

Words with Little People.

Do you want to be a worker for Jesus? Begin at home by being kind, obedient, willing to help, forgiving, and loving. Then, when you speak of the dear Saviour, whom you are trying to please, others will see that you are his true friend.

Whisper Song.

A little laborer let me be
In harvests great to glean for thee.

THE LESSON CATECHISM.

[For the entire school.]

1. How many messengers did Jesus send forth? **Seventy.**
2. What did he say was great? **The harvest.**
3. Who did he say were few? **The laborers.**
4. How were they to go? **Without any provision.**
5. What were they to say? **"The kingdom of God is come nigh unto you."**
6. What would happen to those who did not believe? **They should be ruined.**

May 25

CATECHISM QUESTION.

8. Who were the first preachers of the Gospel? **The apostles of our Lord, whom He called to be witnesses to both Jews and Gentiles of His resurrection.**
- Of these must one become a witness with us of His resurrection.—Acts 1. 22.

Topics for the Young People's Prayer-Meeting of the Epworth League.

5. May 4. Believe only. Luke 8. 50; Mark 9. 23; 11. 24; John 3. 18; Acts 10. 43; 16. 31; John 1. 12; 14. 12; Mark 16. 17, 18; 1 Pet. 2. 7; Heb. 4. 3; John 11. 40; 6. 47.

6. May 11. The Sufficiency of Christ. Luke 9. 17; John 6. 35; Heb. 7. 25; Psa. 107. 9; Matt. 5. 6; Psa. 23. 1, 2; 36. 8; Phil. 4. 19; 2 Cor. 9. 8; Isa. 49. 10; Rev. 7. 16; Eph. 3. 20, 21.

7. May 18. Where it is Good to Be. Luke 9. 33; Exod. 33. 18, 19; 33. 22; 20. 24; Psa. 4. 6; 16. 11; 63. 1, 2; 23. 6; 84. 4; John 20. 19, 20; Matt. 18. 20; John 14. 2, 3; 17. 24; Isa. 33. 17; 2 Cor. 5. 8; 1 Thess. 4. 17.

8. May 25. Workers for the Harvest. Luke 10. 2; John 4. 35; Rom. 10. 14, 15; Psa. 68. 11; Eph. 4. 11, 12; Matt. 10. 16; Eccl. 9. 10; Neh. 4. 6; Heb. 6. 10; Luke 22. 35; 1 Thess. 2. 19, 20; Rev. 22. 12; John 4. 36; Dan. 12. 3.

Hold on, Teacher.

"You are doing no good. You ought to give up your class."

We quote this favoured suggestion of the devil in order to warn young and inexperienced teachers against his devices. We doubt if there ever was a really earnest teacher to whom this temptation has not come time and again. More than that: the severity of the assault may be safely accepted as an accurate measure of devotion to Christ and efficiency in his service. The enemy of souls knows full well where the most serious inroads are being made upon his dominion, and thither he rallies the most potent influences at his command. If you are doing honest work for the Master you need to be constantly on guard against the subtleties by which Satan will seek to secure your

abandonment of it. Let every one subjected to this trial of faith and patience carry his case in appeal to the throne of God. He will decide it to the joy and comfort of your soul. Let this decision be final. When God would have you resign you will be sure to find another at hand to take your place. Until God relieves you from duty hold on. You cannot do otherwise without damage to your own soul and the cause you represent.

Those who ought to reform or resign—and they are, unfortunately, neither few nor far between—are not apt to be helped to a discharge of this duty by suggestion from the source above indicated. However much they may suffer from a conviction of infidelity to the high obligations they have so lightly assumed, it frequently happens that the superintendent under commission of God in the care of souls must bring into exercise the judicial and executive functions of his office for the good of all concerned.

As illustrative of the matter in question we commend to the prayerful consideration of our readers the following from the New York *Weekly Witness*:

"A young lady writes us a letter asking if she should go on teaching in the Sabbath-school, feeling keenly that she is deficient in point of education. The writer of these lines was acquainted with a Sabbath-school superintendent who, at the request of the teachers, succeeded in securing a lady of noted literary ability to take charge of one of his classes. Time wore on, but none of the girls in that class gave their hearts to the Saviour, and the fact greatly worried the good superintendent. After talking with a friend of his he determined to ask the teacher to resign, and put in her place an illiterate young lady who earned her daily bread by working in a hat-shop. The result was that in a few months twelve of the class joined the Church on profession of faith, and another died in the full assurance of a happy hereafter. If a teacher can read her 'title clear to mansions in the skies,' she has the requisite qualification for leading others in the right direction, and answering the legitimate object of Sabbath-school teaching. The blind cannot lead the blind. Above all other requisites a teacher should have an experimental knowledge of the power of the blood of Christ to wash away all sin."

How little of the sea can a child carry in his hand? As little do I take away of my great sea—the boundless love of Christ.—*Rutherford.*

THE Methodist Young People's movement takes fast hold upon the confidence of the Church.—*Exchange.* And so it should. The Church may well have confidence in an organization which, if wisely directed, will result in the training of a new generation of Methodists firm in the old faith, loyal to the old standard, strong in the strength which has made Methodism mighty—the power of lives consecrated to service.