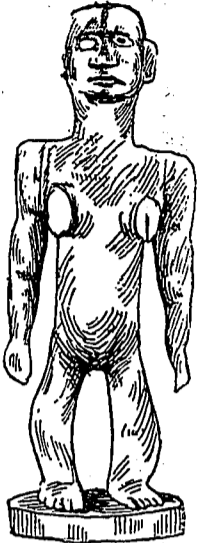


and manuscripts—vases and incense-burners, temple furniture and household shrines, amulets and talismans, and objects illustrating popular superstitions. Fortunetelling with cards has its history told in a series of objects showing the development of the playing-card, many sets of cards made especially for fortune-telling concluding the series. Planchette, palmistry, physiognomy, and other methods of divination are also illustrated. The amulets include a series recently gathered by Mrs. John Harrison in Egypt, Palestine, and Turkey, with special reference to the Folk-lore Department of the museum. This exhibition, the first of the kind in this country, and with the exception of the Guimet Museum in Paris, the first in the world, was planned and carried out by the University Archaeological Society, by which the Department of Archaeology and Paleontology of the university is supported. It has been aided from the inception by the untiring efforts of the provost of the university, Dr. William Pepper.



Equatorial Africa—Idol
Worshipped by
the Fens.

The collection will be open daily free to the public, and the printed catalogue will contain a detailed account of the entire collection.

THE PASTOR'S VISIT.

My pastor was announced one day last week, and with a glad heart I went down stairs to meet him; for being a member of a large church, I do not often have that pleasure, as he cannot in justice to all make frequent calls; but, as I entered the parlor, the greeting that my heart sent forth died on my lips, as something recalled the result of one or two former visits. Dr. — is physically and intellectually a very superior man, and socially all one could wish in a pastor. He never forgets to be a gentleman, in the pulpit or out of it; seems always to have just the right word in the right place. I enjoyed his call mentally very much; but the physical part of me gladly said "adieu." Just as he left, a neighbor came in at the side door, and as she did so exclaimed: "Whew! who has been here?" Too bad; but I really answered reluctantly. "Well, well," she continued, "if your pastor leaves such an odor behind him every time he calls to talk and pray with one of his flock I don't wonder you don't have a revival in your church. You sensitive creature, how do you endure it in church and prayer-meeting if your deacons and elders smell as rank as your pastor?" Now my friend in running on so did not intend to wound my feelings, but knowing my dislike to tobacco in any form she thought it a rich joke, but I did not. I am sensitive over my pastor's one fault, and to me it was no joking matter, especially as I was growing faint and sick from the effects of it; so I said: "I think I will throw open the doors; the air seems close." As I did so she tauntingly said: "Do you always have to air up after a call from your Dominie? Why, you best come and join my church. My pastor would never offend in that way." Even though she soon drifted off on a pleasant topic, I was only too thankful when she took her leave, for I was fast becoming too sick to hide my feelings, and not for a great deal would I have her know what my pastor's visit had done for me. There was no help for it, and I well knew I had before me a long night of nervous sick headache from the effects of it. It proved so, and any one unfortunately constituted as I am will not blame me for saying before it was over, "I don't care if he never calls again." Then it was prayer-meeting night, and I, of course lost that, and my husband too. I urged him to go, but he said: "I shan't leave you, and besides, I don't think I should enjoy hearing Dr. — talk and pray after his visit made my wife so sick."

The next day was missionary meeting,

but that headache left me too much prostrated to think of going. As I thought it all over, cause and effect, I exclaimed from a full heart, "Why will ministers so cripple their usefulness?" Not that I am an anti-tobacco crank, nor do I expect more self-denial from them than any of God's children; but is it right for any Christian to so defile the body? "Be ye therefore perfect."—Matt. 5:48.

I am not alone in suffering from such defilement. The other day I called upon a sister in the church. She has been an invalid for some years, consequently deprived of all church privileges. I found her unusually weak. Speaking of it she said: "I will tell you the cause, for you can sympathize. I have been wanting to see our pastor for some time, and yesterday I was glad when he called, and he did talk so good; he seemed to know just how to meet my every doubt. The memory of that visit and his words to cheer would have been like a ray of sunshine in my sick room, but for one thing—the odor of a cigar. After he left I was so much worse that the physician was sent for, and I shall not for some time be well again. Oh what makes him?" she continued, "for it just unfits him for a sick-room—the place above all where the minister is most prized."

