

Sunday Reading.

For the Christian Messenger. The Late Mrs. E. W. Kelly.

A LETTER FROM HER MOTHER, MRS. A. R. R. CRAWLEY.

SYDNEY, C. B., Sept. 19, 1884.

My Dear Brother Selden,—

I have thought that a short account of Mrs. Kelly's last days on earth, might be acceptable to many of your readers. She had many friends, whom I cannot reach otherwise, so if you think best to publish what I send, you are at liberty to do so. I will commence by giving some extracts from her last letter, the last we shall ever receive from her. It is dated July 5th, the 3rd anniversary of their wedding day, and from what we learn from other sources, the day her last illness commenced. She says, "my next letter may perhaps, be from Thatone, as Mr. Soltan, has taken the English work for two months. W— is anxious to get away somewhere where it is quiet to study, so many interruptions here, so we have decided to shut up house and go to Thatone for a while. We will have one of the preachers for teacher, and have a nice quiet time to study." Near the close of her letter, she says, in speaking of the views of some modern scientists, "Their ideas are poor foundations to build on, either for life or death. Oh! M—the letter was written to her sister—don't let any thing shake you from your faith in Him who has said, "I am Thy God," but rather say with David, "That which trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever." "For this God is our God, He will be our guide even unto death," or with Paul, "The foundation of God standeth sure, having this seal, the Lord knoweth them that are his."

I will now quote from Mr. Kelly's letter. He says, "The messenger came with soft swift flight to our happy home, and before one farewell could be said, our precious one was called away. It was a glad joyful surprise to her to be called home so soon, to meet her father, brother and friends, and above all her dear Saviour. "Forever with the Lord." What a glorious gospel to teach us that even now our sweet precious one is beyond the reach of pain or tears, or sin. That now she sits in the true heavenly places with Christ Jesus, that now her fellowship with Him is all gladness, all holiness, all light. How blessed to know that "He doeth all things well." Yes, we can believe, not only this text, but also, "For her to die is gain." Notwithstanding all that she was to you as a loving faithful daughter, fond and anxious about her mother, and all that she was to her sister and brothers, and all that she was to her sisters and brothers, and all that she was to her friends and to the Lord's work, and all that she was to me, as nearly faultless as a wife as ever the world saw, bearing more than half her husband's burdens, being day by day his spirit of hopefulness, his ever tender anxious guardian, yet, even with all this blessed service that she was rendering to her Master and her friends, all the joy she could have in it; it is better, far better for her to night, while I write than if she sat as she was wont beside me. I do feel even in the midst of the waters to call upon all that is within me to bless and praise the blessed Lord, that I can know the truth—or rather above all that the truth exists for me to know, that my darling wife is this hour happier than she could possibly be, even though she were with her mother or husband in sweetest hours of earthly contentment. I bless God that her vacant place means nothing but joy, and the holiest fellowship and companionship for her." I must tell, myself, in a few words as possible the story of her illness. From the date of her last letter, July 5th, she had been slightly ailing. They went to Thatone, July 9th, she seemed weary, but not very ill at all, no danger was thought of, Dr. Mitchell was sent for, and they decided to bring her home. On Saturday when they reached home, the symptoms all grew worse, violent retching, her memory failed, and her mind wandered. Then she

went into a coma or sleep, deeper and deeper, in which she breathed her last, at 4.45 p.m., on Lord's day, July 20th. Mr. Kelly writes me many particulars, but it would be needless to insert them here. Her grave lies not far from the Haswell graves in the missionary section of the Cemetery. It is near the head of Mr. Bullard's grave, and not far from Mrs. Stinson's. I have given the above extracts that Mr. Kelly's many friends may see that the Lord is near him in this time of trial. I enclose Mr. Soltan's letter if you think best to insert it—also some lines sent by Dr. Mitchell as appropriate to the occasion—I neglected to say, that on reaching Maulmain, Drs. Wilkie and Shanloo, with a military physician were called in. The closing scene is thus described by Mr. K. "I sat on the bed at her head and wiped her lips and kept them moistened. Her Burman girls sat on the bed just below me and fanned her gently. The friends stood around the bed. So we, utterly helpless and powerless, watched the breathing cease, and knew the sweet lovely wife, daughter and friend had met a joyful surprise in being welcomed so quickly, so unexpectedly into the presence of her Saviour, her father and friends."

