

right to the Hungarian throne by bringing upon the country the calamities of such a war. And this want of moderation cost him and his country dear. The Hungarians once more crowned themselves with glory by the assault and capture of Buda, that no less picturesque than impregnable-looking fortress on the rolling Danube. But now their happy star waned and set; for by this time, one deep of despotism having called unto another, a Russian army of 200,000 men poured down into Hungary and, linking hands with an Austrian host, surrounded the exhausted warrior-patriots of Gorgei, and inflicted upon them a Sedan (Vilagos, Aug. 13, 1849).

This, with the ensuing capitulation of Komarom, the largest fortress in the country, which had been so bravely held by General Klapka, was the end, for the present, of Hungary, which was now subjected to a series of bloody retaliations and atrocities such as drew the bitter tears of Scotland after Culloden. As for Kossuth himself, he certainly would have been shot had he been captured; but, after Vilagos, he was quick to flee to Turkey. 'Before I stepped across the frontier,' he wrote, 'I lay down on the soil of my native land; I pressed upon it a sobbing kiss of filial love; I took a handful of earth; one step, and I was like the hull of a wrecked ship thrown up by the storm on a desert shore. A Turkish staff officer greeted me courteously, in the name of "Allah" . . . and asked for my sword, as if ashamed that a Turk (being of the same ethnic origin) should disarm a Hungarian. I unbuckled it and gave it to him without uttering a word. My eyes filled with tears, and he, wishing me a sound rest, left me alone with my sorrow. . . . Could Adam rest when the gates of Eden were closed behind him—behind him who was driven out because he had eaten of the fruit of the tree of knowledge of good and evil? . . . I had raised my hand for the defence of the good against the evil, which latter was victorious, and I was driven from my home—my Eden.' Nor did he ever see that home or enter that beloved Eden of his again. Austria, backed by Russia, and threatening war in case of refusal, demanded the extradition of the exiles; but the Sultan, acting on the advice of France and England, humanely and courageously declined to deliver up the fugitives, whom, for greater safety, he sent to Kutahia, in Asia Minor. There Kossuth remained till August 1851, when he started for England, but was refused permission to travel through France.

After a short stay in England, where he was most hospitably received, he sailed for the United States, of which he made the tour, agitating for Hungarian liberty. He next lived in England for several years writing for the press, speechifying, agitating, intriguing without end. The Crimean War gave him and his fellow-exiles an opportunity of hatching international schemes of hostility towards Austria; but a much better one occurred in 1859, when that Power was attacked by France and Italy. Now was the time for action, thought Kossuth; and, travelling as 'Mr. George Brown,' he went over to Paris and had a midnight interview, of the conspirator kind, with Napoleon, who promised, on certain conditions, to strike a blow for Hungarian independence, Kossuth himself undertaking—such his inordinate self-conceit!—to secure the neutrality of England. He hastened to Genoa, only to find that he had been duped by the development of events, and that Hungarian independence seemed to be as far off as ever—all which he has bitterly set down in his 'Memories of My Exile.' In 1866, when Prussia went to war with Austria, Kossuth and his exiled compatriots once more cast about to facilitate the collapse of the Hapsburg power. But here, again, events outran his purposes, and in the following year he had the intense mortification to witness the establishment of the present Dual Monarchy of Austria-Hungary, under conditions which practically yielded to the Magyars all that they had fought and bled for in 1849.

I say 'mortification,' for Hungarian Home Rule had been achieved, not by force of arms, as Kossuth himself wished, but by means of compromise and mutual concessions, those potent factors in nineteenth-century politics. From being the Demos-thenes which he once was, the hero of the Hungarian nation, he now degenerated into

