

WATCHING FOR PAPA.

Holidays are delightful, there is no room for any two opinions about that, and Elsie felt very sorry this summer for the hundreds of little boys and girls who had no way of getting out of the hot stuffy city. "Just fancy," she confided to her mother one day, "lots and lots of them have never seen the sea and don't know anything about the river except what they see between the ships at the wharf. Don't you wish we could bring some of them down here mamma? Wouldn't we have fun building forts here in the sand! And do you suppose they ever saw anything so beautiful as those pools we saw this morning among the rocks, with the dozens of starfish shining down at the bottom among the sea weed? And those cunning little crabs too! Mamma, don't you believe I could catch one of them if you would only hold me so I wouldn't fall in?"

"I dare say, if one didn't catch you first."

"I do believe I could. Won't you please come now and let me try?"

"Why yes, dear, I will, if—"

"O, but we can't, mamma, after all, because I do believe it's almost time to watch for papa, isn't it?"

"Almost, dear, but it will be quite a long while before the boat comes around the pier where you can see her."

"O never mind, mamma, I must be here when papa comes, and, oh, there is old Ben, he will lift me up so that I can see right over the pier, and see papa's boat before any one else."

"Do you know, mamma, its very nice down here, but it isn't half a holiday without papa. He is ever so much more fun than any boy I know, and I never feel half so safe with any one as with him. Do you mamma?"

"No, dear, you and I agree about that, don't we, it isn't half a holiday without him."

But Elsie had hardly time to wait for the answer, and almost before it was given she was perched aloft on her favorite watch tower with old Ben near by to see that she did not come to grief.

FOOD FOR THOUGHT.

A man who is not ashamed of himself need not be afraid of his early condition. The trouble with a man covering up his tracks is that he makes new ones in doing it. Hear both sides and all shall be clear; hear one and you may still be in the dark. Do not persecute the unfortunate as it is like throwing stones on one fallen into a well.

Hope is itself a species of happiness, and perhaps the chief happiness the world affords.

Resignation is an invaluable treasure, which cannot, by the most violent evils, be taken from us.

Familiarity does not breed contempt, except of contemptible things or in contemptible people.

Happiness is a perfume which one can not shed over another without a few drops falling on one's self.

A man never sees all that his mother has been to him till it's too late to let her know that he sees it.

Reformers had first need to practice on their own hearts that which they purpose to try on others.

When the term education is used it should suggest to the thinking mind this question: To what? For weeds may be cultivated as well as useful plants, and also good and evil both may be taught.—Selected.

THE SUNDAY NEWSPAPER.

Says the *Journal and Messenger*: The Sunday newspaper has received more attention than usual during the past few weeks, on account of the discontinuance of the Sunday edition of the *Rochester Democrat*. The *Daily News*, of Chicago, with the largest circulation of any paper in the city, publishes no Sunday edition. Several daily papers have endeavored to justify their Sunday editions by a repetition of the old worn-out and often-answered arguments. Anything in which there is large profit, no matter how ruinous to public morals, public health or individuals, will find plenty of men and capital, unless prevented by law. That the Sunday newspaper business is enormously profitable there is no doubt. Business men, eager to

place their advertisements before the people, hope to snatch the time of this day of rest, and get announcements read that would be passed over during the week. Several columns are filled with scandal and reading matter utterly demoralizing. A little religious reading is inserted as a bait, not to induce the subscriber to read the rest, but to give him an excuse for buying the paper.

HYMN FOR A TEACHERS' PRAYER-MEETING.

"WORKERS TOGETHER WITH HIM."

Master of the vineyard, hear,
Seeking, may we find thee near;
Thou hast called us, Lord, to be
Follow-workers here with thee.

Greater honor who could claim?
Vast the work and grand the aim!
And, though all unworthy, we
Thankfully would work with thee.

When our task seems long and hard,
Dim and distant the reward;
Give us faith, dear Lord, that we
Trustfully may work with thee.

When we sadly sow in tears,
When no sign of fruit appears,
Grant us patience, Lord, lest we
Weary in our work for thee.

In the deadly strife with sin,
Foes without and doubt within,
Grant us courage, Lord, that we
Steadfastly may work with thee.

When our labor thou hast owned,
Our poor work with blessings crowned,
Keep us humble, grant that we
All the praise may give to thee.

When our task on earth is done,
Life's last battle fought and won,
Call us home to rest, that we,
Evermore may dwell with thee.

—S. S. Chronicle.

ABOUT THE SUNDAY SCHOOL.

A short time since a friend of mine took her little boy to Sunday-school, and placed him in the infant class. A few hours after, while at dinner, the little fellow said: "The lady didn't tell me anything about Jesus." My friend said: "What did she tell you about, my son?" "She told us about sheep." That child will always retain the impression made at that time. His mother had previously told him that he would hear all about Jesus at the Sunday-school. He was disappointed; he heard nothing about the one whose name was already sweet to him. This teacher is called "the salt of the earth,"—a devoted Christian. Alas! it seems to me that there must be a great lack of devotion when the teacher will let the hour pass without some recognition of the Saviour! How often have I seen those before a class trying to explain the great truths who do not profess to know the "light," but because they are naturally brilliant, or for lack of Christian teachers, or some other cause, have been invited to look after the class. This thing ought not to prevail; but rather than my children should be taught by one who professes to know the way and is dead, give them the intellectual person whom they know does not profess to follow our Lord! Oh, these dead Christians! I would that some spiritual electricity from heaven might descend upon them. Then truth would win victories. In these days of intellectualism cannot be set aside, but if we would see the power of the atonement abroad in the world, we must make spirituality second to nothing!

I have often wondered why the committing to memory of Scripture has been abandoned, and wish we might return to it. I wish that every teacher in our Sunday-schools would require his scholars to learn by heart a certain number of Scripture texts; then we would be sure that the heads of our children were being stored with the truth. In this event the hearts would quite likely be touched.—*Watchman*.

PRAYER MEETING ETIQUETTE.

There is an etiquette about coming in and going out. It is courteous to leave the chairs nearest the door for the late comers. There are always some who need this chance of slipping in unnoticed. "Why have you stopped coming to prayer-meeting?" a pastor asked a hard-working woman in his congregation.

"I can't come," she answered. "My husband is late home from work, and the bell stops before I can get supper off the table. I used to slip in quietly; but now the boys and girls fill up the places by the door, and I disturb the meeting. I would like to come, I miss the meeting so!" The selfishness of these boys and girls cut off this poor woman from a privilege. They wished to be as far as possible from the leader. They had been told of the late comers' needs, but they chose to disregard them.

It is according to etiquette to adjust one's wraps after the benediction or concluding hymn, and not before them. The best way is for all to resume their seats for a moment's quiet before leaving the room. At a meeting that I attended not long ago, no sooner was the parting hymn announced than there began a prodigious noise of scraping and of stamping. The decorous quiet which had hitherto prevailed gave place to a hurry and a tumult. It was a race to get the rubbers on, and the cloaks buttoned, and the hymn-books opened at the proper place, before the organist had finished his prelude. Most gave evidence of long practice, and succeeded, but some buttoned on through the first stanza of the hymn. It was a performance that spoiled the singing and belittled the benediction. And the last word was no sooner spoken than there was a rush for the door like that when the gates are opened and the crowd hurries to a train. What was the trouble? Were these good people's houses burning; or was there some one ill at home? Neither. It was pure ignorance. They did not mean to be irreverent or rude. They simply did not know any better; that is to say, they were ill-bred.

These are some of the requirements of etiquette in the prayer-meeting, and some of the common sins of ill manners. They are little sins, some one may answer; but behind each one is selfishness, and selfishness can never be a little thing.—*Rev. Isaac Ogden Rankin, in Golden Rule*.

SCHOLAR'S NOTES.

(From Westminster Question Book.)

LESSON VII.—NOVEMBER 16, 1890.

JESUS CONDEMNED.—Luke 23:13-25.

