

CHILDHOOD'S VALLEY.

It was a quiet valley,
Set far from human ills,
A sunny, sloping valley,
Begirt with green, green hills.
The white clouds softly knitted
Grey shadows in the grass;
The sea-birds poised and flitted,
As they were loath to pass.
A clear stream thrid the bridges,
Blue, lazy smoke upcurled;
Beyond its purple ridges
Lay the unquiet world.
Under the ivied rafters
Low crooned the sun-drowsed dove;
While youthful, br'zy laughter
Moved on the slopes above.
Where mid the flower-pied spaces
We children made bright quest;
Sure as we ran quick races
The far-seen flower was best.
Thus while the sun uplifted,
And flashed adown the stream,
The white clouds drifted, drifted,
In deep untroubled dream.
Fair shines that sunny valley,
Begirt with green, green hills,
Nor all the world's mad riot
Which we have known since then,
Hath touched this valley's quiet
Deep in our heart's own ken.

BREVITIES.

MANY a woman who does not know even the multiplication table can "figure" in society.

It is proper to educate the children, but not to kill them. The training of mind that comes through the loss of health is a damage instead of a blessing.

THERE are more than 500 pupils in architectural and mechanical designing attending the evening sessions of the art school attached to the Maryland Institute.

A LITTLE Newport girl hearing her mother reading about Queen Victoria almost living on mutton with carrots and turnips, exclaimed: "And she eats that! And she doesn't get any cake or ice cream! Goodness gracious! I wouldn't be a queen for anything."

A GENTLEMAN who sent a poem to an editor said in a note: "I hope you will do me the kindness of excusing the errors in my manuscript." The editor replied: "I have excused all the errors—in fact, I have excused the entire poem."

THE courts of Weimar have made a stand against the system of duelling between students which has discredited the German schools of learning. As many as eight young men have been sent to prison for three months' reflection on their disgraceful conduct.

A PAIR of Queen Elizabeth's gloves can be seen in the British Museum. She had a hand like a brakeman. The thumb of the glove is three inches long, and the palms measure three and a half inches across. No wonder the kingdom trembled when she brought it down.

A JAPANESE student at the University of Berlin has been appointed assistant to the Professor of Anatomy, and the Minister of Public Worship has approved the appointment. No honor equivalent to this is said yet to have fallen on a Chinaman in any European institution.

MR. FALLS, a well-known Irish sportsman, happened one day to ride down a hound. The irascible but witty master attacked him in no very measured language. "Sir," was the reply, "I'd have you recollect that I'm Mr. Falls, of Danganon." The answer was ready: "I don't care if you are Mr. Falls, of Niagara; you shan't ride over my hounds."

CONSCIENTIOUS CONDUCTOR.—"I'm afraid, sir, the young lady can't be permitted to travel on a half ticket; she's much over twelve years of age!" Irate papa—"Do you mean to inform me, sir, that my daughter and I are endeavouring to swindle the railway company? Let me tell you, sir, that we've never been so grossly insulted on this line before, although we've traveled on it for over fifteen years!"

THE minister asked the Sunday School, "with what remarkable weapon did Samson at one time slay a number of Philistines?" For a while there was no answer, and the minister, to assist the children a little, commenced to tap his jaw with the tip of his finger, at the same time saying, "What's this—what's this?" Quick as thought a little fellow innocently replied, "The jaw bone of an ass, sir."

"I CANNOT do much," said a little star,
"To make the dark world bright!
My silvery beams cannot struggle far
Through the folding gloom of night!
But I'm only part of God's great plan,
And I'll cheerfully do the best I can."

LESSON NOTES.

SECOND QUARTER.

A. D. 58.] LESSON XII. [June 22.

OBEDIENCE TO LAW.

Rom. 13. 1-10. Commit to memory vs. 7-10.

GOLDEN TEXT.

Let every soul be subject unto the higher powers Rom. 13. 1.

OUTLINE.

1. The Powers that Be, v. 1-7.
2. The Law of Love, v. 8-10.

TIME.—A. D. 58.

