

## CAT'S CRADLE.

It is a hammock for pussy,  
Hung in the corner  
Close to the fireplace  
Where she can swing and doze and purr,  
With nought in the world to trouble her  
Except to wash her face!

Or is it a willow basket  
In which to tuck the kittens  
While mother-puss is away,  
With rackets to sway it to and fro,  
Which grandma puss with a furry toe  
Can jog for half a day?

Ah, no! 'tis a cunning puzzle  
Which the restless little children  
Play with a bit of string,  
When winter twilights haste to fall,  
And the disk inside is warm, while all  
Outside is shivering.

A half yard hoop is knotted,  
Wrought over Gold-Lock's fingers,  
Twisted from her's to Ted's,  
Changing its shape with each new change,  
And though it is neither new nor strange  
To those two busy heads.

Yet they're like a pretty picture  
At this quiet game—cat's cradle,  
With its cross-ross, slip-a-nose, thus!  
As first one takes, then another takes;  
And the kind of sing-song that it makes  
Has a charm for all of us.

## VARIETIES.

NEVER judge by appearance. A shabby old coat may contain an editor.

Our grand business is not to see what lies dimly at a distance, but to do what lies clearly at hand.

CLEAR writers, like clear fountains, do not seem so deep as they are; the turbid looks most profound.

HE who thinks he can do without the world deceives himself; but he who thinks the world cannot do without him is still more in error.

What a heaven earth would be could we always appreciate all we have as keenly as we do when on the point of losing it!

"DE reason dat we think dat our mudders could beat anybody cookin' is because we kain't carry de boy's appetite into old age."

A NON-Christian education is also an anti-Christian education: and only the more dangerously so because it is not so openly.

It is claimed that there is a wonderful spring at Toyah, Tex., which instantly cures all human diseases. It must be a spring gun. There are such things in Texas.

A BIG Yankee from Maine, on paying his bill in a London restaurant, was told that the sum put down didn't include the waiter: "Wal," he roared, "I didn't eat any waiter; did I?" He looked as if he could' though; and there was no further discussion.

"WHAT influence has the moon upon the tide?" the teacher asked John Henry. And John Henry said it depends on what was tied; if it was a dog it made him howl and if it was a gate it untied just as soon as a cow or a man came along.

PEDAGOGUE: "What is the meaning of the latin verb *ignosco*?" Tall Student (after all the others have failed to give the correct definition): "I don't know." Pedagogue: "Right. Go up to the head."

THAT was a cool Scottish "aaside" of an old dealer, who, when exhorting his son to practice honesty in his dealings, on the ground of it being the "best policy," quietly added, "I have tried baith."

## LESSON NOTES.

## SECOND QUARTER.

A.D. 57.] LESSON VI. [May 11.]

## VICTORY OVER DEATH.

1 Cor. 15 to 58. Commit to memory vs. 55-58.

## GOLDEN TEXT.

Death is swallowed up in victory. 1 Cor. 15. 54.

## OUTLINE.

1. A Mystery, v. 50-53.
2. A Victory, v. 54-57.
3. A Duty, v. 58.

## TIME.—A.D. 57.

EXPLANATIONS.—*Flesh and blood*—Our present body, which has flesh and blood, and must die. *Cannot inherit*—We are not able in our present bodies to possess the heavenly enjoyments of Christ's kingdom. *Corruption*—That which must die. *Incorruption*—That which cannot be destroyed. We cannot in this body enter heaven. *A mystery*—A truth revealed only by the Spirit of God. *Not all sleep*—Those who are living when Jesus comes again will not die. *Be changed*—In order to enter heaven. *At the last trump*—The trumpet of the resurrection. *We*—The Christians living when Christ comes. *Death is swallowed up*—Because death will be ended and God's power will be living. *Sting of death is sin*—Because sin brought death into the world. *Strength of sin is the law*—Because the law of God lets men know that they are sinners. *Through the Lord Jesus Christ*—Who overcame death by rising from his grave. *Therefore*—Because of this hope of victory. *Not in vain*—We shall enjoy hereafter the full reward of our labour here.

