

GOD BLESS THE FARM.

God bless the farm—the dear old farm,
God bless its every rood!
Where willing hearts and sturdy arms
Can earn an honest livelihood—
Can from the coarse and fertile soil
Win back a recompense for toil!

God bless each meadow, field and nook,
Begemmed with fairest flowers;
And every leaf that's gently shook
By evening breeze or morning showers;
God bless them all—each leaf a gem
In Nature's gorgeous diadem.

The orchard that, in early springs
Blush rich in fragrant flowers,
And with each autumn surely bring,
Their wealth of fruit in golden showers,
Like pomegranates on Aaron's rod—
A miracle from Nature's God.

And may he bless the farmer's home,
Where peace and plenty reign;
No happier spot 'neath heaven's high dome
Does this broad, beauteous earth contain,
Than where, secure from care or strife,
The farmer spends his peaceful life.

Unvexed by toil and tricks for gain,
He turns the fertile mould;
Then scatters on the golden grain,
And reaps reward an hundred fold—
He dwells where grace and beauty charm,
For God hath blessed his home and farm!

LOST WILLIE.

A roon boy employed in Scotland to keep sheep was overtaken on the hills by a severe snow storm. Long and bravely he kept up, and tried to drive his flock toward home by taking note of the landmarks he knew. All in vain; the snow fell fast, and before night all traces of roads and paths were lost, and poor Willie found himself alone in the hills with his sheep. As the night wore on the fatal drowsiness began to creep over him, beyond a power to resist, and without a scrap of shelter he laid himself down among his sheep to sleep and die, for he was sure he would never wake on earth. With a smothered prayer for help he fell asleep, and as he lay there more sheep came and huddled around him. Strange, indeed, as it may seem, the warmth from their bodies kept him from being frozen to death. A party from home went in search of him, and they found him surrounded by a dozen old sheep, whose instinct had saved his life. In keeping themselves warm they had kept warmth and life in him. And he lived for many years to tell the anecdote of his boyhood's peril who lost on the wild northern hillside.—*Illustrated Christian Weekly.*

A SENSIBLE PRINCESS.

HERE is an anecdote of the Princess Royal, when she first went to her home at Berlin. A Prussian princess, for instance, is not allowed by her mistress of the robes to take up a chair, and, after having carried it through the whole breadth of the room, to put it down in another corner. It was while committing such an act that Princess Victoria was once caught by Countess Perponcher. The venerable lady remonstrated with a considerable degree of earnestness.

"I'll tell you what," replied, nothing daunted, the royal heroine of this story—"I'll tell you what, my dear countess, you are probably aware of the fact of my mother being the Queen of England!"

The countess bowed in assent. "Well," resumed the bold Princess, "then I must reveal to you another fact; Her Majesty, the Queen of

Great Britain and Ireland, has not once, but very often, so far forgotten herself as to take up a chair. I speak from personal observation, I can assure you. Nay, if I am not greatly deceived, I noticed one day my mother carrying a chair in each hand, in order to set them for her children. Do you really think my dignity forbids anything which is frequently done by the Queen of England?"

The Countess bowed again and retired, perhaps not without a little astonishment at the biographical information she had heard. However, she knew her office, and resolved to prove not less staunch to her duties than the princess to her principles.

DID JESUS SING!

At a gathering of children on Christmas day, a gentleman present related a very interesting incident.

A little girl, about three years of age, was very anxious to know why Christmas greens were so much used, and what they were intended to signify. So Mr. L. told her the story of the babe at Bethlehem—of the child whose name was Jesus.

The little questioner was just beginning to give voice to the music that was in her heart, and after Mr. L. had concluded the narrative, she looked up in his face, and asked, "Did Christ sing?"

Who had ever thought of that? If you will look at Matthew, twenty-sixth chapter and thirtieth verse, you will find proofs that Jesus sang with his disciples.

Is not that encouragement for us to sing? not with the understanding only, but with the heart also.—*Selected.*

A DANDY with a cigar in his mouth entered a menagerie, when the proprietor requested him to take the weed from his mouth lest he should teach the other monkeys bad habits.

LESSON NOTES.

THIRD QUARTER.

B.C. 885] LESSON XI. [Sept. 13.

THE SHUNNAMITE'S SON.

2 Kings 4. 15-37. Commit to mem. vs. 32-35.

GOLDEN TEXT.

I am the resurrection, and the life. John 11. 25.

OUTLINE.

1. The Child and the Mother, v. 18-21.
2. The Mother and the Prophet, v. 22-31.
3. The Prophet and the Child, v. 32-37.

TIME.—Uncertain, but probably about B.C. 885.

