

## A Lost Day.

Where is the day I lost—  
The golden day  
Beyond all price and cost,  
That slipped away

Out of my wandering sight,  
My careless hold?  
Where did it lift in flight  
Its wings of gold?

What were the treasures rare  
It bore from me?  
What were the pleasures fair  
I shall not see?

Ah, never day was yet  
So fine, so fair,  
So rich with promise set,  
So free from care,

As that we mourn and sigh  
When we do say:  
"Alas, how time doth fly—  
I've lost a day!"

## LESSON NOTES.

## SECOND QUARTER.

## STUDIES IN THE NEW TESTAMENT.

A.D. 30.] LESSON X. [June 3.

## JESUS CRUCIFIED.

Matt. 27. 33-50. Comm. to mem. vs. 36-57.

## GOLDEN TEXT.

He humbled himself, and became obedient  
unto death, even the death of the cross.  
Phil. 2. 8.

## OUTLINE.

1. The Cross.
2. The King.

TIME.—30 A.D. Early on Friday.

PLACES.—Jerusalem. Calvary.

EXPLANATIONS.—Gave him vinegar—A  
kind of sour wine, such as was provided for  
the Roman soldiers. *Mingled with gall*—  
That is, myrrh, or quassia, or some sub-  
stance specially designed to produce stupe-  
faction. *Parted his garments*—Divided the  
outer robe by ripping the seams. *Casting  
lots*—They could not thus divide the inner  
garment, and so threw dice for it. *Wagging  
their heads*—Shaking their heads in malig-  
nant joy. *Thou that destroyest*—This was  
the accusation brought against him on his  
trial.

## TEACHINGS OF THE LESSON.

Where, in this lesson, are we taught—

1. That the Scriptures are true?
2. That God hates sin?
3. That the death of Jesus was voluntary?

## THE LESSON CATECHISM.

1. What was the accusation written over  
the cross? This is Jesus the King of the  
Jews. 2. What was the real charge made  
by the Jews? Blasphemy against God. 3.  
How was he treated by all in this last hour  
of misery? They reviled and mocked him.  
4. What signs filled them all with terror?  
Darkness and an earthquake. 5. What  
great lesson does his crucifixion teach us?  
To submit patiently to God's will. 6. What  
does Paul say of his example? "He hum-  
bled himself," etc.

DOCTRINAL SUGGESTION.—The atonement.

## CATECHISM QUESTION.

30. How many persons are there in the  
Godhead? In the Godhead there are Three  
Persons, the Father, the Son, and the Holy  
Ghost; and these Three are one God.  
Matthew xxviii. 19.

A.D. 30.] LESSON XI. [June 10.

## JESUS RISEN.

Matt. 28. 1-15. Comm. to mem. vs. 5-7.

## GOLDEN TEXT.

But now is Christ risen from the dead, and  
become the firstfruits of them that slept.  
1 Cor. 15. 20.

## OUTLINE.

1. The Empty Tomb
2. The Risen Lord.

TIME.—30 A.D. The first day of the fol-  
lowing week.

PLACE.—Jerusalem, or near the city.

EXPLANATIONS. *In the end of the Sab-  
bath*—This means very clearly after the  
Sabbath had ended and the night had almost  
passed to the dawn of the first day. *A  
great earthquake*—An earthquake marked  
his death, and an earthquake marked his  
return to life. *Countenance like lightning*—  
The appearance which Jesus had when  
transfigured. *Became as dead men*—Fell  
into a swoon or fainted away. *Some of the  
watch*—Some of the soldiers whom Pilate  
had given to the chief priests to watch the  
sepulchre. *Gave large money*—That is, a  
large sum of money. *To the governor's ears*  
—That is, to the knowledge of Pilate. *Until  
this day*—That is, to the time when Matthew  
wrote.

## TEACHINGS OF THE LESSON.

Where, in this lesson, are we taught—

1. That God has angelic servants?
2. That he needs our service?
3. That in his service is great reward?

## THE LESSON CATECHISM.

1. When was it learned that Jesus had  
risen from the dead? "In the end of the  
Sabbath." 2. By whom was he first seen?  
By two loving women. 3. What message  
did he send to his disciples? To go into  
Galilee. 4. What report did the scribes  
and priests send abroad? That his body had  
been stolen. 5. What did his disciples learn  
from that time believe? "But now is Christ  
risen," etc.

