

Saturday Night.

PLACING the little hats all in a row,
Ready for church on the morrow, you know;
Washing wee faces and little black fists,
Getting them ready and fit to be kissed;
Putting them into clean garments and white,
That is what mothers are doing to-night.

Spying out holes in the little worn hose,
Laying by shoes that are worn thro' the toes,
Looking o'er garments so faded and thin—
Who but a mother knows where to begin?
Changing a button to make it look right,
That is what mothers are doing to-night.

Calling the little ones all 'round her chair,
Hearing them lip forth their soft evening prayer,

Telling them stories of Jesus of old,
Who loves to gather the sheep to his fold,
Watching, they listen with childish delight—
That is what mothers are doing to-night.

Creeping so softly to take a last peep,
After the little ones all are asleep;
Anxious to know if the children are warm,
Tucking the blankets round each little form;
Kissing each little face, rosy and bright—
That is what mothers are doing to-night.

Kneeling down gently beside the white bed,
Lowly and meekly she bowed down her head,
Praying, as only a mother can pray,
"God guide and keep them from going astray."

LESSON NOTES.

THIRD QUARTER.

STUDIES IN THE GOSPEL ACCORDING TO
MATTHEW.

A.D. 28.] LESSON XI. [Sept. 11.

GOLDEN PRECEPTS.

Matt. 7. 1-12. Commit to mem. vs. 7-11.

GOLDEN TEXT.

Therefore all things whatsoever ye would
that men should do to you, do ye even so
to them. Matt. 7. 12.

OUTLINE.

1. Our Brother.
2. Our Father.

TIME, PLACE.—The same as in last lesson.

EXPLANATIONS.—*Judge not*—In a severe and unkind spirit. *Be judged*—Not only by others, but by God, who takes account of our hearts toward men. *Measure*—Or measure to others. *The mote*—Something very small, *The beam*—Or "splinter"; something much greater. *Hypocrite*—A pretender. *Cast out the beam*—Take away your own evils before you judge severely those of others. *Holy*—That which is pure and high. *Unto the dogs*—In the East the dogs are vile, homeless, ownerless, and despised; hence taken as a symbol of the wicked and worthless. *Pearls before swine*—Truth given to those who would not understand, but would despise it. *Render you*—Oppose and persecute those who try to do them good. *Every one*—Who asks for the right things in the right way. *Bread . . . stone*—No father would so deceive and wrong his child. *Being evil*—Even the best of men are evil in comparison with God. *Whatsoever*—That is, what you should justly receive, that give.

TEACHINGS OF THE LESSON.

Where, in this lesson, are we taught—

1. That we should be charitable toward others' faults?
2. That we should be earnest in our prayers?
3. That the Holy Spirit is the best gift we can receive?

THE LESSON CATECHISM.

1. What does Christ command concerning our judgment of others? "Judge not, that ye be not judged." 2. What is his precept concerning prayer? "Ask, and it shall be given you." 3. How will our heavenly Father answer our prayer? He will give us good things. 4. What rule is given in the GOLDEN TEXT with regard to our dealing with others?

DOCTRINAL SUGGESTION.—Christian living.

CATECHISM QUESTION.

13. What do we learn from this? We learn that temptation is not itself sin, and

also that our Saviour will help us when we are tempted.

Hebrews iv. 15; Hebrews ii. 18.

A.D. 28.] LESSON XII. [Sept. 18.

SOLEMN WARNINGS.

Matt. 7. 13-29. Commit to mem. vs. 13, 14.

GOLDEN TEXT.

Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Matt. 7. 19.

OUTLINE.

1. The False.
2. The True.

TIME, PLACE.—Same as in last lesson.

EXPLANATIONS.—*Strait gate*—A figurative expression to show how difficult the entrance to the way of life appears to one outside. Not "straight," but "strait," that is, narrow. *False prophets*—Teachers of false doctrine. *Sheep's clothing*—With the appearance of disciples. *Wolves*—Enemies to the truth. *Fruits*—Actions and character. *Corrupt tree*—Meaning an evil man. *Hewn down*—Every wicked life will come to naught. *Saith unto me*—Professing to be a disciple. *Doeth*—Religion is shown more by deeds than by word. *Prophesied*—Taught or preached in the name of Christ. *Cast out devils*—Satan, from the hearts of men. *Never knew you*—That is, never knew them as disciples. *Hearth . . . doeth*—The wise man not only hears, but does. *House upon a rock*—Meaning a character and conduct founded on right principles. *Foolish*—Who heard, but did not take warning. *Upon the sand*—Where there was no firm foundation. *It fell*—Sudden torrents frequently wash away the sand in the valleys of Palestine. *Doctrine*—Or, teaching. *Authority*—In his own name. *Not as the scribes*—Who simply explain the Old Testament.

TEACHINGS OF THE LESSON.

Where, in this lesson, are we taught—

1. The importance of right beginnings in life?
2. That doing the truth is the test of loyalty to the truth?
3. That God's word is a sure foundation upon which to build character?