something very like a Diogenes. He retired to Italy, refusing to be convinced or comforted. His countrymen were all wrong in accepting the principle of the Dual Monarchy, and he alone was right in repudiating it. 'To me,' he wrote in 1879, 'the old wanderer who has arrived at the verge of his grave, who has no hope in the future, and in whose past there is no consolation, the conviction of my heart says that, as I was once right in the controversy with the enemies of my country, so I am again, now, in differing in opinion from my own nation. I am right. The Judge of the World will decide.' It was very woeful, all this! Hungarian independence was a sham because it had been freely granted by the magnanimous Francis Joseph, and not achieved by the peculiar methods of Kossuth; and back to his sackcloth and ashes rushed the ex-Dictator of Hungary, who by-and-by positively ceased to be a Hungarian. For the Parliament of Pesth passed a law whereby a born Hungarian residing, without permission, for ten years abroad lost his citizen qualification unless he returned home to become a member of a community or presented himself at an Austro-Hungarian Consulate. Kossuth would do neither, so that he and his children—in his own words—became 'the pariahs of the world.' But, for all that, his earlier struggles had done more than anything else to found the modern liberties of that nation of which he himself was thus no longer a member: and 'his countrymen'—to quote the words of one of them—'while refusing any longer to acknowledge his political theories, will for ever cherish in him the great genius who gave liberty to millions of oppressed peasantry, and who indelibly inscribed on the pages of the national legislation the immortal principles of freedom and equality of rights.'—Charles Lowe, in *Illustrated London News*.

#### HOW TO RUN A 'TEACHERS' MEETING.

BY AMOS R. WELLS.

The right kind of teacher's meeting keeps itself up and keeps up the teachers. It 'draws,' because it is attractive. The only way to build up an attendance is to build up the interest of the meeting to be attended. Nevertheless, attention to a few bits of detail will greatly assist in building up the attendance. Have a constitution, a full set of officers, and stated business meetings. Make the teachers feel that they 'belong.' Many a teachers' meeting goes to pieces for lack of something to tie to. Cultivate the feeling of responsibility. Insist on rotation in office. Give every teacher possible some regular duty, if only to pass the hymn-books. Once a year, at least, let the teachers' meeting have a field-day. Get up its finest programme, with a special view to interesting the entire church in Sunday-school work. Then invite the entire church to hear it. Such an open meeting should come just before the beginning of a new line of study.

The teachers' meeting, in many small places, will be a union meeting—of all the evangelical churches, and sometimes of neighboring churches in cities. What finer close to a year's harmonious work than for all the teachers of this union meeting to sit down to dinner together at a genuine love-feast!

Attendance is in many cases increased by providing a variety of leaders. The brightest of men becomes wearisome ere long; his methods grow familiar. The heart of the teachers' meeting is the programme committee, ever pumping in fresh blood. Arrange with neighboring towns for the loan or exchange of helpful leaders.

There is a certain gain in a uniform programme for the hour, so that historical explanations, difficult exegesis, blackboard work, plans for the little folks, lesson analysis, and so on, may be taken up in a uniform order each evening. This will insure against the omission of any line of work.

Let one teacher—a new one for each quarter—be appointed to present within ten or fifteen minutes an outline of work for the younger classes. If this teacher cannot draw, an assistant should be appointed who can. The remainder of the time, after these regular exercises are over, will be at the disposal of the leader of the evening, who will treat the lesson in gen-

eral. Some such combination of permanent with changing leadership will be found exceedingly helpful and attractive.

Who should lead the teachers' meeting? Teachers. Not exhorters; not conversational monopolists; not lecturers; not the most learned doctor of divinity who is not also a teacher. None of these, but teachers. The obscure layman, if he knows how to ask wise questions. No one for compliment, no one for custom, but every one for practical utility, for learning how to teach.

See that the meeting begins on time, whether the leader is ready or not, and even if no audience is present. There will be an improvement next time. Promptness begets promptness. And let the meeting close on time, though in the midst of the most interesting discussion. All the better to leave a little interest as a nest-egg. Open with prayer. Some teachers' meetings also open with singing. One verse is better than two.—*Sunday-School Times*.

#### BE PREPARED.

The Sunday-school teacher has to deal with the conscience and the heart, as well as with the intellect. Like the preacher, he must apply the truth as well as expound it. As another has said, 'it follows that the Sunday-school teacher should carefully prepare himself for his preaching work. He should study the art of persuasion; he must learn how to excite the emotions. The scholar's heart must be aroused; the scholar's will excited to action. It is not enough, in order to move the will to action, that the intellect and conscience be brought to judge that the desired line of conduct is right; the heart must be brought to feel that it is good. If a teacher would have a scholar hate sin, he must show that sin is hateful; if he would have him love Christ, he must show that Christ is lovely.'—*Presbyterian Observer*.

