

during my sickness, which has been equal to placing my limbs in the fire until they were consumed; but my joy has been so great, that at time it has almost seemed to me that my sufferings were as nothing."

We once visited a lady of the Congregational church, whose almost every limb had been dislocated by disease, and whose sufferings had been indescribable. As she lay upon her little couch, the picture of death, we inquired, "How long have you been thus afflicted?" she replied:

"I have not crossed the threshold of that door in fourteen years."

"How have you felt during all those years of suffering," we inquired.

"In all that time," she meekly replied, "I have not known a dark day."

The grace of God can make its possessor as free as an eagle, gay as a lark, and happy as an angel. The soul can say to Jesus:

"Sorrow, touched by thee grows bright
With more than rapture's ray;
As darkness shows us worlds of light
We never knew by day."

When the Christian sings—

"I've found a glad hosannah
For every foe and wail,
A handful of sweet manna
When grapes of Eschol fail;

"I've found the Rock of Ages,
When desert wells are dry;
And, after weary stages,
I've found an Elim nigh;"

he says what many a suffering soul has found true. There is a "joy in sorrow," a "secret balm in pain" for those who are filled with the Comforter. It is the gracious privilege of God's people to live and walk in the sunshine of holy joy.—Rev. Mr. MacDonald, D.D.

DIVINE ORDER.

BY HORATIUS BONAR.

'Tis first the true, and then the beautiful,
Not first the beautiful, and then the true;
First the wild moor, with rock and reed and pool,
Then the gay garden, rich in scent and hue.

'Tis first the good, and then the beautiful,
Not first the beautiful, and then the good;
First the rough seed, sown in the rougher soil,
Then the flower-blossom, or the branching wood.

Not first the glad, and then the sorrowful,
But first the sorrowful, and then the glad;
Tears for a day,—for earth of tears is full,—
Then we forget that we were ever sad.

Not first the bright, and after that the dark,
But first the dark, and after that the bright;
First the thick cloud, and then the rainbow's arc,
First the dark grave, then resurrection light.

'Tis first the night,—stern night of storm and war,
Long nights of heavy clouds and veiled skies,—
Then the far sparkle of the morning star,
That bids the saints awake, and dawn arise.

TOBACCO MONEY FOR MISSIONARY WORK.

A Scotch minister had been pleading the cause of missions with his people, strongly urging their duty of contributing to them. The next year, when the missionary collection was about to be made, the minister received a one-pound note from a poor laboring man, with a statement to the following effect: "Sir, when you preached the missionary sermon last year, I was grieved that I had it not in my power to give what I wished. I thought and thought, and consulted my wife whether there was anything we could spare without stinting the poor children; but it seemed as if we lived as near as possible in every respect, and had nothing but what was absolutely necessary. At last it came into my mind, is that fourpence which goes every week for an ounce of tobacco absolutely necessary? I had been used to it so long that I scarcely thought it possible to do without it; however, I resolved to try; so, instead of spending the fourpence, I dropped it into a box. The first week I felt it sorely, but the second week it was easier; and in the course of a few weeks it was little or no sacrifice at all. At least, I can say that the pleasure far out-weighed the sacrifice. When my children found what I was doing, they wished to contribute also; and if ever they got a penny or a half-penny given them for their own pleasure, it was sure to find its way into the box instead of the cake-shop. On opening the box, I have the pleasure to find that our collected pence amount to £1, which I now enclose, and pray that the Lord may give his blessing with it. I am thankful for having thus

broken off a dirty and expensive habit, and I have enjoyed more health and cheerfulness since I left off that which I once thought was impossible for me to do without."

THE NEW SCHOLAR.

Every good teacher plays the part of hostess, and her scholars are, in some sense, her guests. She is responsible, so far as her power extends, for their comfort, happiness, and welfare while they are in her charge. She should be present to receive them, should know them by names, should be so far acquainted with their families and circumstances as to be able to converse and sympathize with them, and she should have the quick tact and perception that give such kindly insight into character that she can adapt herself to every member of her class. Some of these points of vantage can be gained only by degrees, but they can be aimed at from the first.

