

door opened, and in stepped a young man dressed in a black frock coat, and by his side a young woman in a black alpaca dress. Said the chief, "There is only one religion in the world to lift man out of the mire, and to teach him to call God his Father, and that is the religion of Jesus Christ."—*Illustrated Missionary News.*

TWO MEN.

A singular story was brought to light a few years ago at the death of a noted capitalist in one of our Southern States.

This man had been for thirty years the head of a large banking interest, and was honored for his strict integrity; he was prominent in the charitable and humane societies of the city in which he lived; he was the leading member of a church, to which he gave liberally; in social life also he held high position, and no company of the notables of the city was complete without him.

Not an accusation had ever been brought against his morality or honor. Yet men of keen perception and all women doubted him; there was something unwholesome in the atmosphere about him; his eye evaded and shrank from the eye of an honest man.

When he died, it was discovered that he had for many years secretly defrauded his partners, and in an obscure part of the city had led a vile, immoral life.

A companion picture to this true history is that of a man, who at eighteen was sentenced to prison for grand larceny for a long term of years.

Upon the terrible despair which at first overwhelmed him there dawned a hope—feeble and uncertain, but still a hope. He should come out of that prison some day. He should be a man past middle age, but he should come out. He should be free, a man among men, and he could then live a new life, serving the God whom he had first learned to know in a prison cell.

The confinement was solitary in this prison. He was taught the trade of a weaver. All day long, month after month, year after year, he worked at his little loom, making the blue fabric in which the convicts were clothed, and thinking of this hope.

He rarely saw any man but his keeper; there was no way for him to practise the honesty, the kindness and the love which he hoped to show some day to his fellow-men. He could only hope and pray.

He aged rapidly in these years. When the time came for his discharge he was a bent, white-haired old man. But in his long solitude, he had come very near to his God, and he went out from the abode of crime with a manly bearing, and a face marked by a life of noble thought and high purpose.

He was always an obscure, poor man. He made no boast of his religion; but real goodness is not easily hidden, and no one came near him who was not made better and happier for contact with him.

The one man who zealously made pure and lustrous the outward parts of his life, wholly forgot to look to the heart inside. The other, held down to evil and debasing surroundings for many years, tried only to make his soul fit for God's eye.

"Keep thy heart with all diligence," says the great preacher of all ages, "for out of it"—not out of our circumstances—"are the issues of life."

We may be pure and true in spite of the most unfavorable surroundings, or we may play the hypocrite in the very face of the Divine mercy.—*Youth's Companion.*

HOW TO LEARN TO TALK WELL.

Learn to listen well, and soon you will find yourself speaking the word in season, and surprising yourself, as well as others, by the quickness with which your thoughts will be well expressed.

Read the works of great writers, think them over, and conclude in what way you differ from them. The woman who talks well must have opinions—decided ones—but she must have them well in hand, as nothing is so disagreeable as an aggressive talker. Say what you have to say pleasantly and sweetly; remember always that the best thing in life, dear, sweet love, has often been won by that delightful thing, "a low voice."

Do not be too critical; remember that every blow given another woman is a boomerang which will return, and hit you

with double force. Take this into consideration—it is never worth while making a malicious remark, no matter how clever it may be.

Worth what while? Worth, my dear girl, the while here, which is, after all, so short, and the while hereafter, which is after all so long and sweet. It seems to me that when you and I stand before the good God, it will be the little gossip, the petty talks about others, of which we will be most ashamed.

Never forget that mere idle talk is quite as bad as gossip, for nobody is gaining any good from it, and as no vacuum exists in nature, none can in everyday life. Not to be an interesting woman, quick in your sympathy and ready always to give the word of gladness to those in joy, or to speak your tender thought to one who is in affliction, is to be that most unpleasant of people, an unfeminine woman.—*Ruth Ashmore.*

A FEW WORDS TO TEACHERS.