#### SCHOLAR'S NOTES.

(From Westminster Question Book.)

LESSON X.—JUNE 3, 1894.

THE PASSOVER INSTITUTED.

Ex. 12:1-14.

COMMIT TO MEMORY vs. 13, 14.

GOLDEN TEXT.

'Christ our passover is sacrificed for us.'—1 Cor. 5:7.

HOME READINGS.

M. Ex. 7:1-13.—Pharaoh's Heart Hardened.  
T. Ex. 11:1-10.—The Firstborn Threatened.  
W. Ex. 12:1-14.—The Passover.  
Th. Ex. 12:15-28.—Unleavened Bread.  
F. Matt. 26:17-30.—Christ's Last Passover.  
S. John 1:29-37.—The Lamb of God.  
S. 1 Cor. 11:23-28.—'Till he Come.'

LESSON PLAN.

I. Taking the Lamb. vs. 1-5.  
II. Sprinkling the Blood. vs. 6-10.  
III. Saving the Firstborn. vs. 11-14.

TIME.—B.C. 1491 (Wilkinson), the latter part of March or early in April; the Pharaoh of this time Thotmes III.; or, according to other Egyptologists, B.C. 1300, Menephtah the Pharaoh.  
PLACE.—The land of Goshen in Egypt.

OPENING WORDS.

Moses went to Egypt, and with Aaron his brother delivered to Pharaoh the message of the Lord. Pharaoh refused to let the Israelites go, and laid heavier burdens upon them. The Lord's demand was repeated, but Pharaoh still refused. Nine terrible plagues only left him more stubborn than before. Last came the most dreadful, the death of the firstborn in every family. Our lesson tells us what the Israelites were to do on the night of this plague.

HELPS IN STUDYING.

2. *This month*—Abib and Nisan, parts of our March and April. *First month*—because the Israelites then began their history as a nation. 4. *Too little*—Joseph says that not less than ten formed a paschal company. 5. *Of the first year*—the period of complete growth. 6. *Keep it up*—apart from others. (See Heb. 7:26.) 7. *In the evening*—between three and six o'clock. 7. *Strike it*—sprinkle it upon the posts and headpiece of the doors—an emblem of the blood of Christ. 8. *Unleavened bread*—thin cakes made without yeast. 9. *Solden*—boiled. 10. *Loins girded*—garments held up by a belt, ready for travelling. *The Lord's passover*—a sign of his passing over you when he comes to destroy the Egyptians. 11. *A memorial*—a means of reminding. *Forever*—the Lord's Supper has taken its place among Christians.

QUESTIONS.

INTRODUCTORY.—To what work was Moses called? Who was his helper? What did they demand of Pharaoh? How did Pharaoh treat the demand? What plagues were sent? What was threatened? Title? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. TAKING THE LAMB. vs. 1-5.—When was the Passover to be observed? What was the principal thing in it? What kind of a lamb was to be chosen? What did the lamb represent? 1 Pet. 1:19; John 1:29.

II. SPRINKLING THE BLOOD. vs. 6-10.—When

was the lamb to be slain? What was to be done with the blood? How did this represent Christ? How was the lamb to be cooked? How was it to be eaten? What was to be done with the remnants? What do we read in 1 Cor. 5:7, 8?

III. SAVING THE FIRSTBORN. vs. 11-14.—What was this feast to be called? What would happen while they were eating it? Whom would the Lord smite? Whom would he pass over? How would they be saved? By whose blood may we be saved? What would this day be to them? A memorial of what? How long were they to keep it? What is the Lord's Supper?

PRACTICAL LESSONS LEARNED.

1. Christ is the Lamb of God slain for us.  
2. We may be saved by Christ's blood.  
3. Only those who trust in the blood of Christ can be saved.  
4. If we love the Lord Jesus, we should say so by coming to the Lord's Supper.

REVIEW QUESTIONS.

1. What was threatened as the tenth plague upon the Egyptians? Ans. The slaying of the firstborn.

2. What was each family of the Israelites commanded to do on the night of this plague? Ans. Every family was commanded to kill a lamb and sprinkle its blood on the door-posts.

