

## "BAD NEWS."

"When God gives to us the clearest sight  
He does not touch our eyes with Love but Sorrow."

This is one of the hardest lessons youth is called upon to learn. But, once it is learned, it gives a strength that nothing can take from us. Then we know that the lesson taught us will far outweigh the most cruel pain. But this lesson will not best be learned by telling ourselves that grief will pass away, and by bending all our energies to forget.

"When grief shall come to thee  
Think not to flee,  
For grief with steady pace  
Will win the race;  
Nor crowd her forth with mirth,  
For at thy hearth  
When mirth is tired and gone  
Will grief sit on.  
But make of her thy friend,  
And in the end  
Her counsel will grow sweet,  
And with swift feet  
Three lovelier than she  
Will come to thee,  
Calm Patience, Courage strong,  
And Hope ere long."

## MY EXPERIENCE.

BY MARY C. WARREN.

"It has done me good to find that you feel as I do about consecrating myself anew. I thought it was a sort of idiosyncrasy in me. I had given myself wholly and unreservedly to the Lord, and had made no attempt to take myself back; and how could I give to him that which was already his?"

Those were the words which relieved my trouble. I found them in a letter which had been given me to read by a friend, because it contained a reference to something in which we were both interested; but the words you have just seen were the ones that helped me.

I had been dissatisfied and uneasy for a long time, without knowing what the matter was, or how to remedy it. The trouble would always increase when I heard or saw the word "consecrated," because it set me to wondering whether I were really consecrated to God or not. I did not feel sure. I had given myself to God quite a while before. I had kept nothing back consciously, not even my money; and I had had a struggle over that. I had wondered whether I ought to give a tenth of my whole income, or whether one-tenth of a year would satisfy my conscience. Finally I accepted God's challenge through Malachi, and decided to give him a tenth of the whole sum. He did bless me; for nothing less than that could have made me so glad to give every cent of it, and even run over a little.

But after I had settled the question of the tithe, I was not satisfied. Something was wrong still. I could think of nothing that I had not given to God, yet I had continually an uneasy feeling about it which nothing quieted. Consecration meetings were a terror to me. Sometimes I thought I must have unconsciously played "Indian giver," and taken back what I had given away; but reflection would convince me that such was not the case. At last I grew tired of thinking about it, and went along as well as I could, trying to do my duty in a cheerful way, and hoping that some day God would give me the answer to my puzzle.

And he did; for when I saw these words, the light flashed into my mind in an instant, and I understood it all then. The words did not actually say, "You have not acted upon your belief that you were consecrated to God," but they brought me the idea; and comfort came with it. I had given myself to God. I had thought so; I had known it; but I had not acted according to my conviction.

The whole matter seemed so simple to me then that I wondered I had not seen the trouble before. I was his, but I had not realized it nor acted on the fact; and how glad I was and am to feel and know it! It makes everything so easy. He has all the responsibility of caring for me, of training me, and of using me rightly; and I leave it all to him. I simply keep on the watch. Does God want that errand done? I will ask him to use me for it. Does one of his workers need an encouraging and cheering letter? Perhaps God can busy the hand which once was mine, but now is his, with that. And so it is all day long.

As soon as one thing is finished, the words, "What wilt thou have me to do?" inquire for the next work; and although some of the tasks are very disagreeable to me in themselves, though sometimes a harder duty is substituted for the one which seemed pleasanter, it is all right. The physical and mental powers, which are his now, must not disobey his will any more than they used to disobey mine.

You don't know how easy I find it to do all these things, nor how thankful I am to be relieved of all responsibility about myself. Christ does so much for me that I love him more than ever; and he gives me the peace and rest I wanted and struggled for so long. And all this happiness has come to me just because I have given myself to Christ "wholly and unreservedly," and not only think so and know so, but act so.—*Sunday-school Times.*

## A WORD TO PRIMARY TEACHERS.

MRS. JULIA A. TERHUNE.

Opportunities for helping others come to us, tarry for a while, and then pass away. If we neglect them, time will bring them back to us no more. This truth comes very close to the hearts of all thoughtful primary teachers. Their opportunities for helping the dear children seem to tarry such a little while before they pass away forever. The moments for teaching are so few and short, when compared with the hours of the week in which too often the teaching is undone by baleful home influences. The time for promotion into the main school seems to come so soon, just when the teacher begins to feel she has some hold on the mind and heart, just when the passing years have brought more intelligence and some degree of thoughtfulness and decision.

With this thought of the necessity for haste in improving our opportunities in our work with children, comes another of equal solemnity, and that is, the uncertainty as to when the responsibility of the child begins. It is freely admitted that there comes a time when each person becomes himself responsible unto God. When does it come? None can tell; none can say how early! It may come to the little child we in our ignorance thought too young to understand much of Jesus and his work in the heart.

A teacher who stands before her class, impelled by these motives, can not fail to do good work, because she will not stand there in her own strength, or to speak her own words; but those only which are given her by the Holy Spirit, and she thus can confidently claim and expect a blessing. Such a teacher will aim to deepen and fasten in every possible way the impressions of the hour.

Sometimes, after speaking of the promises of Jesus to be with those who gather "in His name," I have, in low and solemn tones, asked him to come and be one in our midst that day, to be close beside every child. Such a feeling of his presence has come over the class that it seemed as though we could almost see him there "in his beauty." I have had frequent testimony that the influence of such an hour has gone with many children to their homes, affecting their entire conduct during the week.

The following letter, sent to the mother of each new scholar, I have found productive of most excellent results:

"DEAR MRS. SMITH: I am very glad to welcome your little Mabel to the primary class of Westminster church. I will do all I can to help you train her for heaven. Will you help me by having her regular at Sunday-school, by teaching her the Golden Text, and by praying for the class and for the teacher? You will be very welcome in the class at any time. Please notify me if Mabel is sick, or if I can help you in any way." (Closing with the full name and address of the teacher.)

To save unnecessary trouble I had this letter printed, with blanks for all names, which are easily filled out by an assistant during the session of the school.

I encourage in every possible manner the learning of the Golden Text at home, because it not only stores the minds of the children with God's Word, but compels somebody at home to teach it to them, and as God has promised that his "Word shall not return unto him void," it may, through the blessing of his Spirit, be a means of grace to some who could be reached in no other way.

I give these few suggestions simply as the result of my own experience during years of primary work, hoping they may be of use to some one.—*Westminster Teacher.*

## SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON XIII.—MARCH 27, 1892.

THE BLESSINGS OF THE GOSPEL.

Isaiah 40:1-10.

(Quarterly Missionary Lesson.)

COMMIT TO MEMORY vs. 3, 4.

GOLDEN TEXT.

"The glory of the Lord shall be revealed, and all flesh shall see it together."—Isaiah 40:5.

HOME READINGS.

M. Isaiah 40:1-10.—The Blessings of the Gospel.

T. Isaiah 42:1-13.—Christ and His Gospel.

V. Isaiah 60:1-14.—The Church's Glory.

Th. Isaiah 61:1-11.—The Blessings of the Faithful.

F. Isaiah 62:1-12.—"Behold, thy Salvation Cometh."

S. Isaiah 65:17-25.—A New Heaven and a New Earth.

S. 1 Peter 1:13-25.—The Word Preached by the Gospel.

LESSON PLAN.

I. The Promise of Comfort. vs. 1, 2.

II. The Preparation of Christ. vs. 3-8.

III. The Messengers of the Gospel. vs. 9, 10.

TIME.—About B.C. 712; Hezekiah king of Judah.

PLACE.—Jerusalem.

OPENING WORDS.

This chapter is closely connected with the last verses of the preceding chapter. Having there predicted the captivity in Babylon, the prophet now proceeds to comfort the true church, the Israel of God, with the assurance that these national judgments shall not destroy it. A glorious change awaits the church in a new and gracious manifestation of Jehovah's presence and favor, for which his people are exhorted to prepare.

HELPS IN STUDYING.

1. *My people*—the true, spiritual Israel. 2. *Jerusalem*—the church. *Her warfare*—time of hard service; the old dispensation of burdensome rites. The continuance of the ceremonial system and the hardships of the old dispensation are here, as elsewhere, represented as chastisements due to the defections of the chosen people, notwithstanding which they should continue to exist, and in a far more glorious character, not as a national church, but as a spiritual church set free from ritual and local fetters. *Accomplished*—at an end. 3. *The voice of him that crieth*—applied in Matt. 3:3; Mark 1:3; Luke 3:4; to John the Baptist. *Prepare the way*—remove every obstruction. 4. *Every valley shall be exalted*—a straight and level and plain highway shall be opened for the coming of the Lord. 5. *The glory of the Lord shall be revealed*—as soon as the way is thus prepared, the Lord will show himself in his might and glory. *All flesh shall see it*—Luke 3:6, with which compare Luke 2:30. The glory of the Lord in Christ and the blessings of his gospel shall fill the whole earth. There are many indications that Christ shall one day be known and loved and honored by all men, but our strongest assurance of this great fact is that the *mouth of the Lord hath spoken it*. 6-8. These verses contrast the short-lived, precarious favor of man and the infallible word of God. Man's word may fail, but the word of our God shall stand forever; and therefore all these promises are sure. 1 Peter 1:23-25. 9. *O Zion, that bringest good tidings*—in prophetic vision, the preparations have all been made and the glory of the Lord is about to be revealed. Zion, Jerusalem, is made the herald of the good news; the church is called upon to proclaim as well as to receive the glad tidings. *Behold your God!* To the Church, in the person of his ministers, our Lord gave the great commission, "Go ye into all the world, and preach the gospel to every creature." Repentance and remission of sins must be preached in his name among all nations. The Revised Version and many expositors read, "Thou that toldest good tidings to Zion." We retain the rendering of the Common Version. Compare Isa. 2:3. 10. *With strong hand*—Revised Version, "As a mighty one. *His arm shall rule for him*—Messiah shall triumph over all. Psalm 72:7, 11, 17, 19.

INTRODUCTORY.—Who was Isaiah? How long did he exercise the prophetic office? What is the general character of his prophecies? (See Opening Words, Lesson I.) Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE PROMISE OF COMFORT. vs. 1, 2.—What are God's ministers directed to do? What comforting assurances are they to give? Who are here represented by *Jerusalem*? Meaning of *her warfare is accomplished*? How do you explain the last clause of verse 2.

II. THE PREPARATION FOR CHRIST. vs. 3-8.—What proclamation is made? To whom is this passage applied in the gospels? What future coming of the Lord is here foretold? How shall the way be prepared for it? What will follow these preparations? To whom shall the glory of the Lord be revealed? What assurance have we that this prediction shall be fulfilled? What comparison is here made of man's frailty and God's word? What preparation for Christ are we called upon to make?

III. THE MESSENGERS OF THE GOSPEL. vs. 9, 10.—Who are now called upon to proclaim the good tidings? What messengers are they to proclaim? Who are here represented by *Zion and Jerusalem*? Meaning of *Behold your God*? Explain verse 10. What is our duty with regard to Christ's coming and kingdom?

PRACTICAL LESSONS LEARNED.

1. Christ's ministers should bear messages of comfort to his people.  
2. We should prepare our hearts for the reception of the Gospel.  
3. The glad tidings of the gospel are to be proclaimed to all the ends of the earth.  
4. Christ's glory shall be revealed to all men, and the blessings of his gospel be extended to all.  
5. His people, the church, must live and labor and pray, that the glory of the Lord may be thus revealed.

## REVIEW QUESTIONS.

1. What message does the Lord give his ministers for his people? Ans. Comfort ye, comfort ye my people, saith your God.  
2. What proclamation is made? Ans. Prepare ye the way of the Lord.  
3. What great promise is given? Ans. The glory of the Lord shall be revealed, and all flesh shall see it together.  
4. What assurance have we that this promise will be fulfilled? Ans. The mouth of the Lord hath spoken it, and the word of our God shall stand forever.  
5. What must Christ's people do to hasten the fulfillment of this promise? Ans. They must become messengers of the gospel to all the world.

## SECOND QUARTER.

STUDIES IN THE PSALMS AND DANIEL.

LESSON I.—APRIL 3, 1892.

THE WAY OF THE RIGHTEOUS.

Psalms 1:1-6.

COMMIT TO MEMORY vs. 1-6.

GOLDEN TEXT.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."—Psalm 1:1.

HOME READINGS.

