

TWO LITTLE PAIRS OF BOOTS.

BY MRS. S. FERRY.

Two little pairs of boots, to-night, Before the fire are drying; Two little pairs of tired feet, In a trundle bed are lying; The tracks they left upon the floor Make me feel like sighing

These little boots with copper toes, They ran the live-long day; And oftentimes I almost wish That they were miles away! So tired I am to hear so oft Their heavy tramp at play.

They walk about the new ploughed ground, Where mud in plenty lies; They roll it up in marbles round, Then bake it into pies; And then at night upon the floor In every shape it dries.

To-day, I was disposed to scold; But when I look to-night, At those little boots before the fire, With copper toes so bright, I think how sad my heart would be To put them out of sight.

For in a trunk upstairs, I've laid Two socks of white and blue; It called to put those boots away, O, God, what should I do? I mourn that there are not to-night Three pairs instead of two.

I mourn because I thought how nice My neighbour, "cross the way," Could keep her carpets all the year From getting worn or gray; Yet well I know she'd smile to own Some little boots to-day.

We mothers weary get and worn Over our load of care; But how we speak of those little ones, Let each of us beware: For what would our firesides be to-night If no little boots were there?

VARIETIES.

A CLERGYMAN asked some children:—"Why do we say in the Lord's Prayer 'who art in Heaven,' since God is everywhere?" A little drummer boy answered, "Because it's headquarters."

A LITTLE boy watched the burning of the schoolhouse until the novelty of the thing had ceased, then started down the street, saying, "I'm glad the old thing's burnt down. I didn't have my goggles burnt, nohow."

MAKE a rule, and pray to God to help you keep it, never, if possible, to lie down at night without being able to say: "I have made one human being a little wiser, or a little happier, or a little better this day."

THERE are beauties of character which, like the night-blooming cereus, are closed against the glare and turbulence of every-day life, and bloom only in the shade and solitude, and beneath the quiet stars.—H. T. Tuckerman.

LORD BRANWELL says that in London Saturday may be considered "pay day, drink day, and crime day." Twice as many crimes are committed on Saturday as on any other day. It is lamentable to see the wages of hard-working men so largely thrown away and worse than thrown away upon that which is their greatest curse.

It is pointed out that in these bad times a hint how to provide a most acceptable and inexpensive present for the children may not be unwelcome. It was the practice of an eminent army-surgeon to lock up his olive-branch a week before the anniversary of his birthday. On that day he solemnly opened his dungeon and released him, saying, "The most valuable boon which man can enjoy is liberty! Take it, my son, as a welcome present from your parents!"

THE Chinese and Japanese pray by machinery and by casting lots. One style is to throw up blocks flat on one side and round on the other. If the flat side comes up they consider their wishes granted; if the round side is up they are denied. The more earnest ones persist in throwing up the blocks until they fall to suit them.

A FRENCH scientist has submitted to a learned society the results of his study of the effect of tobacco on boys. Out of thirty-seven boys, between the ages of nine and fifteen, who use the weed, twenty-two showed symptoms of distinct disturbance of the circulation, impaired digestion, palpitation of the heart, ulcers of the carotids, sluggishness of intellect, and a craving for alcoholic drink. Eleven of the lads had smoked for six months, eight for one year, and sixteen for more than two years.

WHEN Naples was ruled by king Bomba, his majesty one day paid a visit to the ship of an English commodore lying in the bay. While the Commodore was receiving his royal visitor on the quarter-deck, a member of the Neapolitan suite, wandering about amidships, mistook a windsail for a pillar, and, leaning against it, suddenly went below, head foremost. The only witness of the accident, an old tar, thereupon made for the quarter-deck, and, having saluted, said, "I beg pardon, Commodore, but one of them 'ere kings has fell down the hatchway!"

LESSON NOTES.

FOURTH QUARTER.

B. C. 1120.] LESSON II. [Oct. 14.

SAMUEL THE JUDGE.

1 Sam. 7. 3-17. Commit to memory vs. 12, 15.

GOLDEN TEXT.

Hitherto hath the Lord helped us. 1 Sam. 7, 12.

OUTLINE.

- 1. A Reformer. v. 3-6. 2. An Intercessor. v. 7-12. 3. A Ruler. v. 13-17.

TIME.—B. C. 1120.

