

MY FRIEND.

Unseen beside me, day by day,
Walketh a friend—my guide, my stay!
On him I lean, to him I pray,
Telling the trials of the way.
He hears the faintest word I speak,
He is so strong, I am so weak!

His love makes every burden light;
His presence all my pathway bright.
What terrors can a soul affright
That trusts the strength of his dear might
How can I yield to doubt and fear,
Or anxious thought, while he is near?

His voice I hear, so soft and low,
Showing the way I am to go;
I do not even ask to know
The reason why—I love him so!
He is my rest, my joy, my song!
To him my life my soul belong.

—Congregationalist.

ON BOTH SIDES.

A TRUE STORY.

About five years ago one of the teachers in a girls' school in Pennsylvania had an idea. This, in itself, was nothing unusual, for Miss Lane very frequently had ideas, and, what is better still, they were almost always good ones. So, when it was announced one morning that all those who thought they would like to do something for other girls of about their own age were invited to meet Miss Lane in the Latin room at five o'clock, there were comparatively few who did not plan to be there.

Five o'clock came, and with it the girls and their teacher. When all had settled themselves comfortably, Miss Lane told about a school in India in which she had become very much interested, and suggested that they should undertake the education of some girl there. After a little talk about ways and means, and the probable cost of the girl's support, it was decided to organize a little missionary society then and there, having three officers, President, Secretary and Treasurer. The Secretary, Josie Benton, was told to write at once to the school in India, telling what the Society proposed to do, and asking for the name of the girl who was to receive its help.

About two weeks later one of the teachers in the Calcutta school went to her class with a heavy heart. She had just heard from the father of one of the best scholars, whose English name was Lizzie, that he could not afford to keep her in the school after the close of the term. There were only three weeks more, and then Lizzie must go. Miss Powell could see no way of arranging matters so that she could stay.

Two weeks had passed, during which it seemed as if Lizzie had done better than ever before, and the teachers felt that it would be a great trial to have her leave, for her home life would be a hard one, and she was preparing to be a teacher; yet they saw no way out of the difficulty. They had gathered together one evening to see if something could not possibly be done in the few days which were left, when they were interrupted by the arrival of the foreign mail. The first letter which Miss Farwell, the head of the school, took up was the one from Josie Benton. She read it through once, twice, three times, then passed it on to the others, saying, with a smile, "Hitherto hath the Lord helped us." There was no question as to whose name should be sent to the girls in Pennsylvania.

Last year Miss Farwell came home for a rest, but after she had spent a few weeks with her family in New York, she took the cars and went to make a little visit to the school in Pennsylvania. Of course there were very few of the original members of the Society there then; in fact, there were only two, one of whom was the President of the Mission Circle.

While she was there, Miss Farwell gave a very interesting little talk about India in general, and about the work of her school in particular, telling the girls the very story I have told you. Then, as she was about to close, she added, looking at the earnest faces of some of those before her, "And, though what you have accomplished in India may be more evident, yet I think no one will question my right to say that you have at the same time been unconsciously strengthening your own characters, so doing good on both sides of the water at once." And no one did.—Elizabeth M. Clark, in *Christian Intelligencer*.

INFANT CLASS WORK.

We do not like to say much of the machinery of the Primary class, and yet there must be a little, and that little must run smoothly.

A very important part of this machinery is the roll-keeping.

I have found it very necessary to know the children's names, ages, places of residence. We may teach these little ones for a whole year, look down into their faces for fifty-two Sundays, but, unless we know that the boy with so many brass buttons is Tommy Taft, and the girl with the scar on her cheek is Dora Dunn, these children are not ours.

I don't believe in calling a roll—do you? Why I've talked myself hoarse over fifty or sixty names each Sunday, never feeling quite sure each one had answered to his own name even then, and wasting more valuable time than I like to think of now.

I found it was better to come early to the schoolroom, as early as the earliest, sit near the door with roll-book in hand, in which the children's names are written alphabetically, with ages and residences.

