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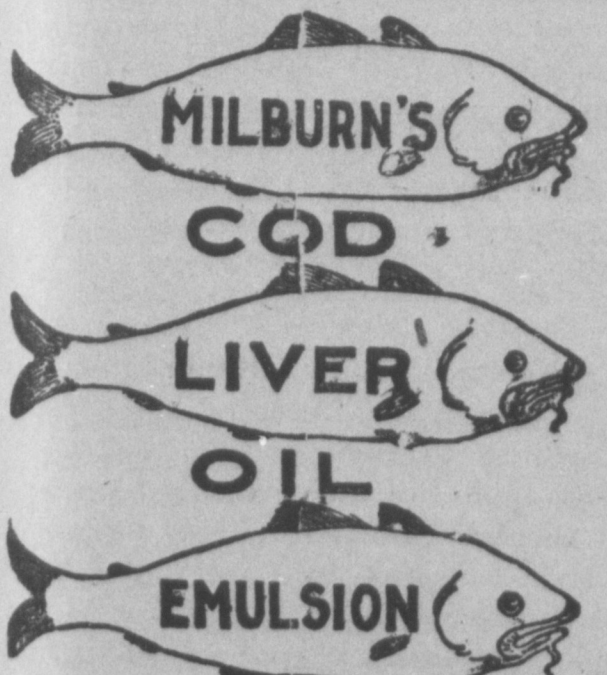
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The Sabbath-School.

INTERNATIONAL LESSON.

Second Quarter Lesson XIII June 26 '98.

REVIEW.

GOLDEN TEXT.—Keep yourself in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.—Jude 21.

As we come to the close of Christ's life, we shall find great profit studying the life of Christ as a whole.

DRILL IN THE FACTS. The chief events in the life of Christ.

THE GREAT PRINCIPLES. Search for the foundation principles upon which the kingdom of God must be built. Such, for instance, as the incarnation, the childhood example, the temptation, the baptism, the miracles of grace, the teachings, the training of apostles, the heavenly laws, the atonement, the resurrection, the ascension, the promise of the Holy Spirit.

WRITTEN REVIEWS. Provide the pencils and the whole school, with pens and sheets of paper, and then read out, or write upon the blackboard a selection of questions on the life of Christ.

1. Where was Jesus born?
2. Give the date of his birth (or how long ago).
3. What was his mother's name?
4. In what town did he spend most of his childhood and youth?
5. What trade did he learn?
6. How old was he when he began to preach?
7. Who prepared the way before him?
8. How many years did he preach?
9. In what country?
10. What was its chief city?
11. Name its three chief divisions.
12. How many apostles did he choose?
13. What great sermon did he preach?
14. Where was he crucified (place and city)?
15. How many days after was he raised again?

CHARACTER REVIEW.—What are the moral qualities we have seen in Christ's words and works? From which of them did the moral qualities shine forth, and under what circumstances? Among these are:

- His love to men.
- His faithfulness.
- His gracious attractiveness.
- His self-sacrifice.
- His hatred of sin.
- His prayerfulness.
- His patience.
- His obedience.
- His self-control.
- His wisdom.
- His humility.
- His trust in God.

Missions in the Sunday School

To every earnest worker in this garden of the Lord the question presents itself, sooner or later, "How can I interest these girls and boys, these young men and maidens, in the great missionary efforts of the church?" That it is necessary to so enlist their sympathies is apparent, if we realize that, unless the members of our Sunday-schools are taught to love the work, and become accustomed to give for it, the churches of the next generation will not advance in their contributions, and the whitening fields will cry in vain for reapers to come from our homes.

When Christ commanded his disciples "Go ye into all the world, and preach the gospel to every creature," he placed no limits of age, sex, or opportunity upon his followers' obedience; and while the tender ages of our children place restraints upon their following the command literally, still we can early impress upon them the fact of their due service, and explain how they may now send substitutes by sending missionaries, building schools, churches, etc.

But, taking the cause and the necessity of its presentation for granted, the question becomes one of methods. The prerequisite is that those who teach should be imbued with a love for this form of the work for God; the unkindled torch never lighted another, the cold heart never warmed another soul, and how can we urge others to this service if we ourselves have never felt the kindling glow?

With regard to the methods I shall now mention, some have been tried in our own school during the past year, and some are among the plans for the new year. Our school, as a school, is organized into a missionary band, an auxiliary of the Woman's Board of the Presbyterian Church. The officers are distinct from those of the school, and are elected annually by the teachers, and their election is ratified by the school. The objects to which the money shall be sent are selected in the same way. Although this is a mission school, and only the offering of the first, third and fifth Sundays are given to missions, yet, last year, they raised \$108.50 for the cause. The school numbers about four hundred pupils.

