

A MOTTO FOR LIFE.

(From the German of Goethe.)

WITHOUT haste! without rest!  
Bind the motto to thy breast;  
Bear it with thee as a spell,  
Storm and sunshine, guard it well!  
Heed not flowers that round thee bloom,  
Bear it onward to the tomb.

Haste not, let no thoughtless deed  
Mar for aye the spirit's speed,  
Ponder well, and know the right,  
Onward, then, with all thy might.  
Haste not; years can ne'er atone  
For one reckless action done.

Rest not; life is sweeping by;  
Go and dare before you die,  
Something mighty and sublime  
Leave behind to conquer time.  
Glorious 'tis to live for aye,  
When these forms have passed away.

Haste not! Rest not! Calmly wait;  
Meekly bear the storms of fate!  
Duty be thy polar guide;—  
Do the right whatever betide!  
Haste not! Rest not! Conflicts past,  
God shall crown thy work at last.

WILLIAM DAWSON.

An honoured name in early English Methodism is that of Wm. Dawson. A singular proof of his whole-hearted affection is given in the following story.

When very young he had a little play-fellow of the name of William Arthur, of whom he was passionately fond. This child having taken the small-pox, he was cautioned against visiting the house. But insensible of the danger, and moved by the impulse of his loving little heart, he set out to see the sick boy. His absence awakened suspicion at home, and those who were sent in pursuit of him found him with the little invalid, into whose bed he had crept without the knowledge of the family. There, in his child-like way, he was tenderly consoling him under his affliction. The result was that very soon little William was suffering from the same terrible disease, but both children recovered, and were soon playing together as usual.

While yet a lad, Mr. Dawson had a dream which he never forgot. He dreamed that he saw two roads, the one broad and the other narrow, that multitudes were crowding the former, where they were dancing along in tumultuous joy, and that the other was nearly without a traveller. Many inducements were held out to him to take the broad way, all of which he declined; and turning to his friend, John Balty, whom he thought he saw standing at the entrance with himself, he said, "We'll take the narrow path, John."

They pursued the line some distance, in agreeable companionship with each other when he awoke.

Many years after, meeting his old friend Balty one day, he exclaimed with deep feeling, "Bless God, Friend Balty, we are in the narrow way yet!"

Mr. Dawson was a gifted and eloquent speaker, and he gladly gave all his talents to God. His life was filled up with noble and useful labours, and he proved the wisdom of his early choice. His work was his delight, and when he was once told by his niece, who was his housekeeper, "Uncle, your work is too hard; you ought to contrive to secure two or three days to yourself occasionally for

rest," he quickly replied, "Mary, I shall rest in my grave. I must work while it is day; the night cometh when no man can work."

A FAITHFUL ELEPHANT.

HERE is a beautiful story of an old elephant engaged in battle on the plains of India. He was a standard-bearer and carried on his huge back the royal ensign, the rallying point of the Poona host. At the beginning of the fight he lost his master. The mahout, or driver, had just given him the word to halt when he received a fatal wound and fell to the ground, where he lay under a heap of slain. The obedient elephant stood still while the battle closed round him and the standard he carried. He never stirred a foot, refusing either to advance or retire as the conflict became hotter and fiercer, until the Mahrattas, seeing the standard still flying steadily in its place, refused to believe that they were being beaten and rallied again and again round the colours. And all this while, amid the din of battle, the patient animal stood, straining its ears to catch the sound of that voice it would never hear again.

At length the tide of conquest left the field deserted. The Mahrattas swept on in pursuit of the flying foe, but the elephant like a rock stood there, with the dead and dying around and the ensign waving in its place.

For three days and nights it remained where its master had given the command to halt. No bribe nor threat could move it. They then sent to a village one hundred miles away and brought the Mahout's little son. The noble hero seemed then to remember how his driver had sometimes given his authority to the little child, and immediately, with all the shattered trappings clanging as he went, paced quietly and slowly away. What a lesson of fidelity is taught us by the faithfulness of this dumb creature to his master! "Oro is your master, even Christ." Do you say where he puts you till His voice calls you away?

LESSON NOTES.

THIRD QUARTER.

A. D. 29.] LESSON III. [July 16.  
SUFFERING AND SERVICE.

Mark 10. 52-55. Commit to memory v. 42-45.

GOLDEN TEXT.

The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Verse 45.

OUTLINE.

