



**A CHINESE LADY.**

How unlike she is to an American lady! She has dark eyes and raven locks, which are drawn tightly back from her face and used to cover a queer framework looking like butterflies' wings, or some other fantastic shape. Her forehead appears very broad, as just before her wedding day all the short hairs over her brow were drawn out to give it this wide, open appearance.

Several of her finger-nails are very long, for that is a sign she is a lady and has little work to do with her hands. To keep these nails from breaking she wears over them little shields of gold or silver. But look at her feet! Could anyone ever imagine that they were the feet of a grown-up woman? They have been bound and compressed with strong cotton bandages from her childhood, and now she can wear tiny slippers only three inches long, made of bright-coloured satin, very beautifully embroidered. As we look at her feet we wonder how she can walk at all without coming to grief.

Her dress also looks strange. She wears a loose tunic of some bright-flowered silk. Her sleeves are more than a yard round and adorned with strips of embroidery. She can boast of a large stock of jewellery, and she wears many pins in her hair. Her ears are quite weighed down by her large, heavy ear-rings, and she has several rings upon her fingers and massive bracelets on her arms.

When relatives and friends are invited to dine at her house, the Chinese lady never sits down to a meal with them. She remains always in her own apartment; but sometimes, when there is a merry company in the guest hall, you may hear a rustling and a sound of hushed laughter, and so be made aware of the fact that the lady of the house and her attendants are having a sly peep at what is going on; for it is easy to make small holes in the paper screens, or to peer from behind a curtain.

The Chinese lady is quite unable to read or write, and very wearily the days pass with her. It is quite a relief when every few days she has a call from one of the ancient dames who make their living by flower selling, fortune telling, or vending numerous small wares. They are always very welcome, since with their lively gossip and news of the families they visit, they bring a fresh breeze from the outer world.

**LESSON NOTES.**

**SECOND QUARTER.**

**OLD TESTAMENT TEACHINGS.**

**R.C. 1899.] LESSON IV. [April 23.**

**JOB'S CONVERSION AND RESTORATION.**  
Job 42. 1-16. [Memory verses, 5, 6.

**GOLDEN TEXT.**

Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.—Jas. 5. 11.

**OUTLINE.**

1. Confession, v. 1-4.
2. Restoration, v. 7-16.

**DATE.**—About B. C. 1800.  
**PLACE.**—Same as before.

**CONNECTING LINKS.**

The long trial of Job is past. He proves his fidelity, trusts in God, and is delivered.

**EXPLANATIONS.**

"Job answered the Lord"—Elihu, without introduction, follows Job's three friends, and tries to vindicate God's government of the affairs of men. His remarks are interrupted by a storm, which rolls across the desert, and out of the thunder-cloud the voice of God is heard. When the voice is silent, Job confesses his error in the words of our lesson. "I uttered that I understood not"—Job perceives that it is foolish indeed for man to call in question God's ways. "Dust and ashes"—In Oriental lands people sit down in the dust, and cover their heads with ashes, as a sign of grief. "The words"—The words of chapters 38 to 41. "Spoken of me"—Better, spoken unto me. Not that they had a poorer understanding of God's providence than had Job, but that they had not bowed before God in humble penitence as had Job. "Seven"—The perfect number; a complete sacrifice. "Offer up for yourselves"—This passage is one of several which seem to prove the great antiquity of the story of Job. That there is no command to go to the priest, indicates a very ancient period. "Turned the captivity"—His sufferings were due to a certain bondage to evil powers. "Twice as much"—Double the amount of property.

**PRACTICAL TEACHINGS.**

Where in this lesson do we learn—

1. Of our sinfulness before God?
2. Of the necessity of a mediator?
3. Of God's goodness to them that trust him?

**THE LESSON CATECHISM.**

1. What did Job confess? "He had talked about what he had not understood." 2. How did he say he felt when confronted by God's greatness and goodness? "I abhor myself, and repent in dust and ashes." 3. Why was God angry with Job's three friends, Eliphaz, Bildad, and Zophar? "Because they had not repented, as had Job." 4. What did God tell Job to do? "To offer a sacrifice, and pray for them." 5. What did the Lord give to Job? "Twice as much as he had before." 6. What is the Golden Text? "Ye have heard of the patience of Job," etc.

**DOCTRINAL SUGGESTION.**—The omnipotence of God.

**CATECHISM QUESTION.**

How is it proved that the Holy Spirit inspired the Old Testament Scriptures?

Chiefly by the words of our Lord and his apostles?

Matt. 22. 43.—He saith unto them, How then doth David in the Spirit call him Lord.

2 Peter 1. 21.—Men spake from God, being moved by the Holy Ghost.

**THE LEPER'S SQUINT.**

"What means this hole through the wall?" I said to my guide.

"That," replied Mrs. Herd, "recalls a fact that is full of interest and pathos. In the twelfth century there was a number of lepers in the neighbourhood. You will understand, of course, that they were obliged to live by themselves, and were supported by charity. Over at the old abbey you may still see the place where bread and other food was passed out to them. Being unclean, and afflicted with a horrible and incurable disease, which was contagious, they were not allowed in church or to come in contact with healthy persons, so they had no way of taking any direct part in the worship of God. Both as to soul and body they were driven out from all intercourse with the rest of mankind. Yet many of them longed for some sound or sight that might comfort them in their sad, loathsome and hopeless condition. Taking pity on the poor creatures the monks made this hole in the wall, so that, one at a time, they could see the priests ministering at the altar, hear the music, and perhaps a few words of the mass. Then they would go back to their huts and caves, trusting that in heaven, if not on earth, they might be free from the dreadful curse under which they suffered. That is why this is called the 'Lepers' Squint.' Poor outcasts! my heart aches to think of them, though they are all dead and gone these seven hundred years."

