

BABY'S SHOES.

SOME months ago, I need not mention where, There was a meeting in a temperance hall, And many working men assembled there. Among them sat a man, well-dressed and tall, Who listened anxiously to every word, Until one spoke to him, saying thus: "Come, William Turner, I have never heard How that you changed so much; so tell to us Why you gave up the public house. Ah! few, I'm sure, can tell so strange a tale as you." Up rose William at the summons, Glanced confusedly round the hall, Cried, with a voice of deep emotion, "The little shoes—they did it all!"

"One night, on the verge of rain, As I hurried from the tap, I beheld the landlord's baby Sitting in its mother's lap. 'Look, here, dear father,' said the mother, Holding forth the little feet; 'Look, we've got new shoes for darling! Don't you think them nice and neat?' Ye may judge the thing was simple—Disbelieve me if you choose— But, my friends, no fist e'er struck me Such a blow as those small shoes. And they forced my brain to reason: 'What right,' said I, standing there, 'Have I to clothe another's children, And let my own go bare?' It was in the depth of winter; Bitter was the night, and wild; And outside the flaring gin-shop Stood my starving wife and child. Out I went and clutched my baby, Saw its feet so cold and blue: Fathers! if the small shoes smote me. What did those poor bare feet do? Quick I thrust them in my bosom; O they were so icy chill, And their coldness like a dagger Pierced me—I can feel it still. Of money I had but a trifle, Just enough to serve my need; It bought shoes for little baby, And a single loaf of bread. That loaf served us all the Sabbath, And I went to work next day. Since that time I've been tectol: That is all I've got to say."

SELLING MEN.

THE Rev. Dr. Stokes, of Ocean Grove, N.J., has been writing a series of very interesting letters, from Florida. From one of these we quote the following paragraph: "Down by the sea wall, at St. Augustine, which runs along the city for a mile, is the old slave market. It still stands in good preservation, a relic of the past. We surveyed it with emotions of strange interest. It was just about sunset, and the shadows of twilight were gathering. It was a suitable time to visit such a place. It reminded us of a dark day and a still darker trade. As we were leaving we met a coloured man. I said, 'My friend, what place is that we have just left?' He saw at a glance that we were strangers, and assuming a tragic attitude, and pointing in that direction, said, with an air of superior knowledge, 'That, sir, is the place whar they sold men.' 'Sold men,' I replied, 'did you say, sold men?' 'Yes, sir, sold men; I mean to be understood as saying they sold men, sir.' Still pressing him with my questions, I asked, 'Did they sell women, too, as well as men, and children?' 'Yes, sir,' he responded, with indignation, as if all the horrors of the slumbering past had been awakened, 'Yes, sir! they sold men, and women,

and children to the highest bidder. Yes, sir, you buy the husband and this gentleman here buys the wife, and they were separated to meet no more! And if they tried to escape the hounds pursued them, and they were shot, sir. O my God! They was, sir, they was.' 'But, my friend, do they do so now?' He looked at me in surprise for a moment, then rolling his eyes heavenward, with an expression of profound satisfaction, he clenched his fists, and grinding his teeth, answered, with devout gratitude, 'Never more till Gabriel's trumpet shall blow.'"

BOYS AND THIMBLES.

NO man can, like the writer, live sixty years without often wishing he had learned to use a sewing thimble well in his early boyhood, especially if he has gone about the world much. Buttons will come off, stitches will break, and how handy it is for boys at school, for men at a hotel, at a friend's house, indeed anywhere away from home—often at home—to be able to whip on a button, stop a starting rent, and do many other little sewings, without calling on a woman, or perchance sending for a tailor, before being able to appear at a hotel table. One seldom, if ever, learns to use a thimble, if this part of his education has been neglected in small boyhood. The writer has travelled a good deal, and at a rough guess he has broken threads at least five hundred times in attempting to work a needle through a button or garment without a thimble. Boys, take our advice, and every one of you grow up. Do it this very winter; it is not feminine to do so. Do it, and if you live long you will many times thank us for this advice.

LESSON NOTES.

SECOND QUARTER.

A. D. 28.] LESSON VI. [May 7.

SUFFERERS BROUGHT TO CHRIST.

Mark 7. 24-37. Commit to memory v. 26-30.

GOLDEN TEXT.