## TEACHINGS OF THE LESSON.

Where in this lesson are we taught—

1. The doctrine of the resurrection of the body?
2. The certainty of victory through faith in Jesus?
3. The need of constant labour for Christ?

## THE LESSON CATECHISM.

1. What must mortal put on to inherit the kingdom of God? "This mortal must put on immortality." 2. What saying shall then be brought to pass? "Death is swallowed up in victory." 3. What is the sting of death? "The sting of death is sin." 4. Through whom do we gain the victory over death? Through our Lord Jesus Christ. 5. What does the apostle urge his brethren to be? Steadfast, unmovable, abounding in the Lord's work.

DOCTRINAL SUGGESTION.—The resurrection of the dead.

## CATECHISM QUESTIONS.

What do you mean by the almightiness or omnipotence of God?

That God can do whatever He will. Job xli. 2. Matthew xix. 26.

What do you mean by the omniscience of God?

That God knows all things, past and present and future.

How does the Scripture describe this knowledge?

It teaches that God knows every thought in man's heart, every word and every action. Psalm cxxxix. 2-4.

A.D. 57.] LESSON VII. [May 18.]

## THE UPROAR AT EPHESUS.

Acts 19. 25-41, and 20. 1, 2. Commit to memory vs. 35-40.

## GOLDEN TEXT.

Why do the heathen rage and the people imagine a vain thing? Psal. 2. 1.

## OUTLINE.

1. Wild Excitement, v. 23-34.
2. Wise Advice, v. 35-2.

## TIME.—A.D. 57.

## PLACE.—Ephesus, in Asia Minor.

EXPLANATIONS.—*That way*—"The way," meaning the Gospel of Christ. *Silver shrines*—Small images of Diana and the temple of Ephesus, which were sold to visitors in the city. *Craftsmen*—Men whose business was to sell shrines and images. *Craft*—Trade. *All Asia*—Here means only the western portion of Asia Minor. *No gods made with hands*—That the images are not gods. *Craft is in danger*—Because then none would buy their images. *The temple*—A large marble building, one of the finest in the world. It was afterward burned down. *Goddess Diana*—An image without beauty, standing in the temple.

*Full of wrath*—At the Christians who were injuring their trade in idols. *The theatre*—A large building with stone seats cut in the hill-side, and no roof over it, holding many thousands of people. *Chief of Asia*—Men of high rank called Asiarchs. *Alexander*—Probably a Jew, and an enemy of the apostle. *Town-clerk*—The secretary of the city, who was perhaps friendly to Paul. *Fell down from Jupiter*—It was believed that the rude image in the temple at Ephesus had fallen from heaven. *Robbers of churches*—Rather, "of temples." *Deputies*—The officers of the court. *Implead*—Bring accusations or charges. *In danger*—The Roman government did not permit such riotous acting of the people.

## TEACHINGS OF THE LESSON.

Where in this lesson do we find—

1. That self-interest is an enemy to spiritual life?
2. That idolatry blinds men to the truth?
3. That wise counsel is better than hasty zeal?

## THE LESSON CATECHISM.

1. What led to the uproar at Ephesus? Fear of the overthrow of Diana. 2. Who was the leader of the uproar? Demetrius, a silversmith. 3. To what place of concourse did the people take Gaius and Aristarchus, Paul's companions? To the theatre. 4. Whom did the Jews put forward to address the people? Alexander. 5. Who finally appeased them? The town-clerk.

DOCTRINAL SUGGESTION—Human depravity.

## CATECHISM QUESTIONS.

What is meant by saying that God is all-wise?

That God does everything in the best and most perfect way, for the accomplishment of His purpose. Job xii. 13. Psalm civ. 24. Romans xvi. 27.

[Romans xi. 33; Ephesians iii. 10, 11.]

What is meant by saying that God is holy?

That His nature is perfectly good and without the possibility of evil, and that He cannot allow sin in His creatures. Leviticus xi. 44. Joshua xxiv. 19. Habakkuk i. 13. How is God righteous or just? His laws and government are righteous; and He will reward and punish justly. Psalm xi. 7. Revelation xv. 3. Isaiah xlv. 21. Genesis xviii. 25.

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