

"VALUATION."

THE old Squire said, as he stood by his gate,  
And his neighbour, the Deacon, went by:  
"In spite of my bank stock and real estate,  
You're better off, Deacon, than I."

"We're both growing old, and the end's  
drawing near;  
You have less of this world to resign;  
But in heaven's appraisal your assets, I fear,  
Will reckon up greater than mine."

"You have less of this world to resign;  
But in heaven's appraisal your assets, I fear,  
Will reckon up greater than mine."

"They say I am rich, but I'm feeling so poor,  
I wish I could swap with you even,  
The pounds I have lived for and laid up in store,  
For the shillings and pence you have given."

"Well, Squire," said the Deacon, with shrewd  
common sense,  
While his eye had a twinkle of fun;  
"Let your pounds take the way of my shil-  
lings and pence,  
And the thing can be easily done."

—Whittier.

"THE PICKET GUARD."

IT is composed of eight boys. It meets quarterly in the pastor's study. A map of the village, the population of which is four thousand and two hundred, is divided into eight parts, one part being assigned to each boy. It is his business to know who lives in every house in his district and what church each family attends; at the meeting he reports changes of residences and any other facts which he may think the pastor would be glad to learn. The houses on the map are all numbered, and lists correspondingly numbered are made of the families.

This plan interests the boys in the work of the church. It saves the pastor much labour, and makes him well acquainted with his field. It brings the boys to the study, where, aside from the work of the evening, they have a social visit and slight refreshments. The opportunity is afforded to give instruction upon some religious topic and to engage with them in prayer. The plan having been tested, it is confidently recommended to those in similar circumstances.—*Presbyterian Journal.*

BREVITIES.

A very slight error of fact or practice will sometimes result in a serious mistake. This was recently illustrated in a school in this city, where a pupil who had been impressed with the force and value of double letters, such as "double o" in "fool," "double o" in "heel," etc., was called upon to read that touching poem exhortatory to rising early, beginning: "Up, up, Lucy! the sun is in the sky!" Surprise, which soon gave way to hilarity, was occasioned when the pupil read the line: "Double up, Lucy! the sun is in the sky!" thus giving it a significance by no means contemplated by the poet.

"INDIA, my boy," said an Irishman to a friend on his arrival at Calcutta, "is just the finest climate under the sun; but a lot of young fellows come out here, and they drink and they ate, and ate and they drink, and they die; and thin they write home to their friends a pack o' lies, and says it's the climate as has killed 'em."

Mrs. SMITH, triumphantly—"The hand that rocks the cradle is the hand that rules the world!" Mr. Smith, cynically—"Yes, indeed, my dear, and that's the way the world is so badly governed."

"CHILDREN," said a Boston school-examiner, after hearing some essays read, "Children, you should never use a preposition to end a sentence with!" "Isn't 'with' a preposition?" asked the girl whose composition gave rise to the correction. The school-examiner withered.

A NAUGHTY boy said to his mother: "You see, ma, you're always telling me to behave as well to the family as I do to company, but why don't you behave the same to me as you do to company, and ask me to have another piece of pie?"

A RECENTLY propounded conundrum by a member of the Lower House of the British Parliament: "What is the difference between the House of Commons and the House of Lords?" Answer: "One has ability, the other no ability."

A WATERLOO infant, who had been badly bitten by mosquitoes, happening to see a lightning-bug one evening, ran in to his mother declaring that one of the mosquitoes was looking for him with a lantern.

A BOOK, however valuable, purchased for the admiration of others, and consigned to its shelf, is the most lifeless piece of furniture to which we can give a place.—*Rev. S. P. Herron.*

Big Boy, a Wichita chief who was in Washington the other day, thus described Secretary Teller: "Big man, good heart, give Injun heap of maps, but no land."

YOUNG Superintendent: "Children, what is an angel?" Little Johnny: "My sister says you told her she was one." Superintendent blushes like a boiled lobster and everybody snickers.

If a man has any brains at all, let him hold on to his calling, and in the grand sweep of things his turn will come at last.

THERE is not a more repulsive spectacle than an old man who will not forsake the world, which has already forsaken him.

FIRST QUARTERLY REVIEW.

March 30.

REVIEW SCHEME.

Lesson I. *The Conference at Jerusalem.*—What was it about? Who took part in it? How does the GOLDEN TEXT say that we shall be saved?

Lesson II. *Hearing and Doing.*—From whom does every good gift come? How should we hear and speak? What does the GOLDEN TEXT tell us to be? How may we do this?

Lesson III. *The Power of the Tongue.*—To what is the tongue compared? What are some dangers of the tongue? How is true wisdom shown?