THE LESSON CATECHISM.

1. How may we know the true from the false disciples? By their fruits. 2. What is the good fruit? Doing the will of God. 3. What is said in the GOLDEN TEXT? "Every tree," etc. 4. To whom does Jesus compare those who hear and obey his words? To one building on a rock. 5. To whom does he compare those who hear, but do not obey? To one building on the sand.

DOCTRINAL SUGGESTION.—The danger of neglect.

CATECHISM QUESTION.

14. What was the Lord's deepest humiliation? He was "reckoned with transgressors" (Luke xxii. 37), and endured the shameful death of the cross.

THE SAILOR-BOY.

"He's the decenter little chap I've ever seen," said Mrs. Ray, who kept the sailor's boarding-house. "As quiet and mannerly as a grown man, while most of the other boys keeps up such a fussing, I'm clean worn out."

Jack, the little sailor, had been staying for a short time at her house, before sailing on his second long voyage.

"I'll pack your box for you, my boy," said the kind-hearted woman, when he was going. "I'd like to help such a well-behaved boy as you."

"Ah!" she said, as she lifted the cover, "is this yours?"

She held a Bible up in her hand.

"Yes, ma'am," said Jack. "My mother gave it to me, and I promised I'd read it. She said it would always tell me the right thing to do."

"H'm," said Mrs. Ray; "was it this that taught you to bear it when

Jim Pond abused you, and tried to quarrel with you?"

"Yes, ma'am; it tells me that a soft answer turneth away wrath."

Mrs. Ray silently went on with her packing. She had thought little of the Bible, and knew as little of what its pages contained. But the thoughtful face, good manners, and kindly disposition of the sailor-boy had drawn her attention.

"If it's the book makes him so different from the others it must be a book worth looking into," she said to herself.

"Keep it up, Jack," she said, as she wished him good-bye. "And I'm going to try it myself. If it's good for boys, it must be good for older folks, too."

Jack had never thought of being an example; but he surely must have felt glad and thankful in having led any one to read the pages which point the way to eternal life.

A QUESTION FOR A LAWYER.

WHILE Hopu, a young Sandwich Islander, was in this country, he spent an evening in company, where an infidel lawyer tried to puzzle him with difficult questions. At length, Hopu said:

"I am a poor heathen boy. It is not strange that my blunders in English should amuse you. But soon there will be a larger meeting than this. We shall all be there. They will ask us only one question, namely, 'Do you love the Lord Jesus Christ?' Now, sir, I think I can say, yes. What will you say, sir?"

When he had stopped, all present were silent. At length the lawyer said, as the evening was far gone, they had better conclude it with prayer, and proposed that the native should pray. He did so; and as he poured out his heart in supplication to God, the lawyer could not conceal his feelings. Tears started from his eyes, and he sobbed aloud. All present wept too, and when they had separated, the words, "What will you say, sir?" followed the lawyer home, and did not leave him till they brought him a penitent to the feet of the Saviour.—*Word of Life.*

A THOUGHT FOR THE BOYS.

My lads, if you do not smoke, don't begin, and if you do smoke, then leave it off. I will show you why. Few use a pipe for less than 5 cents a day, and that means 35 cents a week, \$1.40 a month, and \$16.40 a year. With the first year's savings you can buy a dictionary, history of England, geography, natural history, and a family Bible, which would make a capital library for a youth to start in life with. But if you spend it on tobacco, you turn your \$16.40 into smoke! What a sad waste! and at the same time you fasten on yourself a slavish habit, which, when once acquired, few are able to shake off.



PANSY.
(MRS. G. R. ALDEN.)

IN PRESS.
AUTHORIZED EDITIONS.

THE PANSY BOOKS.

There are substantial reasons for the great popularity of the PANSY BOOKS, and foremost among these is their truth to nature and to life. The genuineness of the types of character which they portray is indeed remarkable; their heroes bring us face to face with every phase of home life, and present graphic and inspiring pictures of the actual struggles through which victorious souls must go.

BEST AND CHEAPEST EDITIONS
FROM ORIGINAL PLATES.

Price, Cloth, 50 Cents.

NOW READY.

Four Girls at Chautauqua.
New Graft in the Family Tree.
Mrs. Solomon Smith Looking On.
One Commonplace Day.

IN PRESS.

Those Boys.
Julia Reid.
Ester Reid.
The Randolphins.
Hall in the Grove.
Ruth Erskine's Crosses.
Ester Reid Yet Speaking.
Chautauqua Girls at Home.
&c., &c.

Send along your orders. They will be filled as the volumes are issued.

ALSO

NOW READY.

A New Book by "Pansy," entitled

"EIGHTY-SEVEN."

(A CHAUTAUQUA STORY.)

Price, Cloth, \$1.00.

WILLIAM BRIGGS,

78 & 80 KING STREET EAST, TORONTO.

C. W. COATES, S. F. HUESTIS,

8 ELIZABETH ST., MONTREAL.

HALIFAX, N. S.