1. The Coming Sorrow, v. 32-34.
2. The Selfish Request, v. 35-40.
3. The True Ministry, v. 41-45.

TIME.—A. D. 29, while Jesus was leaving Perea for Jerusalem, about ten days before the crucifixion.

PLACE.—On the road to Jerusalem. PARALLEL PASSAGES.—Matt. 20, 17-23; Luke 18, 31-34.

EXPLANATIONS.—Jesus went before—As their leader. Were amazed—Because they knew the dangers in Jerusalem from his enemies. What things should happen—Events which took place only ten or twelve days afterward. James and John—They came with their mother. Matt. 20, 20. On thy right hand—In the highest places of the kingdom. In thy glory—When he should enter upon his kingdom. The cup... the baptism—The trials and sufferings of Christ. Ye shall—One of the two brothers was first of the twelve to be slain, and the other passed through many persecutions. Not

mine to give—Not to be given as a favour, but as the reward of faithfulness. Rule over the Gentiles—That is, in the kingdom of the world. Lordship—In places of rank and power. Not be among you—Christ's kingdom is not like those of the world. Your minister—Your servant. To minister—To serve men, and die in their stead, was the purpose of Christ's coming.

TEACHINGS OF THE LESSON.

Where does this lesson teach—  
1. That Christ came to die for men?  
2. That Christ's followers may suffer with him?  
3. That the highest honour is in helping others?

THE LESSON CATECHISM.

1. To what place did Christ lead his disciples? To Jerusalem. 2. Of what did he forewarn them again? Of his sufferings and death. 3. For what did James and John ask? For high places in his kingdom. 4. Whom did Christ call the greatest among his disciples? Those who serve others. 5. For what did Christ give his life? A ransom for many.

DOCTRINAL SUGGESTION.—Christ our ransom.

CATECHISM QUESTION.

46. Were the people of Israel obedient to God in their travels through the wilderness? The people of Israel were not obedient to God in their travels through the wilderness; for they sinned grievously against him, and they were often punished by the hand of God, but he would not utterly destroy them.

A. D. 29.] LESSON IV. [July 23.

BLIND BARTIMEUS.

Mark 10. 46-52. Commit to memory v. 46-52.

GOLDEN TEXT.

The eyes of the blind shall be opened. Isa. 35. 5.

OUTLINE.

1. The Cry, v. 46-48.
2. The Call, v. 49, 50.
3. The Cure, v. 51, 52.

TIME.—A. D. 29, about a week before the crucifixion.

PLACE.—Jericho, in the Jordan valley. PARALLEL PASSAGES.—Matt. 20, 29-34, Luke 18, 35-43; 19 1.

EXPLANATIONS.—As he went out—On the way to Jerusalem, eighteen miles distant. A great number—People, many of whom supposed that Jesus was about to establish a kingdom at Jerusalem. By the highway-side—As beggars are often found in Palestine. When he heard—He asked what the crowd meant, (Luke 18, 38,) and learned that Jesus was passing by. Began to cry out—He used his first and only opportunity, for Christ visited Jericho only once. Son of David—The royal name of Christ. Charged him—Desiring not to disturb the teachings of Christ. Cried the more—An example of triumph over hindrances. Stood still—Showing his interest in the needy and suffering. Casting away his garment—In his earnestness to reach Christ. What wilt thou?—Christ knew his need, but wished him to tell it. So he would have us pray to him, though he knows all our wants. Thy faith—His faith in Christ's healing power had won for him the blessing. Received his sight—By the word of Jesus, without an act. Followed Jesus—Joined the throng, and went on with Jesus toward Jerusalem.

TEACHINGS OF THE LESSON.

How does this lesson teach us—  
1. To call upon Christ?  
2. To come to Christ?  
3. To have faith in Christ?

THE LESSON CATECHISM.

1. Whom did Christ meet at Jericho? Blind Bartimeus. 2. What was his cry when Jesus drew near? "Have mercy on me." 3. How did Christ receive his prayer? He commanded him to be called. 4. What did Jesus say to him? "Thy faith hath made thee whole." 5. What did he do after receiving his sight? He followed Jesus.

DOCTRINAL SUGGESTION.—The mercy of Christ.

CATECHISM QUESTION.

47. Who brought them into the land of Canaan after their forty years' wandering in the wilderness? After the children of Israel had wandered forty years in the wilderness, Moses being dead, Joshua (whose name is the same with Jesus) brought them into the promised land, which is the land of Canaan.

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