The children soon learn to come early too, and generally in squads of threes or fours. It is so easy, then, to mark them; to assure yourself that all the little Smiths really are brothers and sisters, and that all the little Joneses are not related, but two of them live two miles from the other two. A glance at last week's mark reminds you that Tommy Taft was absent—was it sickness or pleasure that kept him away? How easy to slip a card or picture into the hand of a sad, neglected-looking child, or smile in response to some loving look from one of these little ones. Why, I've often gained such an inspiration in this breathing-time before the real work begins, that the real work seemed to do itself, and the hour became fairly radiant with delight!

Isn't it well to dispose of the pennies as early in the service as possible? And yet, I think it is possible to let them do a little work before they are dropped out of sight. As the money the children earn is worth so much more to them, in the giving of it, than the money they merely receive, I have found it a good plan to make a little distinction in the two kinds of pennies brought, as well as to have a little talk about the ways in which "we" earned our pennies. That point gained, the easiest way to collect them is the best—with a song, one day; marching past the box, another; the best boy and girl as collectors for a third time, perhaps, for variety helps here as well as elsewhere.

Of course we would sing one or two songs, and, provided I could sing myself, or my assistant could sing with spirit, I wouldn't worry at all if I had no organ. Teach the children without an organ, and my experience is that they will sing more independently than with one. However, you may think differently.

I have found it desirable to have always a psalm in process of learning, which the children may repeat in concert at this opening hour, teaching them a new verse later on, after the lesson, perhaps, which they will add to the whole on the next Sunday.

I would read a very few verses from the Bible which they could understand easily, being sure they understood who wrote the Book, and for whom, then I would lead them in a simple prayer, they repeating each sentence after me, closing with "Our Father."

About the lesson there is so much to say that I hardly know where to begin.

As we often need to use the Golden Text very early in the lesson, and the class, generally, will not have learned it before coming, it is well, I think, to have the children commit it as soon as possible.

I know no better rule for the teaching of the lesson than the old one: "Proceed from the known to the unknown." Find some point of connection between their previous knowledge and the lesson—a flower, a picture, a story. Anything about which they already know forms the best introduction to the unknown truth you wish to teach them. After that, if she has carefully, prayerfully studied her lesson, each teacher must be a law unto herself in the manner of teaching it. I heard a young girl say once to a friend of long experience in Sunday-school work; "I've attended every primary class within reach, in this city or others, and I have never found my ideal yet." "Work out your ideal here,

my child!" That's what each of us must do, with all the helps we can get, work out our own ideal, and see that our ideal grows as we seem to reach it.

One thing, I think, we must make sure of—that our little ones are fed; that one truth, which they can live out during the week, is taught them. And when the next Sunday comes, watch for the result. Remind them of what they promised to strive to do, and give them one more lesson of love to learn and to live.

You know how incomplete is the preaching service without the closing prayer. Just as incomplete is the lesson without the closed eyes, the folded hands, the few earnest words, repeated by scholars after the teacher, that our Father will help us to remember and keep these commandments until we meet again.

But there are always a few older ones in the class who can read quite well, perhaps, yet are not prepared to be sent to the main schoolroom.

Have you tried to encourage them in Bible reading, detaining them for a few minutes after the rest, first to get their promise to read at least five or ten verses each day, and then to hear how they progress? If they all begin together, in Matthew, perhaps, the interest is greater, and the promise of a Testament of their own to all who keep on to the year's end, will stimulate the "Ready to Halts" among them.—*Golden Rule*.

SCHOLARS' NOTES.

(From *International Question Book*.)

LESSON III.—APRIL 21.

THE TWO GREAT COMMANDMENTS.—Mark 12: 28-31.

COMMIT VERSES 30, 31.

GOLDEN TEXT.

Love is the fulfilling of the law.—Rom. 13: 10.

CENTRAL TRUTH.

And now abideth Faith, Hope, Love; but the greatest of these is love.

DAILY READINGS.

M. Mark 12: 13-27.
T. Mark 12: 28-34.
W. Matt. 22: 34-40.
Th. 1 John 5: 1-21.
F. 1 Cor. 12: 1-13.
Sa. 1 John 3: 10-18.
Su. Luke 10: 25-37.

