

and make the fire ourselves, I have no doubt."

"I'm very glad. I will get a basket of kindlings ready, and I will go with you, if I can get Mrs. Oldershaw to stay with the children."

"Oh, you need not trouble to go, dear. The meeting won't amount to anything, any way," but the bright-faced, warm-hearted little woman thought differently, and as soon as the two ministerial brethren started off in the buggy she put on her ulster, ran across to her near neighbor and told her the situation of affairs.

"To be sure, I will care for the children," said the pleasant old lady. "I am greatly interested in that school district. I was born there, and I have often wished the old fashion of holding school-house meetings in our town would come round again. I could give you quite a long list of names of boys and young men, farmers' sons, who received their first impressions for good in that old school-house, and who are now pillars in the large churches of our neighboring villages and cities. Yes, go right along. This is my appointed way, even in doing this trivial office, in helping on the precious cause. The walk in this bracing air will do you good and on your way ask my niece, Martha Swan, to go with you."

This last suggestion was acted on, and the two women, fresh and rosy from their walk, astonished the few Brush Hill people who had gathered, as well as the two ministers, by walking in upon them just as the service began.

The two pastors and the two devoted sisters sang and prayed and talked, and after the formal meeting was over, chatted pleasantly with everybody and personally asked them to come to church and Sunday-school.

"I used to go to meeting and to Sunday-school when I was a child," said a bright, handsome young woman, whom neither pastor Webb nor his wife had ever seen before, although they had been settled in town over a year, "but since my husband bought this farm I have never been out anywhere much. There is a good deal for me to attend to, and I am not much acquainted—and the fact is we don't seem to get started to go to church on Sundays. I know we ought to go for the sake of the children, if nothing more."

Every afternoon through the week the woman was present at the meeting and deeply interested, and at the last service, on the Saturday afternoon, she expressed, in a very modest, touching manner, her determination to enter upon a higher plane of life, in accordance with the teachings of the Lord Jesus Christ.

"What do you think our minister has been doing?" whispered one of the members of Pastor Webb's church to a friend while warming her feet at the register as the last bell was ringing on Sunday morning. "He has been holding meetings at Brush Hill!"

"The idea! What good will it do? He'd a great deal better stay at home and mind his immediate affairs. I thought he didn't believe in that kind of work."

"That minister friend of his put him up to it, that was out here from — and stayed a week—Oh, who is that? What a pretty woman, and what nice-looking children! They must be visitors in town."

Presently Pastor Webb went over and spoke to them and immediately introduced them to the two sisters who had been holding the whispered converse.

"What, you live on the Carey farm? We didn't know there was a family there. It is a long, cold ride for you to come up here to church."

"Oh, we are not cold. We walked. We thought if the minister's wife could walk down there to the meetings, we could come to church just as well. It is no farther one way than the other," with a pleasant smile.

"In all probability she won't come again," said one of the two women to the other, as they separated to take their respective seats.

But from that time on she, with her children, became a regular attendant at church, both in fine weather and in foul weather. She united with the church and was most faithful in every line of duty. A good opportunity offering, the farm was rented and the family moved to a factory village in the township. The

woman is at the head of the large, tidy boarding-house, the young people are all fond of her, and her influence on them is most wholesome. The congregations attending the religious services held in the hall on Sunday mornings, the groups of Sunday-school children in attendance in the afternoon, and the company who gather at the weekly prayer-meeting have been augmented not a little through her salutary example as a Christian worker and her cheerful, winsome ways in her large, well-ordered home.

Thus one of the good seeds sown by that country wayside has sprung up and continues its beneficent growth, bearing precious fruit.

Is not this one way of solving the reiterated topic at our stated public religious gatherings, "What is to become of our weak country churches?"—devoted work on the part of those who are set over them, as well as faithful co-operation of members of the little flocks. Has the old-time country pastor, oftentimes the peer of his contemporary in the pulpit and with the pen disappeared forever?—*Standard*.

LAYING ASIDE A WEIGHT.

BY A. RAY LOVETT.