PLACE.—Mizpeh in the tribe of Benjamin. EXPLANATIONS.—Samuel spake—To the people as he went among them. They were at this time under the power of the Philistines. If ye do return—He had before urged them to seek the Lord as their helper. Put away the strange gods—The idols of the heathen. Prepare your hearts—Turn towards God. He will deliver—God would deliver them as soon as they were worthy of deliverance. Gather all Israel—For a service of worship and confession of sins. Drew water and poured it—As an emblem of sorrow over sins, pouring out their hearts before God. Judged—Set matters right between the people and toward God; showed them their sins, and gave decisions of duty. Philistines heard—They were at that time ruling over Israel as its conquerors. They were afraid—Not having armor or power to wage war, and feeling themselves helpless. Cease not to cry—They had confidence in Samuel's prayers with God, but none in their own power. A sucking lamb—as a burnt-offering, indicating the consecration of the people to God. The Lord heard—That is, heard with favor, and answered. Thundered—Thunder storms are rare in that region. Discomfited them—Drove them away. They were smitten—The Israelites took courage and went out against them. Took a stone—As a memorial and monument of the victory. Ebenezer—The word means "stone of help," and it was on the very place where the ark had been taken. Chap. 4. 1. Subdued—Driven away in answer to Samuel's prayer. All the days of Samuel—While he ruled as judge. Days of his life—Even after Saul became king Samuel still held authority. In circuit—He went around holding a court for judgment of cases. Built an altar—The tabernacle at Shiloh had been destroyed, and the service was in neglect until Samuel restored it.

TEACHINGS OF THE LESSON.

Where do we find in this lesson—

- 1. How to come to God? 2. How to obtain victory? 3. How to remember God's mercy?

DOCTRINAL SUGGESTION.—The power of prayer.

THE LESSON CATECHISM.

1. How did Samuel urge the Israelite to obtain deliverance from the Philistines? By turning to the Lord. 2. What did he lead the people to do at Mizpeh? To confess sin and seek God. 3. What did the Philistines do when they heard of the meeting? They came against Israel. 4. How were the Israelites delivered from the Philistines? Through the prayer of Samuel. 5. What memorial of the victory did Samuel set up? The stone Ebenezer. 6. What did he say that the stone was to remind the people of? "Hitherto hath the Lord helped us."

CATECHISM QUESTION.

40. How did he go up to heaven? When Christ had given his Apostles commission to preach the Gospel to all nations, and blessed them, they saw him carried up to heaven.

B. C. 1095.] LESSON III. [Oct. 21.

ASKING FOR A KING.

1 Sam. 8. 1-10. Commit to memory vs. 4-6.

GOLDEN TEXT.

It is better to trust in the Lord than to put confidence in princes. Psa. 118. 9.

OUTLINE.

- 1. The Desire of the Elders. v. 1-5. 2. The Displeasure of the Judge. v. 6. 3. The Decision of the Lord. v. 7-10.

TIME.—B. C. 1095.

PLACE.—Ramah in Central Palestine.

EXPLANATIONS.—His sons judges—Not with full power, but as his helpers in the care of the State. The name—Nothing is known of Samuel's sons more than is here related. Judges in Beer-sheba—In the southern part of the land. Walked not in his way—Good fathers do not always have good sons. Turned aside—From the right way. After lucre—After gain. Took bribes—Gave their decisions, not for the side which was right, but which paid them money. Perverted judgment—Ruled unjustly over the people. Elders of Israel—The heads of the families in all the tribes. Came to Samuel—Who was the representative of God in rule over the people. Thou art old—Hence, unable to do the work of a judge. Make us a king—They were willing to receive as king the one whom Samuel would select, since they knew he would be God's choice. Displeased Samuel—Because it showed that the people were dissatisfied with his rule, and because he feared that having a king would make them like the nations around them. Samuel prayed—A good man takes all his troubles to the Lord. The Lord said—God gave the people a king, because they were desirous of one, but not because he was pleased with it. God's plan had been to raise up a self-governing nation, in which each family should be led by God's will. They have not rejected thee—This was to comfort Samuel. Have rejected me—Have been dissatisfied to have God for their king. According to all—They have done just as they have always done in forsaking God, is the meaning. Protest solemnly—Show them the dangers of the kingdom. Show them the manner—How the king will rule over them. This Samuel did in the verses which follow.

TEACHINGS OF THE LESSON.

How does this lesson show—

- 1. The temptations of those who rule? 2. The power of worldly example? 3. The tendency of men to forsake God?

THE LESSON CATECHISM.

1. Who came to Samuel? The elders of Israel. 2. What did they desire Samuel to do? To choose a king for Israel. 3. Why did they desire a king? To be like other nations. 4. How did Samuel feel at receiving their request? He was displeased. 5. What did God say about it? "They have rejected me." 6. What did God command Samuel to do? To give the people a king.

DOCTRINAL SUGGESTION.—The sovereignty of God.

CATECHISM QUESTION.

41. What did the disciples do when the Lord had left them? The disciples, when the Lord had left them, returned to Jerusalem, and waited for the Spirit of God to come upon them, according to the promise of Christ.

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