

Times One." Now, boys, let us hear from you. Report what you think of the plan; if you will try; what you have done; whether it was success, complete, partial, or a failure.

What do you say to this plan of giving children the opportunity that many grown people have, of reading more books than they can afford to buy. Ask your sisters, too, for there is no reason why the girls should not have a free library as well as the boys.—Christian at Work.

ST. GEORGE AND THE DRAGON.

Oh, Mamma! Arthur cried, just look At this in my new picture-book! It's all about some awful fight Between a dragon and a knight.

That's brave St. George, who, stories say, Did once a fearful dragon slay.

How was it?—tell me, Arthur cried, With open mouth, and eager-eyed.

In Egypt, stories tell, of old, A fiery dragon made his hold By a great city, and spread fear O'er all the region far and near. His feet were armed with mighty claws, And flame and smoke breathed from his jaws; He had great scales upon his back To shield him against all attack; His eyes did like a furnace glow, And where he breathed no grass would grow. He was so terrible and strong That every one who passed along The road near which his cavern lay The monster seized and bore away. For miles outside the city gate He made the country desolate, And all the land a waste became, As if it had been swept by flame.

So worse and worse the terror grew, Till one sad day the dragon flew Above the city, and declared (For he could speak), None shall be spared, Unless you send me, every day, A youth or maid to be my prey.

Then wailing rose on every side; The dragon could not be defied; And youths and maids cast lots to know Which victim should be first to go.

It falls on Sabra fair, the king's Own daughter, and the city rings With lamentations. Pure and sweet, They lead her through the mourning street. When, hark! a bugle sounds without; The watchman sends an answering shout: A strange knight at the city gate! Perchance a champion, not too late, Who this fell dragon comes to slay.

Throw wide the gate without delay! The king commands—'tis quickly done. In rides the knight, and sure the sun Ne'er shone upon a goodlier one!

The mournful story soon is told: The way! exclaims the warrior bold; Show me the way; a Christian knight Has naught to fear in such a fight.

A valiant English knight was he, A very prince of chivalry, Who, for great deeds of valor famed, St. George in after-times was named. Alone—he asked no help of men— He sought the dragon in his den; And back, before the fall of night, He rode victorious from the fight; On saddle-bow, all dripping gore, The dragon's ghastly head he bore. They placed it, joyous and elate, A trophy o'er the city gate.

Once more the country bloomed; again The busy ways were thronged with men; And often was the story told Of how the Christian warrior bold Slew the great dragon in his den.

The story finished, Arthur said: Mamma, are all the dragons dead? I wish I was just such a knight, With dragons all around to fight; How quick I'd track them to their den! I might have been Sir Arthur then.

Ah, child, the mother softly said, Her hand upon his curly head: The world has many a dragon Wrong; And when my boy grows big and strong, I hope he'll be a valiant knight, A foe to wrong and friend to right. I s—p—o—se s—o, was the slow reply; That sounds big too; but, Mamma, I— I'd rather be a real knight. And with a real dragon fight, You know, I s'pose; but I don't care, I b'lieve there's some left yet somewhere; And when I get to be a man, I'm going to find 'em if I can. —Harper's Young People.

THE SECRET OF ONE SUNDAY-SCHOOL TEACHER'S SUCCESS.

BY BELLE M. SPENCE.

A few of the most earnest teachers in a certain Sunday-school had gathered for a teachers' prayer-meeting. One after another had offered prayer, mentioned some truth in the next lesson that had impressed him, or something of interest in his class; when the superintendent, turning to a modest-looking man said, "Mr. Harvey, have you anything of interest to tell us about your class? It always does me good to look at your corner and see the full seats and the absorbed interest of the boys." Then this superintendent, who knows his school of nearly a thousand members as many teachers do not know their class of six or eight, went on to speak of this mission class, and the homes from which they came; of their love for the teacher, and the wonderful way in which they had been held.

"I wish we might know his secret," said one of the other teachers. For a moment there was silence; then, in a voice tremulous with emotion, Mr. Harvey said: "I think that any success I may have had is due, so far as I am concerned, to two causes. I believe the Lord gave me this work, and I am doing it for him. And try to do it in such a way as will meet his approval. Sometimes, when I am tired at night, and would like to sit down and enjoy the comfort of my home instead of making some call that I feel ought to be made, I think of what my Lord has done for me, and that this is for him, and I am glad to go. And the second thing is,—I love the boys, and they know it." There were tears in many eyes as this simple story was told; and the prayer that followed was earnest and tender, pleading that we might all learn the secret and catch the spirit of our brother.

There are few Sunday-school teachers so careless and indifferent that they do not sometimes long to be better and more successful teachers than they are. Here is a means of success within the reach of all. We may not have great talents, or liberal education; but, if we receive our work as a gift from God, and do it sincerely and heartily for him, and under his constant guidance, we cannot fail. And we cannot do this without love for those we teach. "We love him because he first loved us," and "if God so loved us, we ought also to love one another."

Not long since, I heard one who has been for years a very successful foreign missionary, give a few words of parting counsel to two young ladies who were just leaving for the foreign field. Among other things, she said, "If you would be successful in your work, and win many souls to Christ, you must love those you work for. It is not enough to pity and have a desire to do them good. In spite of repulsive habits, in spite of dulness and degradation, you must love them; and to do that you will need to keep very near to the heart of Christ, the infinite source of love."

It is not alone those who go to heathen lands who need to live in closest communion with the Master, if they would so love souls as to win them to him. They must be loved, not because they are bright and interesting and lovely, but for his sake who died for them, and because it is possible for them to become like him.

The one whose secret was given in that teachers' meeting is a man past middle life; his time is not under his own control, and his daily toil often taxes his strength severely; but he is known and loved in every home where one of his boys is found. He sympathizes with the parents in trouble his counsel and advice are often sought, and he tries to bring them into church attendance, and to point the way to Christ.

A teacher who had succeeded in holding a large class of boys in Sunday-school until they had grown into young men, was asked how it was done. She replied, "Why, I simply will not let them go. If one is absent, I know the reason; if he is away the next Sunday, I send a note, or go and see him; if once is not enough, I go again. If I do not find him at home, I go to the store or office." "Do they not become offended by such persistent following up?" "They never seem to," she answered. "I have often wondered myself that they did not, but think the reason must be that

they know I love them, and would do anything for them; and, when other means fail, I pray the more earnestly, and somehow they always come back."—S. S. Times.

SCHOLARS' NOTES.

(From International Question Book.)

LESSON X.—MARCH 10.

THE CHILDLIKE SPIRIT.—Mark 9: 33-42.

COMMIT VERSES 36, 37.

GOLDEN TEXT.

Whoever shall not receive the kingdom of God as a little child, he shall not enter therein.—Mark 10: 15.

CENTRAL TRUTH.

Only in the childlike spirit can we enter the kingdom of heaven.

DAILY READINGS.

- M. Mark 9: 1-32. T. Mark 9: 33-50. W. Matt. 18: 1-14. Th. Luke 9: 46-50. F. Matt. 19: 13-15. Sa. Matt. 10: 37-42. Su. Matt. 20: 20-28.

HELPS OVER HARD PLACES.

33. And he came to Capernaum: his Galilean home. Here the temple tax was demanded, and Peter obtained the money from a fish (Matt. 17: 24-27). 34. Held their peace: for shame, 35. Took a child: as an acted parable, showing that they should have the love, the trust, the simple, unambitious feelings of a child. 37. Whosoever shall receive one of such children: shall love him, care for him, imbibe his spirit. Receiveth me: has my spirit, is like me: and his kindness to the child for Christ's sake will be accepted as if done to himself. The childlike spirit is one of humility, simplicity, trust, unselfishness, the ideal characteristics of a child. 38. And John answered him: i. e., his question was suggested by what Jesus had said. Did this man we saw receive you? Did he have the childlike spirit? He followeth not us: he did the work really, and in Christ's name, but he did not join the apostles. 39. Forbid him not: do not interfere. Let each one work in his own way; 40. He that is not against us: see also Matt. 12: 30. Every one is on one side or the other. There is no neutrality. 41. A cup of water: the smallest and simplest gift. He shall not lose his reward: he shall be treated as if he had done the kindness to Jesus himself (Matt. 25: 40). 42. Shall offend: cause to stumble, lead into sin. It is better for him: no earthly loss is so great an evil as this sin.

SUBJECT: THE WAY INTO THE KINGDOM OF HEAVEN.

QUESTIONS.

I. THE KINGDOM OF HEAVEN.—What is the kingdom of heaven? Did the disciples expect Jesus to set up an earthly kingdom? (Mark 9: 1; Luke 17: 20; Acts 1: 6; Matt. 20: 21.) What were the principles of Jesus' kingdom? (Matt., chaps. 5-7; 13: 3, 4.)

II. FALSE IDEAS OF ENTERING THE KINGDOM (vs. 33, 34).—What discussion had arisen on the way to Capernaum? What may have given rise to such a dispute? (Matt. 16: 18, 19; 17: 1; Mark 9: 2.) Why did Jesus ask about this discussion? Why were the disciples silent? Is it right to seek to be better, and wiser, and more useful? Is it right to thus seek in order to be superior to others? What are the evils of a selfish ambition? Why cannot one be great, in the kingdom of heaven, in this way?

III. THE TRUE WAY OF ENTERING THE KINGDOM (vs. 35-37).—What way of being great did Jesus point out? How did Jesus teach this truth more fully at another time? (Matt. 20: 25-28.) Why is serving others the true greatness? By what object-lesson did Jesus enforce his lesson? What is it to receive a child in Christ's name? How did Jesus express this truth in Matt. 18: 3, 4? What is the childlike spirit? Is this the way to enter God's kingdom, and why?

IV. ONE WAY, BUT MANY COMPANIES WALKING THEREIN (vs. 38-40).—What question did John now propose? Why did they forbid the man? Why was it wrong to do so? How would you apply this incident to our day? Should every one have liberty to serve Jesus in his own way? Must we be on one side or the other? (v. 40; Matt. 12: 30; 6: 24.)

V. AIDING OTHERS TO ENTER (v. 41).—What promise did Jesus make to those who cared for his disciples? Is this the way in which we can honor and entertain Jesus himself? (Matt. 25: 40.) Why must it be done "in my name"? What can you do to help children and the weak and timid to Jesus?

VI. HINDERING OTHERS FROM ENTERING (v. 42).—Who are the "little ones" referred to in this verse? What is meant by "offend"? In what way is it sometimes done? How did Jesus express the wickedness and meanness of leading such little ones into evil?

LESSON XI.—MARCH 17.

CHRIST'S LOVE TO THE YOUNG.—Mark 10: 13-22.

COMMIT VERSES 21, 22.

GOLDEN TEXT.

Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.—Mark 10: 14.

CENTRAL TRUTH.

Eternal life is gained by a faith in Jesus which gives up all things to him.

- M. Mark 9: 43-50. T. Mark 10: 1-22. W. Mark 10: 24-31. Th. Matt. 19: 13-22. F. Luke 18: 15-23. Sa. 1 Tim. 6: 6-21. Su. Matt 10: 32-30.

HELPS OVER HARD PLACES.

13. And his disciples rebuked, etc.; because the bringing of the children interrupted an important discourse. They thought Jesus would not wish to bother with babies, when he had men

to instruct. 14. Jesus was displeased: because they kept away from him, (1) those who wanted to come; (2) those who would be the hope of the church; (3) those whom he came to save; (4) those whom he loved; (5) those who were the types of what his disciples should be. Of such is the kingdom of God: of such little children. And, as he explains in v. 15, of those who come to God as children to a parent. 17. When he was gone forth: from the house where he was staying. Into the way: the high road, by this time crowded with travellers to the passover. There came one: a ruler, probably of the synagogue (Matt.). He was rich, moral, attractive, earnest. 18. Why callest thou me good? not a rebuke for calling him good, but an inquiry whether he looked upon him as a common teacher, usually called "good master," or as a divine teacher, good in the sense that God is good. 19. Knowest the commandments: all in heaven, who have eternal life, naturally keep the commandments, which are summed up in one word, love. 20. All these have I observed: outwardly, in a worldly view; and yet he was conscious of a lack. He felt that he did not possess eternal life. 21. One thing thou lackest: he lacked one thing, but it was the main thing,—that loving trust which consecrated all to God, which is the soul of all good works. Sell whatsoever thou hast: use your property for God; give it all to him. What does this mean for us? In principle, the same as to him. He does not ask us to give all to the poor, as he did this man; for he let John retain his home. But whatever he does ask us to do with it we are to do. Not one dollar is to be kept aside from his will. Follow me: note his possible future as a disciple, compared with his obscure future as a nameless rich man.

SUBJECT: ETERNAL LIFE.

QUESTIONS.

I. CHILDREN AND ETERNAL LIFE (vs. 13-16).—Who brought their young children to Jesus? For what purpose? What good would it do for Jesus to touch them? What did the disciples do? Why? How may we bring children to Jesus? What is it for children to come to Jesus? In what ways do people now sometimes keep children from coming to him? What was Jesus' reply? What did Jesus mean by "For of such is the kingdom of God"? Do not children need to be converted? How young can they become Christians? In what respects must all Christians be like children? Why can only such enter God's Kingdom? What did Jesus do to the children? How is this a comfort to those who have children in heaven?

II. A YOUNG MAN SEEKING ETERNAL LIFE (vs. 17, 18).—Who came to Jesus when he went out of the house where he had blessed the children? What facts can you tell about this young man? (Luke 18: 18; Mark 10: 22.) What good traits do you find in his character? Why did he come running? What does this teach us? What did he want? What is eternal life? What did he call Jesus? What was Jesus' reply? Why did he reply in this way? Did Jesus deny that he was good? How is seeking earnestly after eternal life a proof of wisdom?

III. SEEKING ETERNAL LIFE IN THE WRONG WAY (vs. 18-21).—Was the young man right in seeking the way of eternal life from Jesus? How had he been seeking it (v. 20.) What did Jesus tell him he must do if he would have eternal life? Must one keep the commandments in order to be saved? (Rev. 21: 27; 2 Cor. 4: 1, 2; Gal. 5: 22, 23.) What was the ruler's reply? Had he really kept these commandments? Was he satisfied? (Matt. 19: 20.) Can any one be saved in that way alone? (Gal. 3: 11.)

IV. HOW TO OBTAIN ETERNAL LIFE (vs. 21, 22).—How did Jesus feel toward this young man? (Mark 10: 21.) Why did he love him? Did he say what follows because he loved him? What did the man lack? What is the one necessary thing to salvation? (Mark 15: 16; John 1: 12; 6: 40; James 2: 14, 18.) Why? What did Jesus tell this man to do? Why did he ask this of him, while he allowed John, and Peter, and Matthew, and others to hold property? What does this instruction of Jesus mean for us? (Rom. 12: 1; Luke 16: 1-14; 1 Tim. 6: 17-19.) Can we be Christians and not commit all we have to Jesus, and seek to use all according to his will? What more must the man do? What is our cross? In what way can we follow Jesus?

LESSON CALENDAR.

(First Quarter, 1889.)

- 1. Jan. 6.—The Mission of John the Baptist.—Mark 1: 1-11. 2. Jan. 13.—A Sabbath in the life of Jesus.—Mark 1: 21-34. 3. Jan. 20.—Healing of the Leper.—Mark 1: 35-45. 4. Jan. 27.—Forgiveness and Healing.—Mark 2: 1-12. 5. Feb. 3.—The Parable of the Sower.—Mark 4: 10-20. 6. Feb. 10.—The Fierce Demoniac.—Mark 5: 1-20. 7. Feb. 17.—The Timid Woman's Touch.—Mark 5: 25-34. 8. Feb. 24.—The Great Teacher and the Twelve.—Mark 6: 1-13. 9. Mar. 3.—Jesus the Messiah.—Mark 8: 27-38; 9: 1. 10. Mar. 10.—The Childlike Spirit.—Mark 9: 33-42. 11. Mar. 17.—Christ's Love to the Young.—Mark 10: 13-22. 12. Mar. 24.—Blind Bartimaeus.—Mark 10: 46-52. 13. Mar. 31.—Review, Missions, and Temperance.—Eph. 5: 15-21.

WITNESS CARNIVAL NUMBER.

The publishers of the Witness have issued a paper illustrating the Montreal Carnival. It is a very handsome number printed in colors. It is a very interesting paper to read, and if sent to friends in the Old Country will show them how we in Canada have reason to enjoy our Canadian winter. The price is 20 cents, for which it will be sent post free by the publishers, John Dougall & Son, Montreal, P. Q.