It is wrong for a teacher to neglect making the best possible preparation to teach. There are a great many teachers too indolent to study the lesson. Have you not known such? They must have a very low idea, indeed, of the importance of the work in which they are engaged. They are a positive injury to any school, and the sooner a school gets rid of such conscienceless mortals the better it will be for it. If you have been guilty of this in the past, amend your way or resign your position.

It is wrong for a teacher not to co-operate heartily with the superintendent in promoting the best interests of the school. Some teachers show by their conduct that they have no respect for the opinions and methods of the superintendent. They impart this spirit to their classes and the superintendent is rendered helpless in maintaining the necessary discipline in the school. It is unmanly and unwomanly to act as some teachers do with reference to this matter. It is not said that the work of the superintendent is not efficient, because it does not meet with your approbation. Instead of criticising him, pray for him, offer suggestions at the proper time and in the proper manner, and if he is a good Christian he will thank you and give them due consideration.

What are you teaching for? Some teach because others do, or because they have been requested to do so. Others teach because they feel like engaging in the work of the Lord in a general way, and this affords them an opportunity for so doing. The true motive must be the salvation of precious souls, for whom Jesus died, and the glory of God. Sunday-school teaching offers one of the grandest fields for useful work in the entire realm of Christian activity. The teacher stands next to the parent in influence to shape the mind and heart and life of the child for usefulness in this world and for happiness in the world to come.

Are you sometimes discouraged? Methinks I hear you say, frequently. I am willing to admit that there are things connected with our work that are discouraging. The results of our work are not in keeping with the self-denying efforts we put forth and the thought of it disheartens us. Let us toil on, for our work is not in vain. God will not fail to give his blessing to earnest work done in his name. The words of the Psalmist should encourage us, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—*Sunday-School Teacher.*

YOU MUST LOVE THEM.

Finding in our hearts a desire to teach for Christ, let us learn from his loving sympathy the art of winning souls. This poor world is groaning and sighing for sympathy, human sympathy, Christian sympathy. I am quite sure it was this in Christ's life which touched the hearts of his followers and attracted so many to him. As teachers, let us remember that every heart in our class is human, and every human heart is open to the influence of genuine sympathy and affection.

The advice an experienced pastor gave to a class of young men starting out to preach the Gospel is just as good for every teacher in the Sabbath-school. He said "Aim at

the hearts in preaching. Not every man has a head, but every man has a heart. If you aim at the head you will miss some of your hearers. If you aim at the heart you will hit them all. Aim at the heart."

Grand advice for every Sunday-school teacher! The true measure of every Christian worker's personal power is found largely in the heart. If you long to win the hearts and souls of your children to Christ you must love them. Some one has said most truly: "There is but one rare and precious coin with which you can purchase the costly treasure of a child's heart, and that coin bears the image and superscription 'Love.'"—*Rev. G. B. F. Halleck.*

A MAN'S PRAYERS.

A man's prayers for others are a very fair thermometer of his own religious condition. What he asks for them will largely indicate what he thinks best for himself; and how he asks it will show the firmness of his own faith and the fervor of his own feeling. There is nothing colder than the intercession of a cold Christian; and, on the other hand, in no part of the fervid Apostle Paul's writings do his words come more winged and fast, or his spirit glow with greater fervor of affection and more holy desire than in his petitions for his friends.—*A. Maclaren, D.D.*

SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON II.—APRIL 10, 1892.

THE KING IN ZION.—Psalm 2:1-12.

COMMIT TO MEMORY vs. 10-12.

GOLDEN TEXT.

"Blessed are all they that put their trust in him."—Psalm 2:12.

HOME READINGS.

M. Dan. 7:1-14.—Messiah's Kingdom.
T. Psalm 2:1-12.—The King in Zion.
W. Psalm 110:1-7.—The Priest-King.
Th. Psalm 45:1-17.—A Right Scepter.
F. Acts 2:25-35.—Both Lord and Christ.
S. Acts 4:23-33.—Against the Lord and His Christ.
S. Acts 13:26-37.—The Promise Fulfilled.

LESSON PLAN.

