

**The Best That I Can.**

"I CANNOT do much," said a little star,  
 "To make the dark world bright!  
 My silvery beams cannot struggle far  
 Through the folding gloom of night!  
 But I'm only part of God's great plan,  
 And I'll cheerfully do the best that I can!"

"What's the use," said a fleecy cloud,  
 "Of those few drops that I hold?  
 They will hardly bend the lily proud,  
 Though caught in her cup of gold!  
 Yet I am part of God's great plan,  
 So my treasures I'll give as well as I can."

A child went merrily forth to play,  
 But a thought, like a silver thread,  
 Kept winding in and out all day,  
 Through the happy golden head.  
 Mother said, "Darling, do all you can,  
 For you are a part of God's great plan!"

She knew no more than the glancing star,  
 Nor the cloud with its chalice full!  
 How, why, and for what, all strange things  
 were—

She was only a child at school!  
 But thought, "It's part of God's great plan,  
 That even I should do all I can!"

So she helped a younger child along  
 When the road was rough to her feet,  
 And she sang from her heart a little song  
 That we all thought passing sweet.  
 And her father, a weary, toil-worn man,  
 Said, "I, too, will do the best that I can."  
 —The Baptist Weekly.

**LESSON NOTES.****FOURTH QUARTER.**

STUDIES IN THE GOSPEL ACCORDING TO  
 MATTHEW.

A. D. 28.] **LESSON IV.** [Oct. 23.

**THREE MIRACLES.**

Matt. 9. 18-31. Commit to mem. vs. 23-26.

**GOLDEN TEXT.**

According to your faith be it unto you.  
 Matt. 9. 29.

**OUTLINE.**

1. The Diseased.
2. The Dead.
3. The Blind.

TIME.—28 A. D.

PLACE.—Capernaum.

**EXPLANATIONS.**—*Ruler* (of the synagogue)—Every synagogue had a presiding officer, who acted not only as a president of the board of elders, but also directed the services of the Sabbath. *The hem of his garment*—The fringe upon the border of the garment worn in obedience to the law in Num. 15. 38. *Minstrels and the people*—The customary ceremonial which followed death and preceded burial had begun; these were hired mourners and pipers to conduct the mourning service. *Maid is not dead*—She was dead; but Jesus meant to prepare them for the restoration of life, and also to teach them to look upon death as other than an absolute ceasing to be, as so many believed. *Laughed him to scorn*—Laughed loud and scornfully, till they aroused him to severity. *People were put forth*—He was there by authority of the ruler, and for a set purpose, and he used his authority to expel the scoffers. *Son of David*—A common designation of the Messiah. *Into the house*—Into Christ's own dwelling at Capernaum. *Eyes were opened*—They were made to see. *Straightly charged*—Explicitly and sternly commanded them.

**TEACHINGS OF THE LESSON.**

Where, in this lesson, do we learn—  
 1. That Jesus knows all things?  
 2. That Jesus has all power?  
 3. That Jesus pities all sufferers?

**THE LESSON CATECHISM.**

1. Who asked Jesus to come to his house and heal his dying child? A certain ruler.
2. Whom did Jesus heal while he was on the way to the ruler's house? A woman with an issue of blood.
3. What did Jesus find when he came to the ruler's house? That his laughter was dead.
4. What did he do? He brought her back to life.
- 5.

What did he say, in the GOLDEN TEXT, to two blind men? "According," etc.

**DOCTRINAL SUGGESTION.**—The resurrection.

**CATECHISM QUESTION.**

4. What lesson does the death of Christ teach us? The great evil of sin, and the strict holiness of God, which could not suffer sin to go unpunished.

Galatians iii. 13. Christ redeemed us from the curse of the law, having become a curse for us.

A. D. 28.] **LESSON V.** [Oct. 30.

**THE HARVEST AND THE LABOURERS.**

Matt. 9. 35-38; 10. 1-8. Commit to mem. verses 36-38.

**GOLDEN TEXT.**

Freely ye have received, freely give.  
 Matt. 10. 8.

**OUTLINE.**

1. The Harvest.
2. The Labourers.

TIME.—28 A. D.

PLACE.—The country of Galilee and Capernaum.

