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International Sunday School Lesson.

SECOND QUARTER, 1880.

LESSON IX.—MAY 30th.

BY REV. J. B. TAYLOR, W. J. B. TAYLOR, W. J. B. TAYLOR, W. J. B. TAYLOR.

GETHSEMANE. Matthew xxv: 1-36-50.

Commit to memory verses 33-41.

33. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray.

34. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

35. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

36. And he went a little further and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.

37. And he cometh and saith unto them, Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

38. And he went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, will thou do it?

39. And he came and found them asleep, again: for their eyes were heavy.

40. And he left them, and went away again, and prayed the third time, saying the same words.

41. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold the hour is at hand, and the Son of man is betrayed into the hands of sinners.

42. Rise, let us be going: behold, he is at hand that doth betray me.

43. And while he yet spake, lo, Judas, one of the twelve, cometh, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

44. Now he that betrayed him gave them a sign, saying, Whosoever I shall kiss, that same he; hold him fast.

45. And forthwith he came to Jesus, and said, Hail, Master, and kissed him.

46. And Jesus said unto him, Friend, wherefore art thou come? They came to lay hands on thee, and to kill thee.

47. And he said unto them, Behold I am in your hands: but this I will not do: I will not be a partaker of his blood. Who answered him, It is our will, and we will take our oath.

48. And Jesus saith unto them, Behold the Father: for I have obeyed his command, that I should not lose a single hair of your head that is bound unto the altar.

49. And he saith unto them, Whosoever loveth his father or his mother more than me, he is not worthy to be my disciple: whosoever hateth his father or his mother, and me, and keepeth my sayings, the same shall love me, and I will love him, and I will take him to my Father, and I will take him to my Father, and I will take him to my Father.

50. And he saith unto them, I have yet many things to say unto you, but ye cannot bear them now: therefore I will send the Comforter unto you, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye shall know him, because he shall dwell with you, and be in you, and shall testify of me: and ye shall receive of his fruit, and shall abide in him, and he shall abide in you, and he shall bring forth much fruit to the glory of the Father.

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COMMUNICATIONS.

Reminiscences of a Long Missionary Life

NUMBER 20.

BY REV. M. T. YATES, D. D., of Shanghai, China.

The Fal-ping Rebellion.

If civil war in any country is a dire calamity, what must it not be in a country like China, with a reputed population of 400,000,000!

A true history of the late war in China—an attempt in the part of the Chinese to throw off the foreign Yoke—originating as it did in Hwang-Si, an interior Province, will probably never be written.

In its extent and magnitude, extending over a territory equal to the whole United States, and affecting a population equal to ten times that of the United States, it has not been equaled in modern times.

There has been much dispute as to whether it originated in a religious or civil idea. As regards its origin, I have had exceptionally good opportunities for arriving at the truth.

In 1853, a short time after the fall of Nanking, Rev. I. J. Roberts of our Canton mission, came to Shanghai, bringing with him two young men, aged 22 and 17.

These young men, who were eyewitnesses of and actors in this, at that time so-called rebellion, were in our Shanghai mission for about a year.

They were waiting, in the strictest incognito, for an opportunity to rejoin their father, Foang, the Southern King, who was then with the rebel chief at Nanking.

The elder young man, who was a pupil and one of the first disciples of Hung-Sii-Chuen, the rebel chief, gave me a detailed account of the Fal-ping rebellion in its origin.

He stated that in 1848, his teacher, Hung-Sii-Chuen, was in Canton attending the provincial literary examination for the second literary degree; that while there, Rev. I. J. Roberts met him in his chapel, became interested in him, and offered him lodging and accommodation in his house, which were accepted.

While there he attended all the religious services held by Mr. Roberts, and received religious books from all. That sometime after Hung-Sii-Chuen returned to his home and school, he had a dream, in which he was taken up to heaven, where he saw the Heavenly Father, the Son, and the Son's wife, who treated him kindly, and by whom he was ordered to return to this world and destroy the idols.

He awoke, and thought much about this dream, and about what he had heard in Canton. He remembered, too, that he had read something about these things in a book which he received in Canton. As soon as it was day, he searched for and found the book that he hoped would assist him to interpret his dream.

It was a portion of the Old Testament, in which, on a close examination—for he had not yet carefully read that book—he found strong denunciations of idolatry, which made a deep impression on his mind.

Thinking of the idols he had seen, he felt impressed with the idea that he had received a commission from heaven to destroy all the idols in the land.

Foang, who at that time was Hung-Sii-Chuen's pupil, said that his first act, after he was satisfied in regard to the nature and extent of his commission, was to remove and destroy the picture of Confucius which was suspended in the examination hall.

One of these wood cuts of Confucius is to be found in every Chinese school. Students on arriving at school, first make their obeisance to this image, and then to the teacher.

This "insane movement" caused much excitement and gave great offense to the patrons of the school. They came together to inquire the reason of this rash act.

Hung-Sii-Chuen explained to them his dream, and the reason of his action—it was the will of heaven—and they all became converts.

The local officials, and of the adjoining districts assembled to remonstrate with him. He expounded to them the truths he believed, and the reasons why he believed them; and they too became converts, and teachers in their villages, of the new religion.