HELPS OVER HARD PLACES.

28. *One of the scribes*: those who wrote out the Scriptures and were learned in them. *Which is the first commandment?* first in importance and binding force. This question was a constant bone of contention among the scribes. 29. *Hear, O Israel*, etc.: from Deut. 6: 4-9. 30. *All thy heart*: affections and will. *Soul*: the seat of the desires, disposition, character. *The mind*: reflective and reasoning powers. These include the whole being. *All thy strength*: the full and entire devotion of all these powers. 31. *Thy neighbor*: any one whom you can help. *As thyself*: not as one does, but as one ought, to love himself. *None... greater*: they include all others. 33. *More than... burnt offerings*: love is the highest act of which we are capable. 34. *Not far from the kingdom*: he only needed repentance and faith to be within.

SUBJECT; LOVE TO GOD AND LOVE TO MAN.

QUESTIONS.

I. LOVE TO GOD (vs. 28-30).—Who next came to Jesus with a difficult question? Who were the scribes? What did one of them ask Jesus? Repeat Jesus' reply. Where did Jesus find this written? (Deut. 6: 4, 5.) Did it show Jesus' wisdom that he took his answer from their own Scriptures? Is there only one God? What reasons have you for thinking so? Why is he called our God?

What is our first duty to God? How much should we love him? What reasons can you give why we should love him so much? What is the Golden Text? How does love fulfil the law? Show how love to God will lead us to keep the first commandment? The Second. The third. The fourth.

II. LOVE TO MAN (vs. 31).—What is the second great command? Who is our neighbor? (Luke 10: 25-37.) How much should we love our neighbor? What description of love do you find in 1 Cor. 13? Why is love so important? How does it lead us to keep the fifth commandment? The sixth? The seventh? The eighth? The ninth? The tenth? What is the Golden Rule?

III. NOT FAR FROM THE KINGDOM (vs. 32-34).—What did the scribe say to Jesus' reply? Why is love better and more acceptable to God than forms of sacrifices? (1 Cor. 13: 1, 2.) What did Jesus say to the scribe? Why was the scribe really not far from the kingdom of God? Of what other persons are we told almost the same? (Mark 10: 17-22; Acts 26: 28.) When may we be said to be near the kingdom of heaven? Is it safe to remain there? What should we do?

PRACTICAL SUGGESTIONS.

I. When one does anything well, it brings more of the same kind to do.

II. He is one God, and only one, and we should take him to be our God.

III. He that loves God supremely will keep his commandments.

LESSON IV.—APRIL 28.

DESTRUCTION OF THE TEMPLE FORE-TOLD.—Mark 13: 1-13.

COMMIT VERSE 1, 2.

GOLDEN TEXT.

But I say unto you, that in this place is one greater than the temple.—Matt. 12: 6.

CENTRAL TRUTH.

Christ's coming is the overthrow of those who hate him, but the joy of those who love him.

DAILY READINGS.

M. Mark 12: 34-44.
T. Mark 13: 1-23.
W. Matt. 23: 1-39.
Th. Matt. 24: 1-22.
F. Luke 21: 1-22.
Sa. Ps. 91: 1-16.
Su. Acts 3: 14-21.

HELPS OVER HARD PLACES.

1. *What stones!* some of them were 43 feet long, 14 high, and 21 broad. *What buildings!* Herod's temple was a building of great magnificence, covering, with outbuildings, 19 acres. It was of white marble, with golden roofs and pinnacles. 2. *Not one stone upon another*: fulfilled to the letter in A.D. 70, when the Romans, under Titus, destroyed Jerusalem. 4. *What shall be the sign, etc.*: Matthew (24: 3) gives this question more fully, as applied to his coming, and the end of the world.

THE SECOND COMING OF CHRIST.—This was one coming, including the whole Christian dispensation, but it was threefold. (1) At the destruction of Jerusalem, when the old dispensation of Judaism ended, and Christianity was firmly established. The coming was promised to take place during the lifetime of some of the disciples (Mark 9: 1; Matt. 16: 27, 28; Luke 9: 26, 27.) This was a real personal coming. (2) There will be a similar, more complete coming when the world shall be converted to Jesus, and his kingdom come. This, too, is a real personal coming to which all the "signs" given in this lesson apply. (3) A coming at the day of judgment (Matt. 25; 1 Thess. 4: 13-18.)

