

**God is Love, and God Loves Me.**

'NEATH the hmo-tree's shadow swinging,  
Eyes cast down and look on knee,  
Sat a little maiden singing,  
"God is love, and God loves me."

"God is love," my little maiden,  
Tell me why 'tis thus you sing?"  
Raised she then her sweet face, laden  
With the charms of youth's fresh spring.

"God is love," she said demurely,  
"All around his love I see;  
God loves me, I know it, surely,  
For my Bible tells it me."

How he sent his Son most holy,  
To be mocked and crucified;  
'Twas for me" - the tears fell slowly—  
"I have sinned, but Jesus died."

"Oh I thank my loving Saviour,  
That he suffered on a tree;  
Can I doubt his tender favour?  
Can I doubt his love to me?"

Happy maiden! Thus I, musing,  
Passed adown the dewy wood;  
Thine the treasure there's no losing,  
Thine the truest, richest good.

Oh, to know God's love unfailing,  
Thine the secret is of rest;  
Other love is unavailing,  
If we miss the first and best.

And when life's dull cares are pressing,  
Lest I overwhelmed should be,  
Comes assurance, rich with blessings,  
"God is love, and God loves me."

—Selected.

**LESSON NOTES.****THIRD QUARTER.****STUDIES IN THE OLD TESTAMENT.**B.C. 1451] **LESSON XIII.** [SEPT. 23**DEATH AND BURIAL OF MOSES.**

Deut. 34. 1-12. Memory verse, 5-7

**GOLDEN TEXT.**

The path of the just is as the shining light,  
that shineth more and more unto the perfect  
day. Prov. 4. 18.

**OUTLINE.**

1. The Prophet's vision.
2. The Prophet's Death.
3. The Prophet's Memorial.

TIME.—1451 B.C.

PLACE.—Mount Nebo.

**EXPLANATIONS.**—*The utmost sea*—The farthest point visible of the Mediterranean. *The south*—The south country, now often called by writers by the name in Hebrew, *The Negeb*. *I have caused thee to see it*—Some think this was miraculous: others think that the mountain was so high and the air so clear that a man with good vision could easily see it. *According to the word of Lord God had told him at the water of Meribah that for his sin he should not enter Canaan.* *He buried him*—That is, God buried him; how or where no man knows. This is one of the secrets of history. *Full of the spirit of wisdom*—That is, with a rich endowment of practical wisdom for governing.

**TEACHINGS OF THE LESSON.**

Where, in this lesson, are we shown—

1. That God rewards faithful service?
2. That he honours a faithful servant?
3. That goodness is man's best memorial?

**THE LESSON CATECHISM.**

1. Where did Moses die? In Mount Nebo, east from Jericho. 2. What sight was given him from this mountain top? Of the whole promised land. 3. What memorial did the people give him? They wept for him thirty days. 4. What memorial did the historian give him? There arose not a prophet like him. 5. What sentiment of Solomon did his life exemplify? "The path of the just," etc.

**DOCTRINAL SUGGESTION.**—The power of rectitude.

**CATECHISM QUESTION.**

12. What is the providence of God? The providence of God is his preservation of all

his creatures, his care for all their wants, and his rule over all their actions.

Acts xvii. 28. In him we live and move and have our being.

Hebrews i. 3; Nehemiah ix. 6; Psalm ciii. 19; Psalm cxlv. 15, 16; 1 Timothy vi. 15.

B.C. 1451]

[SEPT. 30

**TEMPERANCE LESSON.**

Deut. 21. 18-21. Memory verses, 18, 21

**GOLDEN TEXT.**

The soul that sinneth, it shall die. Ezek. 18. 4.

**OUTLINE.**

1. Disobedience.
2. Punishment.

**TIME.**—1451 B.C. The eleventh month.

**PLACE.**—The plains of Moab.

**EXPLANATIONS.**—*The elders of his city*—These were the acting magistrates. *The gate of his place*—Or the gate of his town, where he would be tried. The gate in all Oriental cities in antiquity was the court-house, or place of justice for the people. *stone him*. The custom adopted by the Mosiac law as the method of capital punishment. It was in vogue in our Lord's time.