COMMIT TO MEMORY VS. 20-21.

GOLDEN TEXT.

"For the transgression of my people was he stricken."—Isa. 53:8.

HOME READINGS.

M. Luke 23:13-25.—Jesus Condemned.
T. Matt. 27:1-10.—The Traitor's Death.
W. Matt. 27:11-26.—The People Persuaded.
Th. John 19:1-16.—No King but Caesar.
F. Acts 1:15-26.—The Traitor's Place Filled.
S. Acts 3:12-26.—That Christ Should Suffer.
S. Rev. 5:1-14.—"Worthy is the Lamb."

LESSON PLAN.

I. Pilate's Weakness, vs. 13-16.
II. Barabbas Preferred, vs. 17-22.
III. Jesus Sentenced, vs. 23-25.
TIME.—A. D. 30, Friday morning, April 7; Tiberius Caesar emperor of Rome; Pontius Pilate governor of Judea; Herod Antipas governor of Galilee and Perea.
PLACE.—Pilate's hall of judgment, Jerusalem.

OPENING WORDS.

Pilate, when Jesus was brought back from Herod, seated himself upon his judgment-seat (Matt. 27:19) with the purpose to pronounce him innocent and end the trial. But after making some weak efforts for his release he yielded to the clamors of the priests and delivered him to be crucified. Parallel accounts, Matt. 27:15-26; Mark 15:6-15; John 18:39, 40; 19:1-16.

HELP IN STUDYING THE LESSON.

V. 14. *Perverteth the people*—turneth them away from Caesar. V. 15. *Is done unto him*—Revised Version, "hath been done by him." V. 16. *I will therefore chastise him*—strange conclusion from such a decision. Both Herod and Pilate had found the man innocent, and yet Pilate would punish him. V. 18. *Away with this man*—a demand for his execution. *Release unto us Barabbas*—a highwayman and murderer preferred to a just man and a prophet! V. 22. *What evil*—an appeal to their sense of right. A humiliating spectacle—a judge pleading for the life of one whom he had full power to discharge. V. 24. *Gave sentence*—final and official sentence, first washing his hands and declaring, "I am innocent of the blood of this just person." Matt. 27:24.

QUESTIONS.

INTRODUCTORY.—What was the subject of the last lesson? Why did Pilate send Jesus to Herod? How did Herod treat him? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. PILATE'S WEAKNESS, vs. 13-16.—What did Pilate do when Jesus was brought back from Herod? What did he say? What had been the result of Herod's examination? What did Pilate determine to do? Why should he chastise him if he were innocent? What did this show in Pilate?

II. BARABBAS PREFERRED, vs. 17-22.—Why must one be released? What did they all cry? Who was Barabbas? What was Pilate's inclination? What did he do? What did they say to

this? What further plea did he make? What proposal?

III. JESUS SENTENCED, vs. 23-25.—What effect had this proposal upon the chief priests and people? What prevailed? What does this show of Pilate's character as a judge? What did Pilate then do? Was this sentence, then, according to law? Whom did he release unto them? What did he do with Jesus?

WHAT HAVE I LEARNED?

1. That hesitation and indecision often lead to crime.
2. That we gain nothing by doing wrong to please others.
3. That Jesus was proved innocent by the most positive evidence.
4. That to reject the Saviour is a most fearful crime.

QUESTIONS FOR REVIEW.

1. What was Pilate's decision about Jesus? Ans. I have found no fault in this man.
2. What did he propose to do? Ans. I will therefore chastise him and release him.
3. What did the people reply to this proposal? Ans. Away with this man, and release unto us Barabbas.
4. Who was Barabbas? Ans. A robber, a rebel and a murderer.
5. What did Pilate do? Ans. He released Barabbas and delivered Jesus to be crucified.

LESSON VIII.—NOVEMBER 23, 1890.

JESUS CRUCIFIED.—Luke 23:33-47.

COMMIT TO MEMORY VS. 32, 34.

GOLDEN TEXT.

"The Lord hath laid on him the iniquity of all."—Isa. 53:6.

