

A BOY'S POCKET.

IF your boy is bright and clever,
And, moreover, you have never
Chanced to fish that urchin's pocket
('Tis his own word, please excuse it,
But so apt I think I'll use it.)
At its contents you would wonder;
Nothing on earth, or under,
Nothing he can grasp above her,
But you're likely to discover
In that mystery of measure,
That receptacle of treasure
Called a boy's trousers' pocket.
Here's a sample of the mixture:
Rusty nails, a missing locket,
Headless doll, arms out of socket,
Pieces of curtain tixture,
Handkerchiefs, my stars how many,
'Tisn't strange he hadn't any,
Mittens that he lost last winter,
Paper that would stock a printer,
Jack-knife, broken blade and handle,
Dried-up doughnut, piece of candle,
Tar and spruce gum mixed together,
Ship, dismasted, seen rough weather,
Spools of No. 40 cotton,
Used for rigging, snarled and rotten,
Tops and marbles without number,
Ball of yarn, a piece of lumber,
Pencils of all lengths and sizes,
There's no limit to surprises,
Here's my gold one I remember
That I lent him last September,
Soldiers used in mimic battle,
Old tin whistle, baby's rattle,
Fish-hooks, careful, you'll be wishing
That you hadn't gone a-fishing,
Fire-crackers, Land of Goshen!
What has hindered an explosion?
Friction matches, some good fairy
Shields this young incendiary,
Strings of cotton, hemp, and leather,
Strings for all things he can tether,
There! We'll stop enumeration,
But it does beat all creation;
And we can but question whether
All this trumpery and treasure
Ever again in fullest measure
Can be crowded, crammed, and knotted
In the little space allotted
To a boy's trouser pocket.

—M. A. P.

THE OLD TREE.

THUD! thud! went the ax, brought
down by John's strong arms; and
young Webster stood watching. "What
are you cutting that tree down for?"
he asked at last.

"Dead!" said John, promptly;
"not worth a red cent! We coaxed
it and pattered around it for weeks,
and it did not do a mite of good—kept
getting more dead-looking all the time;
and it made the other tree look bad,
and kept the sun from it, and was a
nuisance generally; so down it comes!"

"What are you going to do with it?"
"Chop it up for kindling wood. It
will start the kitchen fire for ever so
long. It is good to burn, and that's
about everything it is good for."

"Yes," said Webster; "I read
about it."

"Read about it!" said John, much
astonished. "You don't say this old
tree has got into the papers, do you?"

"It's in book," said Webster.
"Every tree that bringeth forth not
fruit is hewn down and cast into the
fire." That is exactly what is said,
and that's what you are doing."

"That's true enough," said John;
and he said not another word, but he
thought about it a good deal. Far
away back in his childhood, one day
when he sat in a chair that was too
high for him, and swung his feet, he
studied over and over those words in
his Sunday-school lesson. He knew
just who said them, what came next,
and how Jesus made the trees stand
for men, though he had not thought of
it before in years.

"John," said Webster, "it wouldn't
be nice to be chopped down good for
nothing, would it?"

"No more it wouldn't," said John.

"HALF-PAST TEN."

SOME years ago I spent a short time
in North Wales, and with a party of
travellers ascended Snowdon. We
had two guides. The older guide
seemed to be about twenty years of
age, and was well acquainted with the
road; the younger one was quite up
to his business too, and moreover was
a very cheerful companion. How old
was he, think you? You will smile
when I tell you the answer he gave
when I enquired his age. "I'm half-
past ten, sir!" He was a little Welsh
boy; if he had been an English boy
he would most likely have said, "I'm
ten and going on for eleven," but
Welsh boys have different ways of
expressing themselves.

Only "half-past ten," and yet he
could help to guide two gentlemen, a
lady, and two little girls up Mount
Snowdon! Well done, Cambria!

There are other climbers in the
world, and God only knows how foot-
sore and weary they are at times, and
how much they need a helping hand.

There's little Rachel, the cripple.
She had an accident three years ago,
and never since has she been able to
run about like other children. Life
to her is an uphill path now. Where
is the kind-hearted boy or girl who will
show her sympathy, and plant some
flowers in her path?

There's Mrs. Smith, dear old lady!
She was eighty-six last birthday, and
has been blind for several years. If
you were to speak to her about her
age, she would tell you that she is
"going down the hill of life;" but she
is going up, and steep and rugged is
the path. Which of my readers will
be her helper up the mountain? And
there are many others to whose wants
even children can minister by words
of sympathy and deeds of love.

Do not think you are too young to
be a blessing to others. Be eyes to
the blind, and feet to the lame, and
bring to the sorrowing some gleams of
blessed sunshine.

The Snowdon guide was only "half-
past ten," and the Holy Book says,
"A little child shall lead them."

LESSON NOTES.

THIRD QUARTERLY REVIEW.

Sept. 27.

REVIEW SCHEME.

Lesson I. *Revolt of the Ten Tribes.*—From
whom did they revolt? Whose evil counsel
had he taken? What does the GOLDEN
TEXT say of such? Over whom did Rehoboam
still reign?

