

mute children of rich and poor alike can find faithful, devoted teachers to open for them with silent key the doors which lead to the many paths of knowledge.

Even before the time of the two good abbess there had been single instances in which some devoted parent had so carefully instructed a child, rendered doubly dear by the misfortune which had closed upon it the door to many of life's choicest blessings, that it had learned to read and write a little, though never well, and to follow some mechanical employment.

There were also some deaf-mutes who had shown decided artistic ability. In this country, in the early days when the fine arts were little cultivated among us, a portrait-painter, whose work is equal to that of most of his compeers, was a deaf-mute, whose sole instruction was gained from mixing colors in a coach-painting shop.

Our engraving shows us the figure of Mr. Gallaudet teaching the little Alice Cogswell the first letter of the sign alphabet, as they appear in the marble group erected by the "deaf-mutes of America" to the memory of their benefactor.

This large and flourishing institution is presided over by Professor Edward Gallaudet, a worthy son of the Rev. Thomas H. Gallaudet, and in its fine location and great extent forms an interesting and grateful contrast to the humble building on Prospect street in Hartford in which the beloved father began his unselfish labors.

Another son, the Rev. Thomas Gallaudet, D.D., has also devoted his life to the deaf-mutes, but more in the way of giving them pastoral care and religious instruction. On every Sunday morning any who wish may attend a service at his church on West Eighteenth street, near Fifth avenue, New York, where they will hear from Dr. Gallaudet a sermon which his stated congregation will see, for, while he speaks, his remarks will be interpreted by means of the sign language to the gazing, not listening, assembly.

As might be supposed, there have been improvements upon the method originated by L'Epée and Sicard and taught by Gallaudet. The one that has attracted the most interest has been that of making the deaf to hear and the dumb to speak—the first in a figurative, the last in a real sense—so that we may now converse with a deaf-mute without being conscious that to one of us there is no such thing as sound. This power of speaking as others do and of understanding spoken words is taught by watching and causing the pupil to imitate the motions of the lips and of the throat muscles of those whose speech is unimpaired.

Long years ago the bright and loving Alice Cogswell and the noble teacher, whose self-denying labors made her life a happy one, have passed into the Unknown Land where, as our Christian hope teaches us to believe, every good thing is theirs. Looking reverently at the two earnest and affectionate faces in the marble group, we thank God in our hearts that he has made such men to guide his helpless ones, and remember gladly that it is those whom Mr. Gallaudet's laborious life so greatly benefited who have gratefully raised this beautiful tribute to his memory.—Harper's Young People.

MR. WANAMAKER AND HIS SUNDAY-SCHOOL.

The wonderful Bethany Sunday-school of Philadelphia, of which Mr. John Wanamaker is superintendent, with its three thousand pupils, is often described. The humble beginnings from which this school sprung are not so well known. Since most of our readers are especially interested in this school and its honored superintendent, we take the space to tell them something about the obstacles which Mr. Wanamaker overcame in starting this great enterprise.

"But it has never been John Wanamaker's way to give up anything he undertakes, and he left only to stroll through the neighborhood looking for a more promising location. At 2135 South street they saw an Irish girl with her head out of the window where a small piece of white paper bore the legend, 'Room to Rent.' They asked the terms (\$6 a week) and secured the refusal of the room until the next day. Here on the second Sunday in February, 1858, Bethany Sunday-school had its first beginning with Messrs. Wanamaker and To-land as teachers and twenty-seven pupils.

The school grew steadily in spite of all predictions to the contrary. Another room in the same house fell vacant; they rented that and filled it, then the school overflowed into the entry and staircase. Mr. Wanamaker feared lest his landlord might object, but, instead, the people of the house came to the school. The neighborhood was a terror to the city; no respectable woman dared venture there alone even in the daytime; no well-dressed man with a dollar in his pocket was safe there after nightfall. 'Your life isn't safe,' people told him. 'My life belongs to God,' was his answer. 'And in all these thirty-one years,' he said, recently, 'I have been offered but one indignity. It was a bitter cold day, and I was on my way to a funeral in the worst part of the neighborhood. As I passed a knot of men and boys standing near a corner saloon a huge snowball struck me violently in the back with such force as to make me stagger for a moment. None other followed and I walked on, thinking best not to notice it. Some weeks afterwards, at the same place, a rough, awkward-looking fellow sidled up to me. 'Please, Mr. Wanamaker,' he stammered, 'I hit you with a snowball once. I'm sorry I do it. I didn't mean it for you, and—and—please may I come to your Sunday-school?' And so," added Mr. Wanamaker, "I was really glad the thing had happened." By summer time the school had outgrown its quarters and was attracting attention outside and some help had come to the earnest missionaries.

