

IN THE HOLLOW OF HIS HAND.

Hearing a knock at my study door, I cried, "Come in." An elderly man stood before me. He looked feeble and excited. I asked him to be seated, when, to my surprise, he replied, "Not until you answer a question."

Some what taken aback by both the question and the manner of my visitor, I replied, "Well, sir, I can truly say that I am a sinner saved by grace. I am a believer in the Lord Jesus Christ. I have come to Him, and He has received me, and His Word assures me that all who believe in Him are children of God—are even now sons and daughters of the Lord God Almighty. It is not presumption, therefore, on my part when I joyfully confess that, through faith in His name, I am a child of God."

After this unusual introduction he related the following:—"I am now suffering from a disease which will soon terminate my life; I have but a little while to live; and although I have tried to be a Christian for many years, I have no peace. I have earnestly endeavored to find the way, but have no certainty that I am walking in it. And now I appeal to you as one who professes to know that you tell me how to become a child of God."

In our conversation I discovered that his mind was filled with fear, that to him there was a possibility of losing what he might have already known of faith; and this fear of falling away from his hope in Christ so troubled him that his thoughts were diverted from the Lord and His Word, and were occupied with His own feelings and experiences, until his soul was brought into trouble and bondage. With the open Bible on my knee I tried to explain to him the secret of our salvation—how we are kept and preserved in Jesus Christ, "accepted in the Beloved, and made meet to be partakers of the inheritance of the saints," through the absolute worthiness of the Son of God; I sought to free his mind, and lead him from self to God; from the false foundation of changing experiences to the solid resting-place of infallible Scripture.

At first all was dark before his soul, until I spoke of the strong hand to sustain, in the hollow of which God measures the mighty waters. Immediately his faith grasped that figure, his face became animated and great joy seemed to possess his soul. Reaching out his own left hand, and forming it into a hollow, like a bowl, and dropping the forefinger of his right hand into it, and remarked, "If you should not see me again before I am called away, I want now to say that I have perfect assurance in my soul, that I am safe in the hollow of His hand, that my name is engraved on the palm of His hand, and that His sheep can never perish, for none can pluck them out of His hand." Good-bye, sir," said he; "I am safe in the hollow of His hand."

Some days after, a messenger summoned me to the house of this man, who was evidently dying. On my arrival I found the wife and two daughters around his bed, engaged in singing. "Just as I am, without one plea," He instantly recognized me, and before I had time to salute him he reached forward his left hand, and dropped the finger of the right hand into it, saying, "Safe in the hollow still."

After prayer and conversation, I found my new-made friend peacefully trusting in the Lord, and filled with sweet anticipations of the better land.

In about two days after I was again sent for, and when I entered the room I saw by his wasted form that he was sinking very rapidly. His wife and daughters greeted me with the news that he was very happy but wished to see me. He seemed to be in a stupor, but my voice suddenly aroused him; and reaching out his left hand, doubling up his fingers as he had done before, he dropped the finger of the right hand into the hollow palm, saying in a very feeble voice, "Safe in the hollow! He hides me still!"

The next day I met the doctor in the room, who said, "Our patient has been unconscious for the last few hours." The wife and daughters were weeping. I sat at

the foot of the bed, and looked at the face of this dying believer, not knowing but he was dead already; but on approaching the bed-head I could hear him breathe, and knew he was still with us. His wife, bending over him, spoke parsing words, but there was no apparent recognition of her voice; there was no movement or response on his part. However, with her mouth over his ear, as she spoke my name, I saw a tremor of the eyelids, and noticed a movement underneath the bed-clothes which covered him. His lips moved, but there was no utterance. Finally he opened his eyes, turned them toward me, and drawing out his hands until he stretched them over the coverlet, he dropped the forefinger of the right upon the palm of the left hand; a sweet smile broke over his whole features, and after a few feeble gasps he passed away. His last act was a stronger testimony than any spoken words, and we were filled with comfort that our aged friend was delivered from all his fears, and kept in peace until the last moment, "Safe in the hollow of His hand."—Word and Work.

HINTS TO TEACHERS ON THE CURRENT LESSONS.

(From Peloubet's Select Notes)

July 29.—Joshua 8: 30-35.

ILLUSTRATIVE.

