

finally exchanged his short sword for the New Testament. It is hard work for an educated Japanese to read Chinese books unless they have been printed for Japanese eyes, as the arrangement of words in a sentence is very different in the two languages. He could only spell out the meaning, but he began at Matthew and read on in course through Matthew, Mark, and Luke, and in the midst of the voyage he came to the sixteenth verse of the third chapter of John, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" and this made a very deep impression upon him and he felt that this was just such a Saviour as he needed.

After arriving in Boston, he was left on the vessel for ten weeks "with rough and godless men who kept the ship," doing hard, heavy work, such as he had never been accustomed to do. "I thought, too, that I must work pretty well for my eating and dressing, and I could not get in any schools before I could earn money to pay to a school. When such thoughts pressed my brain, I could not work very well; I could not read books very cheerfully, and I only looked around myself a long time as a lunatic."

He made one great discovery, however, during this tedious waiting time. The captain had given him a little money to amuse himself with on shore, and he had bought a Robinson Crusoe, which he had found in a second-hand bookstore on Washington street, and Robinson Crusoe first taught him that he might pray to his heavenly Father as to a present, personal friend. He had not yet fully mastered his New Testament in a foreign language. This shipwrecked Robinson Crusoe prayed in his distress why might not he? So every night, after he went to bed, he "prayed to the God: Please don't cast me away into miserable condition. Please let me reach my great aim?"

That God who had turned this boy's heart away from idols, who had inspired him to feel after him if haply he might find him, who had said to him: "Get thee out of thy country and from thy kindred and from thy father's house unto the land that I will show thee;" this same God had not neglected to prepare a place for him in the land of promise to which he had led him. He had brought the young wanderer across the seas in a ship belonging to one of his own children, straight to the hands of one whose joy it was to spend his strength and his wealth in the service of his Master. And so he went from strength to strength until his days were ended.—*Bible Society Record.*

A SERMONETTE ON ETIQUETTE.

BY MARY S. M'COBB.

And if you have company of your very own? Ah, then no pains should be spared to give pleasure.

It is never proper, in her own house, for a girl to wear a dress so fine that any one bidden might feel her own clothes shabby or too plain. Neither is it well-bred to have or do anything simply for show.

To honor one's friends, the table should be set with the daintiest china and the brightest silver and glass. But if one has only plain crockery and pewter spoons, then the whiteness of the table-cloth, and the freshness of the napkins, and especially the cordial welcome, are all that is necessary.

Never apologize for anything on the table. If the bread is not quite as light as usual, or if the cake, alas! has a "heavy streak," do not call attention to it. It will make a bad matter no better, and apologies always put visitors in an awkward position.

Do not urge your guests to eat. It is proper for a friend to ask for any dish on the table. If so be he or she is shy, it may be allowable to say, "But are you sure I may not give you a bit of the turkey or a slice of the ham?"

If again your guest says, "No," do not insist.

Never say, "Shall I give you some more of this or that?" You do not wish to resemble the small boy who kept a written account of every mouthful his mother's unsuspecting guest ate.

If games are the order of the day, let her see to it that every one is drawn into the fun.

If a visitor stands alone, quickly, before there is a chance for him to feel awkward, go yourself to talk with him, or ask some one else to do so. That anybody should find himself ill at ease in your home reflects discredit on you.

There is no wider field for unselfish tact than in one's own parlor, and the motto for every hostess should be, "Not to be ministered unto, but to minister."—*Harper's Young People.*

CHRIST THE TEACHER'S MODEL.

JAMES A. WORDEN, D. D.

You wish your boy to learn to write. You give him not merely a lecture on the principles and art of writing, on the proportions of the stem, the loop, the curve, the hook, and the point. You not only tell him how to form the letters and how to hold the pen—you set him a copy and you train him to imitate that copy. The youth learns to paint, not principally from books and lectures, but from the close study of the works of the great masters. So must the sculptor copy the masters of his art.

