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better still that systains the e worker, and carries him utly forward over obstacles, discouragements, against --it is His spirit witnessing with

erance should be *taught* in the school, and it is only in this t approve of and advocate the It is a serious thing to take a from a child; when you do it tome a sort of goldather to him, name for him evils of which he have the existence. You know Temperance should be *taught* in the ean tame, let us cherish it in the Sun-sunday-school. and it is only in this day-school. case that I approve of and advocate the . I question the desirability of extend-ing the pledge any further. We do in despecially a minister-are so much by ou become a sort of golfather to him. less its softmanified that it will provide the soft of the softman. And again, the softman softman softman softman softman does not know the existence. You know both is down with evolves to softman softman softman softman softman softman softman softman how thickly the run shops are set in his up th, how the is down the core. You know temptation, that the beer, the cider, the softman. But there which we have temptation, that the beer, the cider, the and pressed upon him are the darling who pay immense tribute into the gover children of the devil, sent forth by their

he Sunday-School Scholar be red Against Special Evils 7 while we depise the sin we respect the sinner, and would not willingly offen in a createau set to rearrange the sin we respect the sinner, and would not willingly offen in a createau set to rearrange the sin we respect the sinner, and would not willingly offen in a createau set the maniner projudice young minds again the active the transmitter can we must have the courage of our com-vic a createau set the maniner projudice young minds again the scheenes with the maniner projudice young minds again we must have the courage of our com-vic a createau set the transmitter of the scheenes we must have the courage of our com-vic a createau set the use and the scheenes we must have the courage of our com-vic a createau set the scheenes we must have the courage of our com-vic a createau set the use of alcoholic the tobacco halist and profile the sub-link be assigned to the scheenes we have a scheenes with his prayren, for a createau set to consider the sub-must here to a sourchie with his prayren, for a createau set to consider the sub-mate even asy that a man cannot be at his light. I have all a bit out profile a nor blick, asking a bit out pro-second minds again to strike a nor blick, asking a bit out pro-second minds again bit out profile a proverment than SL Paul. I here to the works 2-colorge and the second writing, Christian writers have and difficult of the scriptor of an over 3- 2-colorge and here were all shifts de to all the scriptor of an over 3- 2-colorge and here were all shifts de to all in the scriptor of an over 3- 2-colorge and here the works 2-colorge and here second writing. Christian writer the heart in the way he should go, and the to works 2-colorge and here second writing a the scriptor of an over 3- 2-colorge and here second writing a the scriptor of the scriptor to the should be com-tor on writing all the scriptor the heart in the way he should go, and the day is coming when the scriptor to the scriptor on the scriptor to the wor

occurred to me that profanity is not so

children who have learned to say ds have found the pledge a great them in overcoming the habit, ave told us so. And if it is a tothat little member which much stridge and which

a spier. or. He is He is (and

few, and the ugy furrows of irrusomay, so often the result of respectable poverty, are nowhere to be seen. Probably he has faults and failings, like a poorer man; but does not George Eliot tell us that the faults of a man-and especially a minister—are so much more glaring when it is known he is a person of small means? Unspolled by fortune, however, he carries his earthly possessions with modest diguity, and is always, a mong the very poorest of his brethren, as one who would serve, and

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twingnt, and then into the solemn flight. But he has no fear and no vain repin-ing. A swift passage through sombre gates to the City of Eternal Light is all death means to him. Of the fuller life there he often muses in his quiet study, and, like the old poet out yonder in his Western home, he murmurs—

Then, from the music round about me stealing I fain would learn the new and holy song, And find at last, beneath Thy trees of healing, The life for which I long. But as yet the retired pastor is hale and hearty, and long may he be so !-Exchange.

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SPRING



June 1 June 1

> Sabbath Scho BIBLE LESS SECOND QUART

Lesson XI. June 12. Da THE DEN OF LIG GOLDEN TEXT. "No manner of hurt was fo because he believed on his 6 : 23.

of lions is strictly in k. Babylonian usages. Assur in his annals, "The rest of threw alive into the midat and lions, as Sennacherib father, used to do." Lio round the great city, and the is frequently portrayed in ti as engaged in their pur probable, moreover, that captive lions were kept in a statched to the palaces, toth for the chase when the & the king spack. As they v Daniel into the den. Whon continually. A precious to the religious character and the preprioz. Gravit with

niel Inc. nitinually. A property of the religious character the prophet. Compare ohn 18: 38. He will do le had, in former times reed both Daniel and vou, but your willing

thus prove of this weight of the second sec

nown. THE GREAT DELIVERANC ing ... passed the night f lea that lies at the basis

The Orleast Delayersheet king ..., passed the wight *j* idea that lies at the basis grief so deep that it takes *i* are for food. The king wa the loss of Daniel, but th greatly increased by bis co-that the evel came upon *i* his own weakness and sin. Daniels safety was doub with his fasting. Neither ments of messis. For his The word for instruments is means of messis. For his The word for instruments is the messis, for his and set of the messis, "Co-the same messis," for the messis, and the messis, *i*, "in the dawning, in the word at a dawning, in the well as hastet; so the word i 20. Oried with a lamentado of grief and anxiety. Se liwing God. The God who of life, a personal, living be the servest continually. I and circumstances. He w mittent Christian. Only so of God has any right to *i* deliverance and help in ti All our previous life and the to do with the answers to and our expectations from (deliver. No doubt He was only real question was whet wing the have any though the taw any though the for the sing, which here, this way, or to hasten his r unspeakable joys of his hes 21. O king, live for ever. T salutation in addressing a 12. O king, live for ever. T salutation in addressing a the heave any thought bere, that repentance unt part of the king, which w im the door to true living 22. Neut His angel. Dat say whether the angel w not, but it is probable the his would be to him a m of the favor and protection

this would be to another the favor and protection on one absurd to suppose the ploys angels to defend His simpart blessings, than that one human being to converge to another. See

ssings to another. See b Daniel had company i na," "No music nor gla ace, but celestial intercon niel and the angel in the minnocency was found iscience was clear. Ho thful to God in disobeyin a and suffering the co

sonscience was clear, aithful to God in disobey aw, and suffering the Phere, is always that alf higher law must rule; fuses to obey a law requi wrong must prove his s cepting the penalty. Al king, have I done no I king, have I done no do

g, have I done no hur bjects, those who do the dd the law, are those w de conscience at any cc wernors all together d uch for the king and hi did Daniel alone, by g m of liong rather than do

Then was the king of the evil consequence been warded off;

his governm

So Dani

lp you, but your oved His willingness nav be read as a wigh

and ot

Syrups 1:23. EXPLANATORY. 16. And they brought Dan coording to Oriental cus veening of the day in whi-uition was made. And co he den of lions. The story of lions is strictly in k daylonian usages. Assur

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d been warded off; thu lend and counsellor was at hê had such a man at s government. *No manner* und on him. This is said fleved in his God. With d made him faithful, and d aracter and sanctified h her faith can do such w eb. 11). ad m

theb. 11). THE REACTION. -24. Th Hose men which had accused the whole 120, who were don tered over the kingdom, b accusers who had tchiefly in king to his course. Their c their wives. According to 0 custom of the time, which grown out of the 'mrevalent the son was bound to aven ding of the father's block the children was thus to lea blockfeuds." "To the Persi family were one with himses hare his tot. The same fa it a law with the Hindus f thate the husband's funera They were cruel cruel . . . but a rved and brutal

It Is Not What We Say