Our former plan was this: About three times a year all the departments of the school were gathered in the main room for missionary exercises and talks, generally by returned missionaries, or by active workers of our own who had visited the fields. The scholars seemed to enjoy these meetings, except for the physical discomfort incident to the necessary crowding, and as the pledges were all met, it might have seemed that our missionary interests were well cared for. But, one day, some chance questioning by a few teachers revealed the fact that, in spite of these efforts, the scholars seemed to have very hazy notions of the whole subject; and then the problem arose, how can we improve this state of things? This is what we decided to do, and the way the work is now conducted.

On the first Sunday of the month the teacher, who is the president of the Sunday-School Missionary Society, goes to the primary department, at the close of the lesson period, and gives the little ones a talk on some missionary topic, such as the Mountain Whites, Africa, Syria, etc., and if possible, exhibits some souvenir of that country to the children. This talk does not exceed five minutes in length, and, being brief, must be to the point. On the second Sunday, the president goes to the intermediate department, and usually gives the same talk, with variations suited to the order of minds. Here also five minutes is the rule. On the third Sunday, at the close of the lesson period in the main school the superintendent's bell rings, and five minutes is allowed for each teacher to talk to her own class on the subject for the month, which has been chosen by the president and announced to the teachers on the previous Sunday. For the older classes, five minutes is very short, but under our limitations it is all that can be allowed; and, short as it is, the scholars in this way do get more instruction in missionary matters than they did before, and the teachers are enabled to correct some strange notions that the pupils seem to have on the subject. We still continue the union meetings that we found profitable in the past, as it is good for the scholars to come together as a missionary society, and realize their corporate existence.

We always make special offerings at Thanksgiving, Christmas, and Easter; but in addition to these, we have sometimes found it necessary to take extra offerings to meet our pledges. To avoid this necessity in the future, next year we will apportion to each class a certain share in a definite object, a scholarship in some school, or something of that sort, that they may feel individually responsible for the amount, and so we may not fall behind. For the new year we hope for a quickened and intelligent interest in missions, and an unsolicited giving proportionate to their knowledge.

We are not sure that we have yet found the perfect method, for we are continually on the lookout for suggestions. Our great aim is to instruct the scholars about missions, and to make them love the cause, assured that the gifts will naturally follow. We try also to give them definite conceptions of how their pennies get to the mission fields, and what the life and work of a missionary really is.

Just one more suggestion. Teach the children also to pray for missions. In the younger grades, let them repeat the prayer after their leader, that they may feel that these little unfortunates in our own and other lands are also the children of the same dear Father, their brothers and sisters in Christ.—S. S. Times.

The Merchant's Luncheon.

A rich merchant sat at the desk in his office alone. He leaned back in his chair, and drew a long, hard breath quite like a sigh; for he had been struggling all day with difficult business problems, and he was weary in body and mind. Some people think a rich man never has anything to do; but they little know how hard he often has to work, first to gain and then to keep his riches. It was long past the luncheon hour, and it suddenly occurred to this man that he was faint and hungry; yet he was not ready to leave his work, and was about to return to his calculations when he caught sight of a little brown package lying on a shelf near by.

It was the package of luncheon which his little office boy brought with him every day, and to-day the boy, having been sent on some distant errand, had not yet had time to partake of it. The merchant arose from his seat, took down the package, and looked carefully at it. Just such packages had his own beloved mother tied up for him when he himself, a poor office boy, first began the career which had brought him to his present splendid position. Slowly he untied the string and opened the package. Two nice sandwiches of fresh homemade bread, with a little cold meat between, a piece of old-fashioned pie,

and O! a genuine New England doughnut! Tears rose to the eyes of the rich man as memory carried him back to the days of his boyhood, and to the loving deeds of that dear mother. Here was the very luncheon she had often prepared for him! And after a few minutes he ate it up, every crumb, with far more enjoyment than an elaborate dinner would have given him, and then refreshed and comforted, he returned to his work.

Soon after the belated boy came in, and after reporting to his master he was surprised to hear him say, "Have you had any luncheon to-day, my boy?" The boy replied in the negative, with a glance at the shelf, when the gentleman said, with a smile, "Yes it is gone, I have eaten it up." Then, handing the astonished boy a five-dollar bill, he said, "Go out now and get some luncheon; but I want to thank you for the best one I have had for many a long year. And don't you forget, my boy, to be thankful that you have something which I lost long ago, and that is, a good mother."—The Independent.

Something Sam Jones Did.

