

adjust some business matters in which they were mutually concerned. The infidel, knowing well the weak point in the doctor's character, set up the most unjust claims for the purpose of exciting his anger. The attempt was a success. Dr. Hopkins left the house in a rage, closing the door behind him with much violence. "There!" exclaimed the infidel to his family, "you see now the truth of what I have told you, that Dr. Hopkins is, at heart, no better than I am; and now I have got my foot on his neck and I will keep it there." Dr. Hopkins, however, went immediately home to his closet, and spent the entire night there in prayer to God. As the morning dawned an ineffable peace pervaded his whole being. Hastening to his brother-in-law's residence, he confessed with tears, to him and his family, the sin which he had committed in their presence, not saying one word about the graceless provocation which had occasioned the sin. As the man of God retired from the house, the infidel said within himself, "There is a spirit in my brother-in-law which I do not possess, and that spirit is undeniably divine." Thus convicted, he renounced his infidel principles, became a Christian, and ultimately a preacher of the Gospel which he had once despised. Thirty years afterwards, Dr. Hopkins stated that since that memorable night no temptation or provocation that he had received had ever once stirred a motion of that evil temper within him.—*Dr. A. Mahan.*

EVERY Sunday-school class is a hard class to teach. Some classes, indeed, are comparatively easy to manage; but the classes that are easiest to manage are often the hardest to teach. More glorious results are frequently achieved from a noisy benchful of rude and inattentive boys than from a sweet circle of little girls that smile at the teacher and think about the other girls' dresses. The real reason why some persons ask for an "easy class" in Sunday-school is not that they are afraid of making a failure, but that they are afraid their failure will show. Dodging difficulties is poor business for a servant of Christ, and usually proves unsuccessful.—*S. S. Times.*

BE honest with yourself, whatever the temptation; say nothing to others that you do not think, and play no tricks with your own mind. Of all the evil spirits abroad at this hour in the world, insincerity is the most dangerous.—*J. A. Froude.*

## Boys' and Girls' Corner.

### SUNDAY SCHOOL LESSONS.

*International.*

*Institute.*

Feb. 3. . . Luke 9: 28-36. . . John 1: 35-46.  
 " 10. . . Matt 18: 1-14. . . " 2: 1-13.  
 " 17. . . Luke 10: 25-37. . . " 2: 13-25.  
 " 24. . . John 9: 1-11. . . . Eph. 4: 20-32.

### WHAT BECAME OF A LIE.

FIRST somebody told it,  
 Then the room wouldn't hold it  
 So busy tongues rolled it  
 Till they got it outside.  
 Then the crowd came across it  
 And never once lost it,  
 But tossed it and tossed it  
 Till it grew long and wide.

This lie brought forth others,  
 Dark sisters and brothers  
 And fathers and mothers,  
 A terrible crew.  
 And while heading they hurried  
 The people they flurried  
 And troubled and worried,  
 As lies always do.

—Selected.

### MAKE YOUR OWN SUNSHINE.

"O DEAR! it always does rain when I want to go anywhere!" cried little Jennie Moore. "It's too bad—now I've got to stay indoors, and I shall have a wretched day."

"Perhaps so," said Uncle Jack; "but you need not have a bad day unless you choose."

"How can I help it? I wanted to go to the park and help the band, and take Fido, and play on the grass, and have a good time, and pull wild flowers, and eat sandwiches under the trees; and I'll just have to stand here and see it rain, and see the water run off the duck's back all day."

"Well, let's make a little sunshine," said Uncle Jack.

"Make sunshine! Why, how you do talk!" and she smiled through her tears. "You haven't got a sunshine factory, have you?"

"I'm going to start one if you'll be my partner," replied Uncle Jack. "Now, let me give you the rules for making sunshine: First, don't think of what might have been if the day had been better. Second, see how many pleasant things are left to enjoy. And, lastly, do all you can to make other people happy."

"Well, I'll try the last first"; and she went to work to amuse her little brother Willie, who was crying. By the time she had him riding a chair and laughing, she was laughing, too.

"I see you are a good sunshine-maker,

for you have got about all you and Willie can hold just now. But let's try what we can do with the second rule."

"But I haven't anything to enjoy, 'cause all my dolls are old, and my picture books are all torn, and—"

"Here's an old newspaper; let's get some fun out of it."

"Fun out of a newspaper! Why, how you talk!"

But Uncle Jack showed her how to make a mask by cutting holes in the paper, and how to cut a whole family of paper dolls, and how to make pretty things for Willie out of the paper. Then he got out the tea-tray, and showed her how to roll a marble round it.

And so she found many a pleasant amusement; and when bedtime came she kissed Uncle Jack, and said:

"Good-night, dear Uncle Jack."

"Good-night, little sunshine-maker."

And she dreamed that night that Uncle Jack had built a great house and put a sign over the door, which read: "Sunshine Factory, Uncle Jack and little Jennie." She made Uncle Jack laugh when she told him her dream, but she never forgot what you must remember—*a cheerful heart makes its own sunshine.*—*The Little Folks.*

### BIBLE BIRDS—THE OSTRICH.

WE are going to have a chat this month about the *Ostrich*—a strange, gawky creature, half bird, half beast, about which the Bible says nothing good. Most of you have seen pictures of the ostrich, and have admired and handled its long beautiful white feathers so often used for adornment. All of you have read queer stories of its stupidity, especially how when chased in the African desert it hides its head in the sand, and then says to itself, "I don't see my hunters, I am safe." You may be disappointed to hear that this particular story is now known to be quite untrue. There are many people who hide their eyes like that from God's hunters; but, with all its faults, the ostrich is never found to be so foolish.

There are ten places in the Bible altogether where the ostrich is spoken of. But in the common translation it is sometimes confused with the "Owl"; and you will not find all the ten places, unless you use the Revised Version. I was sorry at first for our odd, awkward friend, with its lovely feathers, when I saw that the Bible never speaks of it except as a kind of warning. Has God no pleasure in this strange creature? one asked. I was sure that this could not be the case; and the