

**My Heavenly Father**

I cry, my mother hears my voice  
And runs to my relief;  
She makes my little heart rejoice  
And soothes my childish grief.

I cry; my heavenly Father hears,  
So mother-like he is;  
He quickly wipes away my tears  
And draws my heart to his.

Oh, never, never let us doubt  
That he will hear my prayer,  
Nor ever try to walk without  
His guidance and his care.

**LESSON NOTES.****SECOND QUARTER.**

STUDIES IN THE NEW TESTAMENT.

A. D. 30.] **LESSON IV.** [April 22.]

THE TEN VIRGINS.

Matt. 25: 1-13. *Commit to mem. vs. 10-13.***GOLDEN TEXT**

And they that were ready went in with him to the marriage: and the door was shut.  
Matt. 25: 10

**OUTLINE.**

1. The Wise.
2. The Foolish.

**TIME, PLACE.**—The same as in the last lesson.

**EXPLANATIONS.**—*Ten virgins*—A cent forth—an allusion to Oriental marriage customs. After the bridegroom had received the bride at her father's house he led her to his own home, usually at night, and was met by some who waited to escort him. This fact furnishes the parable. *Lamps, and oil*—Each party took something, one party that which would make a show for the time being. *Lamps and oil*—Prepared for any service. *The bridegroom tarried*—He lay in the house of the bride. *They all slumbered*—They nodded and fell asleep over their waiting, so long the bridegroom delayed. *Trimmed their lamps*—Replenished and lighted their torches, and were ready to meet the bridal procession.

**TEACHINGS OF THE LESSON.**

- Where, in this lesson, are we taught—
1. That it is necessary to make preparation for heaven.
  2. That we ought to be always ready for heaven.
  3. That one may be too late in getting ready.

**THE LESSON CATECHISM.**

1. How does Christ illustrate the principles of the last lesson? By the parable of the virgins. 2. In what respects were they alike? They all took lamps and went forth. 3. In what respect did they differ? Five were prepared, five were not. 4. What was the result of the wise preparation of the first? They went into the feast. 5. What happened while the foolish tried to repair their mistake? "The door was shut."

**DOCTRINAL SUGGESTION.**—True wisdom.**CATECHISM QUESTION.**

22. How is it proved in the New Testament is inspired by the Holy Spirit? The Saviour told his apostles that they should be witnesses of him, and promised that the Spirit should bring his words to their remembrance, and teach them things to come. St. John 14: 26, 27. When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me, and ye also bear witness, because ye have been with me from the beginning.

A. D. 30.] **LESSON V.** [April 23.]

THE TALENTS.

Matt. 25: 1-30. *Commit to mem. vs. 20, 21.***GOLDEN TEXT.**

Be thou faithful unto death, and I will give thee a crown of life. Rev. 2: 10

**OUTLINE.**

1. Faithful
2. Slothful.

**TIME, PLACE.**—The same as in the last lesson.

**EXPLANATIONS.**—*His own servants*—The slaves who composed his family. *His goods*—The general care of the estate was given

them. *F. talents*—Or the largest portion of individual responsibility to one whom the owner probably knew he could trust. Talent is a term that is hard to express in English dollars and cents, and does not need to be so expressed here. *Two talents*—A smaller trust, etc. *Went and traded*—That is, took the proper care; developing and making such increase as ought naturally to be made. It may mean plowing, planting, reaping, or any like way. *Dugget and hid*—He made no effort to develop, or even to use, or even to watch over what was intrusted to him. *A hard man, reaping*—A master who would require without mercy a full equivalent for all he had given, and who would punish if he lost; so he was afraid, etc.

**TEACHINGS OF THE LESSON.**

- Where, in this lesson, are we taught—
1. That every one has a trust from God?
  2. That every one will be held responsible for his trust?
  3. That abuse of God's gifts is misuse?