Very truly yours, L. CRAWLEY.

Lines sent by Miss Mitchell, M. D., she says, the following stanzas were written by my sister-in-law, in reference to the death of a dear friend. They seem to me very expressive and appropriate in the present case, so will send you a copy:

Oh do not say she's dead, Link not her name with clay, Say one we love hath fled, To realms of endless day.

Say one of His dear fold, The Shepherd hath called home, O'er deserts bleak and cold, No more with us she'll roam.

Oh say an angel throng, Came at the dawn of day, And with triumphant song, Bore the redeemed away.

Say that another star, To Jesus' crown is given, Shedding its ray afar, To cheer us on to Heaven.

But do not say she's dead, Link not her name with clay, Say one we love hath fled, To realms of endless day.

COPY OF LETTER WRITTEN BY REV. MR. SOLTAN OF CHINA INLAND MISSION TO MRS. L. CRAWLEY. MAULMAIN, JULY 25, 1884.

My Dear Mrs. Crawley,—

I am taking the liberty of writing you a line at this time, on the strength of the acquaintance made nine years ago, when I met your late beloved and honored husband and yourself at a missionary prayer meeting at Rangoon I want to assure you of our most tender sympathy with you at this time of heavy bereavement. Your daughter was beloved of all who knew her, and seemed so remarkably fitted for the place she had to fill here, as the wife of a pastor of the English Church and superintendent of the Burmese Mission. In private she endeared herself to all, and as I go from house to house I hear nothing but good of her, and real sorrow in the hearts of those who knew and loved her.

Dear Mr. Kelly is remarkably sustained by God. He did all he could for her while she was here, and now deeply mourns her loss. But the Lord is keeping him so blessedly from darkness and doubt. May he still support him by his grace. He is himself very much beloved and respected, and the funeral was very largely attended—indeed it was the largest funeral ever seen in Maulmain. We miss her sweet face and very sweet voice, that so often led the songs of praise here. She needed to leave no dying words to assure us of her peace and safety, her life was so well known and gave such a certain round that we knew she was at rest with Jesus, when the storms of life ceased and she fell sweetly asleep. The illness, I think, must have been long working in her system, and I do not think her life would have been prolonged had she not ventured to Thatone. I believe the Lord is making this sudden removal a blessing to us all. Mr. Kelly asked me to give a little sketch of the proceedings on the day of the funeral. He asked me to undertake the conduct of

the service which I was most willing to do, for I desired to help and comfort him in every way possible.

He chose the hymn so often sung in Burmah and at home, "Asleep in Jesus blessed sleep." The meeting was held in that sitting room and dining room—two rooms in one, and these two rooms were packed full and verandah and stairs also. All nationalities were represented, Americans, Nova Scotians, English, Scotch, Irish, Burmese, Karens, Eurasians, Chinese, Telugu, Samil Hindoos, Mohammedans, Germans, French &c. The body in its casket was placed in the centre of the room, and the Burman Pastor, (baptized by Judson) and I sat at the head. We commenced with prayer, asking the Lord to bless us and to cause that at this solemn time His voice alone might be heard in words of comfort and of warning. We then sang the hymn, "Asleep in Jesus," in subdued tones. Most of those present were too much overcome to sing. I read 1 Thess. iv: 13 to v. 11. and quoted the two verses, "He giveth his beloved sleep" and "I shall be satisfied when I awake in thy likeness." I cannot tell you what I said, because I never remember my own addresses, but I intended bringing out the following thoughts—Night is the time for sleeping. 1 Thess. v. 7. Night does not last forever, there is always a morning after each night, so the resurrection morning must follow the night of death and of sorrow—the morning without clouds. Jesus puts his children to sleep. He will wake them again, He knows the right time for each to go to sleep, He knows the moment for awaking. He put dear Mrs. Kelly to sleep. He will wake her in the morning, He found her as a child sleeping the sleep of spiritual death. He spoke, she heard his voice, and she received spiritual life. Now she sleeps the lighter sleep of death of the body but the same voice will awake her. I mentioned her parents' long and useful life in Burmah. She was saved by His grace, not by her good deeds. You all know her self-denying labours. She sat up with some of you when you were sick. She came out with one idea—of being a missionary, and she always thought of others first. If she could have left one last wish, it would doubtless have been that her sudden removal might be the means of life to some dead souls. I then made an appeal to the unsaved or close with Christ. The following hymn I thought very suitable and read aloud.