One author goes on to say: "He sets an example to all Sunday-school teachers and superintendents in the matter of regular attendance. During the past year he has been absent from his post but one Sunday. In the summer, especially, he makes it a duty to come back from country or seashore, wherever he may be, to attend the school. 'Everybody who can wants to be away,' he says, 'so I am all the more needed. But it is no sacrifice. I enjoy it. Nothing else I have ever done or had has given me half as much comfort and satisfaction as my work in the Sunday-school. I never had any idea it was going to be anything great when I began it; it just grew and grew. And I never had any great plans for my own future. All the plan I have had was always to do a full day's work, to do it as well as I could, and to work faithfully at the thing that lay nearest to my hand.' He has an adult Bible class of nearly three hundred and sixty. Last year he gave them each five cents to invest on the 'talent plan,' and make all they could from it. The seed thus sowed harvested a thousand dollars. With this they have bought a lot at the seashore, and the five cents this year are to be devoted to making

money to build a Bethany summer home on the lot.

"The immense class is divided into working clubs and has tithes men whose business it is, not only to collect contributions, but to look after the spiritual and temporal needs of the people as well."—Golden Rule.

SCHOLARS' NOTES.

(From International Question Book.)

LESSON XI.—JUNE 16.

JESUS CRUCIFIED.—Mark 15: 21-39.

COMMIT VERSES 25-28.

GOLDEN TEXT.

He humbled himself, and became obedient unto death, even the death of the cross.—Phil. 2: 8.

CENTRAL TRUTH.

Christ Crucified is the wisdom and power of God for the salvation of man.

DAILY READINGS.

- M. Mark 15: 21-39.
T. Matt. 27: 32-53.
W. Luke 23: 26-47.
Th. John 19: 17-30.
F. Isa. 53: 1-12.
Sa. 1 Cor. 1: 18-31.
Su. Heb. 10: 1-29.

HELPS OVER HARD PLACES.

21. Cyrenian: belonging to Cyrene, a city on the north coast of Africa. Coming: to the feast of the Passover. They met him, a stranger and defenceless. Alexander and Rufus: well-known Christians at the time the Gospel was written (see Rom. 16: 13). 22. Golgotha: Hebrew for the Latin Calvary. Calvary, a low hill in the shape of a skull, probably on the north of Jerusalem. 23. Myrrh: as a narcotic to deaden the pain. It was given by some benevolent people. Received it not: he would bear all the suffering God laid on him. 24. Parted his garments: among four soldiers (John 19: 23). Casting lots: for the tunic, which was seamless, and could not well be divided (John 19: 23, 24). 25. Third hour: nine o'clock. 27. Thieves: robbers, perhaps of Barabbas's band. 28. The Scripture: Isa. 53: 12. 32. And they: spoken in a general way; probably only one reviled him: or both did at first, and one soon ceased. (See Luke 23: 39-43). At this time one robber was converted, and Mary was given in charge of John. 33. Sixth hour: noon. 34. Elol, etc.: words in the Aramaic, the common language of the Jewish people at that time (see Ps. 22: 1). Jesus felt forsaken. 35. Elias: Elijah. 37. Gave up the Ghost: spirit, soul. He yielded up his life voluntarily. 38. Veil of the temple: the one between the Holy Place and the Holy of Holies, 60 feet long and 30 feet wide.

SUBJECT: LESSONS FROM THE CROSS.

QUESTIONS.

I. CHRIST CRUCIFIED FOR US (vs. 21-26).—From what place was Jesus led forth? In what place was he crucified? What is its common name? (Luke 23: 33.) Who was compelled to bear Jesus' cross? What lesson does this teach you? What other incident happened on the way? (Luke 23: 27, 28.) Give an account of the method of crucifying. Why must Jesus die such a terrible death? What was given him to drink? Why did he refuse? At what hour was he crucified? What title was placed over the cross? In how many languages? (John 19: 20.) Why? Was this title a truth?

II. SCENES AT THE CROSS (vs. 27-33).—Who were crucified with Jesus? Relate the story of the conversion of one of them. (Luke 23: 39-43.) How did the crowd treat Jesus? Would they have believed had he come down from the cross? Could Jesus have saved himself? Why did he not do it? What friends were near the cross? (John 19: 25, 26; Matt. 27: 55, 56.) What touching scene took place between Jesus and his mother and John? (John 19: 26, 27.) What took place over all the land? What was the meaning of this?