I. This lesson can be illustrated by the choice offered by the people of Israel in Ahab's time by Elijah, when, before the altar on Mount Carmel, whose fire was kindled from Heaven, he entreated them, "Choose ye this day whom ye will serve (1 Kings 18: 21-40)."

II. Life has in it all the possibilities of good and evil. It is like the South American yuca,—bread or poison according as we use it. "The poisonous cassava or yuca furnishes the bread of the country. Life and death are contained in this root. Thirty-six drops of its juice are enough in six minutes to kill a condemned prisoner, yet the mealy substance supplies the only flour of the country, the well-known tapioca and tapioca farina of commerce."

III. Pythagoras compares life to the letter Y, because early in life the two ways appear before us, and we must make our choice of life and death.

PRACTICAL.

1. Vers. 30, 31. The real history of man is the history of religion: the wonderful ways by which the different families of the human race advanced toward a truer knowledge and a deeper love to God. This is the foundation that underlies all profane history; it is the light, the soul, and the life of history.—Max Muller.

2. Religion is before morality. There should be religious worship, sorrow for sin, consecration to God, before every great and solemn duty.

3. We should obey with the closest fidelity every command of God.

4. Ver. 32. God's law is written on all nature as well as on our hearts.

5. Vers. 33-35. God sets as clearly as possible before us the two ways, of life or death, of blessing or cursing. He would deceive no one. But words and examples and the teachings of nature are all used to make all see the two ways which lie before us.

6. Each one of us must make the choice.

7. We usually make that choice in the beginning of our active life, as we set out to take possession of what God offers us.

8. No one directly chooses cursing and death, but only disobedience, whose necessary fruit is cursing.

9. Our own consciences say amen to the blessings and cursings.

10. Older people stand before the young as either on mount Elal or on Gerizim, as warnings or as examples.

11. This law is our law; these blessings are to be our reward; and these curses our doom, according as we obey or disobey this law of our own holy Lord God!—Coates.

SUGGESTIONS TO TEACHERS.

This can be made a most impressive lesson. All the children stand before the two ways—the way of life and blessing, the way of death and cursing; and the object of the lesson is to persuade them to choose right.

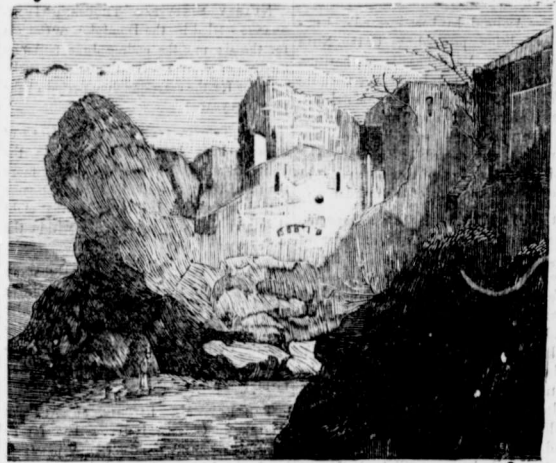
(1) The command of Moses (in Deut. 27). Show the reasons for this command. (2) Preparations for the great ceremony (vers. 30-32). The altar and its worship. The law written on the rocks before the people. The fitness of the place for this observance. (3) The two ways clearly set before them (vers. 33-35). This whole ceremony is more fully given in Deut. 27 and 28. Illustrate the two ways, and the certainty of the fulfillment of the blessings and the cursings, by the after history of the Israelites themselves. Show how it will be true of us all.

PUZZLES.

NAMES OF BIRDS.

- To steal, and a preposition. A mineral, and a line. A vegetable, and the male of domestic fowls. To study and a means of exit. A girl's name, and an article of food. A portion, and an elevation of land.

A PUZZLE PICTURE.



THE SUPERINTENDENT'S WORK.

1. Before the lesson: To be present ten minutes before the time of opening. To greet the teachers and scholars before school. To provide substitutes for absent teachers. To have the parts of the programme filled out, appropriate hymns selected, etc. To make the opening exercises short, and vary them occasionally. To call for the text of the morning sermon, and where it is found.

2. During the lesson: Avoid walking about and interfering with the teachers. Have an eye to order. See how the work is being done. Keep everybody away from the classes. Watch for good appointments for new teachers. Gently tap the bell five minutes before the close of the lesson. Note any indications of special spiritual interest in any class.

