

forward, sensible way. Hold firm reins. Don't jerk and twitch and flap and fuss. Don't putter. For if you do, then in stern reality, and no longer in ridiculous fable, the retributive furies of worry and vexation and disappointment and impatience and wasted time and strength and reputation will harness your soul to the tasks you should have ridden upon, and you will be driven unmercifully by the very powers you were made to drive.

There is a beautiful word, which every one who aspires to the high title of "worker" must manage in some way to get into the vocabulary of his life. That word is "alert." What a picture flashes into our minds when we say it! "Alert,"—bright eyes, quickly moving as the Greeks loved to see them; body in nice equipoise ready for prompt obedience; motions delicate, exact, and swift; speech clear-cut, quiet, and steady. That word "alert" is the poetical form of our American adjective, "business-like," the opposite of "puttering."

A straight line, your geometries tell you, is the shortest path between two points. The same definition fits the word "alert," the word "business-like." It means taking the shortest and easiest way to your goal. Is it mastery of a newspaper? You may putter over it an hour, or by alert skimming along headlines and coarse type you may get the very marrow out of that newspaper in ten minutes. Is it writing an essay? You may putter over pen and paper for days, or, by alert watching of your mind and your reading, prompt jotting down of ideas, energetic blocking out of the essay, you may do it much better in one-fourth the time. Lazy folks, puttering folks, take the most pains, while they think they are taking the least.

The King's business requireth haste. And this is one good reason why Christ's yoke is easy, because he teaches us to carry it with business-like alertness. There is a best way to do everything. That is also Christ's way, the easiest and shortest. The night cometh, when no man can work. Do not procrastinate. Do not putter.

#### KITTY'S RACE.

A feeling of gloom hung over the stable. Old John Pratt was silent and moody; Bill, the colored boy, seemed blacker than ever. It was in the midst of our races,—one of those events which call together thousands of people to witness them.

This unnatural gloom and silence at this particular part of the stables,—a part usually the liveliest of all,—seemed strange. Something unusual must have happened! Perhaps Jack had lost an important race; but that could not produce such an effect,—for during his long career as a driver he had lost many.

One stall, bearing the name of Kitty on its door, was closed and locked. This was unusual, for Kitty was the favorite and pet of the stables. The men cast occasional sorrowful glances at the closed door and turned away sadly.

John Pratt had from boyhood been among horses; had at an early age learned to drive them; and when he grew to manhood he made it his business to train them and drive them in races,—some for himself but mostly for others. John had a great heart, and was kind to his horses and was a very successful driver. He had grown gray in his calling.

He sat in the twilight with his chair tipped back against the stable, thinking,—thinking of the events of the day that had passed.

Kitty had been entered in one of the races. John had felt confident that she would win it, for he knew every one of her competitors, and was sure she would be able to out-trot them all. She was harnessed to her light racing sulky fifteen minutes before the time for the starting of the race, and John proudly gave her "a spin around the ring," as he called it. Kitty was his favorite horse. He owned her himself. As she sped down the homestretch, front of the grand stand, a murmur of admiration ran through the crowd, making sweet music to John.

The other horses were soon out, and the tiresome attempts to get a fair start began.

After trying seven times an accident happened to the harness of one of the horses, and a delay of several minutes en-

sued, during which the horses were blanketed and led about by their hostlers.

Then the broken harness was repaired, and they were ready once more. John mounted his sulky, patted Kitty gently on the flank, and drove toward the starting point. As he patted Kitty she turned her head around toward him, as if in acknowledgment of his kindness, but in her eyes John noticed a peculiar beseeching look, which haunted him for some minutes but in the excitement of the race was soon forgotten.

They were "given the word" on the next trial, and away they went in a bunch. Kitty was well back in the start, but John did not mind this,—he knew she could "outfoot" them all. Gradually she drew up on the leader, then she was at his wheel. Along they went at a terrific rate around the last turn into the home-stretch. John felt that he had the race, and was preparing to let Kitty out, when to his surprise, she slackened her pace and threw her head into the air; this was not like Kitty, for she had been in many races and knew as much about racing as John himself.