Sam Jones is the embodiment of an audacity that sometimes comes very near the border line of discourtesy. A clergyman who often assists him in his series of meetings told me the other day this story in the early history of Mr. Jones' evangelistic work: "He was invited by Dr. Talmage to hold a series of meetings in the doctor's Brooklyn church. Mr. Jones came to Dr. Talmage's home during the afternoon of the day on which his engagement began and introduced himself. Dr. Talmage looked him over and was evidently a little taken aback at the rather shabby appearance of the evangelist. As it approached evening he said, 'Brother Jones, would you take it amiss if I presented you with a new suit of clothes?' 'Certainly not,' said the accommodating Samuel. He was taken to a clothier and fitted from head to foot, topping all with a high hat. At church the Doctor introduced him as Rev. Samuel P. Jones from Georgia. Mr. Jones arose with his new hat in his hand and repeated, 'Yes, Rev. Samuel P. Jones from Georgia, and this is the new suit of clothes and this the new hat your pastor has presented to me. If your pastor had as much of the grace of God in his heart as he has pride, he would convert all Brooklyn, and would not need me.'—Telescop.

He Needed it Later.

At Cornell all the mechanical engineering students have to learn seven trades. One of these trades, that of blacksmith, is very distasteful to some of the students; but it has to be learned all the same. One young fellow, who was unusually averse to soiling his hands, begged hard to be exempted from wearing the leathern apron; but the professor or took special care that there was nothing lacking in the thoroughness of his training at the forge.

Last fall the student went to the professor and thanked him for being compelled to learn blacksmithing. "You see," he said, "I am now superintendent of a mine away back in Colorado. Last summer our main shaft broke and there was no one in the mine but myself who could weld it. I didn't like the job, but took off my coat and welded that shaft. It wasn't a pretty job, but I couldn't have done it, I'd have had to pack that shaft on mule-back and send it three hundred miles over the mountains to be fixed; and the mine would have had to shut down till it got back. My ability to mend that shaft raised me in the eyes of every man in the mine, and the boss raised my salary."—Selected.

The Secret of the Lord.

Religion's grand secret is living upon Christ, looking continually to Him. All that is desirable in ourselves, all that is useful to others, must, I am persuaded, be drawn simply from this source; and everything else must be in subservience to this. The secret of abiding in Christ is a compound grace, if I may so say, of humility, faith, and love; humility, by which the soul feels its own nothingness and emptiness; faith, by which it embraces the Saviour, as all-sufficient for every want; and love, by which it continually dwells with Him.—Bickersteth.

God wants our life to be a song. He has written the music for us in His Word and in the duties that come to us in our places and relations in life. The things we ought to do are the notes set upon the staff. To make our life beautiful music we must be obedient and submissive. Any disobedience is the singing of a false note and yields discord.—J. R. Miller, D. D.

The commission for Sunday-school teachers as well as ministers, is found in the twenty-first chapter of John's gospel. Feed my lambs—feed my sheep. There are human reasons which compel us to take up our work, but after all, we do our best work when we have a clear, ever-present conception of the relation of our work to Godward. Notice our motive, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." (Matthew xxv. 40.) Our Responsibility—"For they watch for your souls, as they that must give a count, that they may do it with joy and not with grief." (Heb. xiii. 17.) Our Strength—"Our sufficiency is of God." (2 Cor. iii. 5.) "I can do all things through Christ which strengtheneth me." (Phil. iv. 13.) Our Preparation—"Study to shew thyself approved unto God, a workman that needeth not to be ashamed." (2 Tim. ii. 15.) Our Success—"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." (Psalm cxxxi. 6.)—Heidelberg Teacher.

Hard to Get Out.

"I guess they don't care much whether a fellow goes to that Sunday school or not." That's what a boy said who had been absent from his class one Sunday, and the week had passed without a visit or note from his teacher or superintendent. How could he come to any other conclusion? He was right. Those teachers who pay but easy going attention to the absentees must not complain if their classes dwindle in size and interest. Make your school hard to get out of.—Marion Lawrence, in Lookout.

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The Dented Bed.

Bertie came home every day at twelve to his lunch. His mother noticed how quiet he was up stairs. One day she toiled up the stairs after he had gone, and pushed open the door of her boy's room. There, on the edge of the cot, were two dents where his elbows had rested, and she read his secret at once. The young man spent the middle of the day on his knees, pleading for grace to keep him from temptation. Like Daniel of old he knelt three times a day. Always after that day the loving mother crept upstairs to look for the dents in Bertie's cot. She measured her boy's spiritual life by the dents in his cot. She knew that as long as prayer was a power in his life he would be rapidly growing in grace. Now and again she missed the dents, but as a rule the little signs were there to comfort her anxious heart. Are there any dents in your cot, young reader? Do you know what it is to spend a certain time each day in communion with God?—Exchange.

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