

HEAVENLY TREASURE.

What I spent I had,
What I kept I lost,
What I gave I have.

Every coin of earthly treasure
We have lavished upon earth
For our simple worldly pleasure
May be reckoned something worth,
For the spending was not losing.
Though the purchase was but small:
It has purchased with the using—
We have had it—that is all!

All the gold we leave behind us
When we turn to dust again,
Though our avarice may blind us,
We have gathered quite in vain,
Since we neither can direct it,
By the winds of fortune tossed,
Nor in other worlds expect it:
What we hoarded we have lost!

But each merciful oblation,
Seed of pity wisely sown—
What we give in self-negation,
We may wisely call our own;
For the treasure freely given
Is the treasure that we hoard,
Since the angels keep in heaven
What is lent unto the Lord.

—J. G. Saxe.

ABOUT GIVING

BY MRS. A. E. PENNEY.



WHAT was God's best gift to man?

God so loved the world, etc.—John iii. 16.

What should be the measure of our giving?

Freely ye have received, freely give.—Matt. x. 8.

What is first accepted in giving?

If there be first a willing mind, etc.—2 Cor. viii. 12.

Who should give?

Every man as he purposeth in his heart.—2 Cor. ix. 7.

To whom should we give?

As we have therefore opportunity, etc.—Gal. vi. 10.

What promise to those who honour God by giving?

Honour the Lord with thy substance, etc.—Prov. iii. 9, 10.

Give and it shall be given you, etc.—Luke vi. 38.

If thou draw out thy soul to the hungry, etc.—Isa. lviii. 10, 11.

What did Jesus observe at the temple treasury?

And Jesus sat over against the treasury, etc.—Mark xii. 41, 42.

What was his comment on this act?

And He called unto Him His disciples—Mark xii. 43, 44.

What spirit did David show in making his offering to the Lord?

And the king said unto Araunah, etc.—2 Sam. xxiv. 24.

Is it safe to refrain from giving?

There is that withholdeth more than is meet, etc.—Prov. xi. 24.

As God's stewards what is required of us?

Moreover it is required in stewards, etc.—1 Cor. iv. 2.

To whom do we all belong?

And ye are not your own, for ye are bought with a price, etc.—1 Cor. vi. 19, 20, last clause. Also, 1 Cor. ii. 23.—*The Missionary Helper.*

A RICH old man recently gave his grandson, a Freshman in Harvard College, \$20,000 for his year's spending-money, and ruined the boy.

LESSON NOTES.

THIRD QUARTER.

A. D. 29.] LESSON V. [July 30.

THE TRIUMPHAL ENTRY.

Mark 11. 1-11. Commit to memory v. 7-10.

GOLDEN TEXT.

Rejoice greatly, O daughter of Zion about, O daughter of Jerusalem: behold, thy King cometh unto thee. Zech. 9. 9.

OUTLINE.

1. The King's Command, v. 1-6.
2. The King's Approach, v. 7, 8.
3. The King's Welcome, v. 9-11.

TIME.—A. D. 29, on the Monday before the crucifixion.

PLACE.—Bethany, the Mount of Olives, Jerusalem.

PARALLEL PASSAGES.—Matt. 21. 1-9; Luke 19. 29-44; John 12. 12-18.

EXPLANATIONS.—*They came nigh*—This was on the Monday of the week in which Christ died. *Sendeth forth two*—He may have sent them to some one who was his friend. *A colt tied*—From the other Gospels we learn that it was an ass colt, and that the ass was with it. *The Lord hath need*—In Oriental lands kings have a right to use the property of their subjects, and Christ has a claim on what men possess. *They let them go*—Being satisfied to know that the colt was for the Master's use. *Cast their garments*—As a saddle or cushion. *Spoke their garments*—As tokens of honour to the King. *Branches*—Twigs with leaves, laid on the ground as marks of gladness at Christ's approach. *Hosanna*—A word meaning, "Save, we beseech," taken from Psa. 118. *Into the temple*—He entered it as its Lord and Master. *Went out unto Bethany*—Less than two miles distant.

TEACHINGS OF THE LESSON.

Where does this lesson teach—

1. That we should give whatever Christ asks?

2. That we should honour Christ as our King?

3. That we should join in the praises of Christ?

THE LESSON CATECHISM.

1. When did Jesus enter the city of Jerusalem? Four days before his death. 2. In what manner did he enter the city? In triumph as a King. 3. What did the people cast down upon the path before Jesus as tokens of honour? Branches from the trees. 4. What did they cry out? "Hosanna in the highest."
DOCTRINAL SUGGESTION.—The kingship of Christ.

CATECHISM QUESTION.

43. Did the Israelites behave themselves better when they were come to Canaan? The Israelites, after they were come to Canaan, behaved themselves no better than they had done during their forty years' wandering in the wilderness; for they frequently fell into idolatry, and worshipped the false gods of the nations round about them.

A. D. 29.] LESSON VI. [Aug. 6.

THE FRUITLESS TREE.