I. The King Opposed. vs. 1-5.
II. The King Established. vs. 6-9.
III. The King to be Obeyed. vs. 10-12.

TIME.—About B.C. 1010, soon after the victories of David over the Philistines, Moabites and Syrians.

PLACE.—Probably written by King David in Jerusalem.

OPENING WORDS.

David was the author of this Psalm. Acts 4:25. The imagery is evidently drawn from his life as king of Israel; but the great subject is the Messiah, the King in Zion, "great David's greater Son," and his final triumph over his enemies and his universal sway over the nations of the earth.

HELP IN STUDYING THE LESSON.

I. *The heathen*—"the nations." *Imagine*—advise, plot. *A vain thing*—what is hopeless. 2. *Set themselves*—assume a hostile position. *His anointed*—Hebrew, *Messiah*; Greek, *Christ*. From this verse and from Dan. 9:25, 26, the name Messiah had, before the advent, come into use as a designation of the great Deliverer and King whom they expected. 3. *Bands*—cords—the restraints of his authority. 4. *Sitteth in the heavens*—infinitely above their malice and rage. 5. The Lord is represented first as speaking and then as acting. He warns and then strikes. 6. *Set*—anointed, or firmly placed. *Upon my holy hill of Zion*—here, and frequently elsewhere in the Scriptures, by *Zion* the Church is designated. 7. The Messiah, the King in Zion, now speaks. *I will declare the decree*—Revised Version, "I will tell of the decree." *Thou art my Son; this day have I begotten thee*—this day have I declared and manifested thee to be my Son. Compare Rom. 1:4. 10. *Instructed*—warned. 12. *Kiss*—acknowledge his authority. *When his wrath is kindled but a little*—Revised Version, "for his wrath will soon be kindled."

QUESTIONS.

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

I. THE KING OPPOSED. vs. 1-5.—With what question does the Psalm begin? What is said of kings and rulers? What do they propose to do? Who is meant by *his anointed*? How does the Lord treat the threats of his enemies? What will he do?

II. THE KING ESTABLISHED. vs. 6-9.—What does the Lord say? Who is the King in Zion? Who is the speaker in the seventh verse? What has the Lord said to him? What had the Lord promised him? How shall his enemies be treated? In his victory what nations shall perish? Isa. 60:12. What shall be the extent and duration of his kingdom? Ps. 72:8, 11, 17.

III. THE KING TO BE OBEYED. vs. 10-12.—What appeal is made to kings and judges? Whom are they commanded to serve? In what spirit? To whom must they submit? What will be the end of continued rebellion? What promise is made to those who receive and honor this King in Zion? How should we serve him? How doth Christ execute the office of a king?

PRACTICAL LESSONS LEARNED.

1. Christ is the eternal King.
2. He will bring all nations into his kingdom.
3. It is foolish and vain to oppose him.
4. All who do not receive him shall perish.
5. It is both our duty and our interest to ac-

knowledge his supremacy and to render obedience to the laws of his kingdom.

REVIEW QUESTIONS.

1. Against whom have God's enemies raged and taken counsel? Ans. Against the Lord, and against his anointed.
2. How will the Lord show his displeasure? Ans. He shall speak unto them in his wrath, and vex them in his sore displeasure.
3. Whom has he established in Zion? Ans. He has set Christ his Son as king in Zion.
4. What has he promised to his Son the king of Zion? Ans. The heathen for his inheritance, and the uttermost parts of the earth for his possession.
5. What is said of those who receive him as their king? Ans. Blessed are all they that put their trust in him.

LESSON III.—APRIL 17, 1892.

GOD'S WORKS AND WORD.—Psalm 19:1-14.

COMMIT TO MEMORY vs. 7-11.

GOLDEN TEXT.

"The law of the Lord is perfect, converting the soul."—Psalm 19:7.

HOME READINGS.

