

BELOW THE SURFACE.

UNDER the sod the flowers are sleeping,
Under the crust of sleet and snow;
Never would stranger dream of the germs
Quietly resting so far below.
Nevertheless, from the brow of the hill,
To where the vale meets the silvery till,
They trill, till the spring shall remove the
hill,
Ready, they wait for the Master's will.

Under the snow there are dear ones sleeping,
Under this crust of sleet and snow,
Never a word they send back to
Never a smile from the depths below.
Lying at rest, till the round years fill,
Till time is checked and its wheels grow still,
Till called together from valley and hill,
They wait, to rise at the Master's will.

Under the crust of a lifetime's care,
Under the sleet and pelting storms,
In spite of the sting of pitiless blast,
Many a heart into beauty warm,
None ever look beneath the frost and chill,
For the true heart waiting some niche to fill,
Where others are working with ease and skill,
So, in darkness it waits for the Master's will.

And we walk carefully, numbering
Blossoms and beauty that greet our eyes,
Mourning our dead, who in silence slumber,
Counting those workers who bear off the
prize,
And the blazoned names which the front
ranks fill.
The crowned few on the top of the hill;
We see not the heads that are bowed and
still,
Willing, but waiting, their Master's will.
—Vick's Floral Guide

LESSON NOTES.

THIRD QUARTER.

A.D. 30.] LESSON III. [July 18

THE DEATH OF LAZARUS.

John 11. 1-16. Commit to mem. vs. 1-4.

GOLDEN TEXT.

Our friend Lazarus sleepeth; but I go,
that I may awake him out of sleep. John
11. 11.

OUTLINE.

1. A Troubled Household, v. 1-4.
2. A True Friend, v. 5-16.

TIME.—During the four months between
the Feast of Dedication and the last Passover.

PLACE.—Bethabara, beyond Jordan.
EXPLANATIONS.—*Ointment*—A rich per-
fume, such as was used for embalming the
body after death. *Not unto death*—But
Lazarus did die. This means the sickness
was not to be the final fatal sickness. Death
was to come, but only that he might be
restored to life, so as to show Christ's power.
Twelve hours in the day—The Jews did not
call twenty-four hours a day as we do. From
sunrise to sunset was divided into twelve
equal parts, and called a day. *We may die
with him*—Perhaps meaning that they feared
that Jesus would be killed if he returned to
Judea. Some think it refers to Lazarus, and
was intended to show how much Thomas
loved him.

TEACHINGS OF THE LESSON.

Where are we taught in this lesson—
1. The sympathy of Jesus with human
sorrow?
2. The sympathy of Jesus with human
friendships?
3. That death is not destruction, but a
sleep!

THE LESSON CATECHISM.

1. Who was Lazarus? A friend of Jesus.
2. Where did he live? At Bethany, near
Jerusalem. 3. What happened to him? He
was taken sick, and died. 4. Where was
Jesus at the time? At Bethabara, beyond
Jordan. 5. What did Jesus say of him in
the GOLDEN TEXT? "Our friend, etc."
DOCTRINAL SUGGESTION.—The humanity
of Jesus.

CATECHISM QUESTIONS.

35. What more do we learn concerning
God? That he is holy and righteous, faithful
and true, gracious and merciful.
36. What do you mean by the omni-
presence of God? That God is everywhere.
[Psalm cxxxix, 7-12]

A.D. 30.] LESSON IV. [July 25.

THE RESURRECTION OF LAZARUS.

John 11. 17-44. Commit to mem. vs. 23-26.

GOLDEN TEXT.

Jesus said unto her, I am the resurrection
and the life. John 11. 25.

OUTLINE.

1. Jesus and Martha, v. 17-27.
2. Jesus and Mary, v. 28-37.
3. Jesus and Lazarus, v. 38-44.

TIME.—Immediately after events of last
lesson.

PLACE.—Bethany.
EXPLANATIONS.—*Fifteen furlongs*—About
two miles. *To comfort*—A ceremonial by
friends, which commonly lasted seven days.
Four days had gone, and they are still at
Bethany. *I am the resurrection*—That is, I
have power to accomplish the resurrection.
It will come through my power. *The Master
is come*—Or the rabbi, or the teacher has
come. Every one who heard that would
know what rabbi. He was the rabbi of the
times. *Uttered in the spirit*—Gave utterance
to his deep grief at Mary's sorrow. *A cave*—
A natural recess in the rocks, of which the
country was full. *Bound hand and foot*—
The Jews did not bury as we do, but wound
the body, covering the body and fastening
the arms down.

TEACHINGS OF THE LESSON.

Where, in this lesson, do we see—

1. Faith in the presence of Jesus?
2. Faith in the power of Jesus?
3. Life through the power of Jesus?

THE LESSON CATECHISM.

1. How long had Lazarus been buried when
Jesus came to Bethany? Four days. 2.
What did Jesus say to Martha, the sister of
Lazarus, in the GOLDEN TEXT? "Jesus
said," etc. 3. How did Jesus show his
sympathy at the grave of Lazarus? "Jesus
wept." 4. What command did Jesus give?
"Lazarus, come forth!" 5. What followed
the words of Jesus? The dead man came
forth living.

DOCTRINAL SUGGESTION.—Victory over
death.

CATECHISM QUESTIONS.

37. What do you mean by the almighty-
ness or omnipotence of God? That God can
do whatever he will.
38. What do you mean by the omniscience
of God? That God knows all things, past,
present and future.

GAME OF PROVERBS IN
JAPAN.

THE game of "I-ro-ha garuta" is
played in all Japanese homes on winter
evenings. The children sit in a circle
and have small cards, each containing
a proverb, while on another card is a
picture which illustrates it. The cards
are shuffled and dealt, and then the
first child reads one of his proverb-
cards. The child who has the picture
corresponding calls out, and these two
cards are laid away out of the play.
The one who first gets rid of his cards
wins. The one who has the last card
loses the game, and, if a girl, gets a
wisp of straw in her hair; if a boy,
he has a black mark on his face. It
is strange to find that the same ideas
now current were gathered into pro-
verbs in Japan when England was
inhabited by savages dressed in skins.
Here are some of them:

A good son makes a happy father.
Speak of a man, and his shadow comes.
You can't build bridges in the clouds.
There are thorns on all roses
Thine own heart makes the world.
A car is bold before his own gate.
To know the knew, search the old.
Many words, little sense.
The poet at home sees the whole world.
The throne of the gods is on the brow of the
righteous man.

KINDNESS stowed away in the heart,
like rose-leaves in a drawer, sweeten-
ing every object around them, sweetens
life and brings hope to the weary-
hearted.

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