# Reading.

What the Traveler said at Sunset.

BY JOHN GREENLEAF WHITTIER. The shadows grow and deepen round me;

I feel the dew-fall in the air; The muezzin of the darkening thicket I hear the night-thrush call to prayer.

The evening wind is sad with farewells, And loving hands unclasp from mine : Alone I go to meet the darkness Across an awful boundary-line.

As from the lighted hearts behind me I pass with slow, reluctant feet. What waits me in the land of strangeness What face shall smile, what voice shall greet? A mainama A of these cried

What space shall awe, what brightness blind What thunder roll of music stun?

What vast processions sweep before me

Of shapes unknown beneath the sun?

I shrink from unaccustomed glory, I dread the myriad-voiced strain; Give me the unforgotten faces, And let my lost ones speak again.

He will not chide my mortal yearning Who is our Brother and our Friend; In whose full life divine and human The heavenly and the earthly blend.

Mine be the joy of soul communion, The sense of spiritual strength renewed, The reverence for the pure and holy, The dear delight of doing good.

No fitting ear is mine to listen An endless anthem's rise and fall Ne curious eye is mine to measure The pearl gate and the jasper wall.

For love must needs be more than know

What matter if I never know Why Aldebaran's star is ruddy. Or colder Sirius white as snow

Forgive my human words, O Father? I go thy larger truth to prove : Thy mercy shall transcend my longing I seek but love, and thou art Love!

I go to find my lost and mourned for. Safe in thy sheltering goodness still, And all that hope and faith foreshadow Made perfect in thy holy will! -The Independent.

### Act on your Impulses.

BY REV. FREDERICK G. CLARK, D. D.

A lady walking along a crowded street in New York passed a small boy carrying his box and brush for "shining He was pale, delicate, sad look-The little bootblack had a tired hungry face. He went feebly along, as if he had just come out of a The lady's heart went out to the boy. She was moved by an impulse to speak to him. A word might encourage him; a dime might mean humanity -a quarter might give him a dinner, which he seemed to need so much, Did she do it? You say, "Of course No; she did not. The impulse was chilled by delay. The lady went along. But the pale face haunted her, and when she went into Arnold's that sad image seemed to be shadowed upon the goods she was looking at. Later in the same day she went through the street where she had seen the boy, but she could not find For months afterwards she felt a longing for the hungry face. She could not forget it. She wondered she did not act upon her good impulse and speak to the boy. She will never pass that boy again, and so she has noted one more opportunity, one more good impulse frozen to death.

Another lady, whose life was much given to doing good, prayed earnestly one day before going out that she might be guided to some Christian service. As she stood on her stoop, pulling on her gloves, a tall, feeble-looking youth passed along. He was carrying a large can, so heavy that he seemed to feel the weight very much. The lady's immediate impulse was to speak to that boy. The next thought was, How such a thing, and what would the boy think if a stranger should speak to him. While she was hesitating the youth had passed along. But recovering her first impulse she walked after him, still hesitating what to do. At length she determined that the opportunity must not escape. She went up to him and , said, "Well, young man, you have a heavy load, and you don't look very strong, are you?' He replied that he had been sick. The lady said, "I have I am much interested in boys of your From being a class for the instruction

age. Where do you go to Sunday- of Christians, it became a class in which a new experience. The base of it is in school? He said he had not been men were made Christians by instruct fortis and fertitude, with their indication anywhere since his lather died, and that tion. Fuith ceased to be regarded as of strength as the core of virtue, but was about three years ago. He had the gift of God, and was looked upon modified by the prefixing of con, as if two sisters and two brothers, and none as the result of imparting sound doctrine. there was some hinting that the of them went to any school or church. A great variety of useless ceremonies The lady proposed calling at the boy's were added to the teaching of the word home. The toy's face was instantly of God, and instead of preserving the flushed with wondering joy. His church from corruption the Catechumeaddress was taken. On the afternoon nate became a chief means of corruption, of that day the lady called on the boy's by introducing into the church those mother. The woman was delighted to | whose hearts were strangers to the grace | comfort is strength, not the stoic strength be called upon, and she gave this account of God. of what had happened to her in the morning: - "Jimmy came running home all out of breath and said, 'Mr, favor on any attempt to restore the you better fix up, for a big lady is going | Catechumenate. Yet it cannot be to call here pretty soon. I don't know denied that the essential principle of who she is, for I never set eyes on her | the Catechumenate must somehow be tefore. But she came up to me and recognized in a church that is to mainspoke pleasant and kind, as if I had tain a healthy spiritual life. The inbeen a rich gentleman's son, and it is struction of those who come into the the first time anything ever happened to me like it; and ma, I was so excited, and my heart when thump, thump, until it came up in my throat, and I thought I was going to burst! So just set down my can, and there I stood as weak as a cat, and just looked and looked after her till she was out of sight, I tell you, ma, I am alraid something awful is going to happen-