3. What were they to do with the lamb? Ans. They were commanded to roast and eat it.

4. Why was this service called the Passover? Ans. Because the Lord passed over the houses where he saw the blood, and did not slay the firstborn.

5. Who is our Passover? Ans. Christ, the Lamb of God, sacrificed for us.

LESSON XI.—JUNE 10, 1894.

PASSAGE OF THE RED SEA.—Ex. 14:19-29.

COMMIT TO MEMORY vs. 27-29.

GOLDEN TEXT.

'By faith they passed through the Red Sea.'—Heb. 11:29.

HELPS IN STUDYING.

M. Ex. 12:29-31.—Leaving Egypt.  
T. Ex. 13:1-22.—On the Way.  
W. Ex. 14:1-18.—Pursued by Pharaoh.  
Th. Ex. 14:19-31.—Passage of the Red Sea.  
F. Ex. 15:1-21.—The Song of Deliverance.  
S. Psalm 106:1-12.—Deliverance Remembered.  
S. Isa. 63:1-19.—By the Right Hand of Moses.

LESSON PLAN.

I. The People Protected. vs. 19, 20.  
II. The Sea Divided. vs. 21, 22.  
III. The Egyptians Destroyed. vs. 23-29.

TIME.—B.C. 1491 (Wilkinson), the latter part of March or beginning of April; the Pharaoh of this time Thotmes III.; or, according to other Egyptologists, B.C. 1300, Menephtah the Pharaoh.  
PLACE.—The Red sea.

OPENING WORDS.

On the night of the Passover the firstborn of the Egyptians were slain. Struck with terror, Pharaoh sent to Moses and Aaron and bade them leave Egypt. But as soon as they were gone Pharaoh was sorry that he had let them go, and pursued them with his army to bring them back. He came up with them near the Red sea, with mountains on their right and before them and the sea on the left. Our lesson tells us how the Lord saved them.

HELPS IN STUDYING.

19. *Angel of God*—Christ as he appeared to men before he was born into the world. *The pillar*—the token of God's presence. It showed a bright side to the Israelites, but was a wall of blackness to their foes. 21. *The sea*—the Red sea. 22. *Went in after them*—a defence on each side. 23. *Went in after them*—probably without knowing, from the darkness of the cloud before them, that they were on the bare bed of the sea. 24. *Morning watch*—between two o'clock and sunrise. *The Lord looked*—the dark cloud before the Egyptians was suddenly lighted up with a blaze of flame. *Troubled*—struck them with terror and threw them into confusion. 27. *The sea returned*—the waters rolled in so rapidly that not one of the Egyptians escaped.

QUESTIONS.

INTRODUCTORY.—What took place while the Egyptians were eating the Passover? What did Pharaoh do? To what place did he pursue the Israelites? How were the Israelites shut in? Title? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE PEOPLE PROTECTED. vs. 19, 20.—Who went before the Israelites? In what did he appear? To what place did the cloud remove? What was it to the Egyptians? What to the Israelites?

II. THE SEA DIVIDED. vs. 21, 22.—Through what was a path opened to the Israelites? How was the sea divided? What did the Israelites do? What did this show? Heb. 11:29. What did the Lord do for them?

III. THE EGYPTIANS DESTROYED. vs. 23-29.—What did the Egyptians attempt? How were they troubled? What did they find out when it was too late? What did they then try to do? What was the Lord's command to Moses? What then took place? What became of the Egyptians? What did the Israelites do? By whom were they delivered? v. 30. What did they see? How did this miracle effect them? v. 31.

PRACTICAL LESSONS LEARNED.

1. God leads and protects those who obey him.  
2. He leads them often in strange ways, but in the end it is the best way.  
3. When he commands us to go forward, he will open a way for us through all difficulties.  
4. Every sinner brings about his own ruin.  
5. Every soul saved by Christ, the Son of God, can look back to a deliverance as great as this.

REVIEW QUESTIONS.

1. How did the Lord lead the Israelites out of Egypt? Ans. By a pillar of cloud.

2. What miracle was wrought at the Red sea? Ans. The waters were divided.

3. How did the Israelites cross the Red sea? Ans. They went through on dry ground.

4. What did the Egyptians do? Ans. They attempted to follow them.

5. What took place when the Egyptians were in the Red sea? Ans. The waters returned, and they were destroyed.