**THE LESSON CATECHISM.**

1. To what does Jesus here liken the kingdom of heaven? To a master and his servants. 2. How did the master show his trust in his servants? By giving them large trusts. 3. What circumstance governed him in making these trusts? The ability of each one. 4. When the master came to reckon, what did he find? Some faithful and one unfaithful. 5. How did he reward the faithful ones? By increasing their trusts. 6. What happened to the unfaithful one? He was stripped and banished. 7. What is the lesson and promise of this parable? "Be thou faithful," etc.

**DOCTRINAL SUGGESTION.**—Fidelity.**CATECHISM QUESTION.**

23. What other proof is there that the Bible is inspired? Its wonderful and heavenly power over the human heart. Hebrews iv. 12, 13. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight, but all things are naked and opened unto the eyes of him with whom we have to do.

**BLUNDERS.**

WHAT an amusing book could be written about the blunders which some excellent persons make in their public remarks and in their private conversation. Here is the latest, and it is no mere newspaper story, either. The treasurer of a certain church arose, and advancing with measured step to the altar railing, turned to the expectant congregation and said:

"We wish to take a collection for the worn-out preachers and their widows—I mean the widows of those who are dead! Our preacher has been with us three years, and must leave us soon, and I tell you, friends, the time is going very slowly—very swiftly I should say—excuse me."

And excuse him we did, for we looked back of his words to his heart, and we knew that it beat in a kindly way for the preacher and all his family. He was all right, although he did make a blunder or two.

Just here there is a lesson for us all to learn. Never put the wrong construction upon what a friend writes or says, but judge all in charity. The tongue or pen may get a twist when the heart does not, and after a little reflection the twist may be straightened out. Besides, some things are said in jest, and to treat them as serious is to feel insulted without the slightest cause. Do not be suspicious, but think of what your friend has

been to you, and do not let a blunder part you asunder.

If a blunder is made there is no harm in smiling at it, but do not break into a loud and rude laugh, and wound the feelings of him who made it. Sometimes it is best to let it pass by. Without remark, but if you correct it do so in a gentle way, so that the correction will not do more harm than the blunder. Remember, too, that you may utter the wrong word by mistake, and the charity which you would have others show to you, that show to them, and thus you will avoid many an unpleasant scene in the voyage of life.

**CHRONOMETERS.****AN ILLUSTRATION.**

HERE is an engineer on a railroad line. He is furnished by the railroad company with a time-table and a watch. He is ordered by these to run his train. Trifling with his watch while on the road, he lets it fall. Lifting it, and listening to it, he finds the works are moving still. It may have been damaged, it doubtless has been; but just how much he cannot tell. He must run his train by his watch, and yet even if he does, he is liable, by reason of the damage it sustained when it fell, to wreck it somewhere upon the road. The company, anticipating such a possibility, has hung up a chronometer at every station where the train stops, and has enjoined upon the engineer at every such pause, to make comparison between the time he carries in his pocket, and the other time that is indicated on the wall; and this precaution he neglects at his peril. And yet even that chronometer on the wall is not absolutely infallible. It has to be regulated by telegraph from Washington, and the Washington regulator takes its time from the stars, for nothing below the stars runs always right.

Even so our human consciences are like watches or chronometers that can not be always implicitly relied upon, and hence God has given us the Bible, and it comes from away beyond the stars, and by this we must correct our consciences, or we shall be sadly out of our reckoning. To correct the Bible by our consciences is as preposterous as to presume to regulate the stars that God has made, by a watch of man's construction.—*Baptist Teacher.*

**WHAT MAY BE DONE.**

A Christian school-girl loves Jesus; she wants to please him all day long and so she practices her scales carefully and conscientiously. It is at the impulse of his love that her fingers move so steadily through the otherwise tiresome exercise. Some day her Master will find a use for her music. The hand of a Christian lad traces his Latin verses or his figures, or his copying. He is doing his best, because a banner has been given him that it may be displayed, not so much by talk as by continuous well-doing. And so, for Jesus' sake, his hand moves accurately and perseveringly.

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