

O CHILDREN'S DAY.

CHILDREN'S day in the summer's prime,
How bright is the world and how fair,
When over the bowers the roses climb,
And the lilies are waving in air!
We bring to our altars our gifts of flowers
And the singing birds, and say
The happiest day of summer hours
Is the children's Sabbath day!

CHORUS.

The Sabbath of lilies and roses!
Our souls draw near in praises
To the beauty of Christ in Paradise,
On the children's Sabbath day!

To-day the censers of roses swing,
More sweet than the censers of gold;
The birds at the altar sweetly sing
As they sung in the temple of old.
We joyfully sing 'mid the birds and flowers
To the praise of God, and say
The beautiful time of the summer hours
Is the children's Sabbath day!

CHO.—The Sabbath, etc.

O who is Sharon's fair Rose to-day?
And who is the Lily so white?
And whose is the love that leads our way
To the gardens of Paradise bright?
At Jesus' dear feet we will cast our flowers,
And our offerings there we lay,
Rejoicing that gifts of his love are ours
On the children's Sabbath day!

CHO.—The Sabbath, etc.

A WARNING TO THE YOUNG.

It is often worse to read bad books than it is to keep company with bad boys. Actions grow off our thoughts, and a bad book can in a few minutes damage us forever.

One of England's greatest and best men says that when a boy another boy loaned him a bad book for just fifteen minutes. It sent a deadly dart to his soul. He never could get away from the vile impression made upon his mind by that book in so short a time. He shed many bitter tears over it, and tried to forget it, but the shadow lingered. God forgave him, but he could not tear from his soul the memory of that evil book.

My young friends, if you will hear the voice of age and wisdom, do not read bad, trashy books and papers. They feed unholy, lustful thoughts and lure to dark deeds. They poison the mind and corrupt the morals. They are worse on the soul than liquor is on the brain. If you fill your mind with the rubbish of nonsense and the filth of vile thinking, there will be neither room nor relish for the choice gold of truth and the diamond-dust of pure thought. In the Bible you will find the loftiest sentiments expressed in a clear and captivating style. It is a fountain of pure thought and clear English. Read it much, love it more, and live out its blessed teachings forever.—*Pacific Methodist.*

AN EVIDENCE OF SECURITY.

A CREW of sailors who, to use their own phrase, did "not take any stock in missions to the cannibals," by a somewhat rough experience changed their minds. Cruising among one of the Pacific groups, their vessel struck a reef and foundered. There was no alternative but to take to the boats and row ashore, although, according to their information, it was a choice between sharks and the natives. That part of the coast where they landed happening to be uninhabited, they hid themselves in a hollow until it became necessary to procure something to eat, even at the risk of being eaten themselves. At length one of the boldest

ventured to climb to the top of a hill, where he could look over to the populous valley beyond. All at once his fear-stricken companions saw him spring to his feet and swing his hat, shouting, "Come on, boys! I see a church!"

HOW DO YOU KEEP YOUR ROOM?

A LOOK into the chamber of a boy or girl will give one an idea of what kind of a man or woman he or she will probably become. A boy who keeps his clothes hung up neatly, or a girl whose room is always neat, will be apt to make a successful man or woman. Order and neatness are essential to our comfort as well as that of others about us. A boy who throws down his cap or books anywhere will never keep his accounts in shape, will do things in a slovenly, careless way, and will not be long wanted in any position. A girl who does not make her bed until after dinner,—and she should always do it herself, rather than have a servant do it,—and throws her dress or bonnet down on a chair, will make a poor wife in nine cases out of ten. If the world could see how a girl keeps her dressing-room, many unhappy marriages would be saved.

TWO WAYS.

FRED and Joe are boys of the same age. Both have their way to make in the world. This is the way Joe does: When work is before him, he waits as long as he can, he hates to touch it! Then he does not half do it. He is almost sure to stop before it is done. He does not care if fault is found. He says: "I can't help it," or, "I don't care."

Fred's way is not the same. He goes straight to his work, and does it as soon as he can, and as well as he can. He never slights work for play, though he loves play as well as Joe does. If he does not know how to do a piece of work well, he asks some one who does know, and then he takes care to remember. He says, "I never want to be ashamed of my work."

Which boy do you think will make a man to be trusted?

LESSON NOTES

THIRD QUARTER.

B.C. 925.] LESSON III [July 19.

OMRI AND AHAB.

1 Kings 16. 23-34. Commit to mem. vs. 30-33.

GOLDEN TEXT.

The way of the wicked is an abomination unto the Lord. Prov. 15. 9.

OUTLINE.

1. The Sins of Omri, v. 23-28.
"Omri did evil."
2. The Sins of Ahab, v. 29-34.
"Ahab did more."

TIME.—Omri's accession, B.C. 925; Ahab's, B.C. 918.

PLACES.—1. Tirzah, the second capital of the ten tribes, nine miles north-east of Shechem; 2. Samaria, six miles north-west of Shechem; 3. Zidon, on the Mediterranean Sea, near Tyre; 4. Jericho, in the Jordan Valley, near the Dead Sea.

EXPLANATIONS.—*Two talents of silver*—A talent was not a coin, but the weight of money; a talent of silver was the weight of three thousand sacred shekels, and one shekel was equal to twenty geras. The word gera means a ban. *After the name of Shemer*—

The Hebrew for Samaria is Shomeron, showing its origin. *Wrought evil*—Did evil. *Vanities*—The sacred writers so refer to idolatry. *Book of the Chronicles*—It was customary for the kings to preserve records of the events occurring during their reigns. *Made a grove*—The grove took the place of the church building in ancient heathen religions, and therein altars were erected to the gods. Afterward temples were built in the groves. *Tree-worship* was wide-spread. *Laid the foundation thereof in Abiram*—This has reference to the curse pronounced in Josh. 6. 26. It is considered that this curse attached only to the rebuilding of the walls, and that Jericho had been previously inhabited as an unwallied town.

TEACHINGS OF THE LESSON.

Where in this lesson is shown—

1. The power of an evil example?
2. The power of evil associations?
4. The divine displeasure against sin?

THE LESSON CATECHISM.

1. What was Omri before he was made King of Israel? Captain of the host. 2. What kind of a king was he? A very wicked one. 3. Who succeeded Omri as king? His son, Ahab. 4. What did Ahab do? "Reared up an altar for Baal." 5. What was Ahab as king? More wicked than all those before him.

DOCTRINAL SUGGESTION.—Sin's downward tendency.

CATECHISM QUESTION.

21. Does the law of God promise the pardon of sin to those who have transgressed it?

No; pardon is only promised in the Gospel, and through faith in our Lord Jesus Christ.

B.C. 910.] LESSON IV. [July 26.

ELIJAH THE TISHBITE.

1 Kings 17. 1-16. Commit to mem. vs. 5-9.

GOLDEN TEXT.

So he went and did according unto the word of the Lord. 1 Kings 17. 5.

OUTLINE.

1. Before the King, v. 1.
2. By the Brook, v. 2-7.
3. In the City, v. 8-16.

TIME.—B.C. 910-907.

PLACES.—1. Gilead, the land east of the Jordan; 2. Samaria the capital of Israel; 3. The Brook Cherith, near Jericho; 4. Zair-phah, a Phœnician village near Zidon.

EXPLANATIONS.—*Before whom I stand*—May be paraphrased "whose minister I am." *There shall not be dew nor rain*—Not in the usual and necessary quantities. This would answer the chastising purpose of God. An absolute drought during three years would have destroyed all the trees and wrought a universal famine. *The ravens*—The word *orebin*, translated ravens, is supposed by some to have meant the inhabitants of Orub, that is, Arabians. This view, however, has many difficulties, and, according to Greenfield, the original word can only be properly translated as ravens. Besides, Ahab had taken an oath, respecting Elijah, from all neighbouring people. *Handful of meal*—Small quantity. *Oil in a cruse*—Olive oil used in the preparation of food. The cruse was a small vessel—literally, a flask. *Shall not waste*—Shall not diminish. *Many days*—More properly translated a full year.

TEACHINGS OF THE LESSON.

Where in this lesson do we see—

1. God's providing care?
2. Faith in God tested?
3. Faith in God rewarded?

THE LESSON CATECHISM.

1. What did Elijah tell Ahab there would be? A drought. 2. What did the Lord say to Elijah? "Hide thyself by the brook Cherith." 3. How was Elijah fed while there? By ravens. 4. Who fed Elijah at Zarephath? A widow. 5. What supported Elijah, the widow, and her son many days? A handful of meal and a little oil.

DOCTRINAL SUGGESTION.—God's care over his people.

CATECHISM QUESTION.

22. Then what is the state of men who do not repent of their sins, and obtain pardon? All those who do not repent of their sins, and believe in Christ as he is offered to us in the Gospel, must remain for ever under the just sentence and condemnation of God's holy law. Eph. ii. 3; Heb. ii. 3; x. 26.

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