The Lord is good to all; and His tender mercies are over all His works. Psa. 145. 9.

OUTLINE.

- 1. Words of Pleading, v. 24-30.
2. Words of Power, v. 31-37.

TIME.—A. D. 28, after Christ's retirement from Galilee, immediately following the last lesson.

PLACES.—Ver. 24-30. Phenicia, on the Mediterranean Sea, north of Palestine. Ver. 31-37 Decapolis, a district east of Jordan.

PARALLEL PASSAGES.—Matt. 15. 21-31.

EXPLANATIONS.—Tyre and Sidon—These were Gentile, heathen countries, where Jesus went for rest, not expecting to preach, since he came to the Jews, and sent them to the rest of the world. Could not be hid—On account of the fame of his miracles. The children—The Jews are here meant. Dogs—A term by which the Gentiles were often named among the Jews. Christ spoke in this way partly to show and strengthen the woman's faith, and partly to teach his disciples. For this saying—That is, for the faith showed by this saying. See Matt. 15. 28. Decapolis—Another Gentile province, east of the Sea of Galilee. Jesus had now finished his preaching to the people of Galilee. Took him aside—Not wishing to make the miracle public, since his public ministry in that region was over. Ephphatha—A Hebrew word. Tell no man—As he did not wish to be followed by a multitude, since he had come there for rest.

TEACHINGS OF THE LESSON.

- How are we here taught—
1. To pray humbly?
2. To pray perseveringly?
3. To pray with faith in Christ?

THE LESSON CATECHISM.

1. Into what foreign regions did Jesus and his disciples go? To the borders of Tyre and Sidon. 2. What did a woman of that country ask Jesus to do? To heal her daughter. 3. In what spirit did she come? With humility and perseverance. 4. What was the result of her prayer? Her daughter was healed. 5. Where did Jesus lead his disciples? To Decapolis. 6. What did the people there say of his miracles? "He hath done all things well."

DOCTRINAL SUGGESTION.—Answer to prayer.

CATECHISM QUESTION.

37. What did they eat all that time? While the children of Israel wandered forty years in the wilderness, God fed them with manna, or bread that came down every night from Heaven.

A. D. 28.] LESSON VII. [May 14.

THE LEAVEN OF THE PHARISEES.

Mark 8. 1-21. Commit to memory v. 14-17.

GOLDEN TEXT.

Beware ye of the leaven of the Pharisees, which is hypocrisy. Luka. 12. 1.

OUTLINE.

- 1. Jesus and the Multitude, v. 1-9.
2. Jesus and the Pharisees, v. 10-13.
3. Jesus and the Disciples, v. 14-21.

TIME.—A. D. 28, during the period of retirement.

PLACES.—Ver. 1-9, Decapolis. Ver. 10-13, Dalmanutha, on the south-western shore of the lake. Ver. 14-21, on the lake, sailing toward Bethsaida.

PARALLEL PASSAGES.—Matt. 16. 32-39; Matt. 16. 1-12; Luka. 12. 64-66.

EXPLANATIONS.—In those days—During Christ's stay in Decapolis. Very great—Because Jesus had never visited that place before, and was attracting attention by his miracles. Nothing to eat—Not that they had lived without food for three days, but without obtaining any more than they had brought with them, which must have been eaten by this time. Divers—Many. Wilderness—A place with but few inhabitants. Loaves—Small, thin cakes of bread, probably made of barley. Broken meat—The pieces of food left after the meal. Seven baskets—The word here used means larger baskets than those referred to in the similar miracle of feeding the five thousand. Dalmanutha—Called in Matt. 16. 39 Magdala, on the west of the sea of Galilee. A sign from Heaven—That is, some miracle, as a proof of his power. Tempting Him—The sign was asked, not with faith, but in a spirit of unbelief. Sighed deeply—Because of their hardness of heart. No sign be given—Because he had already wrought many miracles, because none came seeking help for their own needs, and because they would not believe it if he should work a miracle. Left them—As he always leaves those who will not believe in him. The leaven—That is, the false doctrine of the Pharisees, which spreads like leaven or yeast in a mass of dough. Why reason ye!—In the words which followed he showed them that their need of bread could be easily supplied by His power, and that He was warning them against the false doctrine of the Pharisees.

TEACHINGS OF THE LESSON.

