

Behind the Trellis.

ALL in the mellow autumn,
When little May was young,
She wandered where some purple grapes
Upon a trellis hung.
"And oh," she cried, "how lovely
They look upon the vine!
I know exactly what I'd do,
If they were only mine.

"I'd give to my dear mother,
All that her hands could hold;
And then I'd carry a basketful
To market, to be sold.
And the money should buy old Amy,
Who can neither walk nor see,
A beautiful little tea-pot,
And a pound of the nicest tea.

"Ah, me, how I'd like to do it,"
Said May, with a wistful sigh;
"But I mustn't touch what isn't mine"—
And she passed the grape-vine by.
Now, hidden behind the trellis,
Was a lady, merry and kind,
And she said to herself, "This good little
child
Shall have the wish in her mind."

That day came a basket, laden
With grapes for the wondering May;
And a letter, that made her happier
Than words of mine can say.
And never, in all the country,
Was a prouder child than she,
When she brought old Amy the tea pot,
And a pound of Hyson tea!

LESSON NOTES.

THIRD QUARTER.

STUDIES IN THE OLD TESTAMENT.

B.C. 1490] LESSON V. [JULY 29

THE TABERNACLE.

Exod. 40. 1-16. Memory verses, 1-3

GOLDEN TEXT.

Behold, the tabernacle of God is with men,
and he will dwell with them. Rev. 21. 3.

OUTLINE.

1. The Tabernacle.
2. The Priests.

TIME.—1490 B.C.

PLACE.—At Sinai.

EXPLANATIONS.—*First day of the first month*—The first of Nisan, one year lacking fourteen days since the departure from Egypt. It was the beginning of their national year. *The things to be set in order*—That is, the cakes of unleavened bread as ordered in Lev. 24. 5-9. *The hanging of the door*—That is, the curtain at the entrance of the tabernacle. *The altar of gold*—That is, the small altar of incense before the holy of holies. *The altar of the burnt-offering*—The great altar which was at the entrance of the tabernacle. *Set up the court*—That is, put into position the stakes or posts for the inclosure. *Hang up the hanging*—Hang up the curtains around the entrance. *The vessels thereof*—The utensils belonging to the tabernacle. *Laver and his foot*—The great laver which contained the water for purification and the base or foundation on which it stood. *Holy garments*—That is, garments pertaining specially to the priestly and high-priestly office.

TEACHINGS OF THE LESSON.

Where, in this lesson, are we taught—

1. That God's house is a holy place?
2. That God's service requires a holy priesthood?
3. That God's commands call for exact obedience?

THE LESSON CATECHISM.

1. What was the tabernacle? The first church of history. 2. What was it designed to teach? How men could worship God. 3. What great truth did it teach about God? That God is a spirit and invisible. 4. What did it teach concerning man's approach to God? There is one way, and one only. 5. The old tabernacle perished: does the idea still remain? "Behold the tabernacle," etc. 6. How does God dwell among men? By the blessed Comforter, the Holy Ghost.

DOCTRINAL SUGGESTIONS.—The Church of God.

CATECHISM QUESTION.

5. In what part of man is the image of God? In his spirit or soul, which was breathed into him by the Creator. Genesis ii. 7.

B.C. 1490] LESSON VI. [AUG. 5

THE BURNT-OFFERING.

Lev. 1. 1-9. Memory verses, 4, 5.

GOLDEN TEXT.

The Lord hath laid on him the iniquity of us all. Isa. 53. 6.

OUTLINE.

1. Man's Offering.
2. God's Atonement.

TIME AND PLACE.—Same as in the previous lesson.

EXPLANATIONS.—*Tabernacle of the congregation*—Rather, "tent of meeting." *Burnt offering*—So called because the whole was burned, and no part eaten by the priests or the offerer. *Without blemish*—Without any defect of any kind, not even the smallest. Among the Egyptians the animal was examined by the priest, and his certificate was affixed in wax to the horns of the beast, and no other could be substituted. *Put his hand upon the head*—This was to show that he was identified with the animal. *Accepted to make atonement*. The act was symbolical, and was a picture of the way God would bring a man into harmony with himself through an entire consecration of life.