The leader drew away from her; the third horse passed her; then the fourth, and poor Kitty went slowly under the wire last of all. Cries of fraud arose from the spectators, who thought John was holding her back. When she slackened her speed John "let her have her head," knowing that something was wrong. With an effort she passed the judges' stand and slowly beyond; but when John turned her preparatory to returning to the judges' stand, Kitty fell to the ground.

She never moved after she fell. John, jumping from the sulky, ran to her head, and saw in her almost human eyes the same mournful beseeching look he had noticed before the race. In a few minutes she was dead,—of heart disease, they said.

At first John could not believe that Kitty was dead, but when he realized the fact tears came into his eyes and he turned away to hide them. The crowd dispersed, and the body of poor, honest, gentle Kitty was carried to the stable and deposited in her stall and the door was locked.

This was the incident that occupied Jack's thoughts as he sat there in the twilight. Kitty was dead! She would never race again!

Wearied by the excitement of the day, John nodded—his head sank upon his breast. He fell asleep, and this is what he dreamed:—

It seemed to him that he was sitting in Kitty's stall and that Kitty put her nose so close to his cheek that he could feel her warm breath, and said,—

"Don't you know me, Jack? I am better off than I was before, for I can talk to you now. You have always been kind to me, Jack, and I want to thank you. We were great friends weren't we, Jack? My mother told me how good and kind you were to her. I have always served you faithfully, Jack. I never refused to do anything you asked, Jack. I always did the best I could, Jack." And then she rubbed her nose gently up and down his cheek. "I was sick when the boys were hitching me up to-day, but I couldn't tell you. It wasn't your fault, Jack, I know that. Be as good and kind to all my old friends and companions as you have been to me, won't you, Jack? If they could only talk as I can now, they could tell you how they feel. But they must race whether they feel well or not. Good-by, Jack; good-by."

The next morning John was at the stable early, with a calm, serious face, and gave directions for the disposal of Kitty's body. After it had been buried, he called Bill and the colored boy Jim and said,—

"Boys, I've drove my last race. I've drove my last race, boys. I've drove my last race."

John spoke truly, for never after that would money tempt him to take part in another horse race.—*Wm. E. White in Our Dumb Animals.*

#### A GOOD SUGGESTION.

We read of a Christian Endeavor Society that has formed a band of "First Getters-up." It is composed of those who have agreed to try and be the first to speak at the devotional meeting. The young people have thus ordained that the best part of the meeting shall be at the opening, not near the close.

#### THE TEN MINUTES AFTER THE LESSON.

BY THE REV. JOHN BRITTON CLARK.

In nearly all Sunday-schools, however much their order of service may vary, there is a little time given to the superintendent, which he is expected to use in behalf of the lesson. This time averages about ten or fifteen minutes, and is usually placed between the close of the lesson by the teachers and the dismissal exercises. How best to employ these moments is the question that perplexes the superintendent from Sunday to Sunday.

Above all things, do not waste them. After the bell has called the school to order, and all are ready, is no time for the superintendent to leave the platform for the purpose of conferring with some officer; nor is it the proper time to consult with the chorister, or enter into a hurried examination of the hymn-book. Any matter requiring attention should be previously attended to, while the school is otherwise engaged than in idle waiting for the superintendent. It is a most common occurrence to have some of the ten minutes after the lesson lost in this manner, and their loss is sure to cause further waste of time in regaining attention and order.