HOME READINGS.

M. Luke 23:33-47.—Jesus Crucified.
T. Matt. 27:27-54.—Darkness and Death.
W. 1 Pet. 2:17-25.—"Christ also Suffered for Us."
Th. Psalm 22:1-16.—"Why Hast thou Forsaken Me!"
F. Psalm 22:17-31.—"A Seed Shall Serve Him."
S. Gal. 3:1-14.—Redeemed from the Curse.
S. Gal. 6:1-18.—Glorying in the Cross.

LESSON PLAN.

I. The Mocking People, vs. 33-38.
II. The Penitent Robber, vs. 39-43.
III. Darkness and Death, vs. 44-47.
TIME.—A. D. 30, Friday, April 7, from nine to three o'clock; Tiberius Caesar emperor of Rome; Pontius Pilate governor of Judea; Herod Antipas governor of Galilee and Perea.
PLACE.—Calvary, just outside the walls of Jerusalem.

OPENING WORDS.

Jesus, having been delivered into the hands of soldiers, was led without the city to a place called Calvary, bearing his cross. On the way he fell exhausted by the burden, and the soldiers compelled Simon of Cyrene, whom they met, to bear it with Jesus. To some women following him, and weeping he spoke words of admonition. Thus, a great company of people following him, they came to the place of execution.—Parallel accounts, Matt. 27:33-54; Mark 15:22-39; John 19:17-30.

HELP IN STUDYING THE LESSON.

V. 33. *Calvary*—so named from its having the form of a skull: "Golgotha" has the same meaning. V. 34. *Father, forgive them*—a prayer for his murderers. V. 35. *It is their chief priests and members of the council*. V. 36. *The soldiers*—who had charge of the execution. *Vinegar*—their usual drink; a sour wine. (See Ps. 69:21.) V. 38. *Superscription*—it was written in those three languages that all might read it. V. 41. *Nothing amiss*—Isa. 53:9. V. 42. *Into thy kingdom*—rather, in "thy kingdom." (Compare Matt. 16:28.) V. 44. *Sixth hour*—noon. *Darkness*—a supernatural darkness. V. 45. *The veil of the temple*—which separated the holy from the most holy place. *Was rent*—signifying that, by the death of Christ there is free access for sinners to the mercy-seat. V. 47. *The centurion*—in charge of the execution.

QUESTIONS.

INTRODUCTORY.—By whom was Jesus betrayed? When and where was he arrested? Who condemned him to death? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE MOCKING PEOPLE, vs. 33-38.—Where was Jesus taken for crucifixion? Describe the crucifixion. Who were crucified with him? What prayer did Jesus offer? What was done with his garments? Who were witnesses of the crucifixion? What mocking words were spoken? What did the soldiers do? What superscription was placed over Jesus?

II. THE PENITENT ROBBER, vs. 39-43.—What did one of the malefactors say? How did the other reprove him? What was the prayer of the penitent robber? What was the answer of Jesus? What did this answer mean? What must we do to be saved?

III. DARKNESS AND DEATH, vs. 44-47.—What took place at noon? How long did this darkness last? What did it show? What took place at three o'clock? What did the ridding of the veil show? What were the last words of Jesus? Who had charge of the crucifixion? What testimony did he give?

WHAT HAVE I LEARNED?

1. That wicked men fulfil God's purposes without knowing it.
2. That Christ loved even his enemies and murderers.
3. That we should be like him in meekness and forgiveness of injuries.
4. That Christ bore our sins in his own body on the tree.
5. That he will save every repenting sinner.

QUESTIONS FOR REVIEW.

1. How was Jesus put to death? Ans. He was crucified with two robbers.
2. What did the Jews do while Jesus was suffering? Ans. They mocked and derided him.
3. What promise did Jesus make to the penitent robber? Ans. To-day shalt thou be with me in paradise?
4. What took place while he was on the cross? Ans. The sun was darkened and the veil of the temple was rent in the midst.
5. What were the last words of Jesus? Ans. Father, unto thy hands I commend my spirit.