6. *Many in my name*: great numbers in the next 40 years pretended to be the Messiah. 8. *Nation against nation*: Palestine soon after this was full of wars, and the Roman empire was full of disturbances. *Earthquakes* there were several in the reigns of Claudius and Nero, A.D. 40-68; five of great severity. *Famines*: there were four under Claudius. (See Acts, 11: 28.) 9. *For a testimony*, not against, but unto, them. By these the gospel would be made known. 10. *Gospel... among all nations*: this was true before the destruction of Jerusalem. (See Rom. 1: 8, written A.D. 58; Col. 1: 6, 23, written A.D. 62.) 13. *Saved*: every Christian, heeding Christ's warning, escaped from Jerusalem, and not one was among the 1,100,000 who perished there.

SUBJECT: THE COMING AGAIN OF OUR LORD.

QUESTIONS.

I. THE PROPHECY (vs. 1, 2).—To what did the disciples call Jesus' attention as they left the temple? What can you tell about the appearance of Jerusalem and the temple at this time? What about the stones referred to? What did Jesus foretell about them? When and how was it fulfilled?

II. SIGNS OF JESUS' COMING (vs. 3-10).—Where did Jesus go next? Who asked him some questions? What were they? How are they given in Matt. 24: 3? What is meant by Christ's coming again? When did he say this coming should take place? (Mark 9: 1; Matt. 16: 27, 28; 1 Thess. 4: 15-17.)

What was the first sign? (v. 6.) What was the second? (vs. 7, 8.) What was the third? (v. 9, middle clause.) What was the fourth sign? (v. 9.) Did all these things take place before the destruction of Jerusalem? What was the fifth sign? (v. 10.) Was the Gospel preached in all the world before Jerusalem was destroyed? (Rom. 1: 8; Col. 1: 6, 23.) What do we mean when we pray "Thy kingdom come"? Are all the above signs appearing now? Should we look forward with joy to Christ's coming in his kingdom?

III. DUTIES IN VIEW OF THE COMING (vs. 5, 10-13).—What is the first duty? How can we avoid being deceived? What is the second duty? (v. 9, f. c.) What is the third duty? (v. 10.) What is the fourth duty? Where is this promise repeated? (John 16: 13.) Does this forbid all forethought, or only anxiety? What should they give their mind to? (v. 10.) What trouble would arise in families? (v. 12.) Why? What is the fifth duty? (v. 13.) What became of the Christians at the destruction of Jerusalem? See Helps, (v. 13.) Will all be saved at last who endure to the end? What helps have we to enable us to hold on?

PRACTICAL SUGGESTIONS.

I. Spiritual things endure, temporal ones perish.

II. All that Jesus promises or threatens will be accomplished.

III. Take great care not to be deceived.

LESSON CALENDAR.

(Second Quarter, 1888.)

- Apr. 7.—The Triumphal Entry.—Mark 11: 1-11.
- Apr. 14.—The Rejected Son.—Mark 12: 1-12.
- Apr. 21.—The Two Great Commandments.—Mark 12: 28-34.
- Apr. 28.—Destruction of the Temple Fore-told.—Mark 13: 1-13.
- May 5.—The Command to Watch.—Mark 13: 24-37.
- May 12.—The Anointing at Bethany.—Mark 14: 1-9.
- May 19.—The Lord's Supper.—Mark 14: 12-26.
- May 26.—Jesus betrayed.—Mark 14: 43-54.
- June 2.—Jesus Before the Council.—Mark 14: 55-65.
- June 9.—Jesus before Pilate.—Mark 15: 1-20.
- June 16.—Jesus Crucified.—Mark 15: 21-39.
- June 23.—Jesus Risen.—Mark 16: 1-13.
- June 30.—Review, Missions, and Temperance.—1 Cor. 8: 4-13.