3. After the lesson: As soon as attention is secured, be ready to proceed. Review the lesson briefly, but pointedly, using questions, previously prepared, calculated to elicit ready answers. Seek to impress the truth taught by the teacher, rather than to dissipate it by striking or sensational efforts, which display the superintendent's abilities as a blackboardist or otherwise. As far as possible, let the closing hymn be positional in its character, and in harmony with the teachings of the lessons. The superintendent, having carefully observed during the teaching of the lesson any special interest in any case, or special lack of it, should endeavor to speak sympathizingly and helpfully with the teacher before leaving the room. The superintendent ought to observe and speak appreciatively to those who have made special efforts to be present. See that the spirit of reverence is maintained by every one up to the moment of leaving the room.—R. W. Woodward.

DELICATE INDIAN PUDDING.—One quart of milk, scalded, two heaping tablespoonfuls of meal, cook twelve minutes, stir into this one tablespoonful of butter, then beat three eggs with four tablespoonfuls of sugar, mix all thoroughly, and bake one hour. Try it.

CHEAM FOR CAKE.—Half a pint of sweet milk, two eggs, two tablespoonfuls of sugar, one teaspoonful of starch, two tablespoonfuls of flour, and flavor to taste. Scald the milk, beat the eggs (yolks and whites separately), sugar, starch and flour together, boil until it forms a custard, and spread between the layers.

"Let clans and families all join the deed, This ancient house will never want a head."

EASY SPELLING LESSON.

- 1. Keevo. 2. Tarcue. 3. Tarcurec. 4. Trincee. 5. Nopode. 6. Lentilosse. 7. Tresten. 8. Aankert. 9. Fittensy. 10. Itcaner. 11. Sensenserta. 12. Gengentena. 13. Eeclar. 14. Saleree. 15. Lipsaeel. 16. Titimena.

LITERARY ENIGMA: 79 LETTERS.

My 9, 6, 3, 25, 4, 64, 23, 48, 20, 21, 11, 47, 14, 22, 40, 15, 19, 17, 26, 51, 12, 13, 76, is the title of the poem from which my whole is a quotation.

My 8, 30, 44, 24, 36, 76, 18, 27, 39, 28, 32, 41, 2, 51, 10, was the author of "The Old Oaken Bucket."

My 76, 65, 39, 31, 1, 69, 2, 34, 35, was the author of "Child Harold."

My 16, 25, 48, 39, 46, 56, 57, 38, 67, 69, 53, 65, 78, was the author of "Locksley Hall."

My 23, 76, 55, 74, 29, 39, 66, 75, 67, 79, 75, 76, 25, 23, 65, 76, 63, 7, 60, was the author of a poem entitled, "The End of the Great Rebellion."

My 70, 50, 72, 42, 54, 67, 43, 46, 47, 49, 71, 66, 52, 52, 65, 39, 67, 75, was an American novelist.

My 37, 43, 31, 4, was an Italian poet.

My 32, 58, 59, 72, 5, 61, 75, 39, was the author of "Snow-bound."

My 62, 64, 56, 70, 75, 69, 45, 68, 73, 57, 49, was an eminent clergyman in England at the beginning of the present century.

My 72, 77, 53, 45, 65, was the author of "Jerusalem Delivered."

ANSWERS TO PUZZLES.

PUZZLE PICTURE.—Swine, Stag, W-easel, G-osis, D-rill, Bear, B-ear, M-inr, Fox.

WORD-PUZZLE.—Dome.

CHARADE, Caprice (Cap-ric).

REMAINDERS.—Hale, ale, Neptune, tunc, Rice, ice, Stare, tare.

ENIGMA.—1. Sparrow; 2. Parse; 3. Pear; 4. Pea; 5. Apple; 6. E. [See, mean].

IN A CERTAIN manufacturing town, an employe one Saturday paid to his workmen \$700 in crisp new bills that had been secretly marked. On Monday \$450 of those identical bills were deposited in the bank by the saloon-keepers. When the fact was made known, the workmen were so startled by it that they helped to make the place a no-license town. The times would not be so "hard" for the workmen if the saloons did not take in so much of their wages. If they would organize a strike against the saloons, they would find the result to be better than an increase of wages; and to include an increase of savings.