

can contain, that they always leave it looking so happy and so contented.

Could the four little walls but have told him, as he swept and searched for the hidden treasure, of the glorious meetings they hold there, of how reverently they call it their 'upper room,' of the wonderful prayers and testimonies, of the terrible struggle to overcome temptation, of the promises claimed and fulfilled, of how with one accord they exclaim: 'Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? I fancy he would have forgotten both treasure and sweeping, listening to the wondrous story of treasures incorruptible. —Michigan Christian Advocate.

WORTH REMEMBERING.

Everything we add to our knowledge adds to our means of usefulness. It is a curious and amusing fact that an industrious and deserving boy got an excellent position by being able to mark boxes rapidly and in artistic fashion. Passing along the streets of a city, he halted a moment to watch a man who was making extremely awkward lettering on a packing box. A moment later, and one of the drivers, in assisting to load the box, crushed the marker's hand. Another man tried to address the parcel, but made wretched work of it. The boy stepped forward and offered to help them out. The proprietor of the establishment was standing by the window watching the loading. With the practised hand of an expert the boy put on the addresses, doing three boxes in the time usually occupied by the regular man for one. When he had finished, he carefully gathered all the articles he had been using, put them in order, and placed them out of harm's way, near the door of the warehouse. He was about to pass on when the man who had been watching him sent for him and, upon learning that he was out of a job, employed him to do the marking. With the same faculty the boy watched for opportunities to make himself useful, and is now the junior partner in a flourishing business. Some day he will be one of the leading men in his line. His house is a model of neatness, order and thoroughness. He is ever on the alert for young men who are good to fill spaces, and when one of this class gets into his establishment it is his own fault if he does not steadily advance. This man says he can afford to pay much larger salaries to men of this sort than to those he calls tramway men—people who can only run on a special line, and who are as helpless as a street-car in the mud whenever any thing unusual comes along. Out of a very large force of employees but a few are kept who are merely routine men. It is worth while for boys to study all branches of the business in which they see fit to engage. If a young man can mark a box as well as he can handle a difficult customer, if he can make out a bill of lading and engineer a case through the customhouse as well as he can keep his stock in order, and he is worth just so many more dollars, it is only a question of time when he will be able to command them. —American Paper.

A CHINAMAN'S LOST FACE.

In the course of a letter from one of the missionaries of the China Inland Mission is the following incident: 'The worst man I have had to deal with since I came to China is a man named Jan. He was a hardened reprobate. He was one of the rebel army at the great rebellion. He had been a slave dealer of the lowest type, dealing in women and children only. He had been a coiner, and coiners in China are just as bad as coiners in other countries, and finally he became a professional gambler, spending his whole time in a gambling hell. When anyone wanted an extra steep game they sent for Mr. Jan. Owing to some rumors which he had heard, he came to see me, and said, "I have heard strange stories about you, and so have come up to see you." He wished to know why we came to his country. There was not much prospect of getting rich, especially for foreigners. I told him we did not come to get money. Then what did we want? Just to tell him and others of Jesus, who saves from sin. He had heard of three million gods, and had himself a

good number, one for every room in the house and one for the outside, and one for himself, besides an ancestral tablet; but such a God as this, he had never heard of. One who would save from sin: what a strange God! He came back to the next meeting, and asked me a peculiar question, "Would this strange God have anything to do with a man without a face?" That means a man without character whom no one would believe or trust. Yes, for Jesus said himself that he came to save the lost sinners. That was all, but he went to his own house, took his god and put it in the fire; then seizing the other idols, served them in the same way, and finally, to the horror of his sons and relations, took his ancestral tablet and broke it in pieces. This act showed a wonderful strength of character, as the ancestral tablets are held especially sacred. I never, even in a Christian land, found a man who so thoroughly realized and appreciated that characteristic of our Lord, the desire for the salvation of the most degraded.

THE TEACHER'S MEETING.

It is useful to read the lesson text in the meeting, provided the reading is made to teach something. The manner should be varied. Let the leader request the teachers to take up the reading whenever he stops, and let him stop at eccentric places, to hold attention. Let the teachers read each verse in the King James' Version, the leader responding with the Revision. In a passage where description or narrative alternates with speeches, let the leader read the speeches only, the audience inserting the narrative. Divide the lesson into sections that will analyze the thought or the story, and read these sections alternately, the leader prefacing each with a suggestive title. Divide the teachers into two portions,—right and left, front and back,—and let them read antiphonally. Let the leader read the entire lesson, injecting crisp comments carefully prepared beforehand, these comments being all in one line,—exegetical, historical, explanatory of customs or of phrases. Let the leader prepare a set of questions, one to be answered by each verse, and to serve as an introduction to it as the teachers read.

The work of one sort of teachers' meeting will be cut out for it at the outset, if the leader knows his business. Announce your programme if you want help in carrying it out. What wonder the meeting runs off the leader's track, when the track is invisible to all but the leader! 'First,' says the experienced teacher, 'we'll form a scheme for our guidance in study; second, we'll go over the story of the lesson in a preliminary survey; third, we'll take up the words, phrases, customs, and circumstances that need explanation; fourth, we'll discuss the best way of teaching the lesson to the younger scholars; finally, we'll bring out points for the older members of the school.'

Many meetings fray out at the end. Nothing is finished, or, at best, there are only a few hasty answers to the stereotyped question, 'Now what do you consider the chief teachings of this lesson?' If it has not been made evident, before the meeting was half through, what are the chief teachings of that lesson, it surely will not be made evident by this hurried question, whose answers are punctuated by the donning of overcoats. If the leader began with a good outline, now is the time to clinch the discussions of the evening by repeating the outline, enlarged and modified as those discussions may have required. Then let the evening be closed reverently, with a few words of earnest prayer.

As to the general conduct of the meeting, probably the matter most necessary to be urged is the use of direct, brisk, suggestive questions, addressed not to empty space, but to particular teachers. A question spread over a roomful is about as efficient as a bullet would be if fired flat enough to cover ten men. Don't be afraid to use proper names. Questions addressed to a crowd put a premium on forwardness. Call no one by name who is really too bashful to reply; but teachers ought to pass by that stage of timidity.

A second common mistake is to run the teachers' meeting on the low plane of mere facts, history, biography, when it should be all aglow with the spiritual life. If the teachers' meeting does not touch the

teachers' consciences, hardly will those teachers touch the consciences of their scholars. Let the teacher ask at every turn this question in effect: 'What need of your scholars' lives will this truth fit?' And he should not rest satisfied until the truth is applied in turn to the diverse needs of three classes,—the little folks, the young folks, and the old folks.

The leader must put himself in the place of all kinds of teachers, and discern their needs. He must head off unseemly and prolonged discussions; he must have sprightliness to keep the meeting taut; he must have zeal to keep the meeting warm; he must have consecration to keep the meeting spiritual.

But the best of leaders may be thwarted by poor following. To be led in a teachers' meeting is an art almost as difficult as to lead. A skilful follower in a teachers' meeting will answer questions briefly. He will not commit the impertinence of giving ten times as much as is asked for from him, thus stealing from the meeting the sprightliness of nine questions and answers, even when all he says is to the point. He will make suggestive answers rather than exhaustive ones. His eager note-book and intelligent listening will be as encouraging as a continuous round of applause. In short, he will be anxious to do anything for the success of the meeting, even to the extent of sitting silent for fifteen minutes. And all leaders will bless him.—Amos R. Wells, in S. S. Times.

SCHOLARS' NOTES.

(From Westminster Question Book.)

THIRD QUARTER.

(Lessons from the Life of Our Lord.)

LESSON I.—JULY 1, 1891.

THE BIRTH OF JESUS.—Luke 2:1-16.

COMMIT TO MEMORY vs. 10-14.

GOLDEN TEXT.

'Unto you is born this day in the city of David a Saviour, which is Christ the Lord.'—Luke 2:11.

HOME READINGS.

M. Luke 1:1-17.—The Forerunner Announced.
T. Luke 1:46-56.—The Song of Mary.
W. Luke 1:67-80.—The Song of Zacharias.
Th. Luke 2:1-16.—The Birth of Jesus.
F. Mic. 5:1-7.—Out of Bethlehem.
S. Gal. 4:1-15.—The Fulness of Time.
S. Rom. 1:1-17.—The Gospel of the Power of God.

