

care to know about Jesus? No, or they would not have put it off. How many really believed in Jesus? Only a few.

WORDS WITH LITTLE PEOPLE.

Are you sure you worship God?

If you love self best, you worship self.

If you love money best, you worship money.

If you love *any thing* better than you love God, you do not worship him.

"Thou shalt have no other gods before me."

ANALYTICAL AND BIBLICAL OUTLINE.

The Gospel Conception of God.

I. THE DIVINE CREATOR.

God made the world. v. 24.

"In the beginning God created." Gen.

1. 1.

"My hand made all these." Acts 7. 50.

II. THE UNIVERSAL LORD.

Lord of heaven and earth. v. 24.

"Our Father, Lord of heaven." Matt.

11. 25.

"Heaven is my throne." Isa. 66. 1.

III. THE BOUNTIFUL GIVER.

Giveth to all... all things. v. 25.

"God, who giveth us richly." 1 Tim.

6. 17.

"He did good, and gave us." Acts

14. 17.

IV. THE ALMIGHTY RULER.

Determined the times... bounds. v. 26.

"The Most High... inheritance." Deut.

32. 8.

"My times are in thy hand." Psa.

31. 15.

V. THE UNSEEN SPIRIT.

Not far from every one. v. 27.

"The Lord is that Spirit." 2 Cor. 3. 17.

"The King eternal... invisible." 1 Tim.

1. 17.

VI. THE TENDER FATHER.

We are the offering of God. v. 29.

"Thou art our Father." Isa. 63. 16.

"Power to become... sons of God." John

1. 12.

VII. THE RIGHTEOUS JUDGE.

He will judge the world. v. 31.

"He cometh to judge." Psa. 96. 13.

"Judge of quick and dead." Acts 10. 42.

ADDITIONAL PRACTICAL LESSONS.

How to Preach to Unbelievers.

1. In order to reach unbelievers, it is useful to show tact, and to awaken their interest without at once combating their prejudices.

2. In addressing unbelievers, it is well to understand the measure of truth which they already possess, and give it fair recognition. v. 22, 23.

3. We should not content ourselves with answering the objections of unbelievers, but give them positive truth, awakening thought on their part. v. 24. 25.

4. We should present the Gospel to unbelievers as that which will lift them from twilight to noon, and from groping after God to communion with him. v. 27.

5. We should appeal to the inner consciousness of men as witnessed by themselves, and show how the Gospel meets their needs. v. 27, 28.

6. We should show that unbelief and ignorance of God is not only an error, but a sin to be repented of. v. 30.

7. We should not be discouraged if our efforts with unbelievers do not seem to have immediate success. v. 32.

CATECHISM QUESTION.

11. What is his warning to them?

That his word shall condemn them at the last day.

He that rejecteth me, and receiveth not my sayings hath one that judgeth him: the word that I spake, the same shall judge him in the last day. John 12. 48.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

Why do people read the newspaper? Sometimes from a right and proper desire to know what is going on in the world around them; sometimes from motives of mere curiosity; sometimes in order to pass away an idle hour; and often for the sake of excitement. Some, however, look at it to obtain information about things which closely affect their own interest and happiness. We should think it strange if a man, while eagerly devouring all the rest of the news, passed over with a glance the things which most concerned him. Yet that is just what we see, not one, but many, men doing in the passage for to-day.

In the olden times people were dependent for news upon the talk of their neighbours, or items of information passed from one to the other, and on tidings brought by strangers. They went to the market-place and to the barbers' shops to hear what others had to narrate. The people of Athens surpassed all others in their eagerness for such talk. There were in that city, we are told, no less than three hundred and sixty "gossiping houses," or places where the citizens resorted to hear and talk over all that passed. The strangers who came to Athens caught the infection, and, like the Athenians, spent their time "in nothing else than either to tell or to hear some new thing."

Years before Paul visited the city, its liberties had been threatened by Philip of Mace-