M. Psalm 19:1-14.—God's Works and Word.
T. Psalm 8:1-9.—God's Works for Men.
W. Psalm 104:24-35.—God's Works are manifold.
Th. Psalm 111:1-10.—God's Works are Great.
F. Psalm 119:97-112.—God's Word a Light.
S. John 1:1-16.—Christ the Word of God.
S. Heb. 1:1-14.—God Speaking unto us in his Son.

LESSON PLAN.

I. God's Glory in Nature. vs. 1-6.
II. God's Glory in His Word. vs. 7-14.

TIME.—Probably about 1010.

PLACE.—Jerusalem.

OPENING WORDS.

This Psalm was doubtless written by David. From his earliest years he was a careful student of God's two great books, nature and revelation, his works and his word. In this Psalm he compares and contrasts them, magnifying the excellency of the author as seen in both of them.

HELPS IN STUDYING.

1. *Handy work*—the work of his hands. 2. *Day unto day*—one day tells of God's glory to the next—an unbroken flow of testimony. 3. *There is no speech*—though they have no voice and utter no word, they give a sure testimony to the world. 4. *In them*—in the heavens. 5. *As a bridegroom*—the sun, like a man, strong and full of joy, pursues his daily course. 6. *Nothing hid*—everything feels his life-giving power. Thus God's works of creation tell of his goodness and glory. 7. From God's works the Psalmist turns to his word. Here are six names or titles of the Word of God to take in the whole of divine revelation, precepts and promises. *The law*—God's revealed will, especially the ten commandments. *The testimony*—God's witness to what is right and true. 9. *The fear of the Lord*—here put for what leads or teaches men to fear or reverence him and his law. Compare Psalm 34:11; Prov. 1:29; 2:5; 15:33. 11. *Great reward*—it is our interest as well as our duty to keep God's commandments. John 5:39; 15:10. 12. *Who can understand his errors?*—his infirmities, secret corruptions and tendencies to evil. No one can discern all his errors, mistakes, inadvertencies, unconscious wrong-doings. *Secret faults*—Revised Version, "hidden faults," sin of inadvertence, error or infirmity. 13. *Presumptuous sins*—wilful sins, done against knowledge and in the face of command. *The great transgression*—omit the comma referring to any particular sin, but to great transgression in general. 14. *Words*... meditations—a prayer—not only for outward but for inward purity—purity of thought and speech, that every part of his life might please God and be acceptable in his sight. *Redeemer*—Deliverer from sin and its consequences.

QUESTIONS.

INTRODUCTORY.—What was the subject of the last lesson? What did you learn from it? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. GOD'S GLORY IN NATURE. vs. 1-6.—What do the heavens declare? What does the firmament show? How do they repeat this testimony? How far does it extend? To what does Paul apply this verse Rom. 10:18. To what is the sun likened? Of what use is the sun in its course? How is God's glory revealed in nature?

II. GOD'S GLORY IN HIS WORD. vs. 7-14.—What six names are here given to the Word of God? What six words describe it? What six things does God's word thus described do for us? To what does the Psalmist compare God's Word? Why is it better than gold? How is it sweeter than honey? What is the reward of obeying it? What prayer does the Psalmist offer? With what prayer does the Psalmist end? How may the study of God's works help us to understand his word? What needed knowledge can we get only from God's word? How should we study God's word?

PRACTICAL LESSONS LEARNED.

1. The works of God show his wisdom, power and glory.
2. The word of God makes known to us his will and our duty.
3. The word of God gives us new hearts, wisdom, joy and salvation.
4. We should study both the works and the word of God.
5. We should be holy in secret as well as in public, in thought as well as in deed.

REVIEW QUESTIONS.

1. What are we taught by the works of God? Ans. The heavens declare the glory of God and the firmament showeth his handiwork.
2. When and where do they show these things? Ans. Daily and through all the earth.
3. In what has God more clearly revealed himself to us? Ans. In the Bible, which is the word of God, the only rule to direct us how we may glorify and enjoy him.
4. How should we regard the word of God? Ans. We should love it, and make it our constant study.
5. What should be our daily prayer? Ans. Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer.