

**The Quiet, Hoping Heart.**

WHAT'ER my God ordains is right,  
His will is ever just;  
How'er he orders now my cause  
I will be still and trust,  
He is my God  
Though dark my road,  
He holds me that I shall not fall,  
Wherefore to him I leave it all.

Whate'er my God ordains is right,  
He never will deceive;  
He leads me by the proper path,  
And so to him I cleave,  
And take content  
What he hath sent;  
His hand can turn my griefs away,  
And patiently I wait his day.

Whate'er my God ordains is right,  
He taketh thought for me;  
The cup that my physician gives  
No poisoned draught can be,  
But medicine due;  
For God is true,  
And on that changeless truth I build,  
And all my heart with hope is filled.

Whate'er my God ordains is right,  
Though I the cup must drink,  
That bitter seems to my faint heart,  
I will not fear nor shrink;  
Tears pass away  
With dawn of day,  
Sweet comfort yet shall fill my heart,  
And pain and sorrow all depart.

Whate'er my God ordains is right,  
My light, my life is he,  
Who cannot will me ought but good,  
I trust him utterly;  
For well I know  
In joy or woe,  
We once shall see as sunlight clear  
How faithful was our guardian here.

Whate'er my God ordains is right,  
Here will I take my stand;  
Through sorrow, need, or death make earth  
For me a desert land.  
My Father's care  
Is round me there,  
He holds me that I shall not fall,  
And so to him I leave it all.

### LESSON NOTES. SECOND QUARTER.

STUDIES IN THE GOSPEL OF MARK.

A.D. 30] LESSON III. [April 21.  
THE TWO GREAT COMMANDMENTS.

Mark 12. 28-34. Memory verses 30, 31.

#### 'GOLDEN TEXT.

Love is the fulfilling of the law. Rom. 13. 10.

#### OUTLINE.

1. The Law, v. 28-31.
2. The Scribe, v. 32-34.

TIME.—30 A.D.

PLACE.—Jerusalem.

EXPLANATIONS.—*One of the scribes*—Originally transcribers of the law, they afterward became expositors of the law and its traditions. Their teachings were not original evolutions of the truth, but simply repetitions of past traditions. *The first commandment*.—This means the most important of the commandments. *Soul, mind, strength*—That is, with all the powers with which God has endowed man. *Thy neighbour*—Any one with whom life brings a person into relations. *The kingdom of God*—Here means, thou art not far from a correct understanding of the great principles of righteousness and from participation in their benefits. *Durst*—Dared.

#### TEACHINGS OF THE LESSON.

Where is there in this lesson which shows—  
1. What true religion is?  
2. What true religion requires?  
3. What true religion produces?

#### THE LESSON CATECHISM.

1. Who next came to Jesus? A scribe questioning him. 2. About what did he

question Jesus? About the greatest commandment. 3. What did Jesus tell him was the first commandment? To love God supremely. 4. In what relation to this did Jesus place love to man? As like unto it. 5. How was this same truth afterward taught by Paul? "Love is the fulfilling," etc.

DOCTRINAL SUGGESTION.—Love.

#### CATECHISM QUESTION.

18. How does the Lord teach us by his Spirit?

All the Scriptures were written under the Holy Spirit's inspiration; and he who inspired them will show their meaning to such as humbly ask him.

A.D. 30] LESSON IV. [April 28  
DESTRUCTION OF THE TEMPLE FORETOLD.

Mark 13. 1-13. Memory verses, 1, 2.

#### GOLDEN TEXT.

But I say unto you, That in this place is one greater than the temple. Matt. 12. 6.

#### OUTLINE.

1. Prophecy, v. 1, 2.
2. Warning, v. 3-8.
3. Advice, v. 9-13.

TIME.—30 A.D.

PLACES.—Jerusalem. Mount of Olives.

EXPLANATIONS.—*What manner of stones*.—The immense size was what fastened the attention of the disciples. Some of them were twenty-four feet in length by six in thickness. *Thrown down*—Or, loosened down by gradual demolition. *Rumors of wars*—Or, threats of war; there were three such—one by Claudius, one by Caligula, and one by Nero. *Earthquakes*—Between this prophecy and the year 70 A.D., there were earthquakes in Crete, in Rome, in Laodicea, etc. *Famines*—There were four famines during the reign of Claudius, attended with great suffering, and terrible natural calamities. *Take no thought beforehand*—That is, be not anxious, or do not give way to worrying care.

#### TEACHINGS OF THE LESSON.

What is there in this lesson which teaches—

1. That God's word is sure of fulfilment?
2. That God's service requires courage?
3. That God's true servants are sure of reward?

#### THE LESSON CATECHISM.

1. What prophecy did Jesus make in this lesson? The destruction of the city. 2. What question did four disciples ask? When it should be. 3. What did Jesus say must first come? Wars, sorrows, earthquakes, famines. 4. How widely did he say the Gospel must first be published? Among all nations. 5. What previous utterance of Jesus is proven by these prophecies? "But I say unto you," etc.

DOCTRINAL SUGGESTION.—The end of the world.

#### CATECHISM QUESTION.

19. How did Jesus Christ show that he was a teacher sent from God?

By performing signs and wonders such as could be performed only by the power of God.

#### ON GUARD.

"SELF-PRESERVATION is the first law of nature," and this instinct that prompts us to be on the watch and to protect ourselves from our foes is not only conspicuous among human beings, but prominent also throughout the lower orders of creation.

In Egypt a traveller noticed a flock of birds similar to the ibis. All were feeding but one, which kept watch and was on the alert to warn of the approach of danger. When the rest had had their fill the sentinel took his turn, another bird occupying his place and doing guard duty. When these strange birds went off to warmer or cooler regions there was always one of the flock left to keep watch until their return. In California the same instinct was observed among a

herd of ostriches. Whenever there was a group feeding there was always one or more on guard, and no bribe of any sort could induce them to leave their post.

David says, "I watch, and am as a sparrow alone upon the house-top:" and even so small a bird teaches us to be vigilant and self-sacrificing.

The Rev. J. G. Wood, in his *Homes Without Hands*—a most interesting volume—gives the following account of the red-billed weaver bird: "Whenever the buffalo exists there the weaver bird may be seen, flitting about the animal as unconcerned as if it were carved out of wood, perching on its head and pecking among its hair, settling on the massive horns and leaping at passing flies, while ever and anon it makes a dash along the back, digs away at the thick hide, and presently sits quietly on the buffalo eating something that it has just secured.

"The buffalo has good reason to encourage the presence of its feathered allies, for not only do they free it from the troublesome insects, but they are always vigilant, and serve to detect danger. As soon as the bird perceives, anything that is suspicious it ceases from feeding and looks anxiously about. Should its suspicions prove correct the bird flies in the air with the peculiar whirring sound that is indicative of danger, and which is known to the buffalo as well as to itself. As soon as the signal is thus given the buffalo dashes away into the thickest under-wood, accompanied by its faithful friends."

"Eternal vigilance is the price of safety," and those who form a habit of watchfulness and are often on guard, can detect the danger afar off and save themselves and their friends from impending destruction.

"For each assault prepared  
And ready may I be;  
Forever standing on my guard  
And looking up to thee."

#### THE POWER OF EXAMPLE.

In the fourth century, the Emperor Constantine had one of his armies commanded by a General named Pæhmnius. In marching through a distant part of the empire, this army on one occasion was nearly starved for want of food. Approaching a town inhabited by Christians, the General sent one of his officers to ask provisions for his army. The Christian people of that town immediately supplied their wants.

Wondering at their free and noble charity, the General inquired what kind of people they were, to be so generous. He was told that they were Christians, and that their religion taught them to hurt no one, but to try to do good to all.

This had such an effect on Pæhmnius that he never rested till he became a Christian. Then he resigned his position in the army, and became a minister in the Church of Christ, and spent the rest of his days in preaching peace, instead of making war.

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