

THE LILIES.

THE Lilies, ah, the lilies!
They stand superb in light,
In field and bank and garden fair,
A wonder to the sight;
So rich their royal scarlet is,
So pure their stainless white!

Consider, then, the lilies,
O heart o mine, to day,
They neither toil or spin, to win
Their beautiful array;
I would that thou couldst live a life
So fearless-sweet as they.

They gather when the sunne,
Her silver bugle thrills;
When troop, to meet her shining feet,
The bright, uncounted rills;
And when the purple glories lie
All softly o'er the hills.

Each in her place appointed,
The lily dwells serene;
She can not through the thistle blow
Auror her leaf of green;
Her neighbors cannot vex her soul,
For she was born a queen.

She fills the air with fragrance,
She crowns the day with bloom;
From dewy morn to darkening eve,
Our shadows to illumine,
She bears a torch, divinely fed,
And smiles away our gloom.

Fair lilies, gentle teachers,
Evangelists of love,
The word that bids me heed your voice
Is spoken from above,
Ye are the gracious gift of Him
In whom our spirits move.

We too would wear unspotted
The garments of the King,
Would have the royal perfume
About our path to cling,
And unto all beholders
A lily beauty bring.

Marqaret Sangster.

BREVITIES.

WE can live noble lives by aiding nobly on every occasion.

MAN's most difficult knowledge is the knowledge of himself.

No one will succeed in great things unless he first succeed in small things.

"NODDING the head does not make the boat to row," says a Gaelic proverb.

THE intellect of the wise is like glass, it admits the light and reflects it.

Go straight forward in the way of duty. Providence will take care of the rest.

It is not enough to learn that which is good, but we must continue it to the end.

MAN must be disappointed with the lesser things of life before he can comprehend the full value of the greater.

To be both acceptable and agreeable in society, it behooves one neither to see nor remember a great many things.

THE secret of true blessedness is character, not condition; your happiness consists not in where you are, but in what you are.

INVINCIBLE fidelity, good humor, and complacency of temper outlive all the charms of a fine face, and make the decay of it invisible.

SOFT words may appease an angry man—bitter words never will. Would you throw fuel on a house in flames in order to extinguish the fire?

It is not enough in this world to "mean well." We ought to do well. Thoughtfulness, therefore, becomes a duty, and gratitude one of the graces.

SOME one has beautifully said that "Sincerity is speaking as we think, believing as we pretend, acting as we profess, performing as we promise, and being as we appear."

If all men were to bring their misfortunes together in one place, most would be glad to take their own home again, rather than take a portion out of the common stock.

WHOEVER looks for a friend without imperfections will never find what he seeks. We love ourselves with all our faults, and we ought to love our friends in like manner.

OUT of the eight hundred and ten thousand persons in England who are classed as paupers, more than five hundred thousand can trace their condition directly to the drinking habit.

It is beautifully remarked that a man's mother is the representative of his Maker. Misfortune and more crime set no barriers between her and her son. While his mother lives, a man has one friend on earth who will not desert him when he is needy. Her affection flows from a pure fountain and ceases only at the ocean of eternity.

JOHN WESLEY once said: "I desire a league offensive and defensive with every soldier of Christ." This is the spirit that is needed in the temperance movement.

LESSON NOTES.

THIRD QUARTER.

B. C. 1171.] LESSON XII. [Sept. 16.

A PRAYING MOTHER.

1 Sam. 1. 21-28. Commit to memory vs. 26-28.

GOLDEN TEXT.

I have lent him to the Lord; as long as he liveth he shall belent to the Lord. 1 Sam. 1. 28.

OUTLINE.

1. Promised to the Lord. v. 21-23
2. Presented to the Lord. v. 24-28.

TIME.—B. C. 1171.

PLACE.—1. The birthplace of Samuel, Ramah or Ramathaim-zophim. 2. The tabernacle at Shiloh.

EXPLANATIONS.—*Elkanah*—He was a Levite, living in the tribe of Ephraim. *All his house*—His family, servants, and children who were of sufficient age. *Went up*—To the tabernacle at Shiloh. *To offer*—Worship was always accompanied with offering. *Yearly sacrifice*—The offerings made after the crops were gathered the fall. *His vow*—Any special offering which had been promised. *Hannah went not*—She stayed at home with her babe, Samuel, whose name means, "Asked of God." *That he may appear*—She had promised to give her child to the Lord's service in the tabernacle. *Korever*—As long as he should live. *The Lord establish his word*—The answer to Hannah's prayer. She had the child for which she prayed; Elkanah hopes that he may become all that she has hoped, trusting in God's promise. *She took him*—Samuel, then three or four years old. *Three bullocks*—These were for a sacrifice. *Ephah*—A measure equal to seven gallons. *The house of the Lord*—The tabernacle. *Stew a bullock*—As an offering of consecration to God. *I am the woman*—At that very spot Hannah had stood praying for a child. *The Lord hath given me*—She saw God's hand in the blessing that had come to her. *Lent him*—Here meaning "gave him." *He worshipped*—The little Samuel, young as he was, worshipped God.

TEACHINGS OF THE LESSON.

Where do we find in this lesson—

1. An example of family religion?
2. An example of answer to prayer?
3. An example of gratitude for mercies?

THE LESSON CATECHISM.

1. Who was Hannah? The mother of Samuel. 2. What does the name Samuel mean? "Asked of God." 3. Why did Hannah give this name to her child? Because she had asked him of God. 4. What promise did she make to the Lord concerning Samuel? That he should be lent to the Lord. 5. