

tractive were sent out to bring in wanderers from the highways. He came nearer to them day by day, as their fellow-worker and friend.

The first pastor, returning after a few years, found a body of earnest, active Christians, working together humbly and peaceably.

"How did you reach them? Every door of their hearts was barred against me," he said.

"The Spirit of God has always entered a man's heart by one door," was the reply. "It is usually hinted to you by his chief good quality. Bring Christ to him through that way, not by attacking his worst passion or vice. Disarm him by an outstretched hand. Do not force him to put on his armor by a previous attack."—*Youth's Companion*.

#### THE BROKEN VASE.

The owner of the famous Wedgewood potteries, in the beginning of this century, was not only a man of remarkable mechanical skill, but a devout and reverent Christian. On one occasion a nobleman of dissolute habits, and an avowed atheist, was going through the works, accompanied by Mr. Wedgewood, and by a young lad who was employed in them, the son of pious parents. Lord C—sought early opportunity to speak contemptuously of religion. The boy at first looked amazed, then listened with interest, and at last with evident approval.

Mr. Wedgewood made no comment, but soon found occasion to show to his guest the process of making a fine vase; how with infinite care the delicate paste was moulded into a shape of rare beauty and fragile texture, how it was painted by a skilful artist, and finally passed through the furnace, coming out perfect in form and pure in quality. The nobleman exclaimed with delight, and stretched out his hand for it, but the potter threw it on the ground, shattering it into a thousand pieces.

"What can you be thinking about?" said Lord C—in amazement. "I wished to take that cup home for my collection! Nothing can restore it again."

"No. Yet you forget, my lord," said Mr. Wedgewood, "that the soul of that lad who has just left us is of priceless value; that his parents, friends, all good influences, have been at work during his whole life to make him a vessel fit for his Master's use; and that you, with your touch, have, it may be, undone the work of years—so that no human hand can bind together again what you have broken."

Lord C—, who had never before received a rebuke from any inferior in station, stared at Mr. Wedgewood in silence. Then, "You are an honest man," he said, frankly holding out his hand. "I never thought of the effect of my words."

There is no subject which young men who doubt are more fond of discussing than religion, too often parading the crude, half-comprehended atheistic arguments which they have heard, or read, before boys to whom such doubts are new.

Like Lord C—, they "do not think." They do not probably believe these arguments themselves, and they forget that they are infusing poison into healthy souls which no after efforts of theirs can ever remove. A moment's carelessness may destroy the work of years.—*Selected*.

#### A BAD HABIT.

"Of course, it will rain to-morrow just because I want to go to town."

I suppose you constantly hear people say such things as that; probably you say them yourself. It is a general custom, even with good Christians, and apt to be accepted as quite innocent. To me it seems particularly wrong and particularly ungrateful. Any Christian will admit that God is strangely careful for our little pleasures, not only that he gives us life and breath and all things, but that he makes the ins and outs of every day matters fit comfortably together so many times when we had every reason to fear a painful jar, that he seems, so to speak, to go out of his way to please us; and then we glibly assert at any minute, as a sort of rhetorical flourish, not even with a bitter tang showing the temptation of keen feeling, "It will be sure to be that way, just because I want it this way. It always is so."

To think of such a habit carried on through a lifetime! In the face of God's watchful kindness! I wonder that we are not afraid. I wonder still more that we are not ashamed. It would be so much more natural, and so infinitely sweeter, to take as a matter of course what is really the matter of course, that "He careth for us;" in little things and in great, in all that we ourselves care for.

Perhaps I turn the verse aside from its main meaning in the apostle's argument, but I know I can use it as a thanksgiving: "Every good gift and every perfect gift cometh down from the Father of lights." It is a verse which the weakest Christian can gloat over. Dwell on the words,—"Every good gift,"—"every perfect gift,"—"cometh down;"—nothing withheld;—He is the giver of every good and every perfect gift.

Suppose an earthly friend unweariedly worked for our good, would we lightly accuse him before his enemies of always thwarting us in trivial mean ways? How can we so misrepresent our Heavenly Father, "the one whose name is Help," "our friendly God?"—*Selected*.

#### TAKE CARE OF THE NEWLY-CONVERTED SCHOLARS.

It has frequently been said that the conversion of the scholar is the great end of Sunday-school instruction. This is a mistake. When a scholar is converted to God, the work of the teacher is by no means done. That scholar needs special care and guidance, that he may develop into a useful and consistent Christian. Who so competent, next to the parent, to exercise this needed care and guidance, as the Sunday-school teacher?

At this season of the year, when extra efforts are being made for the conversion of sinners, and when many of our scholars, thanks be to God, find the Lord Jesus Christ in the pardon of their sins, it may be well to call the attention of the teachers in our Sunday-schools to the subject which forms the caption of this article.

That the Christian life is beset with many trials and difficulties is a fact plainly taught in the Bible and confirmed by experience. This is especially true of the young in our day. There are a thousand forces prejudicial to their steadfastness and adverse to their growth in grace. What a weight of concern should rest upon the heart of the teacher, lest in the hour of temptation some of these newly-saved should fall away!

The devoted teacher asks, "What shall I do to prevent the newly-converted members of my class making shipwreck of faith, and bringing reproach upon the cause of Christ?—what can I do to keep them from backsliding?" We will give a few directions, which, if heeded, will go very far toward accomplishing the purpose in view.

Impress upon their minds the importance of studying God's Word prayerfully and diligently. Show them that, if they would maintain the joyous experience found by believing in the Lord Jesus Christ, as well as have it deepened and perfected, they must be earnest students of the Bible. If they would be wise and useful, they must "search the Scriptures." Unfold to them, by your own knowledge of God's Word, and by your own religious experience the beauty of God's Word. Send them to their Bibles with a hunger and a thirst created within them by your own representations of the rich treasures of God's Word.

Make them to understand the importance of attending the Divinely-appointed means of grace. This do, not only by calling attention to it, but by the force of your own example. Urge them not merely to attend the different services of the Church, but also to take part in them. In the public service of the Church let them take part in the outward form as well as enter into the inner spirit of the worship. When called upon to pray in the prayer-meeting, let them contribute in that way, to the best of their ability, to the success of the meeting. When an opportunity is given for them to speak in the class-meeting, they should testify to what the blessed Saviour has done for them. Let the subject of secret prayer not be forgotten. Speak to them of the many mighty men of God who received their power for doing good by communing with God in secret.

Set them to working for Christ. This will not require much effort if they have

been thoroughly converted to God. The ardor of their first love to Christ will suggest that. Their zeal may need the prudent guidance of a more mature mind. You are to direct their zeal, but don't smother it.—*Living Epistle*.

#### THE LITTLE ALASKAN CHILD.

In "Gospel in all Lands," we find the following true story about a little Indian girl in Alaska. She was sad and neglected. No one cared for her. Her hair was tangled; face and hands dirty; and her only garment, a cotton dress, was faded and soiled. One day this little girl found her way into a mission school and was gladly received by the teacher, who had come to bless just such poor little waifs. Soon the Indians gave the child to the teacher, who took her home. In six months she learned to speak English and to read the English Testament; also to write and sew, and do many kinds of housework. She became tidy, pleasant-mannered, clean, and happy.

After she had been with the teacher a while, there grew up in her heart a great desire for a doll, only a cheap little doll, such as we can buy for sixpence. She began to save up her pennies to buy one. One day she picked several quarts of berries and sold them for sixpence.

That afternoon at the school the lesson was about Christ, who gave up so much, and for our sakes became poor. This made the little girl wish to do something to show her gratitude to the dear Saviour who had done so much for her. That night, when bed-time came, she carried to the teacher her sixpence, which was to buy the doll she wanted so much, and said, "Teacher, divide; Jesus half, me half." She was willing to wait a little longer for her doll, so that Jesus might have part of her money. How many of our readers are willing to make as much sacrifice to teach just such needy children as this child once was.

#### SCHOLARS' NOTES.

(From International Question Book.)

LESSON IV.—MAY 6.

THE JUDGMENT.—MATT. 25: 31-46.

COMMIT VERSES 37-40.

GOLDEN TEXT.

And those shall go away into everlasting punishment: but the righteous into life eternal.—Matt. 25: 46.

CENTRAL TRUTH.

Our eternal future depends on what we are and do here.

DAILY READINGS.