DOCTRINAL SUGGESTION.—The risen Lord.

## CATECHISM QUESTIONS.

31. What do you call this mystery? The  
mystery of the Holy Trinity.  
32. What do you mean by mystery? A  
truth which man's reason could not discover,  
and which God by degrees makes known.

## FRIENDS IN NEED.

ALTHOUGH boys are often rather  
hard in their treatment of each other,  
they certainly stick together when one  
of their party is in trouble. There are  
hundreds of instances of this; but a  
most amusing one occurred while Dr.  
Vaughan was head master of Harrow  
School, in England. He was returning  
late one evening from a dinner party,  
when he caught sight of one of his  
pupils who was taking a walk when he  
ought to have been in bed. The mo-  
ment the boy saw Dr. Vaughan he ran  
for his life. Off started the master in  
hot pursuit, and he just succeeded in  
seizing his pupil by the coat-tail. After  
a good many struggles the boy escaped,  
but he left one tail in the doctor's  
hands. The master made sure he  
would find out the culprit next morn-  
ing by his coat, but when he entered  
the school every boy in sixth form  
had only one tail to his coat, so the  
offender escaped punishment.

## STUNG BY A FISH.

THE wound from a fish-bone or fin  
is often excruciatingly painful, as any  
person who may have suffered from  
this cause very well knows. Major  
Sheffield, who had a severe experience  
with a fish called a stingaree, thus re-  
counts his sufferings:

I was fishing with a party of friends  
when I was stung by a stingaree. The  
first sensation was as if I had been  
pinched very sharply. We were out  
about two hundred yards from the  
shore at the time, and as soon as I  
realized I was stung by the fish, they  
rowed in as rapidly as possible.

Before we had reached the shore,  
however, the poison began to pass  
through the system, and the pain be-  
came terrible. When the sting was

pulled out, the barbs spread out all  
around, and lacerated the flesh very  
much.

The sting had penetrated my leg  
about three inches. The usual remedy  
is whiskey. This was handed me at  
once. Ordinarily a little of this liquor  
affects me very quickly, but on this  
occasion I drank over a pint—may be  
a quart—and swallowed two doses of  
morphine, and all of it had no more  
effect upon me than so much water.

I groaned and gritted my teeth.  
It was the most awful suffering I ever  
experienced. I don't think I could  
have stood any more of it than I got  
without going crazy.

I had to endure it, though, for half  
a day. My leg swelled tremendously,  
and it hurt in every inch of its in-  
creased proportions. For a long time  
I could not use my limb, but had to  
hobble along with crutches.

## "PRIDE COMES BEFORE A FALL."

## A FABLE.

A LUMP of clay and the end of a  
wax candle found themselves, by some  
strange chance, side by side one summer  
day on a dust-heap.

"I wonder you have the assurance  
to lie so close to me!" said the dainty  
wax, sneeringly; "a great, common  
lump of clay! and I have been on a  
fine lady's dressing-table."

"Ah!" said the clay humbly; "we  
are fellow-sufferers in adversity, we  
must make the best we can of it. I  
ought, properly, to have been in yonder  
brick-field."

"What a come-down for me!" moaned  
the candle. "It does not signify what  
becomes of you."

The clay wisely held his tongue.  
And the strangely assorted companions  
in misfortune dropped into silence.

"I wish it was a little warmer," said  
the clay to himself.

"Dear me, how hot it is getting!"  
grumbled the wax candle.

Presently the sun grew hotter and  
hotter, and the piece of wax candle  
gradually melted away.

But the clay only became harder  
and firmer than ever.

Thus it is, the hopeful and self-  
reliant, when tried by the heat of  
adversity, come out of the fire the  
stronger and firmer. But the weak  
and worthless pass into obscurity, and  
are no more heard of.—*Astley H.  
Baldwin.*

## HELPS FOR YOUNG CHRISTIANS.

THE body is the temple of the Holy  
Ghost. It should be cared for as such.  
It should not be dishonoured nor abused  
nor defiled in any way. It should not  
be pampered where self-indulgence  
unfits it for real spiritual worship. It  
should be denied everything that is  
clearly prejudicial to its purity. Know-  
ledge of the truth, belief of the truth,  
and a thankful reception of all that  
God has provided for its nourishment,  
are alike dictates of reason and religion.

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