LESSON PLAN.

I. The Birth of the Child. vs. 1-7.
II. The Vision of the Angels. vs. 8-14.
III. The Faith of the Shepherds. vs. 15, 16.
TIME.—B. C. 5: Augustus Caesar emperor of Rome; Herod the Great king of Judea.
PLACE.—Bethlehem of Judea, six miles south of Jerusalem; now a thriving town with about five thousand inhabitants. Its modern name is Beit-Lahm.

OPENING WORDS.

Prophecy had declared that Christ would be born at Bethlehem. Joseph and Mary were living at Nazareth in Galilee, but a decree of enrollment was issued by Caesar Augustus, the Roman emperor, which required them to go to Bethlehem to be enrolled. There Jesus was born and laid in a manger, because there was no room for them in the inn.

HELPS IN STUDYING.

1. In those days—about the time of the events told in the first chapter. *All the world*—all the Roman world. *Taxed*—Revised Version, 'enrolled.' 2. Revised Version, 'This was the first enrollment made when Quirinius was governor of Syria.' 3. *His own city*—the city of his own family or tribe. 8. *The same country*—near Bethlehem. 9. *The glory of the Lord*—a bright light, the token of God's presence. 10. *To all people*—to Israel and to all the world. 11. *Unto you*—unto you shepherds, Israel, all. *The city of David*—Bethlehem, where David was born. *A Saviour*—see Matt. 1:21. *Christ*—the Christ, the Messiah, the Anointed One. *The Lord*—Jehovah. 12. *Swaddling clothes*—bandages which were tightly wrapped around a new-born child. 14. *On earth peace, good will toward men*—Revised Version, 'peace among men in whom he is well pleased.' Isa. 9:6.

QUESTIONS.

INTRODUCTORY.—Who was the author of this Gospel? What do you know of his life? Title? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE BIRTH OF THE CHILD. vs. 1-7.—What decree did the Roman emperor issue? When was this taxing made? Where did Joseph and Mary live? Why did they go to Bethlehem? What took place while they were there? Where was the child laid? Why? What had been prophesied about his birth? How did Christ, the Son of God, become man?

II. THE VISION OF THE ANGELS. vs. 8-14.—Who were in the fields near Bethlehem? Who appeared to them? How were they affected? What did the angel say to them? By what sign were the shepherds to know the infant Saviour? Who appeared with the angel? What were they doing? What was their song?

III. THE FAITH OF THE SHEPHERDS. vs. 15, 16.—What did the shepherds resolve to do? Where did they go? When is the best time to seek Jesus? What did the shepherds find? What did they then do? v. 17? How was their report received? v. 18. What is said of Mary? v. 19. How did the shepherds show their faith?

PRACTICAL LESSONS LEARNED.

1. Christ was born a Saviour for you, for me, for all.
2. His birth brings glory to God, joy to angels and salvation to men.
3. As soon as we hear of this Saviour we should hasten to find him.
4. When we have found him we should tell of his love to others.
5. 'Christ the Lord' is divine as well as human, God as well as man.

REVIEW QUESTIONS.

1. What news did an angel bring to the shepherds of Bethlehem? Ans. Unto you is born this day in the city of David a Saviour, which is Christ the Lord.
2. Who suddenly appeared with the angel? Ans. A great multitude of the heavenly host, praising God.
3. What was the song of the angels? Ans. Glory to God in the highest, and on earth peace, good will toward men.
4. What did the shepherds do? Ans. They hastened to Bethlehem, and found the babe lying in a manger.
5. How was the report of the shepherds received by those who heard it? Ans. They wondered at the things which were told them by the shepherds.

LESSON II.—JULY 8, 1891.

PRESENTATION IN THE TEMPLE.

Luke 2:25-38.

COMMIT TO MEMORY vs. 27-32.

GOLDEN TEXT.

'A light to lighten the Gentiles, and the glory of thy people Israel.'—Luke 2:32.

HOME READINGS.