M. Matt. 25: 31-46.

T. Rev. 20: 1-15.

W. 2 Pet. 3: 1-14.

Th. Jude 14-25.

F. 2 Cor. 5: 21.

Sa. Rom. 14: 7-18.

Su. 2 Tim. 4: 1-8.

HELPS OVER HARD PLACES.

31. *Son of man shall come*: his final coming at the end of the human state on earth. *In his glory*: he will no longer be in obscurity, as when on earth. *On the throne*: as king and judge. 33. *Right hand*: the place of honor and blessing. *Sheep*: innocent and useful, a symbol of God's people. *Goats*: wild, pansionate, ungoverned, a symbol of the wicked. 34. *Inherit*: receive as the children and heirs of God. *Kingdom*: the good shall be kings and priests to God, enjoying the perfect blessedness of Christ's Kingdom. 37. *When saw we thee*, etc.: the truly good do good so easily and naturally that it soon passes out of their mind. These works were the fruit of faith, and proved it. 41. *Depart*: the far from God in character must go far from him in blessedness. *Prepared for the devil*: the place of punishment was not prepared for men, but for Satan, who rebelled against God; but those like Satan must live where Satan lives. 44. *When saw we thee*: the bad think they are better than they are. 45. *Neglect of the poor* is neglect of Christ. Sins of omission only are mentioned here, neglects of duty, absence of good works; but they are enough to condemn us.

SUBJECT: THE DAY OF JUDGMENT.

QUESTIONS.

I. THE JUDGMENT SCENE (vs. 31-33).—What is the greatest event in the future? At what time will the day of judgment come? (Rev. 20: 11-13; Heb. 9: 27; Mark 13: 32.) Who will be the judge? (John 5: 22, 23, 27.) In what manner will he come? Who will come with him? Who will be judged? (2 Tim. 4: 1.) Into what two classes will they be divided? Who are meant by the sheep? the goats? Why so called?

II. THE RIGHTEOUS REWARDED (v. 34).—How will the righteous be rewarded? What does Jesus call them? What is the kingdom prepared for them? (See Rev. 21: 22.) How long has it been prepared. Why is it said "come" to the righteous, but "depart" to the wicked?

III. BECAUSE THEIR DEEDS ARE RIGHTEOUS AND THEIR HEARTS RIGHT (vs. 35-40).—What six good works did the righteous do? Were these all, or only specimens? How did these show their fitness for heaven? Were they saved by their good works or by faith? (Rom. 10: 9, 10; James 2: 14-18.)

If Jesus were here, would you like to do something for him? How can you do it? Does true religion always make us kind and helpful?

What did the righteous say in reply? Why are the good unconscious of how good they are? May all our acts contain influences and blessings beyond what we can now know? What was the final reward of the righteous? (v. 46.) What is eternal life?

IV. THE WICKED PUNISHED (v. 41).—Who were on the left hand? Why must they depart? Depart from whom and from what?

V. BECAUSE THEIR DEEDS ARE EVIL (v. 42-46).—For what are the wicked condemned? How was their neglect of the needy a neglect of Christ? Where must the wicked go? Is their doom just? Is it necessary? Could they have escaped it? How may we avoid it? Why are only sins of omission mentioned?

LESSON IV.—MAY 13.

THE LORD'S SUPPER.—MATT. 26: 17-30.

COMMIT VERSES 26-28.

GOLDEN TEXT.

For even Christ our passover is sacrificed for us.—1 Cor. 5: 7.

CENTRAL TRUTH.

The work of Christ prefigured by the Passover, and symbolized by the Lord's Supper.

DAILY READINGS.

M. Matt. 26: 1-16.

T. Matt. 26: 17-30.

W. Mark 14: 12-26.

Th. Luke 22: 7-30.

F. 1 Cor. 11: 23-34.

Sa. Ex. 12: 1-27.

Su. John 13: 1-30.

PARALLEL ACCOUNTS.—Mark 14: 12-26; Luke 22: 7-30; 1 Cor. 11: 23-25. Compare John 13: 1-30, and read John chapters 13-17.

INTERVENING EVENTS.—Jesus spends Tuesday night, all day Wednesday and part of Thursday at Bethany, in retirement. At the same time Judas and the Pharisees are plotting against Jesus.

