the model of the Book of Acts, is possible except where the lower classes predominate in its membership. This was the reflection with which we close our Sunday as we left the Tabernacle to the merry sound of silver dropping into the money boxes along the walls. Wickliffe's version of the text is true: "The poor have taken to the preaching of the gospel."

The Mohammedans of China are distinguished from the rest of the population by their intelligence and cleanness. In Nanking they number about twenty thousand. Before each service they wash themselves thoroughly, thus making cleanliness indeed a part of godliness. They pay the utmost respect to the missionaries, for they say, "We both worship one God, and we know what it is to have suffered persecution for our religion."

The *Indian Evangelical Review* says drunkenness is the bane of all the aboriginal tribes of India. The Santals, who are very poor, thousands living in a chronic state of starvation, are made so by drink. They have a carefully preserved tradition that one of their spirits taught our first parents to make beer from rice and other grains, and told them to petition their gods in offering this drink to them as follows: "Let whoever drinks of it become dead drunk." At the harvest festivals, whole weeks are spent in drunkenness and debauchery. This is the strongest barrier, say the missionaries, to the spread of the gospel among them.

## INTERNATIONAL S. S. LESSON.

Sunday, Jan. 30.

SIMON AND THE CHILD JESUS.—Luko 2:25-35.

GOLDEN TEXT.—For mine eyes have seen thy salvation.—v. 30.

Commit—28-32.

(Specially prepared for the Christian Helper by Mrs. J. C. Yule.)

## INTRODUCTION AND CONNECTION.

Forty days elapsed between the events of our last lesson and those of the present one. We learn (v. 21) that on the eighth day of His birth, the legal time "for circumcising Him"—the child—His name was called Jesus, which was so named of the angel, &c. This act of circumcision was as necessary for Jesus as for any other Jew. He came to keep the law of God in all its requirements, outward in the flesh as well as inward in the spirit. Hence, in circumcision as well as in baptism, it became Him to "fulfil all righteousness." Circumcision symbolized the putting off of the body of the sins of the flesh. (Col. 2:11.) Christ had, of His own, no body of the sins of the flesh to put off; but in assuming their nature, He assumed legally that body of the sins of the flesh that belonged to His people; and His circumcision symbolized His putting off of that body, both from them and from Himself, in His death. His submitting His own body to the bloody rite of circumcision was at once a prophecy and a pledge of what He would, in the fullness of time, accomplish on the cross. As the first born, He was presented before the Lord, also in conformity with the Mosaic law. (Lev. 12:24.)

## LESSON NOTES.

(25) Behold. This word usually professes some extraordinary announcement, and calls special attention to it. There was in Jerusalem a man whose name was Simeon; and the same was just and devout. Of this man's history and character we have no certain knowledge, except what is gleaned from these few words—his name was Simeon (famous); his character towards men was just, towards God devout; and his habitual frame of mind was religious—waiting for—or daily expecting—the consolation of Israel,—that is, THE MESSIAH. The Holy Ghost was upon him. He was thus endowed with the spirit of discernment, and the spirit of prophecy; the first to discover in the little infant of Bethlehem the Christ of God; and the second to announce certain things that should transpire in connection with His kingdom and work.

(26) It was—it had been—revealed unto him by the Holy Ghost that he should not see death—should not die—before he had seen the Lord's Christ. This explains the sense of waited in v. 25. His natural term of life was far spent, but death waited for him while he waited for the Lord. The close of his devout and holy life was to be cheered by the signal favor—the privilege of looking upon the Son of God in human flesh.

(27) He came by the Spirit—that is, Spirit-guided or led, and, probably with no thought but to worship. Yet God led him there to receive the fulfilment of His promise. Into the temple—not into the temple proper, for only the priest might enter there; but into the court where the people went with their offerings, and where they worshipped. Brought in the child Jesus to do for Him after the custom of the law,—that is, to present Him, as the first-born son, before the Lord. (Ex. 22:29; 34:19-20; Num. 3:13.)

