

LOVING WORDS.

LOVING words will cost but little
 Journeying up the hill of life;
 But they make the weak and weary
 Stronger, braver for the strife.
 Do you count them only trifles?
 What to earth are sun and rain?
 Never was a kind word wasted,
 Never one was said in vain.

When the cares of life are many,
 And its heavy burdens grow
 For the ones that walk beside you,
 If you love them tell them so.
 What you count of little to us
 Has an almost magic power,
 And beneath their cheering sunshine
 Hearts will blossom like a flower.

So, as up life's hill we journey
 Let us scatter, all the way
 Kindly words to be us sunshine
 In the dark and cloudy day.
 Grudge no loving word, my brother,
 As along through life you go,
 To the ones who journey with you,
 If you love them tell them so.

A MOTHER'S WORDS.

A GOOD mother, when her son
 was leaving the home of his
 childhood and going out into
 the great world, knowing that
 he was ambitious, gave him this part-
 ing injunction:

"My son, remember that, though it
 is a good thing to be a great man, it is
 a great thing to be a good man."

No sounder, no truer words were
 ever spoken. A great man may dazzle,
 but a good man is a beacon shining
 afar, by whose beneficent light a multi-
 tude are enabled to walk in safety.
 The best success is very often achieved
 by the humblest; and an obscure life
 well spent is better than a wicked
 renown.

SMILES.

The only kind of vice much shunned
 by some young men seems to be
 advice.

MANY a man slips a three-cent piece
 into the contribution-box with a ten-
 cent air.

Is there a word in the English
 language that contains all the vowels?
 There is unquestionably.

"WHAT do you do when you have
 a cold?" asked a man of Simpkins.
 "Cough," was the sententious reply.

"At what age were you married?"
 asked she inquisitively. But the other
 lady equal to the occasion, and replied,
 "At the parson-age."

SCENE at children's party: "Good-
 by, Florie, must you go now?" "Yes'm;
 and mamma told me to say I've had a
 very nice time."

LEIGH HUNT was asked by a lady
 at dessert if he would not venture on
 an orange. "No, madam, I should
 be very happy to do so, but I am
 afraid I would tumble off."

Officer (to the timid soldier): "Why,
 Pat, you are surely not going to turn
 coward?" Pat. "Why, shure, I'd
 rather be a coward for foive minutes
 than a corpse for the rest of me loife."

"Do you believe in woman's rights?"
 she demanded, jabbing him in the ribs
 with her umbrella. "Yes, he replied,
 as he moved to a safe distance. I be-
 lieve in woman's funeral rites."

A good old Quaker lady, after listen-
 ing to the extravagant yarn of a per-
 son as long as her patience would
 allow, said to him: "Friend, what a
 pity it is a sin to lie, when it seems so
 necessary to your happiness!"

A MINISTER, when one of his flock
 wept over the financial deficit in con-
 nection with a Christian enterprise,
 said: "My dear friend, never mind
 the tears; this thing can't be run by
 water!"

"Is the howling of a dog always fol-
 lowed by death?" asked a little girl of
 her father. "Not always, my dear.
 Sometimes the man that shoots at the
 dog misses him," was the parent's
 reply.

A GOOD natured traveller fell asleep
 in a train and was carried beyond his
 destination. "Pretty good joke. Isn't
 it?" said a fellow-passenger. "Yes;
 but carried a little too far!" was the
 rejoinder.

AN American editor once, in attempt-
 ing to compliment General Pillow as a
 "battle-scarred veteran," was made by
 the types to call him a "battle-scarred
 veteran." In the next issue the mis-
 take was so far corrected as to call
 him a "bottle-scarred veteran."

A SCHOOL mistress, while taking
 down the names and ages of her pupils,
 and the names of their parents, at the
 beginning of a term, asked one little
 fellow—"What's your father's name?"
 "O, you needn't take down his name:
 he's too old to go to schools to a
 woman," was the reply.

THERE are many who seem to think
 that the cheapest literature for Sunday-
 schools which can be had is the best.
 Even many who purchase for them-
 selves and their children the best food
 available for their bodies, freely buy
 that which is rotten and poisonous for
 their minds and hearts. What supreme
 folly! Aye, more; what immense
 injury and injustice are done those who
 are fed on such mental food!—*Ex.*

LESSON NOTES.

THIRD QUARTER.

B. C. 1120.] LESSON X. [Sept. 2.

THE DEATH OF SAMSON.

Judg. 16. 21-31. Commit to memory vs. 28-30.

GOLDEN TEXT.

The God of Israel is he that giveth strength
 and power unto his people. *Ps.* 68. 35.

OUTLINE.

1. The Humbled Hero. v. 21-25.
2. The Prayer for Power. v. 26-28.
3. The Day of Death. v. 29-31.

TIME.—B. C. 1120.

