

Next Year.

"Next year, next year," we say
When come to naught
Our plans and projects gay,
Our bright dreams, fraught

With brighter hopes, that shine
On that far rim
Of life's horizon line,
Where dreams lie dim.

And touched with morning dew,—
"Next year, next year;"
And while we plan anew,
The days grow ere.

The year has fled, and lo,
We've left behind
The glory and the glow
We hoped to find.

And missed again the clew
We meant to heed—
The cherished plan to do
Some cherished deed.

"Next year, next year!"
Oh, why not now,
Delaying soul, this year
Keep word and vow!

Oh, why not now and here,
Why not to-day,
Before another year
Shall run away,

Keep word and faith or ere
An hour's delay,
Make good the promise fair,
To-day, to-day?

—*Youth's Companion.*

LESSON NOTES.

THIRD QUARTER.

STUDIES IN THE GOSPEL ACCORDING TO MATTHEW.

A.D. 28.] LESSON IX. [Aug. 28.]

PIETY WITHOUT DISPLAY.

Matt. 6. 1-15. Commit to mem. vs. 7-15.

GOLDEN TEXT.

Man looketh on the outward appearance, but the Lord looketh on the heart. 1 Sam. 16. 7.

OUTLINE.

1. False Prayer.
2. True Prayer.

TIME, PLACE.—Same as in last lesson.

EXPLANATIONS.—*Alms*—Acts of generous kindness to the poor. Almsgiving is one of the three principal characteristics of a Christian life spoken of in this chapter. *Before men*—Ostentatiously, simply to attract attention. *Do not sound a trumpet*—Not a literal trumpet blowing, but giving with so much noise and bluster as to make men know it simply by the noise. *As the hypocrites*—The word means originally one who answers back. It came to be used only of speakers in dialogues, and finally of actors in dramatic performance. Jesus meant to call the religionists of his day simply pretenders. *In the synagogues*—Buildings for religious public service, at this time very common in Palestine. *In the corners of the streets*—When the hour for prayer came, a Jew would pray wherever he was. The hypocrites of the day would take care to plan their movements so that they would be overtaken at the street corners, and so they would be seen. *Into thy closet*—The special place for prayer in a Jew's house was a little room on the house-top. But figuratively it means pray in quiet seclusion from the world. *Vain repetitions*—A common practice to-day among the heathen, saying over and over again certain forms of words which mean nothing, when so used. *Hallowed be thy name*—That is, let God's name be held in highest reverence in the world.

TEACHINGS OF THE LESSON.

Where, in this lesson, are we taught—

1. That good deeds are sure of reward?
2. That true prayer never fails of answer?
3. That God's glory is the Christian's highest joy?

THE LESSON CATECHISM.

1. What kind of good works does Christ condemn? Those done for show. 2. How should we give alms and do good works? Without telling others. 3. What is said in the GOLDEN TEXT? "Man looketh," etc. 4. What kind of prayer has power with God? Secret prayer. 5. What should be our model in praying? The Lord's Prayer. DOCTRINAL SUGGESTION.—Prayer.

CATECHISM QUESTION.

11. What lessons does this teach us? The high honour put upon human nature, and the great virtue of humility.

A.D. 28.] LESSON X. [Sept. 4.]

TRUST IN OUR HEAVENLY FATHER.

Matt. 6. 24-34. Commit to mem. vs. 31-34.

GOLDEN TEXT.

Casting all your care upon him; for he careth for you. 1 Pet. 5. 7.

OUTLINE.

1. Our Cares.
2. His Care.

TIME, PLACE.—Same as last lesson.

