

Try Again.

MARGY with the flaxen hair
Sat the picture of despair,
"Five times six and eight times seven,
Add results, and by eleven
Multiply—oh no, divide—
And I don't know what beside;
Oh, this horrid, horrid sum!
Right I cannot make it come."
So said Margy, with a sigh,
Crying, "'Tis no use to try."

Gray-haired grandma, sitting near,
Heard the sigh and saw the tear.

"Margy, darling, hither come;
Let me see thy 'horrid sum.'"
Scanning all the work, she saw
Here a slip and there a flaw.
"Ah, my Margy, plain to see
Why the figures don't agree.
Little maid, thy sore distress
Is the fruit of heedlessness."

"Oh, but, grandma, I have tried
Just as hard!" poor Margy cried:

"But the naughty figures go
Somehow always wrong, you know."
Then to her supreme dismay,
Grandma sponged the work away,
And for Margy's eyes to read,
Wrote in letters large and plain,
"If at first you don't succeed,
Try, and try, and try again."

When the wise old law she read,
"Thank you grandma, dear," she said.
Then with bright and cheerful air
Worked the sum with double care;
And the answer—happy sight!
Came at last exactly right.

"Now," the little maiden cried,
Laughing, in her girlish pride,
"When my naughty sums go wrong,
'Try Again' shall be my song."

—Harper's Young People.

LESSON NOTES IN SUNBEAM.

At the meeting of the Niagara Conference, held in the town of Woodstock in June, 1886, the following resolution of the Conference Sunday-school Committee was adopted by the Conference:—

"That, as the publication of the Sabbath-school lessons in the children's papers is needless, and wasteful of space that attractively filled would make the papers more acceptable, we urge its discontinuance."

(See Minutes of Niagara Conference, page 65, section 2.)

This resolution was forwarded to the Sunday-school Board, with the assurance that it had been carefully considered before adoption. In deference to the judgment of the Conference, the Lesson Notes were omitted from the *Home and School* and from the *Sunbeam*. They are continued in *PLEASANT HOURS*, *Banner*, *Berean Leaf*, and *Berean Quarterly*. This explanation is given for the satisfaction of friends who write complaining of the omission and asking why it was made. It is resolved, in deference to the views of many patrons, that the Lesson Notes shall be restored to the *Sunbeam*.

A LITTLE boy of extraordinary abilities being introduced into the company of a dignified clergyman, was asked by him where God was, with the promise of an orange. "Tell me," replied the boy, "where he is not, and I will give you two."

THE MAN OF GLASS.

In the famous asylum at Bicetre, in France, died a short time since, at the age of one hundred and three, a lunatic named Jubissier, better known as "The Man of Glass."

He was admitted to the madhouse in the spring of 1797, having become insane through injuries on the head from a heavy blow with a stone, and he had nearly completed his eighty-fourth year of residence there when he suddenly expired. Shortly after his admission he became possessed by the idea that he was made of glass, and from the moment in which this conviction fixed itself in his disordered brain down to the day of his death, he never spoke a word nor moved of his own accord from a crouching attitude in one corner of his room, except for a few days during the siege of Paris, when the noise of the cannon appeared to agitate and distress him.

His fear lest he should be broken or damaged by rough handling, though never expressed in words, was so plain from the agonized witchings of his features whenever any attempt was made to move him, that his keepers disturbed him from his favourite position as seldom as possible. Thus he passed more than four-fifths of a century in complete silence.

Emperors, kings, and republics ruled France in turn while the Man of Glass sat silent in his cell, knowing nothing of them all, and brooding over his own fixed idea. The only Frenchman of the nineteenth century who, having outlived both Napoleons and their Empires, knew nothing of the battles of Waterloo and Sedan.

LESSON NOTES.

FIRST QUARTER.

STUDIES IN THE OLD TESTAMENT.

B.C. 1913.] LESSON VII. [Feb. 13.

GOD'S COVENANT WITH ABRAM.

Gen. 15. 5-18. Commit to mem. vs. 5-7.

GOLDEN TEXT.