Few new scholars care to be openly and personally catechized before strangers, so invite your casual to come and sit beside you, and enquire his name and address, not in a blunt authoritative way, but as kindly and courteously as you would question the child of some personal friend. If he come with a companion, by all means let them sit together, if not, ask if he knows any one in the class, and call that scholar up to sit beside him and to share the lesson paper and hymn book. If a stranger to all, select some friendly soul from the rest to be his companion for the hour of school.

The teacher will, of course, see that her new friend has the necessary books to use for that day, that he can find the hymns and the places in his Bible or Prayer Book, and also that he gets a lesson paper for the following Sunday, and knows how much he is expected to learn from it. She will take an opportunity to ask him if he has been attending any other Sunday-school and to express her hope that he likes what he has seen of the one he has attended that day and that he will come regularly in the future. It may be well to defer the enquiry as to the reason for leaving his former Sunday-school or for coming to the new one.

If the scholar is old enough to understand clearly, she may from time to time explain to him the system of marks and prizes pursued in the school, the lesson course for the year, and the plan on which the school entertainments are given. He should understand the object of the Sunday-school collections and the uses to which the mission money is applied. If there is a Band of Hope, children's meeting, or other gathering of scholars in connection with the school, she should speak of these, and should she awaken his interest in them, and, still more, should she get any scholar, not necessarily her own, to take him in hand and bring him to any one of them, she will have done much to retain her casual. All this neither can nor should be done on the first Sunday, nor for two or three to come, but having these topics of conversation, she need never feel the anxiety, "What shall I say to him?"

The tone of the whole school, for which the superintendent is chiefly responsible, and the tone and behavior of her own class, which it is her part to raise and maintain, attract or repel the scholar. The worst boy will not care for a school devoid of discipline, while the well-disposed will not remain in a class where good behavior counts for nothing and the teacher is powerless to command a fair measure of respect and attention.

Another influence to attract and keep the casual, we shall find to be good teaching. Personal affection is commonly the strongest link to bind the older members of a class, so much so, that where this exists we often find scholars refusing promotion when they are fitted for it, preferring to remain with the teacher they have learned to love, although she cannot raise her instruction to the level of their capacity. Yet in the case of the new-comer, we must, I think, admit, that the standard and style of instruction is the stronger force. Bright, intelligent teaching will often retain a chance scholar until personal magnetism has time to develop its hold upon him, for, while the love of learning is comparatively limited, the desire to know is almost universal, and this desire a good teacher continually gratifies. Your scholar should never be able to say

truly, "I don't know a thing more about the lesson than when I went." It is not enough simply to go through the questions and answers in the lesson paper, though this should, of course, be done. The teacher can and should do far more than this. She will generally find that although a bright attentive boy can grasp the details well, he will rarely look at his subject from more than one point of view, and will have but little power to grasp it as a whole, or to single out the main practical lesson and to present it clearly to his own mind. Illustration, comparison, generalization, deduction, these are the teacher's work, and the more she thinks over her lesson the better she will succeed. It is not enough to give more or less time on Saturday night, not enough to read all that the Teachers' Assistant or other helps may give, she should take the next Sunday's lesson for the previous Sunday evening's reading, and then hand it over to her own mind, so to speak, to bear in memory and to work upon throughout the week.

Let those who find it difficult to fill the lesson hour or to interest their classes, honestly try this plan, and they will find that they can hardly read a secular book or glance over a newspaper without gathering some thought or illustration that will bear upon the next Sunday's lesson. Current events, local happenings, pictures, music, the conversation of friends, all will help, but above all, their own daily Bible reading, undertaken with the prayer that God would teach them through it that they also may teach, will verily be "a lamp unto their feet and a light unto their path," as they lead their scholars in the way of truth.

The strongest point comes last. Just as she would return a first call from one whom she was anxious to cultivate at the first opportunity, so she should return her new scholar's call during the same week, if possible, and if not possible, as speedily as may be. Let the parents feel that the casual is welcome and more than welcome, let them see that his teacher takes a real personal interest in him and in his regular attendance, and half the battle is won.—Miss Osler in *Evangelical Churchman*.

SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON VI.—MAY 10, 1891.

ISRAEL'S OVERTHROW FORETOLD.
Amos 8: 1-14.

COMMIT TO MEMORY vs. 11, 12.

GOLDEN TEXT.

"Whosoever hath not, from him shall be taken even that which he seemeth to have.—Luke 8: 18.

HOME READINGS.

M. Amos 8: 1-14.—Israel's Overthrow Foretold.
T. Amos 9: 1-15.—Israel's Desolation.
W. Hos. 5: 1-15.—Judgments for Israel's Sins,
Th. Luke 8: 1-18.—Golden Text.
F. Prov. 1: 20-33.—"They Would None of my Counsel."
S. Psalm 10: 1-18.—"Wherefore Doth the Wicked Contemn God?"

S. Psalm 51: 1-19.—The Prayer of the Penitent.

LESSON PLAN.

I. The Nearing of the End, vs. 1-3.
II. The Terribleness of the Judgment, vs. 4-10.
III. The Famine of the Word, vs. 11-14.

TIME.—About B.C. 787; Jeroboam II. king of Israel; Uzziah king of Judah.

PLACE.—Probably Bethel.

HELP IN STUDYING THE LESSON.

V. 1. *A basket of summer fruit*—the fruit was the latest harvest in Palestine. The vision is explained in verse 2. *The end is come*—the harvest is past, the summer ended. There was no more to be done. Israel was ripe, but for destruction.
V. 3. *The songs of the temple*—the music of the idol-temple at Bethel shall be turned to shrieks of misery. *Cast them forth with silence*—the whole city one scene of death. V. 5. *When will the new moon be gone*—they loathed the rest of the new moon and the Sabbath, because they had thereon to rest from their frauds. *The ephah*—a measure containing a little more than a bushel. They gave short measure and took over-pay.
V. 6. *The refuse of the wheat*—which contains no nutriment. V. 7. *By the excellency of Jacob*—by himself. 1 Sam. 15: 29. *Never forget*—not pass by without punishing. V. 12. *To seek the word of the Lord*—a just retribution on those who would not hear the Lord's prophets. (Compare Prov. 1: 21-32.) V. 14. *Swear by worship*. Psalm 63: 11. *The sin of Samaria*—the calves. *The manner*—the mode of worship. The ground of all this misery is the forsaking of the Lord.

QUESTIONS.

INTRODUCTORY.—What was the subject of the last lesson? For what sins was Israel reproved? What was the effect of those reproofs? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE NEARING OF THE END, vs. 1-3.—What vision did the Lord show the prophet? How did the Lord explain the vision? Meaning of the *end is come*? What calamities are foretold? What is here meant by the *songs of the temple*?

II. THE TERRIBLENESS OF THE JUDGMENT, vs. 4-10.—Whom does the Lord now address? What sins does he charge upon them? What has the Lord sworn? How is the terribleness of the judgment represented? What shall be the effect of this judgment?

III. THE FAMINE OF THE WORD, vs. 11-14.—What greatest of all judgments shall be sent on the land? What shall Israel seek? Why shall they not find it? Prov. 1: 21-32. What is foretold in verse 14?

WHAT HAVE I LEARNED?

1. That God bears long with the disobedient.
2. That he warns and entreats them to turn from their sins.
3. That he will inflict a terrible judgment on those who continue in sin.
4. That the famine of the word of God is more to be dreaded than a famine of bread.

QUESTIONS FOR REVIEW.

1. What vision did the Lord show the prophet? Ans. A basket of summer fruit.
2. What did the Lord say was the meaning of this vision? Ans. The end is come upon my people of Israel.
3. What did he foretell about this end? Ans. Terrible judgments and bitter mourning.
4. What greatest of all judgments did he foretell? Ans. A famine of hearing the words of the Lord.
5. What was foretold of the idol-worshippers? Ans. They shall fall and never rise up again.

LESSON VII.—MAY 17, 1891.

SIN THE CAUSE OF SORROW.—Hos. 10: 1-15.