EXPLANATIONS.—*Can serve two masters*—That is, at the same time. *Mammon*—A Syriac word, that meant riches or wealth, and was sometimes personified as the god of worldliness. Evidently so intended here. *Take no thought*—The phrase occurs three times in this lesson. It means, do not devote yourself to such thoughts to such an extent as to produce an anxiety which will shut the mind against every thought of God. *The life more than meat*—The true spiritual life more important than the food which feeds the body. *One cubit*—A measure about a foot and a half in length. *Cast into the oven*—The Oriental oven was a hole dug in the hard earth, in which a fire was built till the earth was heated hot enough to bake whatever was put in. The fire and ashes were then removed, and the article to bake was put in, and the opening covered. The peculiar coarse growth, which Jesus called grass, was used for this fire.

TEACHINGS OF THE LESSON.

Where, in this lesson, may we learn—

1. The service which God requires?
2. The care-taking which God forbids?
3. The trust which God demands?

THE LESSON CATECHISM.

1. What does Christ say concerning religion and the world? "Ye cannot serve God and mammon." 2. What does he command us about what we shall eat and drink and wear? Not to be anxious. 3. How does the GOLDEN TEXT tell us to escape anxiety about our life? "Casting all," etc. 4. What does Christ command as the first object of life? "Seek ye first the kingdom of God."

DOCTRINAL SUGGESTION.—Trust.

CATECHISM QUESTION.

12. Was not the Redeemer still further humbled? He was "tempted of the devil" (Matthew iv. 1), though he was the Son of God who could not sin.

HOW IT BEGINS.

"GIVE me a cent, and you may pitch one of these rings, and if it catches over a nail I'll give you ten cents." That seems fair enough; so the boy handed him a cent and took the ring, and it caught on one of the nails.

"Will you take six rings to pitch again, or ten cents?"

"Ten cents," was the answer; and the money was put in his hand. He stepped off, well satisfied with what he had done, and probably not having an idea that he had done wrong. A gentleman standing near him, watched him, and now, before he had time to look about and rejoin his companions, laid his hands on his shoulder:

"My lad, this is your first lesson in gambling."

"Gambling, sir?"

"You staked your cent and won ten cents, did you not?"

"Yes, I did."

"You did not earn them, and they were not given to you; you won them just as gamblers win money. You have taken the first step in the path; that man has gone through it, and you can see the end. Now, I advise you to go and give his ten cents back, and ask him for your cent, and then stand square with the world, an honest boy."

He had hung his head down, but raised it very quickly, and his bright, open look, as he said, "I'll do it," will not soon be forgotten. He ran back, and soon emerged from the ring, looking happier than ever. He touched his cap and bowed pleasantly as he ran away to join his companions. This was an honest boy, and doubtless made an honourable man.

A TEMPERANCE FABLE.

THE rats once assembled in a large cellar to devise some method of safely getting the bait from a steel trap which lay near, having seen numbers of their friends and relatives snatched from them by its merciless jaws. After many long speeches and the proposal of many elaborate but fruitless plans, a clever young rat said, "It is my opinion that if with one paw we can keep down the spring, we can safely take the food from the trap with the other."

All the rats loudly applauded this. Then they were startled by a faint voice, and a poor rat with only three legs, limping into the middle, said, "My friends, I have tried the method you propose, and you see the results. Now, let me suggest a plan to escape the trap: let it alone."

THEY COULD NOT CATCH HIM.

A BOY twelve years old was the important witness in a lawsuit. One of the lawyers, after cross-questioning him severely, said, "Your father has been telling you how to testify, hasn't he?" "Yes," said the boy. "Now," said the lawyer, "just tell us how your father told you to testify." "Well," said the boy modestly, "father told me the lawyer would try and tangle me in my testimony; but if I would just be careful and tell the truth I could tell the same thing every time."

"The truth, the whole truth, and nothing but the truth," told at all times, in a straightforward way, will prevent us being caught in falsehoods.

A TREE never grew to be a tree in a single night. First it was a seed, then a tender sprout, then a weak sapling, and at last a strong tree. So you will grow if you keep trying to do right. From a fearful, helpless disciple of Jesus, you will go on till you become a brave and successful soldier in his cause.

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