

**The Forsaken Farmhouse.**

AGAINST the wooded hill it stands,  
Ghost of a dead home, staring through  
Its broken lights on wasted lands  
Where old time harvests grew.

Unplowed, unsown, by scythe unshorn,  
The poor, forsaken farm fields lie,  
Once rich and rife with golden corn  
And pale green breadths of rye.

Of healthful herb and flower bereft,  
The garden plot no housewife keeps;  
Through weeds and tangles only left  
The snake, its tenant creeps.

A lilac spray, once blossomed glad,  
Sways bare before the empty rooms;  
Beside the roofless porch a soul,  
Pathetic red rose blooms.

His track, in mould and dust of drought,  
On floor and hearth the squirrel leaves,  
And in the fireless chimney's mouth  
His web the spider weaves.

The leaning barn about to fall  
Resounds no more on husking eves;  
No cattle low in the yard or stall,  
No thresher beats his sheaves.

So sad, so drear! It seems almost  
Some haunting presence makes its sign;  
That down yon shalowy lane some ghost  
Might drive his spectral kine.

WHITTIER.

**LESSON NOTES.****SECOND QUARTER.****STUDIES IN THE OLD TESTAMENT.**B.C. 1491.] **LESSON X.** [June 5.**THE MANNA.***Exod. 16. 4-12. Commit to mem. vs. 7, 8.***GOLDEN TEXT.**

Jesus said unto them, I am the bread of life. John 6. 35.

**OUTLINE.**

1. The Manna.
2. The Bread of Life.

**TIME.**—1491 B.C. Later in this first year of national life.

**PLACE.**—The wilderness of Sin.

**EXPLANATIONS.**—*Rain bread*—The food was to be supernaturally supplied. *A certain rate*—A day's portion. They were to gather only enough for the daily want. *Prove them*—This was the first restricting command. *On the sixth day*—Here was a direct remembrance of the Sabbath before the giving of the specific commandment. *The Lord hath brought you out*—They were continually murmuring against Moses personally, as though he, and not Jehovah, had brought them out. *The glory of the Lord*—Probably some appearance in the pillar of cloud; as yet there was no tabernacle or abiding place for this pillar of cloud and fire.

**TEACHINGS OF THE LESSON.**

Where, in this lesson, may we learn—

1. A lesson of daily dependence on God?
2. A lesson of constant gratitude to God?
3. A lesson of trustful confidence in God?

**THE LESSON CATECHISM.**

1. How long did the Israelites wander in the desert? Forty years. 2. How were the Israelites supplied with food during this time? By the manna. 3. How often did God send it to them from heaven? On every day except the Sabbath. 4. What was the gift of the manna intended to teach them? To trust in God's care. 5. What did Jesus say that the manna represented, in the GOLDEN TEXT? "Jesus said," etc.

**DOCTRINAL SUGGESTION.**—The bread of life.

**CATECHISM QUESTION.**

28. What is the employment of the fallen angels? They tempt men to sin, and thus seek to bring them to their own place of misery. (Matthew xxv. 41; Ephesians vi. 12; 1 Thessalonians iii. 5; 1 Timothy iii. 7.)

B.C. 1491.] **LESSON XI.** [June 12.**THE COMMANDMENTS.***Exod. 20. 1-11. Commit to mem. vs. 3-11.***GOLDEN TEXT.**

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart. Matt. 22. 37.

**OUTLINE.**

1. Our God.
2. Our duty to God.

**TIME.**—1491 B.C. What an eventful year!  
**PLACE.**—Mount Sinai.

**EXPLANATIONS.**—*All these words*—The commandments which follow. *Lord thy God*—Jehovah, thy God; the self-existent, eternal One. *House of bondage*—Condition of slavery. *No other gods before me*—No other objects of worship in his presence. *Graven image*—Really a carved image; but all idols are meant. *A jealous God*—That is, God will have the whole adoration of the heart. It cannot be divided. *Visiting the iniquity of the fathers*—This is a well-known physiological fact, and is common in our day. *Not do any work*—No servile or secular work pretaining to nothing more than a mere worldly calling.