PLACE.—Gaza, on the sea-coast of Palestine.
 EXPLANATIONS.—*Took Him*—See the ac-
 count in Judg. 16. 4-20. *Brought him down*
 —From the higher country inland to the sea-
 coast. *Fetters of brass*—Heavy chains on his
 feet. *Grind*—Grinding grain with a hand-
 mill was generally done by women. *Hair..*
began to grow—And with it God gave him
 his strength. *Lords of the Philistines*—The
 Philistines were not ruled by kings, but by a
 body of lords. *Dagon their god*—He was
 half-man half-fish in form. *Our God hath*
delivered—They gave the glory to such gods
 as they knew. *we should honour the Lord*
for every blessing. *Hearts were merry*—At
 the idol feasts the people used strong drink,
 and acted very wickedly. *Make us sport*—
 Probably by his feats of strength. *The pillars*
 —Two pillars on which the roof of the idol
 temple rested. *Upon the roof*—The roof
 looked down upon an open court inside.
Called upon the Lord—In his blindness he
 turned toward his God. *Avenged of the*
Philistines—By giving them punishment for
 his wrongs. *It was right for Samson*, because
 the Philistines were the oppressors of his
 people the Israelites. *Let me die*—This was
 not suicide or self-murder, but it was giving
 up his own life while slaying his enemies.
His brethren—The members of the tribe of
 Dan. *Buried him*—In some cave in the
 mountain. *Judged Israel*—Delivered from

enemies and ruled over it. At the same
 time Eli was judge in another part of the
 land.

TEACHINGS OF THE LESSON.

Where do we learn in this lesson—

1. From whom strength comes?
2. How to obtain strength in time of need?
3. That God hears the prayer of a penitent sinner?

THE LESSON CATECHISM.

1. Who was the thirteenth of the judges of
 Israel? Samson the strong man. 2. By
 whom was he made a prisoner? By the
 Philistines. 3. What did they do to him?
 They put out his eyes. 4. For what purpose
 did the Philistines send for Samson at a great
 feast in their idol-temple? To make sport.
 5. What did Samson do while standing between
 the pillars of the temple? He prayed to God
 for strength. 6. How did he use the strength
 which God gave him? In destroying his
 enemies with himself. 7. How was Jesus'
 death nobler than Samson's? In dying to
 save his enemies.

DOCTRINAL SUGGESTION.—The retributive
 justice of God.

CATECHISM QUESTION.

35. What miracles attended his death?
 These miracles attended the death of
 Christ:—The sun was darkened at noon for
 three hours together; there was an earthquake;
 which opened many graves, and the veil of
 the temple was rent in two pieces.

B. C. 1322.] LESSON XL [Sept. 9.

RUTH AND NAOMI.

Ruth. 1, 14-22. Commit to memory vs 16-17.

GOLDEN TEXT.

Thy people shall be my people, and thy
 God my God. Ruth 1. 16.

OUTLINE.

1. Great Love. v. 14-18.
2. Great Grief. v. 19-22.

TIME.—B. C. 1322.

PLACE.—The land of Moab, east of the
 Jordan, and Bethlehem in the tribe of Judah.

EXPLANATIONS.—*They lifted up their voice*
 —Naomi and her two daughters-in-law, Ruth
 and Orpah. *Wept*—At parting with each
 other. *Orpah kissed*—It was a kiss of parting.
Ruth clave—Stayed with her. *Unto her people*
 —The Moabites. *Unto her gods*—In those
 times every nation worshipped its own gods.
Ruth said—Showing great love and desire to
 be with one who followed the Lord. *My*
people—She would be no more a Moabite, but
 an Israelite. *Thy God, my God*—She chose
 the Lord for her God. *The Lord do so*—This
 was a form for calling God to witness to the
 truth of what was said, by asking God to
 punish if it were not true. *They two went on*
 —It was a journey of more than fifty miles,
 and a rough way, over which they went on
 foot. *All the city*—The name is given in the
 Bible to a small village, as Bethlehem then
 was. *Was moved*—Noticed Naomi's return.
Is this Naomi?—In ten years of absence she
 had greatly changed. *Call me not Naomi*—
 A word meaning pleasant. *Call me Mara*—
 A word meaning bitterness. *Very bitterly*—In
 taking away her husband and children, and
 leaving her in poverty. She did not show
 strong faith in God. *Testify against me*—
 Showed himself an enemy by his dealings.
Barley-harvest—In the early summer. Read
 the rest of the story in the book of Ruth; and
 how Ruth became an ancestor of King David,
 and of David's Son, Jesus Christ.

TEACHINGS OF THE LESSON.

Where in this lesson may we find—

1. An example of love in the family?
2. An example of a good resolution?
3. An example of earnestness in God's service?

THE LESSON CATECHISM.

1. To what land did Ruth belong? To the
 land of Moab. 2. With whom did she leave
 the land of Moab? With Naomi, her mother-
 in-law. 3. What did she say o, Naomi's
 people, the Israelites? "Thy people shall
 be my people." 4. Whom did she choose for
 her God? The Lord God of Israel. 5. Who
 were afterward descendants of Ruth? David,
 the king, and Jesus Christ.

DOCTRINAL SUGGESTION.—God's discipline
 of adversity.

CATECHISM QUESTION.

36. Who took care of his burial?
 Joseph of Arimathea, a rich man, and one
 of the disciples of Christ, buried him in his
 own new tomb; and Pilate and the Jews set
 a guard of soldiers about it.

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