There is but one Model for Bible teachers—the Lord Jesus Christ. Is it practicable for every teacher to make Jesus Christ his Model? Christ commands it, and God has made ample provision, in the union of the believer with Christ, to enable him to make Christ his Model.

In what particulars ought the teacher to imitate Christ? These would include the following, at least: In being filled with the Spirit; glorying the Father; doing God's will; abiding in the Father's love; loving others; self-sacrifice; being mighty in the Scriptures; seeking the salvation of souls. Besides these, there are a few particulars which just now seem specially important to be mentioned, as those in which we should follow Christ.

In his Spirit. There is a question more important than, How much Bible knowledge do you possess? or, How far have you mastered the principles and methods of teaching? It is this: What manner of spirit are you of? This will determine the quality and permanence of your influence. How shall you attain the true Spirit? The Scriptures give no uncertain answer. Christ says, Come ye after me. As he was, so are we to be in the world. One truth allays all discouragement; it is the wonderful fact of our oneness with Christ. John 15:1-4. As the branch is one with the vine, deriving its life-sap from the vine, so are we one with Christ. This fact, of the living, mystic oneness with Christ, the fact that we actually abide in him, is at once the argument for and source of the strength that enables us to attain unto likeness of Christ.

In special preparation. Jesus' life and ministry were not the offspring of unpremeditated impulse. His great discourses, his matchless parables, his sublime prophecies, were not the impromptu utterances of the moment. No one can study the Sermon on the Mount or consider its beautiful unity, its unique introduction in those wonderful beatitudes, its skillful arrangement of arguments and illustrations, nor can any one read the parables or the wonderful discourses of our Lord without saying, These are not only the outbursts of divine wisdom and love, but they were the result of profound meditation. Here we see our Model. In careful, prayerful thought, in meditation and study, in thorough preparation of mind, heart and soul, as well as in thorough preparation of matter and expression. With that divine example before us of the Man who was also God, thus laboriously and diligently preparing himself for his tasks, how can any teacher, who walks "in his footsteps," go before his class with unpremeditated lesson, and "offer to God a burnt-offering of that which cost him nothing?"

In Bible study. Jesus prepared himself by the thorough study of the Old Testament Scriptures. His method of referring to these Scriptures, His mastery of their profoundest meaning, his ability to expose false interpretations, his perfect readiness in handling the Word of God, are sure witnesses to the fact that he had thoroughly mastered the writings of Moses and the prophets. Though he himself was the incarnate Word, he ever honored the written Word.

In studying man. Christ studied his fellow-countrymen. He shows a perfect

acquaintance with Pharisees, scribes, Herodians, publicans, soldiers, sailors, farmers, merchants—all sorts and conditions of men. "He knew all men, and... he needed not that any one should bear witness concerning man; for he himself knew what was in man." John 2:24-25. In this the teacher is to be like Christ. You must not only know boys and girls, young men and young women, in general; you must know your pupils in particular. You are simply following your divine Lord when you are studying, by the closest observation, with the most minute attention, the special surroundings, the home life, the business duties, the reading, the companions, the amusements, the society, the temptations, the dangers, the easily-besetting sins, as well as the nobler traits of the pupils whom God has given you to teach.

From this sketch we see how far removed from the true Spirit of Jesus and of Christianity is a contempt for patient, plodding effort at study, and at the development of our powers by all the literary, Biblical, social, domestic, and other means that God has put within our reach.—*Baptist Teacher.*

THE PLAIN LESSON OF THE TIMES.

Young men are learning every day the commercial value of temperance. The "good fellow" man is he who stays at the ladder's foot, and his comrades profit by that object lesson. In no walk of life are the higher paths open as they were, not so very long ago, to the man who drinks. Business men, professional men, look upon an employee's convivial habits as a menace to themselves. What once found ready excuse now suffers not even toleration. That is the plain lesson of the times.

GENUINE CHRISTIAN ENDEAVOR.