Review the lesson. Devote these ten minutes strictly to reviewing, which is entirely distinct from re-teaching. When in day-schools a re-view is announced, it is understood that the exercise will consist in simply eliciting from the scholars what has previously been taught. The re-view of the Sunday-school lesson should be of the same nature as the re-view of the every-day lesson. The conditions of the first part of the afternoon should in these ten minutes be entirely reversed, the school becoming teacher; and the superintendent or reviewer an eager, questioning scholar. One of the most successful reviews I ever heard was so conducted. The speaker started out at once by saying that he intended asking questions, and intended to do it as rapidly as he could. He wanted any one to answer; it made no matter whether the answer was right or wrong. Then he began a fire of brief, clear questions: "Whom are we meeting in the lesson? What did he do? Where did he go?" As he asked the questions he kept pointing rapidly in different directions, and throwing in "Quick! quick!" No question went unanswered or waited an answer. If no answer came instantly, he answered himself, and at once said, "That was what he said. What did he say?" The whole school was actually lashed, by the rapid energy of the questioning, into an eager excitement to answer. If an important answer was given, he would raise his hand high up, in plain sight, and, clearly giving the answer, ask the entire school to watch his hand, and repeat the answer when his hand came down. Of course, the uplifted hand and its expected fall got the attention, while the answer, emphasized by a united answer, impressed itself. The entire lesson was covered, and the two or three chief facts elicited driven home by concerted answers, within ten minutes.

It should be the aim of every superintendent to study how to vary this review exercise. New faces are attractive, however pleasant to the school his own face may be. New voices are interesting. The great thing is for superintendents to appreciate the importance of these ten minutes after the lesson, and for them to realize that a proper use of them requires careful antecedent preparation. The superintendent, as he uses these ten minutes, can ruin utterly, or he can aid most materially, the efforts of his teachers.—*Sunday-School Times.*

#### SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON XII.—JUNE 19, 1892.

REVIEW.—PSALMS & DANIEL.

GOLDEN TEXT.

"The secret of the Lord is with them that fear him."—Psalm 25: 14.

HOME READINGS.

M. Psalms 1, 2, 19.—Lessons I, II, III.  
T. Psalms 23, 51.—Lessons IV, V.  
W. Psalms 81, 103.—Lessons VI, VII.  
Th. Daniel 1: 1-21.—Lesson VIII.  
F. Daniel 2: 36-49.—Lesson IX.  
S. Daniel 3: 1-25.—Lesson X.  
S. Daniel 6: 1-28.—Lesson XI.

LESSON XIII.—JUNE 26, 1892.

MESSIAH'S REIGN.—PSALM 72: 1-19.

(Quarterly Missionary Lesson.)

COMMIT TO MEMORY vs. 7, 8.

GOLDEN TEXT.

"All kings shall fall down before him; all nations shall serve him."—Psalm 72: 11.

HOME READINGS.

M. Psalm 72: 1-20.—Messiah's Reign.  
T. Zech. 9: 9-17.—"Behold, Thy King Cometh Unto Thee."  
W. Micah 4: 1-8.—"The Lord Shall Reign Over Thee."  
Th. Jer. 33: 14-26.—"The Branch of Righteousness."  
F. Isaiah 32: 1-8.—"A King Shall Reign in Righteousness."  
S. Isaiah 12: 1-6.—"Jehovah My Salvation."  
S. Psalm 149: 1-9.—"Let the Children of Zion be Joyful in their King."

LESSON PLAN.

I. A Reign of Righteousness. vs. 1-5.  
II. A Reign of Blessing. vs. 6-14.  
III. A Reign of Glory. vs. 15-19.

TIME.—Probably about B.C. 1015; soon after Solomon succeeded to the throne of his father David.

PLACE.—Written in Jerusalem, by Solomon.

OPENING WORDS.

This Psalm was probably written by Solomon soon after he was established on the throne of his father David. By common consent of the most eminent expositors, Messiah is the king of whom it treats. If it refers to Solomon and his reign, it does so only in so far as they were types of the person and kingdom of "David's greater Son." Verse 20 is no part of this Psalm, but a postscript to the second book of the Psalms, of which this is the last. Our lesson hymn is a beautiful paraphrase of the Psalm.

HELPS IN STUDYING.