TEACHINGS OF THE LESSON.

Where, in this lesson, are we taught—

1. That we all need pardon?
2. That God has provided pardon for all?
3. That all may secure pardon?

THE LESSON CATECHISM.

1. How did God teach the people to confess and put away their sins? By whole burnt-offerings. 2. What was the spirit in which the offering must be brought? It was to be offered voluntarily. 3. What kind of an offering was it to be? An offering without blemish. 4. What would be the effect of such an offering truly made? It would be accepted as an atonement. 5. How is it that we can say that Jesus has taken the place of the burnt offering for us? Because, "The Lord hath laid on him," etc. DOCTRINAL SUGGESTION.—Consecration.

CATECHISM QUESTION.

6. Is then the soul of man created to live for ever? It is immortal, and will not die as the body dies. Ecclesiastes xii. 7. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

THE KITCHEN GOD OF CHINA.

The gods of China are legion. They are the great images in the large temples and the odd fragments of idols in shrines, the local deities, of which every village, field and mountain has its own; the invisible controllers of the thunder, the rain, the harvest, and the elements; the spirits of all the dead, and especially of one's ancestors; and, besides these, every strange object, and the sight of every inexplicable phenomenon is worshipped.

Oddly-shaped stones, queerly gnarled roots, fantastic bits of wood, waifs brought on the tide, are all gods; but whatever else may be absent from a pagan household, Su Meng Kong is not. He is the God of the Kitchen, and none would dare set up house-keeping without him. He has been a god for hundreds of years. In some families he has no image set up, and the incense sticks burned in worshipping him are stuck in the crevices of the range chimney. Many put his image in the main room of the house.

His birthday is the fourteenth of the seventh month, and on that day every family worships him, each in its own house.

On the twenty-fourth day of the last month of the year, when the gods are supposed to go off for a ten-days' holiday, a paper horse and other travelling equipments are burned for his use during his journey to make his annual report to the superior gods. A lamp is constantly burning during the first days of the new year, to indicate that the family are waiting to welcome him whenever he returns. When children have been away from home, after greeting their parents, they worship Su Meng Kong. If the house-mother rear fat pigs, she credits her success to his good will, and makes suitable thank-offerings to him.—*A. J. Fields.*

TOMMY'S RESOLUTIONS.

A BOY of our acquaintance became very good on New Year's Day. He withdrew to his room and appeared after an hour or two with a sheet of foolscap paper held up before him. At the top of the sheet was written, "Good Resolutions for 1888." Then came the following somewhat amusing preamble and resolves:

"I, Tommy Dean, knowing that I am not as good as I ought to be, and thinking that I should try to be better on account of my friends, do agree to keep the following resolutions for one year at the very least:—

"I will get up when called once, instead of after I've been called four times.

"I will keep the back part of my hair combed as slick as the front.

"I will shovel snow out of the paths and not grumble about it.

"I will run on errands even if I don't get any nickles for it.

"I will surprise my teacher at school by studying hard most all of the time, and not whisper half as much as I did last year.

"I will brush my clothes every day to save ma from scolding, for it is wicked to scold.

"I will never be late to the table, and so save pa from saying things that hurt my feelings.

"I will not chew gum, I will not be sassy, and I won't quarrel with any of the boys.

"If I break any of these resolutions I will draw a blue mark over it and be sorry."

"Doctor," said a patient, a short time since, after reading over the prescription of a distinguished friend of temperance, whom ill-health had obliged him to consult—"Doctor, do you think a little spirits now and then would hurt me very much?" "Why, no, sir," answered the doctor, deliberately; "I do not know that a little now and then would hurt you much; but, sir, if you don't take any it won't hurt you at all."

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