

In Peace.

Every day there are foes to meet,
And fighting that must be done;
We stand each morn where the battles rage
That have to be lost or won;
But God can give us for weakness, might,
And the troubles cease,
And the heart has peace,
When the cause is that of right.

Every day there are fates that spread
Like mists across the skies;
There are fears that silence the happy song,
And sorrows that dim the eyes;
But the sun is shining the clouds above,
And the troubles cease,
And the heart has peace,
With rest in the Father's love.

Every day is a fading time;
Some leaf, some flower must go,
Wherever the night-dews fall around,
Wherever the cold winds blow;
Yet winter is but the nurse of spring,
And troubles cease,
When the heart has peace,
And the trustful soul can sing!

And so, whatever the day may be,
We may raise our song of rest;
If God be for us then all is well,
We are rich, we have the best;
And all beside can be left to him,
For the troubles cease,
And the heart has peace,
Let the days be bright or dim.

LESSON NOTES.

TEMPERANCE LESSON.

[Dan. 5. 1-6. [Sept. 23.]

GOLDEN TEXT.

And be not drunk with wine, wherein is
excess. — Eph. 5. 18

TIME.—538 B.C.

PLACE.—The royal palace in Babylon.

INTRODUCTION.—Belshazzar was the son
of Nabonnedus, a usurper, who probably
tried to confirm his hold on the throne by
marrying a descendant of Nebuchadnezzar.
This would make his son a descendant of
the great king, and harmonize the require-
ments of sacred history with the most trust-
worthy profane historians.

EXPLANATIONS.

A thousand of his lords—The Persian king
provided daily for fifteen thousand persons
at his table. Alexander the Great once in-
vited ten thousand to a feast, and there are
other similar instances in ancient history.
Drank wine before the thousand—It was a
festive day, and great excesses in wine
drinking were then common. *While he
tasted*—While under the effects. *Golden and
silver vessels*—Stolen by his ancestor Neb-
uchadnezzar. They were the sacred uten-
sils of the temple of God, venerable by their
historic associations, and in a peculiar sense
typical of the pure religion of Jehovah. It
was a direct insult to the purer creed, done
in an hour of wild license and revelry.

QUESTIONS FOR HOME STUDY.

1. *The Profane Feast*, vers. 1-4.
Who made this feast?
In what city was it given?
What guests were present?
What profane command did the king give?
To what use were the holy vessels put?
What led the king to this folly?
To whom did the revellers offer praise?
Against whom was this an insult? Ver. 23.
What law should govern our eating and
drinking? 1 Cor. 10. 31.
2. *The Hand of God*, vers. 5, 6.
By what was the feast suddenly inter-
rupted?
What did the strange hand do?
Who saw the hand and the writing?
What was the writing on the wall?
Ver. 25.
What did it mean? Vers. 26-28.
How was the king affected by the sight?
What kingdom is every drunkard sure to
lose? 1 Cor. 6. 10.

THE LESSON CATECHISM.

1. Who made a great and wicked feast?
"Belshazzar, the king." 2. To what sacred

place did the golden vessels that he
desecrated belong? "The temple at Jerusa-
lem." 3. In what condition was he when he
thus insulted Jehovah? "He was drunken."
4. Of what were the miserable false gods
made whom these drunken men and women
praised instead of Jehovah? "Gold and
silver, brass, iron, wood, and stone." 5.
What did the king see written on the walls?
"The fingers of a man's hand."

DOCTRINAL SUGGESTION.—The folly of
strong drink.

FOURTH QUARTER.

STUDIES IN LUKE.

A.D. 30] LESSON I. [Oct. 5

PARABLE OF THE VINEYARD.

Luke 20. 9-19. Memory verses, 13-16.

GOLDEN TEXT.

He is despised and rejected of men.—
Isa. 53. 3.

TIME.—Tuesday of passion-week, April 4,
A.D. 30.

PLACE.—The temple courts at Jerusalem.

CONNECTING LINKS.—In the last quarter
we left our study of the life of Jesus
with the multitude bringing him in tri-
umphal procession into Jerusalem. On the
night after that triumphal entry Jesus re-
turned to Bethany. In the morning he
returned to Jerusalem, and taught there for
a day or two. Finally, leaving the temple
for the last time, he went away to return no
more until the afternoon of the passover. It
was probably on Tuesday of passion week,
the closing day of Christ's ministry, that
this parable was told. We are to picture
two distinct classes of equally attentive
listeners in the great crowd that pressed
about Jesus—those who had followed him
from Galilee with enthusiasm, and his
priestly and Pharisaic foes.

EXPLANATIONS.