Lesson II. *Idolatry Established.*—What
king set up idolatry among God's people?
Against what divine command? [GOLDEN
TEXT.] What excuse did he make? What
did he present to the people as their gods?

Lesson III. *Omri and Ahab.*—In what
did Omri go further than the kings before
him? Who exceeded him in wickedness?
What defiant thing did he do? [Repeat the
GOLDEN TEXT.]

Lesson IV. *Elijah the Tishbite.*—What
calamity to Israel was revealed to Elijah?
What divine protection did he receive? To
whom was he sent for help? How was she
able to take care of him? [Repeat GOLDEN
TEXT.]

Lesson V. *Elijah Meeting Ahab.*—With
what message was Elijah sent to Ahab?
Who was afraid to announce the prophet?
Of what did the king accuse the prophet?
What charge did the prophet make against
the king? [GOLDEN TEXT.]

Lesson VI. *The Prophets of Baal.*—What
decision did Elijah leave to the people?
[GOLDEN TEXT.] Between whom was a test
proposed? What success had the prophets of
Baal?

Lesson VII. *The Prophets of the Lord.*—
What additional test did the prophet propose
for himself? What divine testimony did he
receive? What was the verdict of the people?
[GOLDEN TEXT.]

Lesson VIII. *Elijah at Horeb.*—Whither
did Elijah flee from Jezebel? Who met him
there? What miraculous help had he?
What favour did the prophet ask of the Lord?
How did the Lord answer him? [GOLDEN
TEXT.]

Lesson IX. *The Story of Naboth.*—Why
did Ahab hate Naboth? Who caused
Naboth's death? What became of the
vineyard? What punishment was pro-
nounced upon him? [Repeat GOLDEN TEXT.]

Lesson X. *Elijah Translated.*—Who was
with Elijah at his translation? [Repeat
GOLDEN TEXT.] What token did he leave
his servant? What power went with the
mantle? What was the testimony of the
witnesses?

Lesson XI. *The Shunammite's Son.*—Why
did the Shunammite woman seek the prophet?
How was her son restored to life? [Repeat
GOLDEN TEXT.]

Lesson XII. *Naaman the Syrian.*—Of
what was Naaman the victim? To whom
did he apply for cleansing? What direction
was given him? What followed obedience?
What should be the prayer of every sinful
heart? [GOLDEN TEXT.]

FOURTH QUARTER.

STUDIES IN THE KINGS AND PROPHETS.

B.C. 890.] LESSON I. [Oct. 4.

ELISHA AT DOTHAN.

3 Kings 6. 8-23. Commit to mem. vs. 15-17.

GOLDEN TEXT.

Fear not: for they that be with us are
more than they that be with them. 2 Kings
6. 16.

OUTLINE.

1. A Great Mystery, v. 8-12.
2. An Angelic Ministry, v. 13-17.
3. The Prophet's Mercy, v. 18-23.

TIME.—Perhaps B.C. 890.

PLACES.—Dothan, twelve miles north of
Samaria; and Samaria, the capital of Israel.

EXPLANATIONS.—*Shall be my camp*—Evi-
dently a sort of ambushade into which he
expected the Israelites to fall. *Sent to the
place*—That is, sent scouts or spies. *Not once
nor twice*—Frequently. *Back of us is for
the king*—Which one is a traitor? *Thou
speakest in thy bed-chamber*—Indicating strict
secrecy. *How shall we do*—How can we
escape? *That he may see*—That is, behold
the invisible host. *When they came down*—
Referring to the Syrians. *Smite this people
... with blindness*—While the prophet's
servant had supernatural sight, the prophet's
enemies were supernaturally blinded. *Ac-
cording to the word*—According to the prayer.
I will bring you to the man—This was not a
lie, for he did as he said; but it was a
stratagem. *Thou shalt not smite them*—He
would not permit any advantage to be taken
of those whom he had miraculously made
helpless. *Prepared great provision*—Showing
the prophet's magnanimity to his enemies.
Came no more—Made no further effort to
capture the prophet.

TEACHINGS OF THE LESSON.

Where in this lesson are we taught—

1. That God knows our secret thoughts?
2. That God's presence means safety and deliverance?
3. That enmity may be killed by kindness?

THE LESSON CATECHISM.

1. What did Elisha tell the king of Israel?
Where the Syrians were encamped.
2. What did the king of Syria do? Sent to Dothan to
capture Elisha.
3. What did Elisha say to
his fearing servant? "Fear not."
4. What
did Elisha pray the Lord to do? "Smite
this people ... with blindness."
5. When
they were smitten with blindness what did
Elisha do? "Led them to Samaria."
6. When
their eyes were opened at Samaria
what did the king of Israel do? Fed them,
and sent them away.

DOCTRINAL SUGGESTION.—The insight of
faith.

CATECHISM QUESTION.

38. What was the practice of the first
Christians? Spiritual fellowship was one of
the special marks of the primitive Church,
from its beginning at Jerusalem.
[Acts ii. 42; Col. iii. 16; 1 Thess. v. 14;
Heb. x. 25.]

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