Where in this lesson do we find—

- 1. An evidence of Christ's pity and power?
2. An evidence of man's unwillingness to believe?
3. An evidence of the evil of false doctrine?

THE LESSON CATECHISM.

1. How many people did Jesus supply with food in Decapolis? Four thousand with seven loaves. 2. Where did he then go? Across the lake to Dalmanutha. 3. What did he there refuse to show? A sign from Heaven. 4. Against what did he warn his disciples? The leaven of the Pharisees.

DOCTRINAL SUGGESTION.—The danger of error.

CATECHISM QUESTION.

38. What did they drink in the wilderness? Moses smote the rock with his rod, and waters gushed out in a river that followed the children of Israel in the wilderness, and of these waters they drank.

NEW BOOKS.

TOWARD THE SUNRISE. Being Sketches of Travel in Europe and the East; with a Memorial Sketch of the Rev. Wm. Morley Punshon, LL.D. By Rev. Hugh Johnston, M.A., B.D. With numerous Illustrations. 472 pages. Price..... \$1.25

THE TEACHERS' EDITION of the REVISED NEW TESTAMENT, with an Index and Condensed Concordance, Harmony of the Gospels, Maps, Parallel Passages in full, Tables, and many other Indispensable Helps. Price, cloth boards, red edges..... 1.50

THE GOSPEL OF MARK From the "Teachers' Edition of the Revised New Testament." It has the marginal references printed at length, as a Commentary on the Text in Bible Language. It contains also Readings and Renderings preferred by the American Committee, printed as foot-notes on each page; several Maps, including MARK'S BIRD'S EYE MAP OF PALESTINE. List of Lessons for 1882, with Golden Texts, Harmony of the Gospels, List of Miracles, Parables, &c., &c. Price, bound in Manila, 16 cents; cloth, boards... 0.50

TALKS ABOUT JESUS TO BOYS AND GIRLS. Illustrations for Teachers by over 30 of the most eminent Preachers to children, such as Farrar, Stanley, Newton, Taylor, Crafts, Vincent, etc. Contains one or more Sermons or Addresses on each S. S. Lesson; Illustrated with 20 Engravings. Contains abundant material for Bible Readings, Children's Prayer-Meetings, etc. Cloth, 1.50

PELOUBET'S SELECT NOTES ON THE S. S. LESSONS, with Maps and Illustrations..... 1.25

PELOUBET'S QUESTION BOOKS. Three grades. Each..... 0.25

VINCENT'S LESSON COMMENTARY; or, Notes on the S. S. Lessons.... 1.25

VINCENT'S QUESTION BOOKS. Three grades. Each..... 0.25

COMMENTARY ON MARK. By Rev. D. C. Hughes. New, Vigorous, and Practical. A Critical, Exegetical, and Homiletical Treatment of the S. S. Lessons for 1882. For the use of Teachers, Pastors, and Parents. Paper, 60 cents; cloth... 1.00

MONDAY CLUB SERMONS FOR 1882. Contains one or more Sermons on each S. S. Lesson, by Eminent Ministers. Cloth..... 1.50

PICTORIAL COMMENTARY ON THE GOSPEL OF MARK. Exhibiting the Authorised and Revised Versions in parallel columns. Cloth, 1.00

INTERNATIONAL REVISION COMMENTARY ON THE GOSPEL OF MARK. By Prof. M. B. Riddle, D.D. Edited by Dr. Schaff. Cloth..... 1.00

LEGENDS AND TALES OF THE HARZ MOUNTAINS. By Toofie Lauder. Author of "Evergreen Leaves." 12mo., cloth..... 1.50

ALL ABOARD FOR SUNRISE LANDS. A Trip through California across the Pacific to Japan, China, and Australia. By Edward A. Rand, author of "Pushing Ahead," "Roy's Dory," "Bark Cabin," &c. Quarto, Illustrated. Boards, \$1.50. Cloth, 2.00

ARROWS IN THE HEART OF THE KING'S ENEMIES: or, Atheistic Errors of the Day Refuted, and the Doctrine of a Personal God Vindicated. By the Rev. Alexander W. McLeod, D.D., at one time Editor of the Wesleyan, Halifax, N.S., now a minister of the M. E. Church, Baltimore, Md., U.S. 12mo., cloth. 123 pp. 0.45

WILLIAM BRIGGS,

78 & 80 King Street East, Toronto