

England to America, and had made a living for several years. Then the man's health failed, and the wife had exhausted their savings in nursing and finally burying him.

With the baby in her arms she could not find employment. Starvation and death stared her in the face. She was tempted to think that except for the child the sooner life was ended the better.

It was easy to give medicine and food and to restore the woman's health. It was hard to find work for her. She was a skilled lace-maker, having learned the trade when a girl in the country.

The missionary interested Chicago ladies, and formed a lace-making class, which was taught by the woman. It was a temporary expedient for providing her with a little money until she could find something else to do. Incidentally it enabled the missionary, who joined the class, to become proficient in the art.

Subsequently the missionary was employed among the Indians of the North-West. She was a practical woman, not content with religious instruction alone, and found the work depressing because there was no industrial employment suited to Indian women.

Her health and spirits failing, she went to Japan, where the marvellous skill of the native lace-makers passed under her observation. Like a flash came the thought:

'That is what the Indian women can do. Why did I not think of my poor Chicago lace-maker's trade when I was working among them?'

She was so deeply impressed with this thought that she returned to New York, enlisted the support of the missionary boards, and went to the Indian reservations to teach what she had learned from the woman whom she once rescued.

The experiment proved highly successful, for the Indian women had a natural aptitude for lace-making and soon learned to do the most delicate work. The system was extended to many reservations, to the credit of the missionary—Miss Carter—whose own story has here been repeated.

The forlorn lace-maker in Chicago, starving and dying, seemed to have little potentiality for usefulness in the world; and the missionary's call at the tenement was a trivial incident, an insignificant deed of kindness, which gave no promise of large results.

But nothing is so small or feeble as to be lost in the moral economy of God's universe. The lace-maker's talent and the missionary's humane impulse were little things that passed without observation; but out of them was evolved a system of industrial education for Indian women, the full results of which only Omniscience can know. —*Youth's Companion.*

FAMILY WORSHIP.

In order to obey the Divine command to bring up our children in the 'nurture and admonition of the Lord,' it seems as if family worship were a necessity. Christian parents will teach their children to pray. How inconsistent for them never to gather the loved ones around the family altar and engage in family prayer!

As the family is the oldest Divine institution, so it is the best one in which to implant seeds of truth and righteousness in the hearts of our children. It does not seem possible for parents to bring up their children in the way they should go; to implant the holy principles of the Gospel of Jesus Christ in their hearts, which shall guide and control their conduct through life, and lead them into the way of all truth; so that as they grow up they may become bright and shining lights in the world, and pillars in the temple of our God, and habitually neglect family worship.

No sight is more beautiful, and none has a better effect on the heart and life of a child, than for the entire family, as a family, to worship God. When the beautiful light has returned from its chambers in the east, and greeted us with a new morning, and we arise refreshed with sweet slumber, and our bodies have been refreshed with the bounties of God's providence so richly conferred upon us, how exalted the privilege for the father and the mother and the children which God has given them, each to take a copy of the precious Word of God and altogether read a lesson from the sacred Book.

It is God speaking to them and giving them instruction for the day. Then let all join in the singing of a hymn of praise, after which all reverently kneel before God their Maker, while the father or mother offers up a short prayer.

This will only consume a few moments of time—not to exceed one half hour—and they will be moments rich in blessing, which before the cross we spend, and the entire family will go out to meet the busy cares of the day far better prepared for its work than it was possible without this family worship.—*L. L. Carpenter, in Our Young Folks.*

SOPHIA'S LESSON.

Sophia is a working woman who earns her bread by hard labor, and whose hands can never afford to be idle. She is a sincere and warm hearted Christian, has a fresh experience every day, and is a blessing to those about her.

In a social meeting one evening we heard her tell how she came to like to use the Lord's prayer. She had thought that only formal Christians employed it, and to use her own words it seemed 'stale.'

One day she went to wash for a lady and was surprised to find that she offered her no breakfast. After a time the lady went away and dinner time came without her return, so Sophia worked away without anything to eat. Washing all day without any food, night came on and as the woman was away there was no supper.