**TEACHINGS OF THE LESSON.**

Where, in this lesson, are we taught—

1. That disobedience to parents is a sin?
2. That drunkenness is a crime?
3. That the drunkard ought to be punished by law?

**THE LESSON CATECHISM.**

1. What is the picture given in our lesson? That of a disobedient child. 2. How is this disobedience shown? In refusing to hear reproof. 3. To whose reproof does he turn a deaf ear? That of father and mother. 4. When he had thus turned from them what was their duty? To deliver him to the court. 5. What sentence was the court to pass upon him? That he be stoned to death. 6. What does our GOLDEN TEXT say is the doom that awaits the sinner? "The soul that sinneth," etc.

**DOCTRINAL SUGGESTION.**—The doom of the sinner.

**Inventions Copied from Nature.**

Most of the skilful devices invented by men for doing fine work rapidly, can be traced to nature, where for countless ages they have been operating. The discoverer of each new appliance or mechanism might be shown that his idea is as old as the hills. It is claimed that the inventors of the future will be those who carefully study the natural world.

The buhr-stones of mills are another style of molar teeth which grind all the grist that feeds men and beasts. The hoofs of horses are made of parallel plates, like carriage springs. The finest file of human manufacture is a rough affair compared with the Dutch rush used by cabinet-makers. The jaws of the turtle and tortoise are natural scissors. The squirrel carries chisels in his mouth, and the hippopotamus is provided with adzes, which are constantly sharpened as they are worn. The carpenter's plane is found in the jaws of a bee. The woodpecker has a powerful little trip-hammer.

The diving-bell imitates the work of the waterspider, which constructs a small cell under the water, clasps a bubble of air between its hind-legs, and dives down to its submarine chamber with the bubble, displacing the water gradually until its abode with the fishes contains a large airy room surrounded with water.

In laying its eggs on the water, the quail fastens them into the shape of a life-boat, which it is impossible to sink without tearing to pieces. The iron mast of the modern ship is strengthened by deep ribs running along its interior. A porcupine quill is strengthened by similar ribs. When engineers found that hollow beams were stronger than solid ones, they only discovered a principle that is very commonly seen in nature. A wheat straw, if solid, could not support its head of grain. The bones of the higher animals are porous; and those of birds, where *lightness and strength are most beautifully combined*, are hollow. The framework of a ship resembles the skeleton of a herring. Aeronauts try to copy the structure and movements of birds.

Palissy, the French potter, studied sea-side shells to learn the best method of fortifying a town. The ship worm is an admirable tunneler, boring his way through any submerged timber, and lining the rough passage with a hard casing. The engineer Brunel took a hint from this animal, and was the first to succeed in tunneling under water.

The Eddystone lighthouse is built on the plan of a tree trunk, and is fastened to the rock in a manner similar to the way a tree clings to the soil. It is supposed that the first idea of a suspension-bridge was suggested by the creepers of a tropical forest.

When plans were wanted for the London Crystal Palace, Joseph Paxton, gardener to the Duke of Devonshire, having noticed the structure of the gigantic leaves of the enormous water-lily, *Victoria Regia*—a plant which had been introduced into England a few years before—adopted the idea of copying in iron the ribs of the leaf, and filling the remaining space with glass. So, by patterning after nature, the obscure florist became Sir Joseph Paxton, the great architect.—*Harper's Young People.*

**LITTLE SINS.**

JOHN NEWTON says, Satan seldom comes to Christians with great temptations, or with a temptation to commit a great sin.

You bring a green log and a candle together, and they are very safe neighbours; but bring a few shavings and set them alight, and then bring a few small sticks, and let them take fire, and the log be in the midst of them, and you will soon get rid of your log. *And so it is with little sins.* You will be startled with the idea of committing a great sin, and so the devil brings you a little temptation, and leaves you to indulge yourself. "There's no harm in this,"—"no great peril in that;" and so by these little chips we are first easily lighted up, and at last the great log is burned. "Watch and pray, that ye enter not into temptation."

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