A vineyard—Judea was a land of vino-
yards. *Husbandmen*—Symbolizing here the
Jewish nation, and especially its rulers.
A far country—Referring perhaps to the
apparent withdrawal of God at times from
providential control of the earth. *For a
long time*—Jewish history lasted two thou-
sand years. *A servant*—The successive
messengers stand for the judges and pro-
phets. *Cast him out*—The Jewish nation
was proverbially ungrateful to religious re-
formers. *It may be*—This "may be" was
not in God's mind. There is no uncertainty
with him, but this phrase makes plain the
free-will of the men who chose to be bad.
The inheritance may be ours—This was ex-
actly the course of argument by which the
Pharisees and priests would justify the kill-
ing of Jesus. The nation they regarded as
their property, and they slew the Son of
God because in him they thought they re-
cognized a rival. *Give the vineyard to
others*—With the death of Christ the He-
brew race lost its special religious privi-
leges. *Head of the corner*—In ancient struc-
tures the corner-stone was regarded as of
the very greatest importance. *Whoever
shall fall upon that stone*—Christ was a
stumbling-block to the Jews, they tripped
over him. *On whomsoever it shall fall*—
The perverse and resolutely impenitent.

QUESTIONS FOR HOME STUDY.

1. *The Husbandmen*, vers. 9-12.
To whom did Jesus speak the parable of
this lesson?
What did he say about a man and his
vineyard?
Upon what errand did the owner send a
servant?
How was the servant treated?
How was a second servant treated?
What was done to a third messenger?
How had the Jews treated God's ser-
vants? See chap. 13. 34.
2. *The Son*, vers. 13-15.
What did the owner resolve to do?
How did he think the son would be re-
garded?
What did the husbandmen say when they
saw the son?
To whom did they say this?
What did they do?
What says the Golden Text about God's
son?
3. *The Lord*, vers. 15-19.
What question was asked about the Lord?
What answer was given?
What did the people reply?

What did Jesus say about a rejected
stone?
What about a stone falling on one?
What did the priests seek to do?
Why were they angry with Jesus?
Why did they carry out their purpose?
What wicked plot did they devise?
Ver. 20.

THE LESSON CATECHISM.

1. What did the owner of the vineyard
do with it, when about to leave for a far
country? "Rented it to husbandmen." 2.
Whom did he send to collect his rents?
"Servants, one after another." 3. What
did the husbandmen do? "Wounded them,
and cast the n out." 4. What did the lord
of the vineyard then do? "Sent his beloved
son." 5. How did the husbandmen treat
him? "They killed him." 6. What does
Jesus say the lord of the vineyard will do?
"He will destroy those husbandmen and
give the vineyard to others."

DOCTRINAL SUGGESTION.—Christ the cor-
ner stone.

CATECHISM QUESTION.

1. What is entire sanctification?
Entire sanctification is the state in which
the heart is cleansed from all unrighteous-
ness, in which God is loved with all our
heart and mind and soul and strength, and
our neighbour as ourselves.

A Fish Story.

ONE day last October, while sailing
on the beautiful Ke-uka Lake, in
Central New York, we were made
acquainted with a fish story, so singu-
lar in its character as to be worth
repeating for our readers.

We may say, at the outset, that
fishermen's stories about the number
and size of the fish they have taken
are so often exaggerated that the
expression "fish story" is usually con-
sidered to imply a great stretch of the
truth, if not an absolute falsehood.
The story we now relate, however,
although a fish story, is a true one, as
we had it from the best authority.

About ten years ago a lady and two
or three of her children, one of whom,
a boy of six years old, we will call
Tom, were in a row-boat on the Ke-
uka Lake, enjoying themselves in row-
ing and fishing. Little Tom amused
himself by leaning over the side of the
boat and playing in the water with
his hand. While thus engaged he
held his face quite near the water, when,
suddenly, a large fish, a lake-trout,
darted out of the water and seized
poor Tom by the nose. He drew his
head back and screamed with fright
and pain. His mother knocked the
fish off his nose, and it fell into the
boat where it was easily captured. It
was found, when taken ashore, to
weigh six pounds.

This sounds like a large story, but
it is substantially as we have stated it.
We did not see the fish or the boat,
but last October we saw the lake, and,
what is of more importance, we saw
the boy, now sixteen years old. And
we saw his nose, which still bears the
scar resulting from this strange mode
of fishing; though whether the boy
caught the fish or the fish caught the
boy is a question not yet settled.

Tom told us all about the story
which we had heard before seeing him.
He does not like that peculiar mode
of fishing, and will never forget this
singular adventure of his childhood—
the great fright he had, and the great
fish that had him. He will, doubtless,
carry the scar as long as he lives.

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