(28-32) Then took he Him up in his arms. It was no unusual thing for mothers to be there presenting their first-born sons before the Lord; but Simeon was given by the Holy Spirit to see that this child was no ordinary child—no other, indeed, than the Christ of God; his heart yearned toward Him with wondrous joy, and gently taking Him from His mother's arms, he broke forth at once into thanksgiving and praise. Blessed God—for the gift of His Son and for the privilege of recognizing Him. Simeon's joy was, in kind, the joy of every Christian. God's precious gift is soon to be to him, and he sees Christ as truly by the eye of faith as Simeon did by the eye of sense. And now lettest thou, or now thou art letting—thy servant depart in peace, according to thy word (promise) for—this is thy sign to me—mine eyes have seen thy salvation—or Him through whom thy salvation is to be accomplished. Which thou hast prepared. This salvation was no

unseen work. It was a prepared salvation; in other words, it was a work which had been going on from the days of Adam—not in secret, but before the face of all people, or, "of all the peoples." A light—Christ Himself in His character of the author and finisher of salvation.

He calls Himself the light of the world; and John calls Him the true light that lighteth every man that cometh into the world. To lighten the Gentiles. He was to enlighten, and so become the Saviour of not only the Jews, His own nation, but the Gentiles, that is all the other nations. The glory of Thy people Israel. Israel, as a nation, had had no glory in the past, but what entered in, and radiated from, Christ. So, also, He is the present and everlasting glory of spiritual Israel—that is, the Church.

(33.) Joseph and his (Jesus') mother marvelled—wondered greatly—at those things, etc.—the confirmation, from so many different sources, of what Mary had been previously told by the angel.

(34, 35) Simeon blessed—invoked God's blessing upon—them; and said unto Mary His mother:—behold this child is set—appointed, or set apart—for the fall and rising again of many in Israel. The work Christ came to do was a set, or appointed work. Although he could say in regard to His life—I lay it down of myself, He could also, and as truly, speak of Himself as "Sent into the world." "For the fall and rising again," etc. This may refer either to the fact that many who crucified the Lord Jesus, and thus fell under condemnation as His murderers, (Acts ii. 23) were, through the preaching of the apostles, converted, and raised to pardon and the favor of God; or, to the fact that, while the great body of the Jews fell under that condemnation through rejecting and crucifying Christ, many individuals of them believed, and were thus raised up to new life through faith in His blood. And for a sign which shall be spoken against;—observe, it is the sign which was to be spoken against. Our Lord gave but one sign of His Messiahship to the Jews; and that was the sign of the prophet Jonas (see Matt. xii. 39, 40) by which He evidently meant His own burial and resurrection. Thus, He Himself, in His resurrection, became a sign to the Jews; and this has, perhaps, been more spoken against than anything else connected with our Lord's work on earth; and by it the thoughts of many hearts,—that is, their unbelief and hatred—have been most clearly revealed. *Yea, a sword,* etc. These words, parenthetically introduced, were spoken to the mother; and contain a prophecy of the anguish she should endure in seeing her son ignominiously slain upon the cross. *Thy own soul also*—thine, as well as His. His death should prove her keenest anguish; and yet, like us, she was to find in His death, and in it alone, her true life.

## QUESTION SUMMARY.

(FOR THE CHILDREN.)

25-27. What kind of a man was Simeon? What was he waiting for? Who is meant by the consolation of Israel? What was Simeon expecting to do after seeing Jesus? Who told him he should not die till then? Who put it in his mind to go to the temple just at that time? Who came in while he was there? What did they come for? What is meant by to do for him after the custom of the law? To present him to God in the way the law required. How did Simeon know that was the very Christ? Because, v. 25, the Holy Ghost was upon him (28). What did He do? Why did he bless, or thank, God? (29). What did he say? What did he mean by depart? Was he quite willing to die then? Why? What did he mean by thy salvation? Why did he call Jesus God's salvation? Because he was going to give salvation to sinners. 31. Before whom had God prepared this salvation? How had God been preparing for Jesus before He came? By sacrifices and ceremonies, and by the teaching of the holy prophets. 32. What is Jesus here called? Because He makes men see they are sinners and must have a Saviour or perish. (33.) Why did Joseph and Mary marvel—wonder? Because the words Simeon said were so much like the words the angels and others had said. (34.) What did Simeon do? What does that mean? Asked God to bless them. What was Jesus set or appointed for? Whom would He cause to fall? Those who would not believe on Him. Whom would He cause to rise? Those who would believe on Him. (35.) What did he say would happen to many? Does that mean a real sword? No: it means very great