**EXPLANATIONS.**—*Went about*—Journeyed on foot, making the last tour of his loved province. *Teaching . . . , preaching . . . , and healing*—His work was one of use to someone wherever he went. *Moved with compassion*—Filled with compassionate, loving pity, since he knew so well their needs. *They fainted*—They were jaded and worn, physically and spiritually. *Sheep having no shepherd*—Without a nation; without religious teachers; without the salvation which he would so gladly have given. *The harvest*—The spiritual harvest; the multitudes were ready if only they could be reached; he could not reach them, for his work was to die. *Lost sheep of the house of Israel*—See Jer. 50. 6. The nation had for six centuries been called a nation of lost sheep.

**TEACHINGS OF THE LESSON.**

Where, in this lesson, are we taught—

1. That God's work needs human helpers?
2. That power to do good is God's gift?
3. That the Gospel is God's best news to man?

**THE LESSON CATECHISM.**

1. How did Jesus feel for the multitudes of people who were without teachers? He was moved with compassion.
2. What did he say of the harvest of souls? "The harvest truly is plenteous."
3. What did he tell his disciples to pray to God? To send forth labourers.
4. Whom did Jesus send out to preach to the people? His twelve apostles.
5. What command of Jesus to the apostles is given in the GOLDEN TEXT? "Freely ye," etc.

**DOCTRINAL SUGGESTION.**—The missionary spirit.

**CATECHISM QUESTION.**

5. Is that the only lesson? No; we learn the blessed truth that God is love: for it was his love that provided a Saviour for men.

John iii. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

**CLEVER PACK-MULES.**

I SUPPOSE you have often heard the phrase, "Stubborn as a mule." My own opinion is that mules are taught to be stubborn by their stupid drivers, who are sometimes very cruel to the poor, over-worked animals. Mules often show a good deal of wisdom. For instance, a traveller in Jamaica relates this instance of cleverness in getting rid of too heavy a load on the part of pack-mules which carry coffee from the plantations to market: "They have to pass through some narrow paths bordered on one side by sharp rocks. The mules have found out that by rubbing the bag against the sharp rocks they can tear a hole, out of which the coffee-berries run, so that the weight is soon lessened. Some shrewd old fel-

lows have observed that making a hole on one side only destroys the balance of the burden, and so they rub first one side and then the other, the berries spilling out equally. Ten or a dozen mules walking in single file, with a negro boy riding on the leader in front, have been seen to reach town from the plantation without a berry left in the bags on their backs." This is certainly very provoking, but it is very clever, too, and looks a great deal like reason on the part of the beasts.—*Harpur's Young People.*

**NOBLE COURAGE.**

A POOR boy was attending school one day with a large patch on one of the knees of his trousers. One of his schoolmates made fun of him for this, and called him "Old Patch."

"Why don't you fight him?" cried one of the boys. "I'd give it to him if he called me so."

"O," said the boy, "you don't suppose that I am ashamed of my patch, do you? For my part, I'm thankful for a good mother to keep me out of rags. I'm proud of my patch for her sake."

This was noble. That boy had the courage that would make him successful in the struggles of life. We must have courage in our struggle if we hope to come out right.

**THE INQUISITIVE BOY.**

A YOUNG lady and a small, bright-eyed boy entered a street-car on Lake Avenue, yesterday afternoon. The lady deposited her fare and the boy's, and the bell rang.

"Aunt Ella," said the boy, "what makes the bell ring?"

"The driver rings the bell," was the reply.

"What does he do that for?"

"Why, he does it to register the fare."

"What does he do that for?"

"Because he has to."

"Oh!"

Then there was a silence for half a minute. Presently the boy said, "What is that round thing up there?"

"That is the register."

"What is that for?"

"To register the fare."

"You said the ring registered the fare."

"No, I didn't say that."

"Yes, you did, Aunt Ella."

"Now, Johnny, don't you contradict me. You are a naughty boy."

"Well, that's what you said."

A silence of two minutes followed. It was broken by the boy, who said, "Say, Aunt Ella, what made you tell me that the ring registered the fare?"

"Oh, I don't know."

"You did say so, didn't you, Aunt Ella?"

"Yes, Johnny."

"Then what made you say that you didn't say it?"

"I didn't say that I didn't say so. Don't bother me, Johnny."

"Johnny" was only one name for that boy. What would you call him?

**C. L. S. C.**

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