As I wended my way home, I thought of the sainted F. R. Havergal's beautiful "Consecration":

"Take my lips and let them be
Filled with messages from Thee,"

and I wondered if lips so defiled could be filled with his messages?

I find such physical weakness is not confined to sex and I will admit that is some comfort. Recently a meeting of some kind convened in our church, and it was my privilege to entertain a minister from out of town. One night I noticed, as he seated himself at the table, he was a little "off." I asked if the meeting was proving too much for him, knowing he was not robust. He replied: "That depends on where the meetings are held. This afternoon a committee of which I was chairman adjourned to your pastor's study, which we found so filled with cigar odor I could scarcely remain; but no one else seemed to mind it, so I said nothing; but had I not been chairman I would have gladly left. The result of remaining brought on a sick headache, and now instead of attending the evening meeting I must retire to my room," impatiently adding, "I suppose that rascally sexton of yours did the mischief." I kept mum; but I knew the sexton was innocent.—*Messiah's Herald.*

A WISE SUPERINTENDENT.

A young man said to the superintendent: "I must give up my class; it is more than I can do to take care of it." The superintendent did not question the decision, but quietly accepted the resignation, only securing a promise that the outgoing teacher would each day remember the class in prayer. Four weeks passed, when the young man came back, saying: "I am not comfortable about that class. I must either come back or stop praying for the boys." His soul was deeply moved. "Come back to your class," replied the wise superintendent, "the present teacher is only provisional; and then keep on praying, and be assured of a blessing upon your boys and upon yourself." The result can easily be imagined.—*Sunday-School Teacher.*

HOW TO TEACH.

"How to teach" is always a live and interesting question. Any practical hints upon the subject are acceptable to the wide-awake teacher. Here are some sensible suggestions offered by the *Sunday-School World*:—"In teaching, (1) get the words, and the meaning of the words, and the understanding of the lesson, clearly in the mind of the scholar; (2) draw useful practical lessons of instruction from all. In order to draw out the legitimate lessons from Bible truth, but two things are necessary: (1) a knowledge of the facts; (2) an accurate perception whether they be good or evil. The practical lesson is but an echo of the fact and its character. If evil, avoid; if good, follow. Teach much by questions wisely put, for (1) a question unveils the soul; (2) nothing can escape a question; (3) it reveals decision. A question awakens curiosity, arouses the memory,

and leads out inquiry into the unknown. The excellence of a teacher may be known by the character and adaptation of his questions. The first opening questions of a lesson are very important. It has been said by Augustine that 'a boy can preach, but only a man can catechise.' Study the art of questioning. Study, also, the art of securing and retaining attention. Remember that 'curiosity is the parent of attention.' Rely on Bible truths, promises and illustrations as divinely adapted to children. In the arrangement of the lesson the beginning should arrest attention, the middle inform the mind, and the end, or application, affect the heart."

A CHINESE SUNDAY-SCHOOL.

One of the members of the Mt. Vernon Chinese Sunday-school, says: "When it is announced that there will be a collection taken on the following Sabbath for missionary work, we are sure to have a large attendance; scholars who have not perhaps been able to come for several Sabbaths, will make a special effort on that day, in order to give; and the collections are very large." Do you suppose the Chinese learned that lesson from us?—*The Pansy.*

SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON V.—JULY 31, 1892.

PETER AND JOHN BEFORE THE COUNCIL.
Acts 4:1-18.

COMMIT TO MEMORY vs. 8-11.

GOLDEN TEXT.

"There is none other name under heaven given among men, whereby we must be saved."—Acts 4:12.

HOME READINGS.