EXPLANATIONS.—*The higher powers*—The laws and government of the nation. *No power but of God*—No government except by God's order. *Ordained of God*—Established by God. *Resisteth*—One who does not obey the law of man disobeys the law of God. *Damnation*—Rather, "condemnation;" God shall judge them. *Not a terror to good*—The good man has no fear of the Government or its officers. *Minister of God*—The ruler represents God's authority. *The sword*—Meaning power to punish evil-doers. *Not only for wrath*—Not only from fear of penalty. *For conscience' sake*—On principle, because it is right. *Tribute*—Taxes. *Custom*—Payment which is made as tax on goods. *Owe no man*—Keep out of all debts, except the love which we owe to all men. *Briefly comprehended*—The law of love includes all other laws. *Love worketh no ill*—One that loves another will not harm him.

TEACHINGS OF THE LESSON.

Where in this lesson do we learn—

1. Obedience to human law?
2. Obedience to the divine law?
3. Humility in love?

THE LESSON CATECHISM.

1. To whom should every soul be subject? To the higher powers. 2. Of whom is all power? Of God. 3. What should we render to all? "Render to all their dues." 4. What is the saying in which is briefly comprehended every commandment? "Thou shalt love thy neighbour as thyself" 5. What is the fulfilling of the law? "Love is the fulfilling of the law."

DOCTRINAL SUGGESTION.—The Church and the State.

CATECHISM QUESTIONS.

62. Did God create you?
Yes; He made me, both body and soul. Psalm c. 3; Job x. 11; Numbers xvi. 22; Hebrews xii. 9.
63. Does God care for us?
I know that He cares for me, and watches over me always by His Providence.
64. What is the Providence of God?
The Providence of God is His preservation of all His creatures, His care for all their wants, and His rule over all their actions. Acts xvii. 28; Hebrews i. 3; Nehemiah ix. 6; Psalm ciii. 19; Psalm cxlv. 15, 16; 1 Timothy vi. 15.

SECOND QUARTERLY REVIEW.

June 29.

REVIEW SCHEME.

Lesson I. *Paul's Third Missionary Journey*.—Where did Paul go? Who came to Ephesus after he left? What is related of Apollos? What did Paul ask of certain disciples at Ephesus? What is told in the GOLDEN TEXT?

Lesson II. *Paul at Ephesus*.—What special miracles were wrought by Paul? How did some show their turning from sin? What sins did they confess? How should we confess our sins?

Lesson III. *Paul's Preaching*.—What was the subject of Paul's preaching? To whom is Christ the power of God? Whom has God chosen in this world? What is it to be one of God's people?

Lesson IV. *Abstinence for the sake of Others*.—From what did Paul say he would abstain? [GOLDEN TEXT.] What kind of meat is here meant? From what should we abstain, and why?

Lesson V. *Christian Love*.—What shows the worth of love? What is love, according to the GOLDEN TEXT? What three things does Paul say abide?

Lesson VI. *Victory over Death*.—Who will have this victory? When will they possess it? What change shall then take place? Who gives it to us?

Lesson VII. *The Upbraid at Ephesus*.—Who caused it? What was done? How was it quieted? What did Paul do? What is the GOLDEN TEXT? How should we act in trouble?

Lesson VIII. *Liberal Giving*.—Of what gifts did Paul write? What is said in the GOLDEN TEXT? What should be the rule of our giving? What gift should we always remember?

Lesson IX. *Christian Liberty*.—Who did Paul say were in bondage? How are we redeemed? What does God now call us? What is the message of the GOLDEN TEXT?

Lesson X. *Justification by Faith*.—What is it to be justified? How may we have peace with God? Who brings to us pardon? What is the GOLDEN TEXT?

Lesson XI. *The Blessedness of Believers*.—What is the promise to them that love God, in the GOLDEN TEXT? In what are we more than conquerors? From what shall nothing be able to separate us?

Lesson XII. *Obedience to Law*.—What is the GOLDEN TEXT? What does Paul say of the "powers that be?" What should we owe to others?

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