the feet of humanity-Christian words, hearts; new courage to struggle on in life; five new members of the Sundayschool, and in short, a grand result out of merely acting upon a good impulse.

you better get ready for it."

These impulses are good angels around us, whispering invitations to Christlike acts. Life is tull of them. They are the seed-corn of such things as the Judge will mention to those on his right hand. These impulses, acted on, will find daily opportunites. The world is full of pale faced boys and heart-crushed mothers. Our streets the mere commonplaces of life, every foot of earth where humanity travels, all are heaven's invitations and opportunities to do lowly things which heaven will commend-all are chances to give a cup of cold water which Christ will remember and reward. Shall we not henceforth act on our good impulses - The Presbyterian.

## Train the Converts.

It was Alfred Bennett, of fragrant memory, who said that some ministers are good at yarding the sheep, but not successful in feeding them. In the months just past, many sheep have been yarded 'by our Baptist pastor; now is the time for feeding them. Or, to drop the figure, now is the time for pastors to remember that the Christian life has just begun for many of their people, and to see to it that this life is begun right and continued under favorable conditions.

It is to be feared that Baptists sometime fail to recognize the importance of good training, both before and after conversion. In our zeal for the truth that only the Spirit of God can begin or continue a work of grace in the human heart, do we not practically overlook the fact that the Spirit works through human instruments? As conversion is commonly wrought by the Spirit through the preaching of the truth by a human voice, so growth in the Christian is largely dependent upon the watch-care exercised over the weaker by the stronger in the church.

One of the devices that has been urged for the better training of the new converts is a revival of the Catechumenate. When the gospel was first preached among heathen peoples, it was found necessary to give those who received it some instruction in its principles, either before receiving them to membership at all or directly afterward. queer and foolish I would be to do The gulf between Christianity and heathenism was too wide to be bridged over by mere acceptance of the glad tidings brought by the apostles and their successors in missionary preaching. Faith began a new life, but did not remove the errors of heathenism from the convert's mind, nor in some miraculous way implant in their stead the truths of Christianity. The same difficulty is felt by missionaries of to-day, and something like the same institution has been established to meet it. In process of time a class of boys in the Sunday-school, and the Catechumenate became corrupted.

These corruptions have had the ten-

dency to make Baptists look with dischurch as babes must be secured in some manner, and such instruction as is gained from sermons will not suffice. The Sunday school fills to a certain extent the place of the ancient Catechumenate, and its marvellous growth in hundred years shows how great the need of such instruction had come to be. But the Sunday school is not enough; it needs to be supplemented. Little opportunity is given in the Sun-Out of this came a home cheered by day school for instruction with regard to our distinctive views as Baptists, where for years they had not been except in an incidental way; and it is heard; new hopes kindled in desolate an open question whether much time should be given to such instruction in classes that are composed chiefly of the unconverted. It takes no small amount of Christian grace to study controverted questions without injury to the spiritual result that is sought, first of all, in the study of the Bible. No pastor would enter on an argument about denominational questions with an unbeliever, if were a wise man; he would say Your first duty is to believe on the Lord Jesus Cmi t. and when you have done that it will be time enough to seek to know your further duty.' The same principle should govern a Sunday school

Many pastors have revived the essential principle of the Catechumenate by forming all who are received into the church into classes, to be taught by the pastor or by some intelligent layman with regard to our doctrines and polity which we believe to be founded on the candid interpretation of the New Testament. This plan, so lar as we have heard, has been followed by uniformly good results. Greater intelligence and a higher type of Christian character could hardly fail to follow from such systematic training than result from the method generally pursued. Something of this kind should be attempted by every pastor, if he would see his church grow in grace and strength as rapidly as it grows in numbers .- N. Y. Examiner.