Sophia began to pray, 'Oh! Lord what does it mean?' The answer came, 'You think the Lord's prayer is stale.' Sophia was quick to remember her previous thoughts, and cried, 'Dear Father, forgive me, and give me this day my daily bread.'

Only a little after, a warm hearted Irish woman came in with a plate of warm biscuit and a cup of tea, saying, 'I thought may be you would like some of my warm biscuit after your hard day's work.'

Sophia's lesson was learned; she thanked God for his quick answer to prayer and has never since called the Lord's prayer 'stale.' —*Earnest Christian.*

COMMON SENSE

From the *Christian* of London, we make the following extract which we regard as most excellent advice for teachers of children in our Bible schools: 'Common-sense teaches that the time has gone by for mere secular education in our Sunday-schools, but how many content themselves with imparting particulars about the Word of God, and forget that the chief work is to introduce the children to Jesus. Let us preach Jesus Christ as Lord; that truth suits the child as well as the man. Make clear to the child what sin is; that he is lost, and so lost that Christ only could find him; that God intended him to be his temple, but sin has defiled and alienated him from the life of God; point him to Jesus who died that he might live, and do not rest until Christ is formed in him the hope of glory. This position must be mastered first. As a rule it is the most irksome, but it is always most profitable. Child teaching is a work more for the heart than for the head.'

GET THEM INTERESTED.

Get the children interested in the church as well as in the Sabbath-school. Encourage them to attend the regular services, and have them do something in raising money for it. It is wonderful what they can do if set rightly to work. They will feel that they are more a part of the church if they have a money-interest in it, and will grow up feeling that they are responsible for its maintenance and prosperity.

SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON XII.—JUNE 17, 1891.

I. THE WOES OF THE DRUNKARD.

Prov. 23:29-35.

A Temperance Lesson.

COMMIT TO MEMORY vs. 29-32.

GOLDEN TEXT.

'Look not thou upon the wine when it is red.'—Prov. 23:31.

HOME READINGS.

M. Prov. 23:29-35.—The Woes of the Drunkard.
T. Isa. 5:11-23.—The Evil and End of Intemperance.
W. Isa. 28:1-18.—Drunkenness Denounced.
Th. Eph. 5:15-21.—Wine-Drinking.
F. Prov. 23:15-23.—Timely Admonitions.
S. 1 Cor. 8:1-13.—Abstinence for the Sake of Others.

S. Rom. 14:12-23.—Personal Responsibility

LESSON PLAN.

I. Sorrow in the Cup, vs. 29, 30.
II. Poison in the Cup, vs. 31, 32.
III. Debasement in the Cup, vs. 33-35.

TIME.—About B.C. 1000; Solomon king of all Israel.
PLACE.—Written by Solomon in Jerusalem.

QUESTIONS.

INTRODUCTORY.—What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. SORROW IN THE CUP, vs. 29, 30.—What six questions are asked in v. 29? What is the answer to them all? What is *mixed wine*? What warning against wine is given by Paul? Eph. 5:18. To whom does the wine-cup bring sorrow?

II. POISON IN THE CUP, vs. 31, 32.—What warning is given in v. 31? How does wine tempt the eye? What will wine do at the last? What effect has wine-drinking on the health? What effect on the mind and the heart? Why is it wicked to risk life or health needlessly? Show that there is poison in the wine-cup.

III. DEBASEMENT IN THE CUP, vs. 33-35.—How does the wine-cup debauch its victims? What clause in the lesson describes the drunkard's unreasonableness? His lack of judgment? His unwillingness to receive advice? His weakness of will? His inability to reform? What is the end of intemperance? 1 Cor. 6:10.

PRACTICAL LESSONS LEARNED.

1. Intemperance is a fearful evil and sin.
2. We should abstain from the use of strong drinks.
3. We should try to keep others from using them.

REVIEW QUESTIONS.