An instance of genuine Christian Endeavor zeal and missionary enterprise is given in the *Young People's Standard*, of Cincinnati, Ohio. It is this: A member of one of our city's societies recently went into the country to spend the winter; and within ten days after her arrival, visited every family connected with the little church in which she found herself, told of the Y. P. S. C. E., and organized a society. With such "endeavor," the work can scarcely help but grow.

SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON III.—JULY 19, 1891.

CHRIST'S FIRST MIRACLE.—John 2:1-11.
COMMIT TO MEMORY vs. 1-5.

GOLDEN TEXT.

"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory."—John 2:11.

HOME READINGS.

M. John 2:1-11.—Christ's First Miracle.
T. Gen. 2:15-25.—The First Marriage.
W. Eph. 5:22-33.—Husbands and Wives.
Th. Matt. 22:1-14.—The Marriage of the King's Son.
F. Rev. 19:1-13.—The Marriage of the Lamb.
S. Isa. 55:1-13.—Without Money and Without Price.
S. 1 Cor. 10:21-33.—Do All to the Glory of God.

LESSON PLAN.

I. Jesus at the Wedding Feast, vs. 1-4.
II. Jesus and the Servants, vs. 5-8.
III. Jesus and the Miracle, vs. 9-11.
TIME.—A. D. 27, February or March, four days after the last lesson; Tiberius Caesar emperor of Rome; Pontius Pilate governor of Judea; Herod Antipas governor of Galilee and Perea.
PLACE.—Cana of Galilee, four miles north-east from Nazareth, where the village of Keft Kenna now stands.

HELP IN STUDYING THE LESSON.

V. 1. The third day—after the calling of Philip, ch. 1:42. V. 2. His disciples—those mentioned in ch. 1, viz., Andrew, Simon Peter, Philip, Nathanael and John himself, and probably James. V. 3. When they wanted wine—Revised Version, "When the wine failed." V. 4. What have I to do with thee?—a gentle reproof, and an intimation that she was not to direct him in regard to his divine work. V. 6. Six water-pots—large earthen jars. Two or three firkins—probably the Jewish bath is the measure intended—about eight gallons, or at least one hundred gallons in all. V. 8. The governor—the person who presided at the feast. Without knowing whence it came, he pronounced it the best wine. V. 11. This beginning of miracles—Revised Version, "This beginning of his signs." It was the first miracle of all, not merely the first at Cana.

QUESTIONS.

INTRODUCTORY.—What was the subject of the last lesson? Who were these first disciples? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?
JESUS AT THE WEDDING FEAST, vs. 1-4.—What took place the third day after the call of Philip?

Where was Cana? Who was there? Who were among the invited guests? What did his mother say to Jesus? What was his reply?

II. JESUS AND THE SERVANTS, vs. 5-8.—What did his mother say to the servants? What vessels were there? How much did they hold? What directions did Jesus give the servants? What did they do? What did Jesus then say to them?

III. JESUS AND THE MIRACLE, vs. 9-11.—Into what had the water been changed? Who knew how it had been done? What did the governor of the feast say? What is a miracle? How did this miracle manifest forth Christ's glory? How did it affect his disciples?

WHAT HAVE I LEARNED?

1. That Jesus by his presence sanctifies the joys and duties of daily life.
2. That we should seek to have him in our social meetings.
3. That we should go to Jesus with all our needs, temporal as well as spiritual.
4. That his miracles were manifestations of his divine glory.
5. That we should believe on him and receive him as the Christ of God.

QUESTIONS FOR REVIEW.

1. What took place the third day after the calling of Philip? Ans. There was a marriage in Cana of Galilee.
2. Who were at the marriage? Ans. Jesus and his mother and his disciples.
3. What miracle did Jesus perform? Ans. He turned water into wine.
4. What did this miracle manifest? Ans. His glory as the Son of God, the promised Messiah.
5. What was its effect on his disciples? Ans. They believed on him.

LESSON IV.—JULY 26, 1891.