Lesson IV. *Living as in God's sight.*—What is the promise to those who draw nigh to God? Why should we not speak evil of others? To what is our life compared? How should we act and speak?

Lesson V. *Paul's Second Missionary Tour.*—Why did not Barnabas go with Paul? Who did go with him? What young man did he take from Lystra? How was he led to go to Macedonia?

Lesson VI. *The Conversion of Lydia.*—Who was she? What led to her conversion? What led to the persecution of Paul and Silas? How were they treated?

Lesson VII. *The Conversion of the Jailer.*—How did the apostles act under persecution? What led the jailer to ask for the way of salvation? What does the GOLDEN TEXT state as the way to be saved?

Lesson VIII. *The Thessalonians and Bereans.*—What did Paul do at Thessalonica? How was he treated there? How did the people of Berea receive the word? [GOLDEN TEXT.] How will the study of Scripture benefit us?

Lesson IX. *Paul at Athens.*—Where did Paul preach? What did he say he had seen? What did he tell the people about God? How was his teaching received?

Lesson X. *Paul at Corinth.*—Whom did Paul meet at Corinth? How long did he preach there? What was the result of his labor? How did he escape persecution? What is the promise of the GOLDEN TEXT?

Lesson XI. *The Coming of the Lord.*—What shall take place at the Lord's coming? What is said of its time? How may we be ready for it?

Lesson XII. *Christian Diligence.*—In what should we be diligent? [GOLDEN TEXT.] How should those who are disorderly be treated? How may we obtain peace?

LESSON NOTES.

SECOND QUARTER.

A. D. 54.] LESSON I. [April 6.

PAUL'S THIRD MISSIONARY JOURNEY.

Acts 18, 23-28, and 19, 1-7. Commit to memory vs. 24-26.

GOLDEN TEXT.

And when Paul had laid his hands upon them, the Holy Ghost came on them. Acts 19, 6.

OUTLINE.

1. Apollos at Ephesus, v. 23-28.
2. Paul at Ephesus, v. 1-7.

TIME.—A. D. 54.

PLACE.—Ephesus, in Asia Minor.

EXPLANATIONS.—*Some time there*—At Antioch, where he had gone after his second journey. *Went over all the country*—This was in the interior provinces of Asia Minor.

*Eloquent*—The word also means "learned." *Mighty in the Scriptures*—Familiar with them and able to instruct in them. *Instructed*—That is, he knew the teachings of the Old Testament and of John the Baptist. *Baptism of John*—Who taught that Christ was at hand, and people must prepare for his coming by righteousness and turning to God. *Began to speak*—It is well to speak for God as far as we know the truth. *Took him unto them*—To their home, where Paul had lived before.

*Moved perfectly*—The Gospel of Christ. *Helped them much*—By his earnest and powerful words. *Convinced the Jews*—showed by arguments which they could not answer. *Jesus was Christ*—That he came as the promised Messiah and Saviour. *Upper coats*—The inland provinces. *Have ye received*—The privilege of disciples to enjoy the presence of the Spirit. *Not so much as he had*—They had learned only the teachings of John the Baptist like Apollos. *John's baptism*—With a promise of turning from sin to God. *Hands upon them*—This gift came with the laying on of apostles' hands. *Spoke with tongues*—Praised God in a new and strange language.

TEACHINGS OF THE LESSON.

Where in this lesson are we shown—

1. The advantage of a knowledge of God's word?
2. The power of an earnest spirit?
3. The gift of the Holy Spirit through faith in Jesus?

THE LESSON CATECHISM.

1. What is said of Apollos? He was mighty in the Scriptures.
2. What did he do? Taught the things of the Lord.
3. What did Paul ask the disciples whom he met at Ephesus? "Have ye received the Holy Ghost?"
4. When Paul had spoken to these disciples in what were they then baptized? In the name of the Lord Jesus.
5. What followed the laying on of hands on those who were baptized? The Holy Ghost came on them.

DOCTRINAL SUGGESTION.—Christian baptism.

CATECHISM QUESTIONS.

29. Why is it called the Apostles' Creed? Because it contains the substance of the apostles' testimony.
30. How did this Creed arise? It is an enlargement of the form used in baptism.
31. How is the Creed an enlargement of that form? Baptism is "into the name of the Father and of the Son and of the Holy Ghost." The first part of the Creed speaks of the Father, who created us; the second of the Son, who redeemed us; and the third of the Holy Ghost, who sanctifies the Church, assuring us of forgiveness and fitting us for everlasting life.

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BIOGRAPHICAL.

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|--------------------------|--------------------------|
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| 2. Beaconsfield.         | 29. Stephenson.          |
| 3. Nelson.               | 30. Spurgeon.            |
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