1. What evils of intemperance are mentioned in v. 29? Ans. Sorrow, contentions, babbling, wounds and redness of eyes.
2. What counsel is given in v. 31? Ans. Look not thou upon the wine when it is red.
3. What reason is given for this counsel? Ans. At the last it biteth like a serpent, and stingeth like an adder.
4. How may we avoid the danger of intemperance? Ans. Never taste a drop of intoxicating drink.
5. What should we do to check the evil of intemperance? Ans. Everything in our power to stop the sale and use of intoxicating drinks.

LESSON XII.—JUNE 17, 1891.

2. THE ANOINTED KING.—Psalm 2:1-12.

A Missionary Lesson.

COMMIT TO MEMORY vs. 10-12.

GOLDEN TEXT.

'Ask of me, and I shall give thee the heathen for thine inheritance.'—Ps. 2:8.

HOME READINGS.

M. Dan. 7:1-14.—Messiah's Kingdom.
T. Psalm 2:1-12.—The Anointed King.
W. Psalm 45:1-7.—A Right Sceptre.
Th. Psalm 110:1-7.—The Priest-King.
F. Acts 2:25-36.—Both Lord and Christ.
S. Acts 4:23-33.—Against the Lord and his Christ.
S. Acts 13:26-35.—The Promise Fulfilled.

LESSON PLAN.

I. The King Resisted, vs. 1-5.
II. The King Enthroned, vs. 6-9.
III. The King Received, vs. 10-12.

TIME.—B.C. 1040, soon after the victories of David over the Philistines, Moabites and Syrians.
PLACE.—Probably written in Jerusalem by David.

HELPS IN STUDYING.

1. The heathen—the nations. 2. Set themselves—assume a hostile position. His anointed—Messiah; Christ. 3. Bands—cords—the restraints of his authority. 4. Sitteeth in the heavens—above all their anger and rage. 5. The Lord is represented first as speaking, and then as acting. He warns, and then strikes. 6. Set—appointed, or firmly placed. Upon my holy hill of Zion—here, and frequently elsewhere in the Scriptures, by Zion the Church is designated. 7. Messiah, the King in Zion, now speaks. I will declare the decree—Revised Version, 'I will tell the decree.' Thou art my Son; this day have I begotten thee—this day have I declared and manifested thee to be my Son. (Compare Rom. 1:4.) 10. Instructed—warned. 12. Kiss—acknowledge his authority. When his wrath is kindled but a little—Revised Version, 'for his wrath will soon be kindled.'

QUESTIONS.

INTRODUCTORY.—What is the title of this lesson? Golden text? Lesson Plan? Time? Place? Memory verses?

I. THE KING RESISTED, vs. 1-5.—With what question does this psalm begin? What is said of kings and rulers? What do they propose to do? Who is meant by his anointed? How does the Lord treat the threats of his enemies? What will he do?

II. THE KING ENTHRONED, vs. 6-9.—What does the Lord say? Who is the King in Zion? Who is the speaker in v. 7? What has the Lord said to him? What had the Lord promised him? How shall his enemies be treated? In his victory what nations shall perish? Isa. 60:12. What shall be the extent and duration of his kingdom? Psalm 72:8, 11, 17.

III. THE KING RECEIVED, vs. 10-12.—What appeal is made to kings and judges? Who are they commanded to serve? In what spirit? To whom must they submit? What will be the end of continued rebellion? What promise will be made to those who receive and honor this King in Zion? How should we serve him? How doth Christ execute the office of a king? What is our duty as subjects of his kingdom?

PRACTICAL LESSONS LEARNED.

1. Christ is the eternal King.
2. He will bring all nations into his kingdom.
3. It is foolish and vain to oppose him.
4. All who do not receive him shall perish.
5. It is our duty to acknowledge his supremacy and obey the laws of his kingdom.
6. We should earnestly and constantly pray, 'Thy kingdom come.'

REVIEW QUESTIONS.

1. Against whom do God's enemies rage and take counsel? Ans. Against the Lord, and against his Anointed.
2. How will the Lord show his displeasure? Ans. He shall speak unto them in his wrath, and vex them in his sore displeasure.
3. Whom has he established in Zion? Ans. He has set Christ his Son as King in Zion.
4. What has he promised to his Son, the King in Zion? Ans. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.
5. What is said of those who receive him as their King? Ans. Blessed are all they that put their trust in him.