Three or four years ago, I was teacher of a Sunday-school class of young women, between twenty-five and thirty years of age. The class had been mine for several years. Changes had, of course, crept in. Many of my girls had married and left the city, until only six or seven members were left.

Difficulties arose, and the care of this class became an intolerable burden. I dreaded Sunday on its account. In vain I endeavored, by harder study, by calls, and by arranging for social meetings, to create an enthusiasm that would lift the weight, but all in vain. Can any teacher understand how I longed for an excuse to give up such a care?

Finally, I went to the superintendent, and, without entering into particulars, I asked him to relieve me of the responsibility.

"I will take any other class in the Sunday-school. I will do anything you may suggest. I'll go out into the streets and gather in the children; only let me change, and relieve this pressure."

But the superintendent shook his head. "No, I'm not willing to do it. I can't do it. Keep them yourself. I don't know what your trouble is, but I don't want to make any change."

I went home in dismay. It actually seemed to me that I would go away out of the city. I would take some means to avoid this strain that had become unendurable.

The next Sunday afternoon, after another session without any heart or enjoyment in it, there came the thought, as if it had been a new one, that Christ had promised to give us rest in our labor,—not from it, but in it.

I laid the whole case before our heavenly Father, and with it left the responsibility to Christ, and made the claim that henceforth it should not be my class, even in my own thought; it should become his, and I would only be his servant in it.

There was an actual giving up, as much as if another teacher had been substituted.

And now followed a blessed experience,—my burden was gone. In place of the weight and the care came a sense of freedom and ease.

When I went into the class on the next Sunday, I took it with the assurance that they were not mine to be troubled about; they all belonged to Christ. In a few months came a new member,—a young mother, who spoke with joy of the help she found there. The difficulties smoothed away of themselves, and finally vanished altogether. The class filled up until eighteen names stood upon our list. They seemed to be drawn together in love and fellowship. Mothers who could not come to church frequently came in for a little while, and asked for the practical thought to take home with them through the week.

Oh! the joy of that actual help I cannot express—not my care any more, but Christ's. Prayer for his guidance brought the certainty of an answer; and in place of an indifference to those whom it had not been easy to love, came a warm outpouring of affection.

Christ meant exactly what he said: "Come unto me, all ye that are heavy laden." We are not able to carry loads. Our work is poor enough at its best, but keep the brow smooth and the spirit light; for Christ holds infinite strength.

The reality of his presence in your class, his spirit in your heart, will make the teaching such a pleasure that you will actually look forward through the week to that hour. Don't carry a burden.—*Sunday School Times*.

ENGLISH SUNDAY-SCHOOLS.

The English idea of a Sunday-school differs somewhat from the American idea. The former gives emphasis to mission work, and the school itself seems fitted for interesting and teaching the neglected little ones, rather than the children coming from Christian households. We are in the lead however, because we have schools for both classes, and very often children of both classes are found in the same school. But the English have set us an example in religious enterprise, by establishing many Sunday-schools for adults. Presbyterians have a hand in the movement, and it bids fair to become a very considerable agency in evangelical work. The adults who are sought for, as regular attendants on Sunday-schools, are men and women who are not positively irreligious, and yet who profess no personal interest in religion. These people will not go to church on Sunday; but they will join a school in which Bible reading, copying texts and informal talks about the duties of life are regular exercises. They do not want to be "preached at," but they are willing to make a beginning in the line of religious observance, under the leadership of tactful, warm-hearted laymen. The beginning having been made, the leaders and teachers look to God's grace, and his blessing on the progressive system of instruction, to bring about the complete transformation of the scholars—these children of a larger growth. Why not such schools here?—*Interior*.

SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON II.—APRIL 12, 1891.

THE GOOD AND EVIL IN JEHU.

2 King 10: 18-31.

COMMIT TO MEMORY vs. 26-29.

GOLDEN TEXT.

"Man looketh on the outward appearance, but the Lord looketh on the heart."—1 Sam. 16: 7.

HOME READINGS.