PLACES.—1. Shunem, three miles north of Jezreel; 2. Mount Carmel.

EXPLANATIONS.—*When the child was grown*—That is, past the perils of infancy. *My head*—A case of sun-stroke. This was a common occurrence in the East—sometimes, but not always, fatal. *Shut the door upon him*—Determined to keep the matter secret. *New moon*—Marked the commencement of each month, was a holy day, offerings were made and all business was suspended. The day of the new moon was recognized as a family festival, and was proclaimed with the sound of a trumpet. *It shall be well*—She did not give any reason. *Slack not thy riding*—Make haste. *Caught him by the feet*—An act of despair. *Gird up thy loins*—Prepare for the journey. *Salute him not*—Oriental salutations consumed time, and messengers in haste were exempted from them. *Lay my staff*—As the woman seemed to have little faith unless the prophet accompanied her, this expedient failed. *Nor hearing—Hebrew, attention. Is not awaked*—Death is

here likened to a sleep. *Upon them twain*—Shutting out the woman and Gehazi.

TEACHINGS OF THE LESSON.

- Where in this lesson are we taught—
1. That death comes to the young as well as the old?
 2. That God is the only refuge in trouble?
 3. That out of our greatest griefs may come our greatest joys?

THE LESSON CATECHISM.

1. What happened to the Shunnamite's son? He died.
2. What did his mother do with him? Laid him on Elisha's bed.
3. What did she then do? Went to Elisha to Mount Carmel.
4. When Elisha had gone into the room where the child was what did he do? "Prayed unto the Lord."
5. When the child had opened his eyes what did Elisha say to the mother? "Take up thy son."

DOCTRINAL SUGGESTION.—The resurrection.

CATECHISM QUESTION.

30. Is it the Lord's will that all should belong to the visible Church of Christ? Throughout the New Testament this appears to be his will. Acts ii. 46, 47; Matt. xvi. 18; xviii. 17, 20; Acts xiv. 23; 2 Corinthians viii. 5; Hebrews x. 25.

B.C. 894.] LES. XII. [Sept. 20.

NAAMAN THE SYRIAN.

2 Kings 5. 1-16. Commit to mem. vs. 10-14.

GOLDEN TEXT.

Wash me, and I shall be whiter than snow. Psa. 51. 7.

OUTLINE.

1. Naaman's Captive, v. 1-4.
2. Naaman's Journey, 5-10.
3. Naaman's Rage, 11-13.
4. Naaman's Cure, v. 14-16.

TIME.—Supposed to be about B.C. 894.

PLACES.—1. Damascus, the capital of Syria; 2. Samaria, the capital of Israel; 3. The residence of Elisha, perhaps at Samaria; 4. The river Jordan.

EXPLANATIONS.—*Deliverance unto Syria*—Heathen nations were indebted as much for victory to the Lord as was Israel. *But he was a leper*—In every earthly post of honour there is some drawback. *Come out by companies*—Skirmishing parties. *Ten talents of silver*—About three hundred and forty-one pounds sterling per talent. There were three thousand shekels in a talent whether the talent wore of weight or money. *Ten changes of raiment*—The gift of raiment was always an acceptable one in the East. *Seeketh a quarrel*—By asking an impossible favour. *Stood at the door*—Expecting Elisha to come out. *Sent a messenger*—Showing that the captain, not the prophet, was favoured. *Go and wash*—Naaman was indignant that he was required to do any thing. *Stand, and call*—He expected an impressive ceremony. *Better than all the waters of Israel*—Forgetting that it was not the quality of the water, but the deed. *Servants came near*—They had more common sense than he, and showed that since he would be willing to do a great thing for a cure he should be willing to do a small. *Take a blessing*—Referring to the gifts he had brought with him.

TEACHINGS OF THE LESSON.

- Where in this lesson is it shown—
1. That good service may be rendered by the humblest?
 2. That there is only one right way?
 3. That cleansing comes through obedience?

THE LESSON CATECHISM.

1. What great man of Syria was afflicted with the leprosy? "Naaman, captain of the host."
2. What did the little captive maid of Israel say the prophet in Samaria would do? "Recover him of his leprosy."
3. What did Elisha tell Naaman to do? "Wash in Jordan seven times."
4. How did Naaman receive this command? "Naaman was wroth, and went away."
5. But obeying his servants' behest what did he do? Washed, and was clean.

DOCTRINAL SUGGESTION.—Cleansing from sin.

CATECHISM QUESTION.

31. What are the chief marks by which Christian Churches are known in the world? Assembling to worship in the name of Jesus, and observing the sacraments appointed by him. [Luke xxii. 19; 1 Corinthians i. 2; xi. 26.]

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