HELPS OVER HARD PLACES.

17. *First day*, etc., omit the italics. The day was the 14th of Nisan, the day preceding the evening when the Passover was eaten. On that day all leaven was removed from the houses, a cleansing of house and heart. 18. *Go into the city*: probably to a disciple. How they recognized the house is told in Mark 14: 13-15. *Keep the passover*: the great annual feast of the Jews, in memory of their deliverance from Egypt (Ex. 12: 1-27). It taught them that God was their deliverer, that they were saved by the blood of the lamb, pointing to the Lamb of God, with bitter herbs of repentance, and putting away all the leaven of sin. 20. *He sat down*: or rather reclined. 21. *One of you shall betray me*: he did not name the person, but gave him an opportunity to repent, and led the others to examine their own hearts. 23. *Dippeth with me in the dish*: a central dish containing sauce, into which each guest dipped his herbs, bread, and meat before eating. 26. *Took bread*: a symbol of Jesus' broken body. He is the food of the soul. He must be received into the soul. *This is my body*: this represents my body; as he had once said "I am the door," "I am the vine." 27. *The cup*: containing the wine. But the word wine is never used in connection with the Lord's Supper, but only the cup, the fruit of the vine. Unfermented grape juice fulfills all the conditions. 28. *New Testament*: or covenant. The Gospel dispensation. The New Testament as a name is derived from this. 30. *They went out*: chapters 14-17 of John belong just before this.

QUESTIONS.

INTRODUCTORY.—Where were Christ and his disciples in our last lesson? Where did they then go? How long after was the supper described in this lesson? In what other places do we find accounts of the institution of the Lord's Supper?

SUBJECT: THE LORD'S SUPPER THE MEMORIAL OF CHRIST.

I. THE PASSOVER (vs. 17-25).—What was the origin of the Passover? (Ex. 12.) Why was it called the feast of unleavened bread? At what season of the year was it observed? How was it celebrated? (Num. 28: 16-25.) Of what was the lamb a type? Why was leaven excluded? (Ex. 12: 34, 39; Deut. 16: 3; 1 Cor. 5: 7, 8.)

Where did Jesus celebrate the Passover? Whom did he send to make preparations? (v. 18; Luke 22: 8.) How did they know where to go? (Luke 22: 10-12.) What took place when they first reached the house. (Luke 22: 24.) How did Jesus teach them a better way? (Luke 22: 24-30; John 13: 1-17.)

What else took place during the supper? (vs. 21-25.) Why did Jesus make this announcement? Had Judas already agreed to betray him? (Matt. 26: 14, 15.)

II. THE LORD'S SUPPER (vs. 26-30).—What new ordinance did Jesus institute during the Passover? For what purpose? (1 Cor. 11: 24-26.) Why did Jesus use bread for his supper? What food does the soul need? What did Jesus say this bread was? What is signified by our eating this bread? by our eating it together? What did the cup signify? How did it show forth Christ's death? What is meant by testament?

Who should partake of the Lord's Supper? Is it a duty or privilege? Should it be a feast of joy? What did Jesus do after supper? (John chaps. 14, 15, 16.) With what prayer did he close? (John 17.)

LESSON CALENDAR.

(Second Quarter, 1888.)

- Apr. 1.—The Marriage Feast.—Matt. 22: 1-14.
- Apr. 8.—Christ's Last Warning.—Matt. 23: 27-39.
- Apr. 15.—Christian Watchfulness.—Matt. 24: 42-51.
- Apr. 22.—The Ten Virgins.—Matt. 25: 1-13.
- Apr. 29.—The Talents.—Matt. 25: 14, 30.
- May 6.—The Judgment.—Matt. 25: 31-46.
- May 13.—The Lord's Supper.—Matt. 26: 17-30.
- May 20.—Jesus in Gethsemane.—Matt. 26: 35-46.
- May 27.—Peter's Denial.—Matt. 26: 67-75.
- June 3.—Jesus Crucified.—Matt. 27: 33; 50.
- June 10.—Jesus Risen.—Matt. 28: 1-15.
- June 17.—The Great Commission.—Matt. 28: 16-20.
- Review, Temperance.—1 Cor. 8: 1-13, and Missions.