M. 2 Kings 9: 1-7.—Jehu Anointed King.
T. 2 Kings 9: 14-26.—Jehoram Slain.
W. 2 Kings 9: 30-37.—Jezabel Slain.
Th. 2 Kings 10: 1-14.—Sons of Ahab Slain.
F. 2 Kings 10: 15-31.—Good and Evil in Jehu.
S. 1 Sam. 16: 1-13.—The Lord Looketh on the Heart.

S. Jer. 10: 1-16.—False Gods Shall Perish.

LESSON PLAN.

I. Jehu's Plot Against Baal, vs. 18-23.
II. Jehu's Destruction of Baal, vs. 24-29.
III. Jehu's Disloyalty to Jehovah, vs. 29-31.

TIME.—B.C. 881; Jehu king of Israel; Athaliah, daughter of Ahab, usurper, queen of Judah; Hazael king of Syria.

PLACE.—Samaria, the capital of Israel.

OPENING WORDS.

When Elijah was in Horeb, the Lord commanded him to anoint Jehu king over Israel. 1 Kings 19: 16, 17. Elisha executed the command given to his predecessor through one of the children of the prophets. 2 Kings 9: 1-10. Jehu was immediately declared king. Jehoram and Jezabel were slain, and the family of Ahab was cut off, as the Lord commanded. Our lesson records the final act in this work of vengeance.

HELP IN STUDYING THE LESSON.

V. 18. *Jehu shall serve him much*—a lie told to deceive the priests of Baal and get them into his power. He had been commanded to cut off the worshippers of Baal, but not with the weapons of deceit. Rom. 3: 8. V. 21. *House of Baal*—the temple of Baal in the city of Samaria. 1 Kings 16: 32. V. 22. *Vestments*—robes worn by the worshippers. V. 25. *City of the house of Baal*—the inner shrine or citadel of the temple. V. 26. *Images*—Revised Version, "pillars." V. 27. *The image of Baal*—probably a conical stone dedicated to Baal. *A draught house*—a place of refuge and stith, putting it to the utmost dishonor. V. 27. *Howbeit*—Jehu destroyed the worship of false gods, but did not abolish the impure worship of the true God. V. 10. *Thou hast done well*—in smiting the house of Ahab and the worshippers of Baal, for this he had been commanded to do. But this was not an approval of the treachery and falsehood by which the work was accomplished.

QUESTIONS.

INTRODUCTORY.—By whom was Jehu anointed king? What charge did the prophet give him? What did Jehu immediately do? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. JEHU'S PLOT AGAINST BAAL, vs. 18-23.—What assembly did Jehu call? What deceit did he use? What order did he issue? Who came together? How were the worshippers of Baal clothed? Why? Who went into the house of

Baal with Jehu? What did Jehu say to the worshippers of Baal?

II. JEHU'S DESTRUCTION OF BAAL, vs. 24-28.—What guard did Jehu appoint? What command did he give them? How was this command executed? What was done with the images of Baal? What with the temple of Baal? What was there wrong in Jehu's treatment of the worshippers of Baal?

III. JEHU'S DISLOYALTY TO JEROBOAM, vs. 29-31.—What sin did Jehu commit? What should he have done? For what did the Lord commend him? What reward was promised him? How did he show his disloyalty to Jehovah? How would God have us serve him? 1 Chron. 28: 9.

WHAT HAVE I LEARNED?

1. That a good work may be done in a wrong way and by sinful means.
2. That we are not to seek to support God's cause by tricks or deceit, to do evil that good may come.
3. That giving up one sin will not atone for the commission of another.
4. That we should give God our hearts first, and then give him loyal service.

QUESTIONS FOR REVIEW.

1. On what pretence did Jehu assemble the worshippers of Baal? Ans. He pretended that he wished to offer a great sacrifice to Baal.
2. What did he do when the assembly was gathered? Ans. He slew all the worshippers of Baal, and destroyed his images and temple.
3. How did he show his disloyalty to Jehovah? Ans. He took no heed to walk in the law of the God of Israel with all his heart.
4. Of what sin was he guilty? Ans. He continued the worship of the golden calves at Dan and Bethel.

LESSON III.—APRIL 19, 1891.

JONAH SENT TO NINEVEH.—Jon. 1: 1-17.