Fear not, Abram: I am thy shield, and thy exceeding great reward. Gen. 15. 1.

OUTLINE.

1. A Vision.
2. A Covenant.

TIME.—1913 B.C.

PLACE.—Abram's home near Hebron.

EXPLANATIONS.—*Tell the stars*—Count the stars: you cannot. This is the first hint of history that the stars are infinite in number. *A heifer of three years old*—An animal in full strength and vigour, and representing Abram's wealth: the same as to the ram of three years old. *Divided them in the midst*—Cut them each into two equal parts, and laid them apart, so that he might pass between them, and so that God might pass between. *A horror of great darkness*—As night came down God seems to have made his presence felt, and the soul of Abram was appalled. *Four hundred years*—An expression in round numbers for the time from the call, in 1921, to the exodus, in 1491. *Go to thy fathers*—Simply shall die in peace in a good old age. *A smoking furnace, and a burning lamp*—Symbols of God's actual presence. *Passed between those pieces*—When the two parties had passed between the parts of the slain animals the covenant was complete. Thus the covenant was made between God and Abram.

TEACHINGS OF THE LESSON.

Where are we taught in this lesson—
1. That God demands faith?
2. That God encourages faith?
3. That God rewards faith?

THE LESSON CATECHISM.

1. What did God say to Abram in the GOLDEN TEXT? "Fear not," etc. 2. How great did God promise that Abram's seed should be? As many as the stars. 3. What was God's covenant with Abram concerning his seed? To give them the land of Canaan. 4. How did Abram receive God's promise? He believed in the Lord. 5. How may we be the children of Abram? By believing God's word.

DOCTRINAL SUGGESTION.—Justification by faith.

CATECHISM QUESTION.

7. What is the other part of man? His body, which is flesh and blood, and will die. Matthew x. 28. Be not afraid of them which kill the body, but are not able to kill the soul.

B.C. 1898.] LESSON VIII. [Feb. 20.

ABRAHAM PLEADING FOR SODOM.

Gen. 18. 23-33. Commit to mem. vs. 23-25.

GOLDEN TEXT.

In wrath remember mercy. Hab. 3. 2.

OUTLINE.

1. The Doom of Sodom.
2. The Prayer of Abraham.

TIME.—1898 B.C.

PLACE.—Plains of Mamre near Hebron.

EXPLANATIONS.—*Drew near*—Perhaps to his altar, his place of worship. *Peradventure*—Abraham thought perhaps there might be some found who were righteous. God knew there were none. *Went his way*—As if God came to the altar to meet his servant in his prayer. *Left Communing*—When Abraham had finished praying.

TEACHINGS OF THE LESSON.

What are we taught in this lesson—
1. Concerning God's justice?
2. Concerning God's mercy?
3. Concerning God's love?

THE LESSON CATECHISM.

1. What was the character of Sodom, where Lot, Abraham's nephew, lived? It was a very wicked city. 2. What purpose did God reveal to Abraham? To destroy the city of Sodom. 3. What was Abraham's prayer to God? To spare the city. 4. Upon what condition did God promise to spare Sodom? If ten righteous were in it. 5. What prayer to God is contained in the GOLDEN TEXT? "In wrath," etc. 6. What does this lesson teach us? To pray earnestly, boldly, and perseveringly.

DOCTRINAL SUGGESTION.—The power of prayer.

CATECHISM QUESTION.

8. In what else is your soul different from your body? My soul is that within me which thinks and knows, desires and wills, rejoices and is sorry, which my body cannot do.
9. Is not your soul then of great value? Yes; because it is myself.

No man who has a Christian heart, who has wept and prayed over the victim of intemperance, and has succeeded in elevating him into the image of God,—no man trembles more than that man when he sends him forth to his daily work to run the gauntlet of the legalized grog-shops that lie in his path. No matter what that man's theory may have been when he started, he comes back from the work of benevolence indignant at the civilization which allows the weak to be tempted back to destruction.—*Judge Robert C. Pitman.*

WHEN you give, take to yourself no credit for generosity unless you deny yourself something in order that you may give.

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