COMMIT TO MEMORY vs. 12, 13.

GOLDEN TEXT.

"Your iniquities have separated between you and your God.—Isa. 59: 2.

HOME READINGS.

M. Hos. 6: 1-11.—Repentance Enjoined.
T. Hos. 8: 1-14.—Destruction Threatened.
W. Hos. 10: 1-15.—Sin the Cause of Sorrow.
Th. Isa. 59: 1-21.—Sin and Separation.
F. Hos. 11: 1-12.—Israel's Ingratitude.
S. Hos. 13: 1-12.—Israel's Self-Destruction.
S. Hos. 14: 1-9.—Blessing to the Penitent.

LESSON PLAN.

I. Sins Recounted, vs. 1-4.
II. Punishment Foretold, vs. 5-11.
III. Repentance Commanded, vs. 12-15.
TIME.—About B.C. 780; Jeroboam II. king of Israel.

PLACE.—Samaria.

OPENING WORDS.

The prophecies of Hosea were extended over the long period of fifty-nine years. (See ch. 1: 1.) The book is supposed to have been compiled by Hosea himself, and to consist of selections from the whole number of his public utterances.

HELP IN STUDYING THE LESSON.

V. 1. *An empty vine*—Revised version, "a luxuriant vine." The bounties of Providence were lavished upon Israel, and gave ground for the expectation of grateful obedience. *According to the multitude of his fruit*—the wealth of the land served only to strengthen and extend its idolatry. V. 2. *Be found faulty*—be treated as guilty. *He—the Lord*. V. 5. *Beth-aven*—house of vanity; a contemptuous name for Bethel as the seat of idol-worship. V. 7. *Her king*—the monarchy itself. V. 9. *Gibeah*—Judges 19 and 20. As the Benjamites offered a stubborn resistance to the rest of Israel at Gibeah, so now the Israelites, in defiance of Jehovah, persist in their old iniquities. V. 10. *It is my desire*—Revised Version, "when it is my desire, I will chastise them." *Bind themselves in their two furrows*—Revised Version, "Are bound to their two transgressions." V. 12. *Sow to yourselves in righteousness*—act righteously, and you shall reap the reward. *Break up your fallow ground*—prepare your hearts for the seed of righteousness. V. 14. *As Shalman spoiled Beth-arbel*—2 Kings 17: 2; 18: 34. V. 15. *So shall Bethel do unto you*—your idolatrous calf shall be the cause of a like calamity to you.

QUESTIONS.

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

I. SINS RECOUNTED, vs. 1-4.—What blessings had been lavished upon Israel? What return had they made? Of what sins had they been guilty? How had their heart been divided? What shall they say? Meaning of verse 3? How have they spoken? Name the sins here recounted.

II. PUNISHMENT FORETOLD, vs. 5-11.—For what shall the inhabitants of Samaria fear? Meaning of *calves of Beth-aven*? Why shall the people and priests mourn? Whether shall their idol be carried? What further punishment is foretold? With what is Israel charged? What is threatened against Israel?

III. REPENTANCE COMMANDED, vs. 12-15.—What command is given? What had their sinful courses brought upon them? What would be the end of a continuance in sin? How did Shalman spoil Beth-arbel? What shall Bethel do to them?

WHAT HAVE I LEARNED?

1. That men often abuse and pervert the good gifts of God.
2. That if they continue their evil courses God will inflict upon them merited punishment.
3. That shame and sorrow are sure always to follow sin.
4. That a seed-time of righteousness must precede a reaping time of mercy.
5. That reformation is the effect and evidence of repentance.

QUESTIONS FOR REVIEW.

1. What sins are charged upon Israel? Ans. Abuse of God's goodness, idolatry, falsehood and covenant-breaking.
2. What will the Lord do with their idols? Ans. He shall break down their altars, he shall spoil their images.
3. How shall the people be punished? Ans. Ephraim shall receive shame, and Israel shall be ashamed of his own counsel.
4. What did the prophet call upon them to do? Ans. It is time to seek the Lord till he come and rain righteousness upon you.