COMMIT TO MEMORY vs. 11-16.

GOLDEN TEXT.

"Preach unto it the preaching that I did thee."—Jon. 3: 2.

HOME READINGS.

M. 2 Kings 14: 23-29.—Jonah and Jeroboam II.
T. Jon. 1: 1-17.—Jonah sent to Nineveh.
W. Nah. 1: 1-15.—The Burden of Nineveh.
Th. Nah. 3: 1-19.—The Ruin of Nineveh.
F. Psalm 139: 1-12.—"Whither Shall I Flee?"
S. Psalm 107: 21-31.—The Storm a Calm.
S. Matt. 12: 38-45.—The Sign of the Prophet Jonah.

LESSON PLAN.

I. Fleeing from Duty, vs. 1-3.
II. Arrested by a Storm, vs. 4-10.
III. Cast into the Sea, vs. 11-17.

TIME.—Probably about B.C. 810; Jeroboam II, king of Israel; Rimmon-Narari king of Assyria.

PLACES.—Gath-lopher, now El-Meshed, three miles north of Nazareth; Joppa, the seaport of Palestine; the Mediterranean.

OPENING WORDS.

Jonah was probably contemporary with the prophets Amos and Hosea. In the short account of the reign of Jeroboam II, a prophecy of Jonah is preserved and its fulfillment recorded. 2 Kings 14: 23-29. This is all we know of him except what we learn from this book, which was probably written by the prophet himself.

HELP IN STUDYING THE LESSON.

V. 2. *Nineveh*—the ancient capital of Assyria, on the eastern bank of the Tigris, opposite the modern town of Mosul. V. 3. *Tarshish*—probably Tartessus, an ancient Phœnician city in the south of Spain. *Joppa*—now Jaffa, a port of Palestine on the Mediterranean. V. 4. *The Lord sent*—Jonah fled, but he could not escape "from the presence of the Lord." V. 6. *What meanest thou*—why art thou inactive, doing nothing in the face of the peril. V. 7. *Let us cast lots*—they think the storm sent in judgment for the crime of one of their number. V. 10. *Why hast thou done this?*—Revised Version, "What is this that thou hast done?" V. 16. *Unto the Lord*—the God of Jonah. V. 17. *A great fish*—naturalists have shown that there is a species of shark with jaws and throat so formed that it can swallow very large objects. Entire men have been found in the stomachs of these creatures.

QUESTIONS.

INTRODUCTORY.—Who was Jonah? What prophecy of Jonah is recorded? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. FLEEING FROM DUTY, vs. 1-3.—Where did the Lord command Jonah to go? For what purpose? Why was he thus commanded? What did Jonah do? From what port did he sail? Why did he thus flee from duty?

II. ARRESTED BY A STORM, vs. 4-10.—What happened after the ship sailed from Joppa? What effect had the storm on the sailors? Where was Jonah? What did the shipmaster say to him? What plan did the seamen adopt? On whom did the lot fall? What questions did they put to Jonah? What was his answer? How were the seamen affected?

III. CAST INTO THE SEA, vs. 11-17.—What did the seamen then say to Jonah? What was his reply? What efforts did they first make? What prayer did they offer? What did they then do? What followed? How did this miracle affect the seamen? What became of Jonah? How long was Jonah in the belly of the fish?

WHAT HAVE I LEARNED?

1. That God often gives his servants hard and disagreeable work to do.
2. That we cannot run away from God and duty.
3. That winds and storms and beasts are sent to do God's bidding.
4. That those who have the truth of God and fail to make it known will incur his displeasure.

QUESTIONS FOR REVIEW.

1. What did the Lord say to Jonah? Ans. Arise, go to Nineveh, that great city, and cry against it.
2. What did Jonah do? Ans. He went to Joppa, and there took ship for Tarshish.

3. What happened after the ship sailed from Joppa? Ans. The Lord sent a great storm, so that the ship was like to be broken.
4. How did the seamen find out on whose account the storm was sent? Ans. They cast lots and the lot fell on Jonah.

5. What was done with Jonah? Ans. He was cast into the sea and was swallowed by a great fish.