

**Accomplishments.**

A girl should learn to make a bed,  
To bake good biscuits, cake, and bread,  
To handle deftly brush and broom,  
And neatly tidy up a room.

A girl should learn to darn and mend,  
To watch the sick, the baby tend,  
To have enough of style and taste  
To trim a hat or fit a waist.

A girl should learn to value time,  
A picture hang, a ladder climb;  
And not to almost raise the house  
At sight of a wee harmless mouse.

A girl should learn to dress with speed,  
And hold tight-lacing 'gainst her creed;  
To buy her shoes to fit her feet—  
To be above all vain deceit.

A girl should learn to keep her word,  
To spread no further gossip heard.  
Home or abroad, to be at ease,  
And try her best to cheer and please.

A girl should learn to sympathize,  
To be reliant, strong, and wise,  
To all the helpless gentle be,  
And always truly womanly.

A girl should learn to fondly hold  
True worth of value more than gold,  
Accomplished thus, with tender mien,  
Keen, crowned with love, home a queen.

**LESSON NOTES.**

**FOURTH QUARTER.**

STUDIES IN THE ACTS AND EPISTLES.

**LESSON XII.—DECEMBER 19.**

**JOHN'S MESSAGE ABOUT SIN AND SALVATION.**

1 John 1. 5 to 2. 6. Memory verses, 8-10.

**GOLDEN TEXT.**

If we confess our sins, he is faithful and just to forgive us our sins—1 John 1. 9.

**OUTLINE.**

1. Light and Darkness, v. 5, 6.
2. Sin and Forgiveness, v. 7-10, 1, 2.
3. Love and Obedience, v. 3-6.

The First Epistle of John was probably written about 68 A.D., from Ephesus in Asia Minor, by the apostle John, and in all probability contains the last exhortation of that apostle to the Church of Christ.

**HOME READINGS.**

- M. John's message about sin and salvation.—1 John 1. 5 to 2. 6.
1. All have sinned.—Rom. 3. 19-26.
  2. Consequences of sin.—Isa. 59. 1-9.
  3. Returning unto the Lord.—Hosea 14. 1.
  4. Life by Christ.—Rom. 5. 12-21.
  5. Perfect sacrifice.—Heb. 10. 12-23.
  6. Able to save.—Heb. 7. 19-25.

**QUESTIONS FOR HOME STUDY.**

1. Light and Darkness, v. 5, 6.  
From whom had a message been sent?  
What was the message?  
What does Jesus say of himself in John 8. 12?  
How many men have light? John 12. 36.  
What are believers called in 1 Thess. 5?  
What does their walking in darkness prove?
2. Sin and Forgiveness, v. 7-10, 1, 2.  
What are we exhorted to do in Eph. 5. 8?  
What are the results of walking in the light?  
What is the danger of denying our sinfulness?  
What is secured by confession? Golden Text.  
Whom do we dishonour by denial?  
Who is the sinner's advocate?  
For whose sin is he the propitiation?  
What is shown in this propitiation? 1 John 4. 10.
3. Love and Obedience, v. 3-6.  
How many men have a knowledge of God's love? See John 14. 23.  
What does neglect of his commands prove?  
How is the love of God perfected in us?  
What is the proof of our abiding in Christ? John 15. 5.  
What is the duty of every professed Christian?  
Who is our example of godly walk? Matt. 11. 29.

**PRACTICAL TEACHINGS.**

- Where in this lesson are we shown—
1. Christ as our light?
  2. Christ as our deliverance?
  3. Christ as our example?

**THE WESLEYS.**

BY REV. W. R. HALSTRAD, D.D.

In the time when Methodism had its beginnings, the methods of the Wesleys were as radical to the Church of England people as are the ways of the Salvation Army people to us to-day. Yet their work has gone outside of the denomination which they founded.

By the reflex of the revival they awakened, all religious bodies in England were quickened. Professor Lecky says the Wesleys saved England from a French revolution. But the Wesleys did not start out to do that particular thing. They perhaps never thought of their work as having that sort of broad national outcome.

They did not know themselves to be practical social philosophers. They were unconscious statesmen. They accomplished by indirection what no mortal could have accomplished directly. It is not to their discredit that they did not at first detect and proclaim the secondary consequences of their work. That would have made them prophetic statesmen instead of simple Gospel preachers.

The change would have been of doubtful additional honour. These plain and hard-worked preachers of Jesus and his love to sinful men were greater forces toward completing the reformation in England, and they had more to do with the real constructive life of the nation, than those who have since come to fame on the crested waves of the nation's concurrent social movements. The time will come when John Wesley will stand ahead of Gladstone in English history.

