

rising higher and covering forever the taskmaster and his whip! And hark! On the other side, what a great chorus from those who once were slaves, from their wives and little children. It is the song of liberty, the jubilee of those whom God had led out of bondage, triumphing gloriously.

LESSONS FOR JUNE, 1887.

JUNE 5. The Manna. Exod. 16. 4-12.
JUNE 12. The Commandments. Exod. 20. 1-11.
JUNE 19. The Commandments. Exod. 20. 1-11.
JUNE 19. Second Quarterly Review.

A Hint for Christians.

OCCASIONAL retirement, self-inquiry, meditation, and secret communion with God are absolutely essential to spiritual health. The man who neglects them is in great danger of a fall. To be always preaching, teaching, speaking, and working public works is unquestionably a sign of zeal; but it is not always a sign of zeal according to knowledge. It often leads to untoward consequences. We must take time . . . for sitting down and calmly looking within, and examining how matters stand between our own souls and Christ. The omission of this practice is the true account of many a backsliding which shocks the Church, and gives occasion to the world to blaspheme. Many could say in the words of the Canticles: "They made me the keeper of the vineyard; but mine own vineyard have I not kept."—*Bishop Ryle.*

Continental Sunday-School Mission —France,

BY AN ENGLISH CORRESPONDENT.

THE first school was organized at Bordeaux, in 1815, by the help of a grant of £10 from the London Union. The first in Paris was opened in 1818. Others followed at intervals until, in 1852, the Paris Sunday-School Society was formed at the solicitation of the London Committee. There were 125 schools with over 7,000 scholars. In 1862, there were reported 600 schools in existence.

To assist the efforts of the society the London Union, since 1864, has paid wholly or partially the salaries and traveling expenses of missionaries, besides making numerous grants in aid of the publishing department. Thus £25 were granted in 1867 for a "Sunday-school publication stall" at the exhibition of that year, and in 1871 £200 were remitted toward a heavy loss consequent upon the war, the American Union also contributing \$200. From 1864 to 1876 three missionaries labored in succession, one of whom, Pasteur Caron, was killed during the siege of Paris while carrying a wounded soldier to an ambulance. One who was appointed in the latter year still continues zealously at work. For several years the well-known Jean Paul Cook was also employed in this capacity, and at his death a successor was chosen,

who yet renders active and worthy service. Eighteen months ago a third was selected to labor among the schools of the McAll Mission in Paris, the London Union bearing the cost.

There are now 1,134 schools, attended by 45,000 scholars, but a large number are rather like "Separate Services" for the young, or Bible classes, than ordinary Sunday schools. Gradually, however, the friends are endeavoring to adopt the class system, and to profit by English and American experience and example.

A magazine was begun in 1863, *Le Musée des Enfants* (Children's Museum), which only lived five years. Another, *La Feuille du Dimanche* (Sunday-Sheet), was started in 1874, and a third for teachers, *Léçons Bibliques* (monthly notes on International Lessons), in 1878. Subsidized largely by the Continental Mission, both are still published and are growing in favor and usefulness.

Thoughts for the Quiet Hour.

—No perfume can be so sweet as the holy obedience of the faithful.—*Bishop Hall.*

—Do good, and you will leave behind you a monument of virtue which the storm of time can never destroy. Write your name in deeds and words of kindness, love, and mercy on the hearts of the thousands with whom you come in contact year by year, and you will never be forgotten. Your name and memory, when you are gone, will be as legible in the hearts of those whom you have blest as are the stars on the brow of evening.—*Chalmers.*

—If any be but weak, how strong is He!

To dead men life He is, to sick men health;

To blind men sight, and to the needy wealth;

A pleasure without loss, a treasure without stealth.

—*Giles Fletcher.*

—Professor Phelps gives these three stages of growth respecting prayer in the Christian consciousness: Prayer as a refuge in emergencies, prayer as a habit at appointed times, and prayer as a state of continuous living. There can be no doubt but that the last stage is the ideal one.—*Indiana Baptist.*

—The end of learning is to know God, and out of that knowledge to love him and to imitate him, as we may the nearest, by possessing our souls of true virtue.—*Milton.*

—We may well be distrustful of a zeal which goes out only for the conversion of men, and is unaccompanied by any thought or prayer or loving method in behalf of those who are already in the brotherhood of believers.—*Advocate.*

—The three lessons all are the better for knowing—that cheerfulness can change misfortune into love and friends; that in ordering one's self aright one helps others to do the same; and that the power of finding beauty in the humblest things makes home happy and life lovely.—*Christian Union.*

—The love of men is good, whilst it lasteth; the love of God is better, being everlasting.—*Warwick.*

—We had better make a score of seeming mistakes in a day's Christian service than to make the one awful mistake of neglecting to perform that service.—*The Kingdom.*