**TEACHINGS OF THE LESSON.**

What proof have we in this lesson—

1. Of the goodness of God?
2. Of the justice of God?
3. Of the holiness of God?

**THE LESSON CATECHISM.**

(For the entire school.) 1. What law did God give his people? The Ten Commandments. 2. Where did God speak his Commandments? From Mount Sinai. 3. What is the first Commandment? "Thou shalt have," etc. 4. What is the second Commandment? "Thou shalt not make," etc. 5. What is the third Commandment? "Thou shalt not take," etc. 6. What is the fourth Commandment? "Remember," etc. 7. What is the sum of the first four Commandments, in the GOLDEN TEXT? "Jesus said," etc.

**DOCTRINAL SUGGESTION.**—Love to God.

**CATECHISM QUESTION.**

27. Can they do what they please? No: God controls their power, and will save from their malice and subtlety all who put their trust in him.

(James iv. 7; Luke xxii. 31, 32; Romans vi. 20; 1 Corinthians x. 13; Ephesians vi. 11.)

**SWISS ACQUISITIVENESS.**

EVERYWHERE throughout Switzerland the traveller finds people who wish to sell him something, or who continually volunteer to do something for which they wish him to pay. As he drives along the country roads, little girls throw bunches of wild flowers into his carriage and then run by its side expecting some money in return. By the roadside, in the most lonely places, he will find women and girls sitting behind little tables on which they are making lace, which, with a collection of tiny Swiss chalets, and articles of carved wood, they are very eager to sell. When the road passes near a precipitous mountain-side, he will find a man with long Alpine horn, who awakes the echoes and expects some pennies. At another place a fenced pathway leads into a little wood and a notice informs him that he may enter and get a view of the Black Falls for four cents.

When I was at Grindelwald, a little village among the higher Alps, I went part way up a mountain, to visit a glacier. In the one which I visited, a long tunnel had been cut, and this led to a fairly large room down in the very heart of the glacier, and called the Ice Grotto. There were lamps

placed about, by which this frigid passage was dimly lighted. The walls and roof of the tunnel were transparent for a considerable distance, and I could look into the very substance of the clear blue ice around me. I followed my guide to the end of the tunnel, and into the grotto, which was lighted by a single lamp. The moment I set foot inside this wonderful chamber, with walls, roof and floor of purest ice, I heard a queer tinkling and thumping in one corner, and looking there, I saw two old women, each playing on a doleful little zither. They looked like two horrible old witches of the ice. Of course I knew that they were playing for my benefit, and I wondered if they always sat there in that enormous refrigerator, waiting for the visitors who might enter and give them a few centimes in return for their mournful strumming. But when I went out, I found that the old women soon followed, and I suppose they go into the glacier and ensconce themselves in their freezing retreat whenever they see a tourist coming up the mountain side.—*St. Nicholas.*

**THE VOLCANO.**

VOLCANOES are sometimes called burning mountains, because the mouth of them, or the place where the fire and smoke are emitted, is on an elevated place. These mountains or elevations are caused by the matter that is belched forth from the internal burning falling around the mouth. Some of them burn and smoke all the time, others only periodically or at long intervals. These are the more dangerous, as the eruptions are so great that whole cities lying near them have been covered up and destroyed.

From them come forth ashes, steam, and hot lava, that not only covers over, but burns, everything with which it comes in contact. We have only a few of them in this country, but they are more common in South America, in the European countries, and some of the islands. They are among the wonderful things that our heavenly Father has ordered, and though we do not understand what they are for, they doubtless have a purpose and fulfil the design for which they were formed.

**AVOID TRIFLES.**

"THE mother of mischief is no bigger than a midget's wing," is the Scot's homely way of enforcing the importance of watchfulness in little things. Jeroboam's downfall, with its black and widening train of sin and disaster, began "in his heart," with the doubt of God's ability to do as he had promised. The slightest doubtful thing allowed in our lives, our dress, habits, or business, may be the germ of evil sufficient to spread poison and failure far and wide. In the relation of things, one to the other, we may well consider nothing as small or trifling, but rather put the best thought and conscience into every particular that comes to our hands.

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