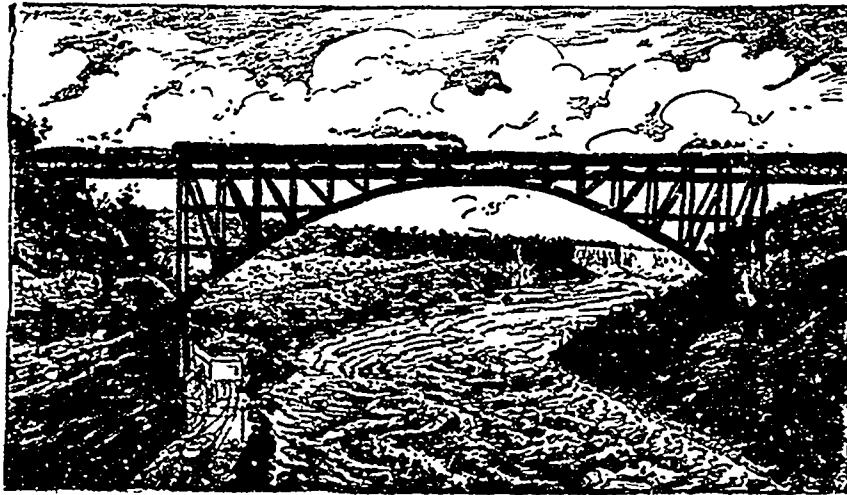
To work away on the foundations is to work below the surface. Down there it

most of the hours on the roof of his house, studying the stars. He secured, second-hand, the tube of a large spy-glass, into which he fitted an eye-piece, and sent to Philadelphia for an object glass. By-and-bye he obtained a five-inch glass, which, as you know, is an instrument of considerable size.

Meanwhile he worked faithfully in the shop of the photographer, but his nights brought him rare delight; for he never wearied of tracing out the wonders and marvels of the worlds around us. With the aid of his large spy-glass he discovered two comets before they were seen by any of the professional astronomers, whose superior instruments were continually roaming the heavens in search of the celestial wanderers. This exploit, you may well suppose, made the boy famous. He was invited by the professors in Vanderbilt University to go there and see what he could do with their six-inch telescope. In the course of the following four years he discovered six comets.

He was next engaged by the Lick Observatory in California. With the aid of that magnificent thirty-six-inch refracting telescope, the largest ever made, he discovered eight comets, and last summer astonished the world by discovering the fifth satellite of Jupiter. He invented a new method of photographing the nebulae in the milky way, and has shown an originally approaching genius in his work in star photography.

Perhaps you have already guessed the name of this famous astronomer, which is President E. E. Barnard, of the Lick Observatory, and this is the story of how he worked up.—Chicago Record.



THE NEW NIAGARA BRIDGE.

is often cold and dark and damp. The workmen come out each day begrimed and muddy. They do not make any show like the man with the weathercock for the steeple. But down there, common honesty brings a higher price than at any other place on the building.

These men were concerned with the saving of souls. Like Paul, they had no time to tinker with and modify secondary forms. They were not reformers—they were regenerators. They worked away on the bottom things with all their might, and lived to see the nation transformed. They were wiser than all their critics, for they had the true philosophy of live and history. Away with the man who comes with a cocksure scheme to declare that the plain Gospel does not count. If the world to-day ever gets away from what these men preached and sang it will go mad.

**A BOY WHO WORKED UP.**

One day many years ago a bright boy found employment in a photograph gallery in Nashville, Tenn. His wages were small, but he took good care of them, and in course of time he had saved up a snug little sum of money. One day a friend, less thrifty than he, came to him with a long face and asked for a loan of money, offering a book for security. Although the other knew there was little probability of his ever being repaid, he could not refuse the request.

Here is the money, keep your book, and repay me when you can." The grateful lad went away in such haste that he left the book behind. The kind youth with curiosity examined the volume. It was a work on astronomy, by Dick, and it so fascinated him that he sat up all night studying it. He had never seen anything which so filled him with delight. He determined to learn all that he could about the wonders of the heavens. He began thenceforth to read everything he could obtain relating to astronomy.

The next step was to buy a small spy-glass, and night after night he spent

**THE NEW NIAGARA BRIDGE.**

The old Railway Suspension Bridge across Niagara River below the Falls has been replaced by a beautiful single steel arch, as shown in the above illustration. The new structure is said to be the largest single arch steel railway bridge in the world. The old bridge was completed in 1855, and has passed into history as a remarkable engineering work. It has now disappeared, and exactly upon the same spot stands the new structure. This work was done without the interruption of traffic, and must be regarded as a remarkable achievement of engineering skill. The new bridge, erected for the Grand Trunk Railway, is a single steel arch of 550 feet in length, supplemented by a trussed span, at either end, of 115 feet in length. This, with the approaches, makes the total length of the bridge slightly over 1,100 feet. The railway tracks surmounting the bridge are 252 feet above the water. The bridge has two decks or floors. On the upper floor there are two tracks for railway purposes exclusively, while the lower floor contains a wide central carriage-way, double electric railway tracks, and on either side passages for pedestrians. The new bridge is calculated to sustain a weight of something over six times the sustaining capacity of the historic Suspension Bridge which it replaces.

While regretting the disappearance of so historic a landmark as the famous Suspension Bridge, one may rejoice that the Grand Trunk Railway system, yielding to the demands of a large and ever-increasing international traffic, has replaced it with so substantial, and at the same time, so beautiful a structure, and one well worthy its situation, in sight and sound of the most wonderful of God's creations—Niagara Falls.

N. Peck—"The doctor says that my trouble is only rheumatism in the lumbar region."

Mrs. N. Peck—"In the lumber region? Does he mean to say there is something the matter with your head?"

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