CHRIST AND NICODEMUS.—John 3:1-17.

COMMIT TO MEMORY vs. 14-17.

GOLDEN TEXT.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

HOME READINGS.

M. John 2:12-25.—Christ Cleanses the Temple.
Th. John 3:1-17.—Christ and Nicodemus.
W. Eph. 4:22-32.—The New Man.
Th. Ezek. 36:25-33.—The New Heart.
F. 2 Cor. 5:11-21.—The New Creation.
S. Col. 3:1-17.—The New Life.
S. 1 John 5:1-21.—Born of God.

LESSON PLAN.

I. The Teacher from God, vs. 1-3.
II. The Eager Inquirer, vs. 4-11.
III. The Way of Salvation, vs. 12-17.
TIME.—A. D. 27, April, five or six weeks after the last lesson; Tiberius Caesar emperor of Rome; Pontius Pilate governor of Judea; Herod Antipas governor of Galilee and Perea.
PLACE.—Jerusalem, in a guest-chamber, the upper room of the house of a friend in the city.

HELP IN STUDYING THE LESSON.

V. 1. Pharisees—a sect of the Jews, very strict in the observance of the Mosaic law. Ruler—a member of the Sanhedrin. V. 3. Born again—"born anew" changed from the love of sin to the love and practice of holiness. Tit. 3:5. Cannot see the kingdom of God—so as to partake of it. V. 5. Born of water and of the Spirit—purified by the Holy Spirit, of which change baptism by water is the symbol. V. 6. That which is born of the flesh—what is born of sinful human nature is sinful and corrupt; what is born of the Holy Spirit is spiritual and pure. V. 8. So is every one—the Spirit's operation, like that of the wind, is directed by God, unseen and known only by its effects. V. 12. Earthly things—things which take place on earth, such as the new birth, the proofs of which are plain and palpable. Heavenly things—things less plain, relating to God, Christ, heaven and eternity. V. 13. Son of man—Jesus Christ. In heaven—divine and human, on earth and in heaven, at the same time. (See Heb. 2:14-17.) V. 14. As Moses lifted up the serpent—Num. 21:8, 9. Lifted up—on the cross in his death, and to heaven in his ascension. John 12:32, 33. V. 16. Luther calls this verse "the Bible in miniature."

QUESTIONS.

INTRODUCTORY.—Where did Jesus go from Cana? How long did he remain there? Where did he then go? For what purpose? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE TEACHER FROM GOD, vs. 1-3.—Who came to Jesus? Why did he come by night? What did he say? How did Jesus answer Nicodemus? What do you understand by being born again? By seeing the kingdom of God?

II. THE EAGER INQUIRER, vs. 4-11.—What did Nicodemus say to this? How did Jesus answer him? What else did Jesus tell him? What did Nicodemus then ask? How did Jesus answer him? What further did Jesus say? Why do men not receive this truth? 1 Cor. 2:14.

III. THE WAY OF SALVATION, vs. 12-17.—What is here meant by earthly things, and by heavenly things? How may the knowledge of heavenly things be gained? Why did Moses lift up the serpent? Why was Jesus to be lifted up? What does Jesus promise to all believers? How did God show his great love for the world? For what purpose did he give his Son? What is faith in Jesus Christ?

WHAT HAVE I LEARNED?

1. That by nature we are unholy and unfit for heaven.
2. That we should seek a new and holy heart.
3. That if we believe in the Lord Jesus Christ we shall be saved.
4. That unless we receive Christ we shall perish.
5. That if we are lost it will be our own fault.

QUESTIONS FOR REVIEW.

1. Who came to Jesus by night? Ans. Nicodemus, a Pharisee and ruler of the Jews.
2. Why did he come to Jesus? Ans. He had heard of his miracles and wished to learn of him.
3. What did Jesus first say to him? Ans. Except a man be born again, he cannot see the kingdom of God.
4. What did he tell him of God's great love for the world? Ans. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.