LESSON XIII.—JUNE 24, 1891.

REVIEW.—Gen. 32. Ex. 14.

Old Testament History.

GOLDEN TEXT.

'The Lord's portion is his people.'—Deut. 32:9.

HOME READINGS.

M. Gen. 32:1-30.—Lesson I.
T. Gen. 37:1-36.—Lessons II., III.
W. Gen. 41:1-48.—Lesson IV.
Th. Gen. 45:1-15; 50:14-26.—Lessons V., VI.
F. Ex. 1:1-14; 2:1-10; 3:1-20.—Lessons VII., VIII., IX.
S. Ex. 12:1-14; 14:19-29.—Lessons X., XI.
S. Prov. 23:29-35; Psalm 2:1-12.—Lesson XII.

REVIEW EXERCISE.

Superintendent.—What did Jacob say to the one who wrestled with him at Peniel?
School.—I will not let thee go, except thou bless me.
Supt.—What token of blessing did the Lord give him?
School.—He said, thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed.
Supt.—How did Joseph's brothers feel toward him?
School.—They hated him, and could not speak peaceably to him.
Supt.—What did they do with Joseph?
School.—They sold Joseph to the Ishmaelites for twenty pieces of silver; and they brought Joseph into Egypt.
Supt.—To what office did Pharaoh raise Joseph?
School.—He made him ruler over all the land of Egypt.
Supt.—For what purpose did Joseph's brothers go to Egypt?
School.—To buy corn in time of famine.
Supt.—What did Joseph say to his brothers when he had made himself known to them?
School.—God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.
Supt.—What did Joseph do for his father and brothers when they came into Egypt?
School.—He gave them a possession in the land of Egypt, in the land of Ramesses.
Supt.—What great event did Joseph foretell before his death?
School.—Joseph said to his brethren, God will surely visit you, and bring you out of this land unto the land which he swore to Abraham, to Isaac, and to Jacob.
Supt.—What happened in Egypt after the death of Joseph?
School.—There arose a new king over Egypt, which knew not Joseph.
Supt.—What did this new king say of the increase of the Israelites?
School.—Behold, the people of the children of Israel are more and mightier than we.
Supt.—How did the Egyptians try to stop this increase?
School.—They made their lives bitter with hard bondage.
Supt.—What cruel law was made for the same purpose?
School.—Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river.
Supt.—What did the mother of Moses do to save him?
School.—She took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.
Supt.—By whom was it found?
School.—The daughter of Pharaoh came down to wash herself at the river; and when she saw the ark among the flags, she sent her maid to fetch it.
Supt.—What did Pharaoh's daughter do with the child?
School.—She nourished him for her own son, and Moses was learned in all the wisdom of the Egyptians. Acts 7:22.
Supt.—How did the Lord appear to Moses in Midian?
School.—In a flame of fire out of a bush.
Supt.—What did the Lord say to Moses?
School.—I will send thee unto Pharaoh, that thou mayst bring forth my people out of Egypt.
Supt.—What did Pharaoh reply when Moses delivered the Lord's message to him?
School.—I know not the Lord, neither will I let Israel go.
Supt.—When nine plagues failed to soften Pharaoh's heart, what did God threaten as the tenth?
School.—All the firstborn in the land of Egypt shall die.
Supt.—What were the Israelites directed to do that the Lord might spare their firstborn?
School.—Take of the blood, and strike it on the two side posts and on the upper door-post of the houses.
Supt.—How did the Israelites cross the Red Sea?
School.—The waters were divided, and the children of Israel went through the midst of the sea upon dry ground.
Supt.—What became of Pharaoh and his host?
School.—The Lord overthrew the Egyptians in the midst of the sea.
Supt.—What is the Golden Text of this Review Lesson?
School.—The Lord's portion is his people. Deut. 32:9.