Mark 11. 12-23. Commit to memory v. 12-14.

GOLDEN TEXT.

Herein is my Father glorified, that ye bear much fruit. John 15, 8.

OUTLINE.

1. Fruitlessness, v. 12-14.
2. Fidelity, v. 15-19.
3. Faith, v. 20-23.

TIME.—A. D. 29, on the Tuesday before the crucifixion.

PLACES.—Bethany and Jerusalem.

PARALLEL PASSAGES.—Matt. 21. 10-21; Luke 19. 45-48; 21. 37-38.

EXPLANATIONS.—*He was hungry*—He was going to teach all day in the temple without having eaten; showing his earnestness to do good. *Fig-tree . . . having leaves*—Fig-trees bear their fruit as early as their leaves; hence the leaves might give a promise of fruit. This tree brought forth leaves earlier than usual, but no fruit. *No man eat fruit of thee*—This was not in anger at the tree, but as a lesson to the Jewish people. They were like the tree in the profession of godliness, and in not showing its fruit of right character. The tree was cursed as a token of what would take place with the people. So far from showing anger, it showed mercy. *Sold and nought*—In the court of the Gentiles, which the Jews despised as unholy, was a market for the sale of animals for sacrifice. Christ, by this act of driving out the traders, showed them that the place of the Gentiles should be kept as holy as the rest of the temple.

Tables of the money-changers—Places where Jews from foreign countries could change their money into the coin of Judaea. *Carry any vessel*—He would not allow the court of the temple to be made a thoroughfare for travel and business. *Den of thieves*—By corrupt practices. *Doctrine—Teaching*. In the morning—Coming again to the temple to teach the people. *Withered away*—From being unfruitful it became dead, just like the Jewish people in their rejection of Christ. *Whoever shall say*—With a faith which is at the same time wholly submissive to God's will.

TEACHINGS OF THE LESSON.

Where are we here taught—

1. That we should be fruitful in goodness?

2. That we should have reverence for God's house?

3. That we should have faith in God?

THE LESSON CATECHISM.

1. What did Christ find on the way to Jerusalem? A fruitless fig-tree. 2. What did he say to it? "No man eat fruit of thee hereafter." 3. What did he find in the court of the temple? People buying and selling. 4. What did he do to them? He drove them out. 5. What did the disciples notice about the fig-tree the next morning? It had withered away. 6. What did Christ give them as the lesson of the event? "Have faith in God."

DOCTRINAL SUGGESTION.—The power of faith.

CATECHISM QUESTION.

49. In what manner did God show his displeasure for this sin? God, to show his displeasure against the Israelites for this sin of idolatry, gave them up, sometimes into the hands of their enemies, who plundered them, and made slaves of them.

A. D. 29.] LESSON VII. [Aug. 13.

PRAYER AND FORGIVENESS.

Mark 11. 24-35. Commit to memory v. 24-26.

GOLDEN TEXT.

Forgive us our debts, as we forgive our debtors. Matt. 6. 12.

OUTLINE.

1. The Spirit of Prayer, v. 24-26.
2. The Authority of Christ, v. 27-33.

TIME.—A. D. 29, on the Tuesday before the crucifixion.

PLACE.—The temple at Jerusalem.

PARALLEL PASSAGES.—Matt. 21. 23-27; Luke 20. 1-8.

EXPLANATIONS.—*Believe that ye receive*—That is, have faith that God will answer prayer. *Ye shall have*—The answer may be in a different manner from that expected, yet will be given. *Stand praying*—That is, when in prayer, whatever may be the posture of the body. *Forgive*—Have the spirit of forgiveness, cherishing no unkind feelings, and being willing to have peace with those who have done you wrong. *If ye do not*—God cannot be forgiving to those who cherish the sin of hatred. *Elders*—The leading men among the Jews. *By what authority*—They asked what right Jesus had to drive out the traders from the temple, and act as a master in it. *The baptism of John*—Meaning the whole ministry of John the Baptist. *Was it from heaven*—If they acknowledged it as from God, then they must also acknowledge Christ's authority, since he received testimony from John. *Or of men*—If they denied Christ's power, they must also deny John's. *Feared the people*—Luke adds, "For fear they might be stoned." *We cannot tell*—They were unwilling to take a stand either for or against John the Baptist.

TEACHINGS OF THE LESSON.

Where are we here taught—

1. To pray for all our needs?

2. To pray with the spirit of faith?

3. To pray with the spirit of love?

THE LESSON CATECHISM.

1. What does Christ tell us to pray for? For whatever we desire. 2. How should we pray? Believing that we shall be answered. 3. What spirit should we have toward others? The spirit of forgiveness. 4. How will God reward our forgiveness of others? By forgiving our trespasses.

DOCTRINAL SUGGESTION.—The Authority of Christ.

CATECHISM QUESTION.

50. How did God deliver them from the hands of their enemies? When the children of Israel had fallen into the hands of their enemies, and cried unto the Lord, he raised up Judges, who subdued their enemies and delivered the people.

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