ANCIENT HYMN TO A DYING CHRISTIAN. The early Christians were accustomed to bid their dying friends "Good night," assured of their awakening at the resurrection call. 1 Thess. iv. 14. Good Night, Sleep on, beloved, sleep and take thy rest, Lay down thy head upon thy Saviour's breast, We love thee well, but Jesus loves thee best, Good night! Calm is thy slumber as the infant's sleep, But thou shalt wake no more to toil and weep, Thine is a perfect rest secure and deep, Good night! Until the shadows from this earth are cast, Until He gathers in His sheaves at last, Until the twilight gloom be overpast, Good night! Until the Easter glory light the skies, Until the dead in Jesus shall arise, And He shall come, but not in lowly guise, Good night! Until made beautiful by love divine, Therein the likeness of thy Lord shall shine, And He shall bring that golden crown of thine, Good night! Only "Good night," beloved, not Farewell, A little while and all His saints shall dwell, In hallowed union indivisible, Good night! Until we meet again before His throne, Clothed in the spotless robes He gives His own, Until we know, even as we are known, Good night!

The old Burman Pastor then offered prayer, and the Burman children sang Hymn 135 in the Burman Hymn Book, an old favourite, I believe, of dear Mrs. Kelly's. I then prayed for you all, and for the beloved husband, that God would comfort and sustain. After the benediction, all who wished were invited to take a last look at the calm

peaceful handsome face; and then the stricken husband paid his last farewell till the morning: "To-morrow morning," and shortly after, the procession was formed. The old pastor and I, Mr. Wilkie and Shawloo (Doctor), the bearer, Mr. Kelly, all the missionary ladies, her Sunday School class, the Burman schools, Europeans, Eurasians, natives of all classes. It was a most orderly and striking procession, closed in with a long line of Gharries. The Lord gave beautiful weather. At the grave I prayed and read 1 Cor. xv. 35 to end. We sang the first and last verses of— "My days are gliding swiftly by," "The shining shore," and then the proceedings were closed by the benediction. "Good night, only good night, beloved, not Farewell." God's strokes seem heavy, but they are from a Father's hand. My dear wife loved her much. She sends you her very loving sympathy. We daily pray for you and yours. Next Lord's Day (D. V.) I hope to preach a sermon on Heaven, to which place our thoughts are just now so much attracted. May He "who comforteth us in all our affliction" comfort you at this time. With a husband and two children "over there" you need not be counselled to think of Heaven and Jesus. Ever yours in truest sympathy, H. SOLTAN.

Some time ago a devout Pedobaptist brother living far away from either church or minister, was in great distress because he thought his infant daughter was dying—and she was unbaptized! Through all the long weary night he paced the floor in the deepest anxiety about the soul so soon to take its flight. At length the query arose in his mind, whether, in the absence of a clergyman, God would not accept the ordinance as valid if performed by himself. He took the little one reverently in his arms, and in the name of the Trinity sprinkled some water upon its face. Still his conscience was not satisfied, and he sat down to his Bible to see what God's Word said. He looked diligently, and, to his amazement, he discovered that anything like infant baptism persistently eluded his search. Here was a dilemma. He had anticipated no difficulty in finding out what the Bible said in regard to the familiar ordinance which just then caused him so much concern. His concern lasted for months, and he availed himself of the first opportunity of applying to some minister for the solution of the difficulty. His inquiry, "How is it I can find nothing about christening in the Bible?" met promptly by, "Because the Bible contains not a word about it," opened his eyes to his life-long error. That is how one man became a Baptist.—Can. Baptist.

AN UNANSWERABLE RETORT.—I remember the case of a clergyman, who, by taking a case of ecclesiastical law into his own hands, laid himself open to a tremendous retort. When he asked the name of a child in baptism, the godmother gave some extremely fine name—"Letitia Adeline Angelina," or some such group of names. "Mary," calmly said the parson, and so baptized her. The father followed the parson into the vestry. "I hope you will not mind the alteration I have made," said the vicar. "I think it will prove very useful to the child in after life—so many names are a mistake." "All I have got to say," said the parent, "is that you have made my child a liar whenever she repeats her Catechism." "How so?" "Why," she will have to say that her name was given her by her godfather and godmother, when it was nothing of the sort, and was only given her by the parson.—London Society.

One of the greatest blunders a pastoral church can make is to wait year after year, to "sample the ministry," before making a call. Such a course is productive of many evils, but we give only one, and that we will state just as a member of such a church would it: "I find myself, in listening to sermons, doing it as a critic, and I got into the habit of that while my own church was being supplied through months by visiting ministers." To be nameless in worthy deeds exceeds an infamous history. The Canaanish woman lives more happily without a name than Herodias with one; and who would not rather have been the penitent thief than Pilate?

The Christian Messenger.

Bible Lessons for 1884. FOURTH QUARTER.

Lesson II.—OCTOBER 12, 1884.

DAVID'S CHARGE TO SOLOMON. 1 Chron. xxii. 6-19.

COMMIT TO MEMORY: Vs. 17-19.

GOLDEN TEXT.—"Arise, therefore, and be doing, and the Lord be with thee."—1 Chron. xxii. 16.

DAILY HOME READINGS.

M. David's Desire to Build the Temple. 2 Sam. vii. 1-13.

T. The Lesson.

W. David's Charge to Solomon Concerning the Temple. 2 Chron. xxvii. 1-10.

T. David's Preparations for the Temple. 2 Chron. xxix. 1-5.

F. The Willing Offering of the People. 2 Chron. xxix. 6-22.

S. David's Dying Charge to Solomon. 1 Kings ii. 1-9.

S. The Psalm Composed for this Occasion. Psalm lxxii.

ANALYSIS.—I. The Charge to Build the Temple, Vs. 6-13. II. The Materials Prepared, Vs. 14-16. III. Helpers in the Work, Vs. 17-19.

QUESTIONS.—Vs. 6-13.—Who are the two principal persons in this lesson? What does David say in his mind? Why did not God allow him to execute his desire? Did not God approve of David's wars? Whom did God choose to build the Temple? What was the state of the kingdom during his reign?

Vs. 14-16.—Who had prepared the materials for the Temple? What is meant by *in my trouble*? How much gold and silver had David for this work? What other materials had he gathered? What other arrangements had he made?

Vs. 17-19.—Whom did David command to assist in the work? Who were they? What arguments did he bring to bear upon them? What was the first thing they were to do? Can we do effective service for God without seeking him with all the heart? What was the second and great thing they were to do?

Lesson Proving.—Where, in this lesson, do we find—1. That God's kingdom is one of peace? 2. The secret of true prosperity? 3. That the Lord has a work for us to do? 4. How we may prepare to do it? 5. The qualifications necessary for an efficient work?

David had a strong desire to build a house for the Lord; but while his desire was commended, he was not permitted to execute his plan. God said that this work should be for my name. "He shall build an house for my name." But David was allowed to gather materials for the Temple and to make preparations for building it. Soon after the anointing of Solomon, David turned over to him these preparations, and gave him a solemn charge concerning the work; and this forms the subject of this lesson.

NOTES.—Vs. 6-8.—Solomon. The child of David's old age, and son of Bathsheba. Nathan called him, when an infant, *Jedidiah*, i. e., the "darling of the Lord" (2 Sam. xii. 25). This prophet was entrusted with his education. We have just seen, in the last lesson, his prompt measures in Solomon's behalf, when Adonijah plotted to succeed David as king, and Solomon's peaceful entry upon a long and prosperous reign. At the time of the lesson Solomon must have been a little over eighteen years of age. Charged him. David's intensity of soul is seen in his address, as also his deep piety and concern for the religious welfare of the kingdom. *It was in my mind*, etc. Yes, and on his heart. True piety always evidences itself in a care for the Lord's house. *But the word of the Lord came to me*. And that was enough for that grand saint of God. When the Lord speaks, the matter is settled. *Thou hast shed blood*, etc. This reason for David not building the Temple is not found in Nathan's communication to him, either as recorded in xvii. 4-11, or in 2 Sam. vii. 1-16; yet the message may have come through Nathan at a time not mentioned. *In my sight*. It is possible that the Lord, by this expression, may have referred specially to blood shed unnecessarily by David, as when Uriah and others were slain (2 Sam. xi. 15-17), as a cover to the king's adultery. See David's expression in Ps. li. 4: *I have done this evil in thy sight*. If so, David's sin may have had something to do with shutting him out from the privilege of building the Temple.

Vs. 9-11.—*Shall be born*. Rather, *is born*; for Solomon was already born when the prophecy came to David. *Man of rest*. In consequence of David's conquests. "One soweth, and another reapeth." During his forty years' reign we read of no wars. *I will give him rest*. Solomon's grateful acknowledgment that his rest was from the Lord. 1 Kings v. 4. *His name... Solomon*. That is, the peaceful one. He began his reign under the most favorable circum-

stances. Foreign enemies had been conquered by David; and every land, from the Mediterranean to the Euphrates, did homage to him. These nations were tributary, paying heavy taxes; and so completely had David subdued them, and so strong was the military power of Israel, that they did not dare to rebel. *He shall build a house for my name*. This was to be the distinguishing work of Solomon's reign. Though built for the Lord's name, it shed a special lustre also upon the builder. *The throne of his kingdom forever*. The promise made to David (2 Sam. vii. 13, 16) now comes to Solomon—a promise fulfilled only in their descendant, the Lord Jesus Christ. See Isa. ix. 7; Luke i. 33. *The Lord be with thee*. Without whose presence there is no true prosperity.

Vs. 12, 13.—These verses set forth the qualities necessary as Solomon's equipment for this great work. *Wisdom and understanding*. Practical sagacity, and the wisdom which comes from above,—a blending of divine and human wisdom. Also, *charge concerning Israel*, coming from the Lord, or divine direction in ruling over his people. Still further, obedience to the *statutes and judgments*, or the law of Moses; and *courage* to meet the difficulties in his work. Notice the similarity of David's charge to Solomon on the eve of his great enterprise to that of the Lord to Joshua, just before passing through the Jordan to take possession of the promised land. See Josh. i. 7, 8. The Lord's work requires the boldness of faith in God; and he accomplishes nothing through discouraged souls.

Vs. 14-16.—*Trouble*. In the midst of wars, which rapidly consume treasure, by dint of great effort, David had prepared a large amount of materials for the Temple. *Hundred thousand talents of gold*, etc. The value of a talent of gold and silver, is variously estimated. The whole sum of gold and silver was far up in the millions of our money, and, as some reckon, reaching to billions. It is not safe to give exact figures. The gold talent is usually valued at £6,000, or about \$27,000, and the silver talent of £400, or about \$1,800; and with these data we can make the computation for ourselves. David had also prepared an indefinite quantity of *brass and iron*; and *timber*, cut into beams; and *stone*, already hewed. *Thou mayest add thereto*. Which Solomon did. See 2 Chron. ii. 8, 9. *Hevers and workers*. Perhaps laborers from the conquered Canaanites, captives enslaved according to the custom of the times. *Cunning men*. Skilled artisans, such as Hiram, King of Tyre, sent to Solomon (2 Chron. ii. 7). With all the preparations made by David, the task before Solomon was one of great magnitude, and attended with many difficulties; and he needed the stirring words of encouragement, *Arise, therefore, and be doing*.

Vs. 17-19.—That nothing might be wanting in this undertaking, David calls a convocation of the chief men of Israel, and provides helpers to Solomon in this work. The voice that had commanded the *princes of Israel*, or heads of the tribes, on the battle field, now summons them to aid in a labor of peace. Notice the arguments he uses with them in verse 18. They were sharers in the blessings from the Lord, therefore they should share in this expression of gratitude in building the Lord's house. He shows them that it is the Lord's work; and the way to engage in that, is, with all the heart and soul. The Temple to be built was a *sanctuary*, or holy house, in which the holy ark, and *holy vessels of God*, such as the pot of manna, the golden candlestick, the censers, etc., were to be placed, and where the Lord was to dwell to hold communion with Israel.

SUGGESTED LESSONS.

He who neglects attending the house of the Lord, and shirks the duty of giving towards its support, lacks a needed evidence of conversion. The Church of Christ is built up, not by force of arms, nor by sharp words of angry controversy, but by the quiet preaching of the gospel of peace. Much spiritual wisdom is required to do the Lord's work; but if we lack this, let us take the promise in Jas. i. 5. The Lesson for the younger Ones. Show how God kept his word in giving David the son he had promised. What had God said this son should do? Had Solomon built the Temple? Why not? There were two reasons: Solomon had been too young for so great a work, and the Temple was not to be built while David was living. But now that Solomon was grown up, and David left that he would soon die, what would David be likely to talk with his son about? Would it not be about the great work which he was to do? Was it only David who was speaking those words? No;