M. Psalm 1:1-6.—The Way of the Righteous.

P. Psalm 37:1-20.—The Days of the Upright.

W. Psalm 119:1-8.—The Undeclined in the Way.

Th. Psalm 119:33-48.—Delight in the Law.

F. Prov. 4:14-27.—The Path of the Just.

S. Jer. 17:5-14.—"Planted by the Waters."

S. Psalm 125:1-5.—Good to the Good.

LESSON PLAN.

I. The Blessedness of the Righteous. vs. 1, 2.

II. The Fruitfulness of the Righteous. vs. 3, 4.

III. The Safety of the Righteous vs. 5, 6.

TIME.—Probably about B.C. 1010; David king of Israel.

PLACE.—Probably written by King David in Jerusalem.

OPENING WORDS.

The book of Psalms was the hymn-book of the ancient Jewish church. More than half of the entire collection was written by David. The ninetieth, which is ascribed to Moses, is doubtless the oldest. None of them are later than the times of Ezra and Nehemiah. The first Psalm, which we are now to study, was probably written by David. It forms an appropriate introduction to the collection.

HELPS IN STUDYING.

1. *Blessed*—literally, "the blessedness." The plural expresses fullness and variety. *Walketh*—standeth—sitteth—mark the gradation. When men begin a course of sin, they go from bad to worse. 2. *The law of the Lord*—the written word of God. Josh. 1:13; Psalm 119:97. 3. *A tree*—a favorite emblem of the godly man. Isa. 61:3; 65:22; Jer. 17:8; John 15:1. *By the rivers of water*—by streams that flow from an unfailing fountain. *Fruit in his season*—the fruit of the Spirit—love, joy, peace (Gal. 5:22, 23), and every good word and work (2 Cor. 9:3; John 15:8). 4. *Like the chaff*—which, by eastern modes of winnowing against the wind, was utterly blown away, or burned. Job 21:18; Psalm 35:5; Matt. 3:12. 5. *Therefore*—because of their worthlessness. *Stand in the judgment*—be acquitted. They shall be banished from the company of the godly. 6. *Knoweth*—approves, regards with ever-watchful care and love. *The way of the righteous*—his whole life, his thoughts, words, deeds (Psalm 37:18; Nahum. 1:7); a way that ends in life eternal. Prov. 4:18. *The way of the ungodly shall perish*—shall end in final and complete destruction. Psalm 146:9; Prov. 4:19.

QUESTIONS.

INTRODUCTORY.—What does the book of Psalms contain? By whom was the first Psalm probably written? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE BLESSEDNESS OF THE RIGHTEOUS. vs. 1, 2.—What is the first declaration of this Psalm? What does the righteous man not do? Meaning of the three terms here used? In what is his delight? In what does he meditate? Meaning of *the law of the Lord*? Why should we keep out of the company of the wicked? Wherein consists the blessedness of the righteous?

II. THE FRUITFULNESS OF THE RIGHTEOUS. vs. 3, 4.—What is the righteous man like? In what respects? Meaning of *fruit in his season*? How may we bear fruit in season? John 15:1-8. What is the fruit of the Spirit? Gal. 5:22, 23. What is said of the ungodly? In what respect do they differ from the righteous?

III. THE SAFETY OF THE RIGHTEOUS. vs. 5-6.—How does the end of the righteous differ from this? Why is the way of the righteous a safe way? How does Solomon describe the way of the just? Prov. 4:18. What is said of the way of the wicked?

PRACTICAL LESSONS LEARNED.

1. The way of the righteous is the way to blessedness.  
2. Those who walk therein will daily become more pure and happy and useful.  
3. The way of the righteous ends in eternal blessedness.  
4. The way of the wicked is a downward path, leading from bad to worse.  
5. It ends in certain and everlasting destruction.

REVIEW QUESTIONS.

1. Whom does the Psalmist pronounce blessed? Ans. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.  
2. In what does the righteous man delight? Ans. His delight is in the law of the Lord, and in his law doth he meditate day and night.  
3. What shall he be like? Ans. He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.  
4. What is said of the ungodly? Ans. The ungodly are not so; but are like the chaff which the wind driveth away.  
5. What is the final contrast between the ways of the righteous and of the ungodly? Ans. The Lord knoweth the way of the righteous; but the way of the ungodly shall perish.