WHILE her mother was taking a fly out of the butter, little Daisy asked, "Is that a butterfly, mamma?"

**A Penalty.**

THE rock is veined with gold, and the silver shines,  
And the seams of the coal are black in the nether mines.  
And the copper gleams like a kindled furnace spark,  
And the heavy lead is dull and cold and dark;  
Yet for all the black of the coal and the gloom of the lead,  
Do they weep to be copper or silver or gold instead?

The lilies rock in a garden fair and tall,  
And the daisies creep in the grass at the feet of all,  
And the yellow sunflower stares at the yellow sun,  
But the trailing yellow trefoils earthward run;  
Yet for all the lilies are high and the daisies are low,  
None of them crieth, "Why hast thou made me so?"

Like flowers of air the kingbirds flash and fly,  
They have dipt their wings in the blue of the summer sky,  
But the dusky lark that made an earthly nest  
Must carry away its color upon her breast;  
Yet for all the feathers are brown or the feathers are bright,  
None of them saith, "God doth not work aright."

And men spring up in their place, and a golden crown  
Circles a royal head, for king and clown  
Rise and pass through life their several ways,  
And this shall be born for toil and this for praise:  
Yet of every soul in every devious lot,  
There is none content, there is none that murmurs not.

—Harper's Magazine.

**VICTORY IN DEFEAT.**

BY L. S. HOUGHTON.

In all the world's history there have been few hours of grander import, few in which was unfolded more of future result than that hour when Luther gave his "simple answer" before the Diet of Worms.

The occasion was outwardly most impressive, even though no account has been taken of its deep inner significance. Worms was then the political centre of Europe, a city of great splendour, few traces of which have survived its burning under Louis XIV., except the cathedral, in which the Diet was held. The assembly was one of unusual brilliance. The emperor, Charles V, presided in person. The ambassadors of England and France, the Papal nuncio, the representatives of the kings of Hungary and Poland and of the great Italian cities vied with each other in the magnificence of their appearance; and in their midst stood the monk, Luther, "a peasant and a peasant's son," to answer for his religious views.

This session had been long and wearisome, but to all arguments and intimidations he had answered with an avowal of his love for the Church, and his simple desire for her purification and perfection. But it was when the whole case was summed up and he was called upon for his final reply that he rose to his highest moral grandeur.

"Since your most serene Majesty and your Lordships ask for a simple answer," he said, "I will give it 'neither horned nor hooped'" (quoting a German proverb), "after this fashion,—Unless I am convinced by witness of Scripture (for I do not believe in the Pope or in Councils alone, since it is agreed that they have often erred and contradicted themselves), I am overcome by the Scriptures which I have adduced, and my conscience is caught in the word of God, I neither can nor will recant anything, for it is neither safe nor right to act against one's conscience." These words he uttered, first in Latin, the language of the Diet, and then in German, adding in German, "Here I stand; I can do no otherwise. God help me. Amen."

As he thus spoke the heart of the youthful Philip, Landgrave of Hesse, then a boy seventeen, was drawn to him with a love which never afterwards failed, and which became a strong support and consolation to the harassed and persecuted reformer. But the Emperor Charles V. was assailed by no such weakness; coldly and calmly he pronounced the sentence forbidding Luther

to preach, and advising that he be proceeded against for heresy.

At a sentence so dreadful in its possibilities the nuncio was openly delighted, but the hearts of the people felt a dreadful chill. With all their admiration for the man who represented to them not only religious freedom but national sentiment, which then but just born, has since become a strong power all over Europe, they dared not stand by him when Emperor and Pope alike condemned. Luther's approach to Worms had been a triumphal procession. In Erfurt; his own city, university town had vied to do him honour; at his entry into Worms, 2,000 people had met him and escorted him to his lodgings. At his departure few dared recognize him. He went out not knowing how long even freedom of action would remain his, nor how soon he would be a prisoner in the power of Rome. He, and in his person, the Reform movement was utterly defeated.

Defeated, yet victorious. From that hour of defeat, from the dangers and difficulties that environed him, grew up the triumph of all that he was contending for, the purification of the Church, the unsealing of the Bible, the loosing of the yoke of Rome. Not Protestantism only, but United Germany, the Germany of to-day, and not Germany only, but that spirit of nationalism which seems to be essentially a nineteenth century spirit, became from that hour a possibility. To quote the words of another: "No triumphal procession that ever climbed the Sacred Way to the Capitol when Rome was every year adding new provinces to the Republic, could compare in moral grandeur with Luther's humble cavalcade, as discomfited, condemned, almost friendless he rode away from Worms."

**WHAT ALCOHOL IS GOOD FOR.**

DR. NANSEN, the Norwegian explorer, crossed Greenland on foot. With five companions he spent several weeks on floating ice. For forty days they tramped over frozen snow, with eighty degrees of frost. Did he use any alcoholic drinks? That he did make use of alcoholic spirits you can see from the following statement, but never as a beverage. He says: "The only spirits we took were as fuel for our stove to melt the snow that we might have water to drink. I think the use of stimulants is a mistake."

Teachers, Attention!

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