M. Luke 2:25-38.—Presentation in the Temple.
T. Isa. 42:1-16.—A Light of the Gentiles.
W. Isa. 60:1-14.—The Glory of the Lord.
Th. Isa. 8:11-18.—A Stone of Stumbling.
F. 1 Peter 2:1-14.—A Rock of Offence.
S. Rom. 15:1-15.—A Root of Jesse.
S. Psalm 111:1-10.—A Psalm of Praise.

LESSON PLAN.

I. The Joy of Simeon. vs. 25-32.
II. The Wonder of Joseph and Mary. vs. 33-35.
III. The Prophecy of Anna. vs. 36-38.
TIME.—B. C. 4, forty days after the birth of Jesus; Augustus Caesar emperor of Rome; Herod the Great king of Judea.
PLACE.—Jerusalem, in the temple.

OPENING WORDS.

Eight days after the birth of the Saviour he was circumcised according to the Jewish law, and by divine command received the name of Jesus. On the fortieth day after his birth he was taken to Jerusalem and presented to God in the temple, and Mary made the required offering, which, as she was poor, consisted only of a pair of turtle doves. Lev. 12:2, 6, 8. While they were in the temple the events of this lesson took place.

HELPS IN STUDYING.

25. *The consolation of Israel*—the Saviour who was to comfort them. Isa. 40:1-2. 26. *The Lord's Christ*—the Anointed of the Lord. 27. *By the Spirit*—by his guidance. *The custom of the law*—see Num. 18:15-16. 29. *According to thy word*—see v. 26. 30. *Thy salvation*—thy Saviour. 31. *All people*—both Jews and Gentiles. 32. *A light*—see Isa. 25:7; 42:6; 49:6; John 1:4, 9; Acts 13:47; 26:23. 34. *The fall and rising*—some fall through unbelief, others are raised up through faith. Or it may be one class only; those cast down by a sense of sin, and then raised up by faith in this Saviour. *Spoken against*—this prophecy was fulfilled during his entire life, and in every age since he has been despised and rejected. 35. *A sword shall pierce*—his sufferings and death shall deeply afflict thy soul. *May be revealed*—Mal. 3:1; 1 Pet. 2:7, 8; Heb. 4:12. 37. *Departed not*—was uniform in her daily attendance upon the temple service.

QUESTIONS.

INTRODUCTORY.—What name was given to the infant Saviour? When and why was he presented in the temple? Title? Golden text? Lesson Plan? Time? Place? Memory verses?

I. THE JOY OF SIMEOON. vs. 25-32.—Who was Simeon? For what was he waiting? What had been revealed to him? Under whose influence did Simeon come into the temple? Who brought the child Jesus? For what purpose? What did Simeon do? How did he express his joy? What made him so joyful? For whom was this salvation prepared? What was this salvation to be to the Gentiles? How? What to Israel.

II. THE WONDER OF JOSEPH AND MARY. vs. 33-35.—What did Joseph and Mary think of these things? What did Simeon say of the child to Mary? Meaning of this? What did he say to her of her own sufferings? How did this come to pass? What was this treatment of Christ to do? How does our treatment of Christ reveal our hearts? What is said in 1 Cor. 1:23, 24.

III. THE PROPHECY OF ANNA. vs. 36-38.—Who came in at that instant? What was her religious character and practice? What did she do? For what did she give thanks? Of whom did she speak? To whom? Who were looking for redemption?

PRACTICAL LESSONS LEARNED.

1. God never disappoints those who trust in him.
2. Jesus is the Light of the world, the Glory and Consolation of his people.
3. We should receive him with joy and love.
4. Those who reject him fall into ruin.
5. Those who receive him are raised up to eternal life.

REVIEW QUESTIONS.

1. Who was Simeon? Ans. A just and devout man to whom it was revealed that he should not die before he had seen the Lord's Christ.
2. What did Simeon do when he saw the infant Saviour? Ans. He took him up in his arms and blessed God.
3. How did he express his joy? Ans. He said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation.
4. What did he say to Mary? Ans. Behold, this child is set for the fall and rising again of many in Israel.
5. What other aged saint rejoiced when she saw the infant Saviour? Ans. Anna, a prophetess, which served God with fasting and prayers night and day.