In this way the new revelation was rapidly diffused. Subsequently the officials were notified of what had transpired, and strongly protested against the cause of Hung-Sii-Chuen.

Meanwhile the destruction of idols in all the surrounding country was progressing bravely. The head of the district, to whom Hung-Sii-Chuen was subject, and who had the power to degrade him, called and remonstrated; but Hung was unmoved, and continued to teach all who called to know the truth of what they had heard.

That the new doctrine spread from district to district. When all in a village became believers, and had no further use for their village temples and idols, they destroyed them.

This way of war against the gods, caused an intense excitement in the border districts, for it was generally understood that any one who dared to do an insult to an idol would meet with instant death.

The new religious party continued to teach and destroy temples and idols, diffusing their faith over rapidly increasing areas.

The remonstrance of the local officials having failed to arrest the movement, the local officials were appealed to, to have the leader of

NOTES OF TRAVEL.

G. Washington Jones Finds a Gloomy Household—They have many Comforts, But not all, &c., &c.

Dear Recorder:—

It has fallen to my lot to visit a gloomy household and I am to-night afflicted with a sadness that hangs over my weeping soul like a cloud.

On last Sunday I went to Shallow Hollow church to meet the dear brethren in the annual celebration of their organization.

Many came and my home was beautifully decorated in spirit. I looked upon a nice Baptist family that cost \$60.00 every year for tobacco and whisky and yet have not the pittance sum of \$2.00 for their church paper to keep them informed in Baptist matters.

The time came for me to leave and I did so very readily and I do hope that I will never see the like again.

If any reader knows of such a family, I do ask him to use better arguments than I could command, and persuade them to take some good religious paper, or that family may always be behind the times.

G. WASHINGTON JONES.

ORIGIN OF THE DIFFERENT SECTS.

The Roman Catholic Apostacy commenced in A. D. 250; but it was not fully established until 606.

In order to give a just view of the rise of this anti-Christian Hierarchy it will be necessary to give a brief account of the early propagation of Christianity in the Roman Empire.

When Christianity was first introduced into Rome, the Roman Empire was in its full glory, and governed, not only Palestine but a large portion of the world.

The Romans were pagans, and their religion was so intimately connected with the Government, that the progress of the Gospel alarmed both their pagan and their political fears.

It is probable that the Gospel was first preached in Rome in A. D. 34, and a Christian Church formed there some time afterwards.

The management of the Jews was committed to Roman Governors; therefore Caligula and Claudius suffered them to persecute Christians, by the instrumentality of the Jews.

But when Nero came to the throne, A. D. 54, he took the sword into his own hand, and from the time he set fire to the city of Rome, and banished the Christians, A. D. 64, to the time he headed Paul, A. D. 66, and finally up to the time of his death in 68, he continued to imprison and destroy Christians.

Here began the pagan persecution. Passing over the conduct of Galba, Otho, Vitellius, Vespasian and Titus, we find Domitian, in the fourteenth year of his reign, engaged in a merciless persecution, in which the Evangelist John was banished to the Island of Patmos, where he wrote the book of Revelation.

The short reign of Emperor Nerva was mild, but when Trajan came to the throne, A. D. 98, his edicts denoted the earth with Christian blood, and Adrian, although petitioned by Quadratus, Aristides and Serenus Gramineus, to have mercy on Christians, made their condition but little better.

During the reign of Antoninus Pius and Marcus Antoninus, that is, from A. D. 143, to 180, there was great persecution in Asia. Here Polycarp, the pastor at Smyrna, suffered martyrdom, A. D. 166.

Towards the close of the reign of Marcus Antoninus, say 177, the persecution began in France; Lyons, Vienna and other places suffered inhuman tortures and bloodshed.

Passing by the reigns of Commodus, Peshino, Jantanus, Niger and Albinus, we find Severus, A. D. 202, waging war with Christians in Africa, and soon after in Egypt, and most of the nations of Europe were fields of slaughter.

From the death of Severus, A. D. 211, to the reign of Decius, Christians had a little rest; but from 250 to the close of the Dioclesian persecution in 311, Christians were hunted and killed with greater eagerness than in the worst of wild beasts.

The mischief done in this persecution will only be known at last judgment. It consisted in burning the books and writings of Christians, in banishing and killing, indiscriminately, men, women and children, beyond all account, Godeau, a French writer, says that not less than 17,000 were put to death in one month, and within one year 150,000 were slain in Egypt, besides all that suffered in other places.

Thus the fair churches which had been planted in Palestine, Egypt, Greece, Africa, Italy, Spain, France and other places, were scattered by the hand of the enemy.

The death of Constantine, A. D. 306, Constantine became Emperor of the West, and at the death of Maximianus Galerius, A. D. 311, Maximianus became Emperor of the East.

An edict was now published which equally tolerated Christianity and paganism. Soon after this a civil war began between the two Emperors, in which Maximian fell at Rome, in 312, and Constantine became the sole Governor of the Empire.

While he was marching his army from France to Italy, he professed to have seen at midday, a luminous cross in the sky, with this inscription on it: "By this conquer."

The sight so affected his mind that it resulted in his conversion to Christianity, and soon after he was master of Rome, he prohibited paganism, and used every lawful means to gather and establish the churches.

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