## The Divine Comfort.

In the wide attention which the modern Church has given to the clarifying and settling of rational ideas and convictions, the mission of the Gospel to bring comfert to souls in need of it has been very much overlooked. Even the word 'comfort,' with its Divine significance, has sunk under the irresistible materializing influences of the times, something which approaches an epicurean sense. The comfort of home is its well-appointed luxury. The comfort we settle down into is a species of indulgence. Even the philanthropist, the sympathetic Christian, whose heart is touched with the spectacle of human suffering, too often has no other conception of comfort than some physical amelioration. It clothes, or food, or better wages; or the good nursing which makes a sick-room tidy, freshens the bed, and so helps a sufferer out of half of his pains.

· Nothing better can be said for the age we live in than that it has exalted offices of this kind, and settled it that no true and vital religion can neglect

This is a matter of course in a true and vital religion, but we wish to remind our friends that, so far as all this goes, the work of religion is not fully done; indeed, its great and all-needed service of comfort to souls in trouble is not yet begun in these steps.

Comfort is a word which we get from the Latin, where it came into use late. After there were Christians who required

troubled soul was not to attempt to stand alone, but was to go in his need to the Helper, and in association with Him receive the perfected strength which is the essence of consolation.

The secret core, then, of Christian of pluck, but the Divine strength which is born of faith in God and has all the resources of a Christian hope and a Christian character to fall back on. The Bl-ssed One whose special office is to impart this comfort is the Strengthener; and Christian comfort, whatever it may bring with it in its train, is in its own nature a kind of Divine and perfected strength.

God comforted Paul in this way, He did not relieve him of the "thorn in the flesh," but promised "My grace shall be sufficient for thee." Our Lord on the cross would not taste of the myrrh that sympathy proffered to relieve His physical sufferings. He fell back on to that Divine strength for His own support in the supreme trial which was also to be the support of His people

How often do we in our distress grasp the myrrh and lose the Divine comfort! We solace our hearts with ten thousand natural ameliorations of consolations, and perhaps we indulge ourselves without check in the poor luxury of grief.

The perfect comfort is in none these, nor in anything that does not realize the experience of a soul strengthened by faith in the day of trouble.

It is not in the scope of a human pen to tell or trace all the paths by which such comfort may enter the hearts of God's afflicted ones. It is the blessed work of the Divine Strengthener, who both knows how and commands the means to bring it home to those who need it, and are ready for it. But we may follow him in some of his bright

We can recognize at the outset the triumphant force of Christian character and the superiority it brings with it to sufferi g and even to loss. These dwindle when this supporting strength of Christian character is abundant. Sometimes this strength shows itself in the sanctified imagination which brings heaven near and gives the heart a present taste of the promises; sometimes it is the simplicity of a child's submission to the adorable will of God which gives him the strength he needs while he sings, with Faber.

"I worship Thee, sweet will of God, And all Thy ways adore, And every day I live, I learn To love Thee more and more."

More commonly it is the complex work of faith which directs the troubled heart not to turn in its need to the myrrh of human sympathy and human indulgence; but to rally its own powers and fix its whole confidence on the Divine proffer, which excels all others in this, that it gives what we most need and brings us out of our trouble not weakened, but strengthened, not poorer, but richer; having lost much, perhaps, but having gained more.-Independent.

The following figures presented by Dr. John Hall in a recent speech at the meeting of the Upper Canada Bible Society are significant:

When Luther began his Reformation, 80,000,000 out of 100,000,000 who owed allegiance to Christian rulers were under Papal rule; the remainder, chiefly under the Patriarch of the Greek Church. In A. D. 1700, the Roman Catholic peoples had increased to 90,-000,000; the Eastern Christians to 33,000,000; while those of the Protestant faith numbered 32,000,000, or about one-fifth of nominal Christian people. In 1800 there were under Protestant governments, 194,000,000, under Papal, 134,000,000; and under governments owning the Greek Church, 60,000,000. In 1876 the record stands as follows: Under governments professedly Roman Catholic, 181,000,000; Greek Church, 96,000,000; and under rule professedly Protestant, 408,000,-

Revivals continue to be reported from various parts of France. Among the latest is that in the Cevennes, called the Sinai of France, from the fact that the ancient Huguenots fled to this region of basaltic mountains, there to have the privilege of worshiping God as they pleased. The meetings are described as most enthusiastic, but the accessories -seats and meeting places-are most rude; the floors of stone, children and old people in the huge chimney-corner, and the lamps veritably Roman.

The Wesleyans of Great Britain have sent a petition to Parliament for it is a new word (confortare) to express | and contained 500,332 signatures.

# he Christian Messenger

Bible Lessons for 1883. THIRD QUARTER.

Lesson III.-JULY 15, 1883.

THE PLAINS OF JERIORO. Joshua v. 10-15, and vi. 1-5

COMMIT TO MEMORY: Vs. 13-15.

GOLDEN TEXT .- " By faith the walls of Jericho fell down, after they were compassed about seven days."-Heb

DAILY HOME READINGS.

Covenant-Signs Renewed, Josh. v. 1-12. T. The Lesson.

Josh. v. 10; vi. 10. W. The Taking of Jericho.

Josh. vi. 6-27. T. Jehovah in Human Form, Gen. xviil. 1-8; 22-33

Jesus Revealed of the Father, John i. 1-18 month and all Jesus Lard of Angels,

Heb, ch. 1. The Final Triumph Isa. xi. 1-10; Rev. xi. 15-19.

ISRAEL'S HEAVENLY LEADER. LESSON OUTLINE. - I. Covenant Signs

Renewed, Vs. 10-12. II. The Prince of Angels Appears, Vs. 13-15. III. Directions for the Assault, Ch. vi. 1-5.

Gilgal, near Jericho, where, on rising ground, about two miles from Jericho Joshua had fortified a camp, where women, children, the property and cattle, and the tabernacle would be safe, and whence, with the fighting men, ha could sally forth for war.

QUESTIONS .- Vs. 10-12 .- What had been neglected in the wilderness?-Why? What now took place? (See also vs. 2-7). Meaning of this? What is necessary in order to work for Jesus Rom. v. 1-5. Why was the manna need ed no longer? How does God give us daily bread?

Vs. 13-15.—What did Joshua see? How show his bravery? What did the unknown warrior say? Who was he'l Why had he come? How did Joshua regard and treat him? What only can make any place holy?

Ch. vi. 1-5 - What is said of Jericho What proofs of Christ's divinity here What directions and promises did he give to Joshua? What kind of means were to be used? Why did obedience require faith? Who leads his people now? Where can they find his directions? How should these be treated? the result as to Jericho? ch. vi. 6-27. Why must the first yictory be gained in this way? What does this victory at Jericho foreshadow? When and what kind of means?

Practical Questions. - Is Jesus your Leader? Are you following him How can one become his follower? Do you wish to share his final triumph? the ram's horns to reduce Jericho. It

Notes. - Vs. 10. - Encamped in Gilgal. In crossing the Jordan "the people passed over right against Jericho," which was seven miles from the river. Their encampment was five miles from the banks, and two from Jericho. The name Gilgal occurs in Deut. xi. 30, and hence was not now given to the locality for the first time; yet its meaning, a rolling away, was appropriate to the fact mentioned in v. 9, that there the "reproach of Egypt" (Ex. xiv. 3) was, "rolled away" from Israel. They had not been consumed in the wilderness, as the Egyptians prophesied, but had entered into the Promised Land. At Gilgal they kept the passover for the third time in their history, (the first being at its institution, and the second at Sinai) on the 14th day of Nisan, on the anniversary of its institution in Egypt forty years before.

Vs. 11, 12. - Old corn. - Grain, or produce. The Israelites found food of the land in the storehouses of the inhabi tants who had fled before them, and fed on the produce of that country. They also made unleavened cakes, and parched some of the new corn fresh from the harvest. Having no longer need of it. the manna ceased from that time. This was according to Ex. xvi. 35. The mir aculous yielded to the natural supply.

Vs. 13, 14.—Like Jacob (Gen. xxxii.) 24) on the eve of meeting the hostile Esau, Joshua retired alone to meditate and pray. Jericho was to be taken but, as yet, he knew not how. To him, as to Jacob, appeared a heavenly mes senger-a man over against him with his sword drawn in his hand. The cir cumstances show that it was not an in ward vision, but a real appearance. The soldierly spirit of Joshua is seen in his courageous challenge: Art thou for us. or for our adversaries? The drawn sword was to him a token of battle, and he would know to which side this warrior belonged; for, as yet, Joshua supposed him to be but a man. Nay. Neither a Canaanite nor an Israelite. But as captain (prince) of the host of the Lord am I now come. This was the Angel of the Covenant; "God manifest in the closing of public houses on Sunday, flesh"; and his words, as well as his which was a roll of paper 2\frac{3}{4} miles long, warlike attitude, denoted his interest in and contained 500,332 signatures. warlike attitude, denoted his interest in the war of invasion. He had come to missionaries among their own people.

did worship. Thinking him now to be an angel, he offered such obeisance as one created being may give to another. The title which he gives him, my lord, does not necessarily imply that Joshua knew him then as the Divine Being; though he undoubtedly recognized him as such before the interview was over. His ready spirit of obedience is seen in his question: What saith my Lord to his servant?

Vs. 15 .- Loose thy shoe, etc. A command which, reminding Joshua of Jehovah's appearance to Moses, would flash into his mind the knowledge that this was the same being.

Vs. 1. is parenthetical, giving the picture of a city in close siege. The inhabitants of Jericho were shut in by high walls and strong gates, and might defy any human efforts to take their

Vs. 2.- The Lord. Literally, Jehovah, the prince of the Jehovah's host in vs 15. This verse leaves no doubt upon the question as to who the man with the drawn sword was. I have given. In God's mind the city was taken. The future and the present are one to him. The Prince of the host gives in a princely way-for he bestows upon Joshua the whole city, the king, and the mighty men of valor.

Vs. 3, 4.—The plan of Jerich's capture is now given. Compass the city. The men of war, perhaps 600,000, were to march around the city once a day for six days. Yet they were to do no fighting, nor to make any assault on the walls; but simply to march to the music of ram's horns, (made of metal, in shape of ram's horns,) blown by seven priests who preceded them, bearing the ark of the Lord. On the seventh day they were to compass the city seven times, the priests, as before, blowing with the trumpets (ram's horns). To any of the people of Jericho, looking from the walls, this must have seemed a very absurd thing. It was a test of Israel's

Vs. 5.—The crisis was for the seventh day (probably the Sabbath). At the end of the seventh circuit, the priests were to sound a long blast from these jubilee horns; all the people were to shout with a great shout, and the walls of the city should fall down flat, and the people enter the city for the work of slaughter. Mollowhiles.

SUGGESTED LESSONS.

Jesus, as the Captain of our Salvation comes to fight for us, and to bring us off "more than conquerors." The blast from the gospel trumpet is as powerful to break down error as were

of preaching. Israel didn't march around the walls or shout by a committee. All joined in the service. And where a whole church is engaged, the cause goes forward with mighty power. yot bungaring saw sorry

pleases God to save by the foolishness

Help for Parents, or for the Teacher of the Primary Class.

Briefly review Lessons I. and II. We are now studying a peculiar phase in the history of God's people which, in all probability, will not again be studied for many years. The importance of careful and thorough work now, will be apparent. Let the review cover the essential historical facts, with their practical applications.

Notice what occurred at once. They kept the Passover. The feast and its significance must be explained. They had new food; "old corn of the land, and what was made of it. This must be explained. "The manna ceased." You will need to go back to the giving of manna and the regulations concerning it, showing why it was not longer to be furnished. The gailto total bas latter

Joshua went out from the camp to be alone, perhaps to commune with God, -and God met him, and taught him there who was really "Captain of the Lord's host." The peculiarities of the interview should be given; Joshua's falling upon his face, in worship, and the removal of his shoes; compare the scene of Moses at the burning bush (Ex. iii. 2-5). Follow close with the directions given to Joshua concerning the overthrow of Jericho, which was "straitly shut up" (vs. 1); these being the first orders received by Joshua concerning his mode of operations against

-Abridged from the Baptist Teacher.

The age of heroism is not yet gone A missionary periodical says that a Chinaman, when converted under the labors of Dr. Graves, at Canton, sold himself as a slave in order that he might go to Demerara and preach the gospe to his fellow-countrymen there, And this he has done so successfully that he now has a Church of two hundred con-

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