1. *Thy judgments*—right to reign and authority to execute judgment and justice. Matt. 11: 27; 28: 18; John 5: 22, 27. *King's son*—Solomon was both king and king's son; so also is our Lord. 3. *By righteousness*—as the fruit of righteous government. 4. *Judge the poor*—shall vindicate the oppressed and punish the proud and injurious. 5. *Throughout all generations*—his kingdom is to be everlasting. 6. *He shall come down like rain*—by the gracious influences of his Holy Spirit, refreshing the souls of his people. 8. *From sea to sea*—Messiah's kingdom is to be of universal extent. 9. *Bow*—receive and reverence him as their Lord. *Lick the dust*—be reduced to the most abject submission. 10. *Tarshish*—in the south of Spain. *Sheba*—in southern Arabia. *Seba*—Meroe, in Africa. These places were noted for their wealth and commerce. The remotest and wealthiest nations shall acknowledge him. 11. *All kings*... *all nations*—all shall adore and serve him, all shall exalt and honor him. Isa. 45: 23-25; Rom. 14: 11; Phil. 2: 9-11. 12. *He shall deliver the needy*—who would not fear and reverence and love so good a king, who makes the needy, the poor, and him that hath no helper his peculiar care? 15. *He shall live*—Revised Version, "they shall live." *Prayer also shall be made for him*—that his kingdom may come and his name be glorified. 16. *Handful*—Revised Version, "abundance." *Shake like Lebanon*—waving in the wind in its luxuriant growth, like the forests of Lebanon. The spiritual blessings of Messiah's reign are set forth under this figure of abundant fruitage. The barren lives and desert hearts that now yield no fruit to God shall in that day produce a matchless harvest. 19. *Let the whole earth be filled with his glory*—to this prophetic prayer of Solomon let every heart respond, *Amen, and Amen.*

QUESTIONS.

INTRODUCTORY.—What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. A REIGN OF RIGHTEOUSNESS. vs. 1-5.—With what prayer does this Psalm begin? Who is meant by the king, and the king's son? How is Messiah both king and king's son? What is said of him in Isa. 9: 7, and 11: 4? How shall he judge the people? Meaning of verses 3 and 4? Whom does the Psalmist now address? v. 5. What is written in Psalm 89: 35-37?

II. A REIGN OF BLESSING. vs. 6-14.—How does the Psalmist describe the blessings of Messiah's reign? What shall be the effect of this gentle, refreshing and fertilizing influence? What shall be the extent of Messiah's dominion? Who shall bow before him? Who shall bring their gifts? What further is foretold of Messiah's kingdom? vs. 12-14. What is written in Isa. 60: 17-22?

III. A REIGN OF GLORY. vs. 15-19.—What is predicted in verse 15? Explain verse 16. How long shall Messiah's name endure? What shall all nations call him? What ascription of praise closes the Psalm? What should we respond to this doxology? What should we pray for in the second petition?

PRACTICAL LESSONS LEARNED.

1. Messiah's reign will be an everlasting reign; of his dominion there shall be no end.  
2. It will be a universal reign; all nations shall serve him.  
3. It will be a peaceful reign; Messiah is the Prince of Peace.  
4. It will be a beneficent reign—securing priceless blessings to all.  
5. It will be a glorious reign; the whole earth shall be filled with his glory.

REVIEW QUESTIONS.

1. Who is Messiah the king? Ans. The Lord Jesus Christ, our Saviour.  
2. What is the character of Messiah's reign? Ans. It is a reign of righteousness, of blessing and of glory.  
3. What is to be the extent of Messiah's kingdom? Ans. He shall have dominion from sea to sea, and from the river unto the ends of the earth.  
4. How long shall his kingdom last? Ans. His kingdom is an everlasting kingdom, which shall not pass away.  
5. What is our duty with regard to Messiah's reign? Ans. We should honor him as our King, and live and give for his cause, and pray that the whole earth may be filled with his glory.