M. Acts 4:1-18.—Peter and John Before the Council.

T. Isaiah 45:18-25.—The Only Saviour.
W. Psalm 118:17-20.—The Headstone of the Corner.
Th. 1 Peter 2:1-8.—"Chosen of God, Precious."
F. Phil. 2:1-13.—"A Name Above Every Name."
S. 1 Cor. 1:17-31.—Christ the Power of God.
S. John 3:1-21.—Faith and Salvation.

LESSON PLAN.

I. The Apostles Arrested, vs. 1-4.
II. The Apostles Witnessing, vs. 5-12.
III. The Apostles Threatened, vs. 13-18.

TIME.—June, A. D. 30: the same afternoon with the last lesson and the day following. Tiberius Caesar, emperor of Rome; Pontius Pilate, governor of Judaea. Herod Antipas, governor of Galilee and Peraea.

PLACE.—Jerusalem.

OPENING WORDS.

Our last lesson left Peter preaching Christ and his salvation to the people who were gathered in Solomon's porch. But he was suddenly interrupted. His words aroused the indignation of the Jewish rulers, and while he was speaking they came and arrested both him and John. The next day they brought them before the council for trial.

HELPS IN STUDYING.

I. *Captain of the temple*—the officer at the head of the Levites who had charge of the temple. *Sadducees*—who denied the doctrine of the resurrection. 3. *In hold*—in prison. 5. *Rulers*—the Sanhedrin. 6. *Annas*—the high priest elected and acknowledged by the people, while Caiaphas was the legal high priest appointed by the Romans. 7. *By what power*—they wished to accuse them of magic or sorcery, which was punishable with death. 10. Note the boldness of Peter in contrast with his former timidity. 11. *This is the stone*—quoted from Ps. 118:22. 12. *Salvation*—from sin and hell to holiness and heaven. *None other name*—name here stands for Christ himself—all that there is in him—love, power, divinity, humanity. 13. *Unlearned and ignorant*—uninstructed in the schools, belonging to private life. *Took knowledge*—recognized them as his disciples. 16. *We cannot deny it*—they would have done so if it had been possible, but the proof was too plain and positive. 18. *Not to speak at all*—they would check the growth of the church by stopping the mouths of the apostles.

QUESTIONS.

INTRODUCTORY.—What miracle did Peter and John perform? What was its effect upon the people? What use did Peter make of it? Give an outline of his sermon. Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE APOSTLES ARRESTED, vs. 1-4.—Who arrested the apostles? Who was the *captain of the temple*? Who were the *Sadducees*? What made them so angry? What was done with the apostles?

II. THE APOSTLES WITNESSING, vs. 5-12.—Before whom were the apostles brought? What do you know of the persons here named? How were the apostles questioned? What help had they in answering? What was their answer? What crime did Peter charge upon them? What Psalm did Peter quote? What does this verse mean? In whom alone is salvation? Why only in Christ?

III. THE APOSTLES THREATENED, vs. 13-18.—What effect had Peter's speech upon the council? Why were they so completely silenced? What measures did they take? What did they say to one another? What did they say to the facts? What plan did they propose? For what purpose? Why was *this name* so hateful to them? What did they then do?

PRACTICAL LESSONS LEARNED.

1. The gospel when faithfully preached will meet with opposition.
2. Its enemies can bring no charge of evil against it.
3. If we have truly been with Jesus we will show it by our lips and lives.
4. Jesus is the only Saviour of lost sinners.
5. Those who reject this only Saviour must perish.

REVIEW QUESTIONS.

1. Who caused the arrest of Peter and John? Ans. The priests, the captain of the temple and the Sadducees.
2. Before whom were they brought? Ans. Before the Sanhedrin, the chief council of the Jews.
3. What question were they asked? Ans. By what power, or by what name, have ye done this?
4. What was their answer? Ans. By the name of Jesus Christ of Nazareth, whom ye crucified.
5. What did the council do to Peter and John? Ans. They commanded them not to speak at all or teach in the name of Jesus, and then let them go.

LESSON VI.—AUGUST 7, 1892.

THE APOSTLES' CONFIDENCE IN GOD.

Acts 4:19-31.

COMMIT TO MEMORY vs. 29-31.

GOLDEN TEXT.

"They spake the word of God with boldness."—Acts 4:31.

HOME READINGS.