sorrow? When did that come true? Whom she saw Jesus die on the cross? Did He die for His mother, as well as for you? Yes, for like you Mary was a sinner, and like you, too, could be saved only by the blood of Jesus.

## DERIVATIONS OF WOMEN'S NAMES.

Annabella is not Anna-bella, or fair Anna, but is the feminine of Hannibal, meaning gift (of grace) of Bel. Arabella is not Arabella, or beautiful altar, but Orabilia, a praying woman. In its Anglicized form of Orabel, it was much more common in the thirteenth century than at present. Maurice has nothing to do with Mauritius, or a Moor, but comes from Almaric *hummel reich*—the kingdom of heaven. Ellen is the feminine of Alain, Alan, or Allan, and has no possible connection with Helen, which comes from a different language, and is older by a thousand years at least. Amy is not from *amee*, but from *amic*. Avice, or Avis, does not exactly mean advice, as some seem to think. It comes from Edwis, and means happy wisdom. Eliza has no connection with Elizabeth. It is the sister of Louisa, and both are the daughters of Heloise, which is Helewis, hidden wisdom. There is, indeed, another form of Louisa, or rather Louise, which is the feminine of Louis, but this was scarcely heard of before the sixteenth century. The older Heloise form of the name, Aloisa, Aloisia, or Aloysia, was adopted into medieval English as Alesia—a name which our old genealogists always confuse with Alice. Emily and Amelia are not different forms of one name. Emily is from Emyleia, the name of an Etruscan gens. Amelia comes from the Gothic *amala*, heavenly. Reginald is not derived from Regina, and has nothing to do with a queen. It is Rein-alt, exalted purity. Alice, Adelaïs, Adelaide, Alisa, Alis, Adeline, are all forms of one name, the root of which is *adel* noble. But Anne was never used as identical with Annis or Agnes (of which last the old Scottish Annas is a variety); nor, as I sturdily maintain, was Elizabeth ever synonymous with Isabel. *Notes and Queries.*

... letter from Van to a Constantinople paper describes the condition of the Christian population of Van and vicinity as most deplorable. Those scourges, the Kurds, who have been raiding also in Persia, are continually plundering and murdering Armenian Christians. He says: "During the last three months I venture to say not a single day has passed without new oppressions, murders, and outrages being practised by Kurds and Turks on Armenians, but not one of the criminals has been punished." The local government is both weak and indifferent and affords no protection. The Kurds are armed with the best Martini rifles, and it is hardly possible to go about the country without falling into their merciless hands. They not only kill and plunder, but attack most brutally the wives and daughters of the Christians. Some of the Armenians have attempted to defend themselves, notably in Norduz, where after a severe contest lasting several hours, the Kurds were defeated. The scheme of reform adopted in answer to the "identical note" of the European Powers is the appointment in some districts of two Armenians to about ten Kurdish Mudirs, who are to be held responsible for the preservation of peace. The Mudirs have not a single policeman to enforce their authority. The protection of the Armenians, it is to be feared, will have to be undertaken by themselves, as at Norduz. The missionaries in Persia are so fortunate as to enjoy the friendship of the Kurdish leader, Sheikh Abdullah, who has caused in several instances property plundered from the Christians by his men to be restored, and has brutally punished the offenders. But the thievish invaders are making awful havoc in the country, killing, burning, and plundering