III. THE SEVEN WORDS FROM THE CROSS.—What did Jesus say while he was nailed to the cross? (Luke 23: 24.) What to the penitent robber? (Luke 23: 51.) What to his mother and John toward noon? (John 19: 26, 27.) What was the fourth word, toward three o'clock? (John 19: 28.) What was the fifth? (John 19: 30.) What was the seventh? (Luke 23: 46.) What lessons can you learn from these seven words?

IV. THE DEATH OF JESUS (vs. 34-39).—At what hour did Jesus die? What did he say just before? (v. 34.) Had God forsaken him? What were his last words? What took place when he died? (v. 38.) What was the meaning of this? (2 Cor. 3: 14-16.) What else occurred at the time of his death? (Matt. 27: 51-54.) What did these things signify? How did they impress the Roman centurion?

V. THE ATONEMENT.—What was the need of Christ's death? Recite all the texts you can about his death as an atonement for sin. Why could not God forgive us without this atonement? What does Christ's death teach us as to sin? what as to its punishment? What as to the value of the soul? what about the worth of heaven? How does it show the love of God? What motives does it present for us to be good? Will it be of any use to us unless we repent and believe?

LESSONS FROM THE CROSS.

- I. Calvary is the centre of the world's history.
II. If Jesus was willing to die that we might be saved, how earnest we should be to be saved.
III. Christ crucified shows the exceeding evil and danger of sin.

LESSON XII.—JUNE 23.

JESUS RISEN.—Mark 16: 1-13.

COMMIT VERSES 6, 7.

GOLDEN TEXT.

Now is Christ risen from the dead, and become the first-fruits of them that slept.—1 Cor. 15: 20.

CENTRAL TRUTH.

The risen Saviour is our Resurrection and Life.

DAILY READINGS.

- M. Mark 16: 1-20.
T. Matt. 27: 55-66.
W. Matt. 28: 1-20.
Th. Luke 24: 1-52.
F. John 20: 1-31.
Sa. John 21: 1-25.
Su. 1 Cor. 15: 12-58.

HELPS OVER HARD PLACES.

The burial: Friday afternoon, between four and six o'clock, in a new sepulchre, near Calvary, aided by Joseph of Arimathea and Nicodemus. Precautions: the Sabbath (Matt. 27: 62-66). In order to prove the resurrection, the death must be proved beyond doubt. In the providence of God, the centurion testified to the death of Jesus: the soldiers pierced his heart; the tomb was new, and at the request of the chief priests the tomb was sealed and guarded. The resurrection: very early Sunday morning (Matt. 28: 2-4), accompanied by an earthquake and by a shining angel. 5. A young man: Matthew says an angel in shining garments. 12. In another form: not a different body, but only their eyes were hidden so that he appeared different (Luke). Into the country: to Emmaus, eight miles north-west of Jerusalem. (See Luke 24: 13-31.)

ORDER OF EVENTS.—(1) Mary and others come to the sepulchre. (2) Mary returns immediately to tell Peter and John. (3) The other women enter the sepulchre. (4) They go to report to the disciples. (5) Then Peter and John come to the sepulchre and return. (6) Mary again draws near the sepulchre and sees Jesus.

OUR LORD'S APPEARANCE AFTER HIS RESURRECTION.—(1) To Mary Magdalene (John 20: 11-14; Mark 16: 9). (2) To the women returning from the sepulchre (Matt. 28: 9). (3) To Peter (Luke 24: 34; 1 Cor. 15: 5). (4) To two disciples at Emmaus (Luke 24: 13-35). (5) To the eleven at Jerusalem (Mark 16: 14). (6) To the eleven at Jerusalem (John 20: 26). (7) To seven disciples by the Sea of Galilee (John 21: 1-24). (8) To the eleven on a mountain in Galilee. (Matt. 28: 16-18). (9) To the 500 brethren, possibly identical with (8) (1 Cor. 15: 6). (10) To James, probably at Jerusalem (1 Cor. 15: 7). (11) To the eleven, just before the ascension (Luke 24: 50, 51).

THE RESURRECTION PROVED.—(1) By the testimony of the apostles. (2) They had every opportunity of knowing. (3) They were convinced against their own expectations. (4) They attested their belief by their lives and by death. (5) Multitudes, at the time and on the spot, believed. (6) It changed the lives of the apostles. (7) The change of the Sabbath testifies to it. (8) The story of his enemies contradicts itself.

SUBJECT: THE RESURRECTION OF JESUS.

QUESTIONS.

I. THE BURIAL.—How did his enemies make sure that he was really dead? (John 19: 31-34.) Where was Jesus buried? (Matt. 27: 57-60.) How did his enemies make sure that there could be no deception concerning his resurrection? (Matt. 27: 62-66.)

II. THE RESURRECTION.—How long was Jesus in the tomb? (1 Cor. 15: 4.) On what day did Jesus rise from the dead? At what time of the day? What signs accompanied his resurrection? What promise was thus fulfilled? (Matt. 16: 21; 20: 19.) What does Paul say about the importance of this event? (1 Cor. 15: 12-20.) Did Jesus rise with the same body with which he was crucified? (John 20: 25; Luke 24: 39-48.) Was it then like the bodies we shall have at the resurrection? (1 Cor. 15: 50-52.) When did that change take place in Jesus' body? (Luke 24: 51.) Could we prove that Jesus rose from the dead unless he came back with exactly the same body that died?

III. THE STORY OF EASTER MORNING (vs. 1-8).—Who came first to visit the tomb? (v. 1; Mark 16: 1.) What does their example teach us about keeping the Sabbath? What hinderance did they expect? (Mark 16: 3, 4.) How was it removed? What lesson may we learn from this? Whom did the women find at the tomb? (Luke 24: 4-6.) What message did the angels send? Why was the appearance in Galilee only mentioned? (1 Cor. 15: 6; John 21: 10-17.)

IV. THE APPEARANCE OF JESUS AFTER HIS RESURRECTION (vs. 9-13).—To whom did Jesus appear first? To whom next? (Matt. 28: 9, 10.) How many other times did Jesus appear? (See Helps.) Give an account of one referred to in vs. 12, 13. (See Luke 24: 13-31.) During how many days did Jesus appear? (Acts 1: 3.) Are the proofs that Jesus rose from the dead abundantly sufficient? Does the work that Jesus is now doing in the world prove that he is living? What proof did he give in Paul's conversion? (Acts 9: 5.) What was the last act of Jesus in the body? (Mark 16: 19, 20; Acts 1: 9-12.)

V. THE TEACHING OF HIS RESURRECTION.—How does the resurrection complete the proof that Jesus was the Son of God, the Saviour of the world? (1 Cor. 16: 13-17.) What does it teach us about the reality of life beyond the grave? What does it teach about our resurrection? (John 6: 40; 11: 23-25.) What does the Bible teach us further about our resurrection? (1 Cor. 15: 35-51; Phil. 3: 20-21.) What comfort do you find in this truth? Of what new life is it an illustration? (Rom. 6: 1-8.)

Is this doctrine a comfort to the wicked? (Rev. 20: 13-15; John 5: 28-29.) How does it give largeness and grandness to the life of the good? What comfort to those who have lost friends? What support in the hour of death? How is the change of the Sabbath to the first day of the week a witness to the resurrection of Jesus?

LESSONS FROM THE RESURRECTION OF JESUS.

- I. It proves that Jesus was the Son of God.
II. It proves that we have a living Saviour, able and willing to help and save us.
III. It proves that death does not end all, but that there is life and immortality beyond the grave.

LESSON CALENDAR.

(Second Quarter, 1880.)

- 1. Apr. 7.—The Triumphal Entry.—Mark 11: 1-11.
2. Apr. 14.—The Rejected Son.—Mark 12: 1-12.
3. Apr. 21.—The Two Great Commandments.—Mark 12: 28-34.
4. Apr. 28.—Destruction of the Temple Foretold.—Mark 13: 1-13.
5. May 5.—The Command to Watch.—Mark 13: 21-37.
6. May 12.—The Anointing at Bethany.—Mark 14: 1-9.
7. May 19.—The Lord's Supper.—Mark 14: 12-26.
8. May 26.—Jesus betrayed.—Mark 14: 43-51.
9. June 2.—Jesus Before the Council.—Mark 14: 55-65.
10. June 9.—Jesus before Pilate.—Mark 15: 1-20.
11. June 16.—Jesus Crucified.—Mark 15: 21-39.
12. June 23.—Jesus Risen.—Mark 16: 1-13.
13. June 30.—Review, Missions, and Temperance.—1 Cor. 8: 4-13.