M. Acts 4:19-31.—The Apostles' Confidence in God.
T. Rom. 8:31-39.—More than Conquerors.
W. Luke 12:1-12.—"Fear Not."
Th. 1 Peter 3:13-22.—"Neither be ye Troubled."
F. Eph. 6:10-19.—"Be Strong in the Lord."
S. Psalm 121:1-3.—The Lord is thy Keeper.
S. Rom. 1:1-17.—Not Ashamed of the Gospel.

LESSON PLAN.

I. The Courage of Confidence, vs. 19-22.
II. The Rejoicing of Confidence, vs. 23-28.
III. The Prayer of Confidence, vs. 29-31.

TIME.—June A. D. 30; the same day as the last part of the last lesson. Tiberius Caesar emperor of Rome; Pontius Pilate governor of Judaea; Herod Antipas governor of Galilee and Peraea.

PLACE.—Jerusalem. The hall of the Sanhedrin, and the assembling-place of the disciples.

OPENING WORDS.

The council were greatly perplexed and in doubt what to do. They wanted to get rid of these men and of the "name" that was so hateful to them. But they were afraid to punish them with the people so strongly in their favor. They therefore charged them, with threats, not to speak or teach at all in the name of Jesus, and then set them at liberty. Our lesson to-day tells us how the apostles answered the council, and what they did after their liberation.

HELPS IN STUDYING.

19. *Judge ye*—a noble, faithful, courageous answer. Whom should we obey, God or man? 20. *We cannot but speak*—necessity is laid upon us. We must be "witnesses" for Jesus. 23. *Their own company*—the company of the disciples. 24. *With one accord*—every heart echoing every word. 25. *Hast said*—Psalm 21:2; applying the Psalm to the Messiah. 27. *Child*—Revised Version, "servant." *Appointed*—set apart as the Saviour of men. *Herod*—Pontius Pilate—Luke 23:1-12. *Gentiles*—Roman soldiers. 28. *Thy hand*—thy power. *Determined before*—man's wickedness fulfilling God's plan. 29. *With all boldness*—rising above self, they ask for fearless courage to witness for Jesus. 30. *Stretching forth thine hand*—exerting thy power. *To heal*—in proof of the apostles' words. 31. *We are all filled with the Holy Ghost*—a new baptism from on high. *Spake the word of God*—the very word which the rulers had commanded them not to speak. *With boldness*—for the prayer of confidence was answered.

QUESTIONS.

INTRODUCTORY.—Why were Peter and John brought before the council? How were they questioned? What did they reply? What was the effect of their reply? What did the council command? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE COURAGE OF CONFIDENCE, vs. 19-22.—What did the apostles reply to the command of the council? Why must we always obey God rather than man? How does this require courage? What gave the apostles this courage? What was then done? Why did the council let them go?

II. THE REJOICING OF CONFIDENCE, vs. 23-28.—What did the released apostles do? What did the disciples do when they heard the apostles' report? Who had foretold this opposition to Christ and his followers? Who had joined hands against Christ? Whose purpose had they fulfilled? How did these things give them joy?

III. THE PRAYER OF CONFIDENCE, vs. 29-31.—For what did the disciples pray? How did they ask God to show his approval? How was their prayer answered? What did the shaking of the place show? With what were they filled? What were they emboldened to do?

PRACTICAL LESSONS LEARNED.

1. The Spirit of God will make the weak strong and the timid bold.
2. We must obey God, no matter who or what may oppose or try to hinder us.
3. God will stand by us if we stand by his truth.
4. In times of trial we should take counsel of God's people.
5. We should make God our confidence and seek his help in prayer.

REVIEW QUESTIONS.

1. What command did the council give to Peter and John? Ans. They commanded them not to speak at all nor teach in the name of Jesus.
2. What was their reply? Ans. We cannot but speak the things which we have seen and heard.
3. Where did they go when released? Ans. They went to their own company.
4. For what did they pray? Ans. They prayed for boldness to speak the word of God, and for signs to be done by the name of Jesus.
5. How was their prayer answered? Ans. The place was shaken, and they were all filled with the Holy Ghost.