

ASKING QUESTIONS.

The ability to ask wise questions on a lesson is quite as important to a teacher as the ability to master all the truths of the lesson for himself. Learning what is in the lesson is only half the special preparation which every teacher needs for his ordinary class-work. When he knows all that is in the lesson, then he needs to know how to question that truth into and out of his scholars, in order that they also may know it. A large share of the seeming stupidity of the average scholar in the Sunday-school class is a result of the clumsy and unintelligent questioning of that scholar by the average well-informed teacher. There are very few teachers who have the ability to teach all that they know. It is important for most teachers to learn more than they know now; but it is equally important for them to learn how to teach that which they already know. There is none too much time spent in studying one's lesson; but there is quite too little time spent in preparing to teach one's lesson; and intelligent questioning is an all-important factor in the teaching process.—Sunday-School Times.

WANTED, A CLEAN CHURCH.

I don't propose to spend my time in trying to get drunkards to join a church that is not clean. How is your minister? Oh, well, he is non-committal. How about your superintendent of Sunday-school? Well, he is a very godly man; he sticks to the Gospel, he never touches politics. But does he touch the liquor or tobacco? Well, yes; he is not one of your pronounced fanatics, he votes for his party.—John G. Woolley.

THE CROSS ON YOUR BALLOT.

My friend, put the cross of Jesus on your ballot, and it will cost you something. A Christian voter should be a man—not necessarily an alderman—that would be too disreputable—but a man; not a mere preacher, but a man, a son of God, and in these days that is an expensive affair. In the Church, if he be non-committal he gets ease and popularity; it may cost him all this and more to take the cross of Christ into the camp. Yes, it is expensive to think.—J. G. Woolley.

CHRISTIAN ENDEAVOR TOPICS.

Monday, March 25. — The better part. Luke 10: 38-42.
 Tuesday, March 26. — Willing service. Mal. 1: 6-14.
 Wednesday, March 27.—An iron yoke. Deut. 28: 47-52.
 Thursday, March 28. — Service Rewarded. Mark 9: 33-41.
 Friday, March 29.—Christ's meat. John 4: 31-38.
 Saturday, March 30. — Our meat. 2 Thes. 3: 6-13.
 Sunday, March 31. — Topic—Christ's yoke. Matt. 11: 28-30; John 14: 14, 15.
 Monday, April 1. — Consecrate: your money. Neh. 10: 32-39.
 Tuesday, April 2.—Your minds. 1 Cor. 2: 1-16.
 Wednesday, April 3. — Your tongues. Acts. 2: 1-12.
 Thursday, April 4.—Your hands. Exod. 35: 25-35.
 Friday, April 5.—Your time. Eccl. 3: 1-12.
 Saturday, April 6.—Your lives. Phil. 1: 19-30.
 Sunday, April 7.—Topic—Things to be consecrated. Ezra. 3: 1-7.

SCHOLARS' NOTES.

(From Westminster Lesson Book.)

LESSON XII.—March 24, 1895.

PURITY OF LIFE.—Rom. 13: 8-14.

Commit to Memory vs. 10-12.

GOLDEN TEXT.

'Abstain from all appearance of evil.'—1 Thes. 5: 22.

THE LESSON STORY.

Do you remember the young ruler who came to Jesus? He knew the commandments, and said he had kept them all. Yet, Jesus said there was one thing he lacked. He did not love his neighbor. Love will not do anything to harm the neighbor, so 'Love is the fulfilling of the law.'

This life is very short. Even if we live to be old, the earth life is very little compared with the years of eternity. How

foolish to spend any of the time in doing works of darkness!

One of the works of darkness of which Paul speaks is drunkenness. No one who loves his neighbor will drink strong drink, or do anything to lead another to use it.

Love—God's love—says, 'Put away sin, not only so that you may not hurt yourself, but so that you may not hurt others.'

Put away sin, and put on the Lord Jesus Christ. Do not ask, 'What do I want?' but, 'What does Jesus want?' If all would do this, how soon the awful curse of intemperance would be driven from the land!—Berean Lesson Book.

HOME READINGS.

M. Rom. 13: 8-14, Put on the Lord Jesus Christ.
 T. Rom. 14: 12-23, For Meat Destroy not the Work of God.
 W. 1 Cor. 8: 1-13, Abstinence for the Sake of Others.
 Th. 1 Thes. 5: 1-25, Abstain from all Appearance of Evil.
 F. 1 Tim. 6: 6-21, Without Spot, Unreproachable.
 S. Isa. 5: 11-23, God's Judgments for Sin.
 S. Isa. 28: 1-17, The Drunkards of Ephraim.
 Time.—A.D. 58, in the spring.
 Place.—Corinth.

INTRODUCTION.

The epistle to the Romans was written from Corinth, by the apostle Paul, towards the close of his three months' visit. Acts 20: 3. In it he gives a comprehensive view of Christian teaching, and enforces important practical duties growing out of the doctrinal scheme laid down.

HELPS IN STUDYING.

8. Owe no man anything—pay all your debts; incur no obligations you cannot meet. But love one another—love is a debt never fully paid. Hath fulfilled the law—for the law is founded in love. 9. For this—the apostle cites only the commandments respecting our duties to man, of which only he is speaking. Briefly comprehended—the law of love includes all laws. 10. Love worketh no ill—one who loves another will do him no harm. Love is the fulfilling of the law—one who loves in the true sense obeys all the commandments. 11. Now it is high time—literally, 'the time has already come.' To awake out of sleep—of stupid, fatal indifference to eternal things. Our salvation—our deliverance from this present evil world, and introduction into the purity and blessedness of heaven. 12. The night is far spent—the time of sin and sorrow is nearly over, that of holiness and happiness is at hand. Cast off—as a dress. The works of darkness—all evil works. The armor of light—those virtues and good deeds which will bear the light. Compare Eph. 6: 11-18. 13. Honestly—becomingly, properly; doing only what is fit to be exposed to the light of day. Not in rioting and drunkenness—intemperance in all its forms. Not in chambering and wantonness—varied forms of impurity and unchaste conduct. Not in strife and envying—every feeling and act that is contrary to the law of love. 14. But—to sum up all. Put ye on the Lord Jesus Christ—let what Christ was appear in all your conduct, as if clothed with his virtues. Be like Christ. Make not provision for the flesh—do not indulge the desires of your corrupt nature. The last two verses of this passage were instrumental in producing a lasting change in the life of St. Augustine.

QUESTIONS.

Introductory—What is the title of this lesson? What is meant by temperance? Golden Text of this lesson? Time? Place? Recite the Memory verses.

I. Putting on love, vs. 8-10. — What command does the apostle give? What debt do we always owe? Why do we owe it? 1 John 4: 11. How is love the fulfilling of the law? Which of the commandments are cited in verse 9? In what one are they all comprehended? How does verse 10 prove that love is the fulfilling of the law? What is the law of love called in James 2: 8?

II. Putting on Light, vs. 11, 12.—What duty is it time to perform? By what consideration is it enforced? What is here meant by our salvation? In what sense is our salvation nearer than when we believed? What is meant by the night is far spent? By the day is at hand? What effect should the nearness of eternity have upon us? What is meant by the works of darkness? By the armor of light?

III. Putting on Christ, vs. 13, 14.—What is meant by let us walk honestly? Against what three classes of sins are we here warned? What comprehensive duty is enjoined in verse 14?

LIFE TEACHINGS.

1. Avoid the embarrassment of debt.

2. Order your life by the law of love.
 3. Be pure in thought, word and deed.
 4. Avoid every appearance of evil.
 5. Have no fellowship with works of darkness.
 6. Let Christian temperance rule your conduct.

LESSON TWELVE.—March 24, 1895.
THE MISSION OF THE SEVENTY.

A Missionary Lesson.
 Commit to Memory vs. 1, 2.
 GOLDEN TEXT.

'Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.'—Luke 10: 2.

HOME READINGS.

M. Luke 10: 1-16, The Mission of the Seventy.
 T. Luke 10: 17-24, The Return of the Seventy.
 W. Acts 8: 1-25, Missions from Jerusalem.
 Th. Acts 13: 1-13, Missions from Antioch.
 F. Matt. 10: 5-16, The Mission of the Twelve.
 S. Matt. 10: 17-24, The Twelve Instructed.
 S. Rom. 10: 1-17, Faith by Hearing.
 Time.—A.D. 29, November, at the close of our Lord's ministry in Galilee.
 Place.—The borders of Galilee and Samaria; the exact place is not known.

BETWEEN THE LESSONS.

Chronologically this lesson comes between Lessons VI. and VII. Jesus had finally departed from Galilee, and was journeying leisurely and teaching and working miracles by the way. The lesson passage shows us the mission on which the seventy were sent, and from the context we learn how they fulfilled that mission. Luke alone records it.

HELPS IN STUDYING.

1. After these things—his departure from Galilee, his rejection by the Samaritans, and the continuation of his journey to Jerusalem. Luke 9: 51-62. Other seventy—besides the twelve whom he kept with him. Two and two—for mutual aid, counsel and prayer. Before his face—as heralds to announce his coming and prepare the people for it. 2. The harvest truly is great—multitudes need to hear the gospel. The Lord of the harvest—it is God's harvest, and he must send the laborers. The disciples' work was first of all to pray. 3. As lambs among wolves—the meek and defenceless among the fierce and cruel. 4. Scrip—a bag or knapsack for provisions. The meaning is, 'Do not delay for preparation; go just as you are.' Salute no man—their business required that they must not delay. 5. Peace be to this house—the usual token of respect and courtesy. 6. If the son of peace be there—if the family is disposed to receive your message. 7. In the same house remain—do not lose time by a change of abode. 8. The kingdom of God—the spiritual kingdom which the Messiah was about to set up in the world.

QUESTIONS.

Between the Lessons.—What is the title of this lesson? Golden Text? Time? Place? Recite the Memory verses.

I. Sent into the Harvest, vs. 1, 2. — Whom did Jesus now send forth? Whither did he send them? Why did he send them two and two? What charge did he give them? What did he mean by the harvest and the laborers? How is the harvest still great and the laborers few? What is our duty in this matter?

II. Sent to Carry Peace, vs. 3-7.—How did our Lord send them forth? What direction did he give them about their journey? About their abode? Why were they to remain in the same house? III. Sent to Heal and Bless, vs. 8, 9.—What further direction did our Lord give about their fare? Their preaching? What is meant by the kingdom of God? How were they a blessing to those who received them? What were they to do if rejected? v. 10. What were they nevertheless to preach to such rejectors? v. 11. What is meant by the kingdom of God is come nigh unto you?

LIFE TEACHINGS.

1. The harvest still is plenteous and the laborers are few. 2. It is our duty to pray the Lord of the harvest to send forth laborers into his harvest. 3. It is our duty to do all we can to support missions and to spread the gospel—to pray and give for this great object. 4. The Lord of the harvest will care for those who go forth at his call.

LESSON XIII.—March 31, 1895.

REVIEW.—The Four Gospels.
 LESSONS FROM THE LIFE OF OUR LORD
 GOLDEN TEXT.

'Take my yoke upon you, and learn of me.'—Matt. 11: 29.

HOME READINGS.

M. Mark 6: 17-56, Lessons I., II.
 T. John 6: 22-59, Lesson III.

W. Matt. 16: 13-23; Luke 9: 28-36, Lessons IV., V.
 Th. Matt. 18: 1-14; Luke 10: 25-37, Lessons VI., VII.
 F. John 9: 1-41; 11: 1-46, Lessons VIII., IX.
 S. Mark 10: 17-27; Luke 19: 1-27, Lessons X., XI.
 S. Rom. 13: 8-14; Luke 10: 1-20, Lesson XII., 1, 2.

REVIEW EXERCISE.

Superintendent—What did Herod promise the daughter of Herodias?
 School.—Whatever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

Supt.—What was her request?
 School.—I will that thou give me by and by in a charger the head of John the Baptist.

Supt.—What did Herod do?
 School.—The King sent an executioner, and commanded his head to be brought; and he went and beheaded him in the prison.

Supt.—Where did Jesus and the disciples go when they heard of John the Baptist's death?

School.—They departed by ship privately into a desert place belonging to Betnsalida.

Supt.—What miracle did Jesus work there?

School.—He fed five thousand men with five loaves and two fishes.

Supt.—How much remained after all had eaten?

School.—They took up twelve baskets full of the fragments.

Supt.—What did Jesus say to those who had followed him to Capernaum?

School.—Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life.

Supt.—What question did Jesus ask his disciples?

School.—Whom say ye that I am?

Supt.—What did Peter reply?

School.—Thou art the Christ, the Son of the living God.

Supt.—What charge did Jesus then give his disciples?

School.—Then charged he his disciples that they should tell no man that he was Jesus the Christ.

Supt.—Which of the disciples witnessed the transfiguration?

School.—Peter, John and James.

Supt.—How was Jesus changed before them?

School.—As he prayed, the fashion of his countenance was altered, and his raiment was white and glistening.

Supt.—What was the Father's testimony to him?

School.—This is my beloved Son: hear him.

Supt.—What did Jesus say about entering his kingdom?

School.—Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

Supt.—Why did Jesus speak the parable of the Good Samaritan?

School.—To answer a certain lawyer's question, Who is my neighbor?

Supt.—Who needed a neighbor's help?

School.—A man fallen among thieves.

Supt.—Who failed to give him a neighbor's help?

School.—A priest and a Levite, who passed by and left him uncared for.

Supt.—Who gave him a neighbor's help and care?

School.—A Samaritan, who bound up his wounds and took him to a place where he would be well cared for.

Supt.—Who is your neighbor?

School.—Any and every one who needs my help.

Supt.—What did Jesus do to the man born blind?

School.—He spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam.

Supt.—What did the blind man do?

School.—He went his way, therefore, and washed, and came seeing.

Supt.—How did Jesus raise Lazarus from the dead?

School.—He cried with a loud voice, Lazarus, come forth.

Supt.—What did Jesus say to the rich young ruler?

School.—One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up thy cross, and follow me.

Supt.—Where did Jesus send the seventy?

School.—He sent them two and two before his face into every city and place whither he himself would come.

Supt.—What did he command them to do in the cities that received them?

School.—Heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

Review-drill on titles, Golden Texts, Review Questions.

Supt.—What is the Golden Text of this review lesson?

School.—Take my yoke upon you, and learn of me.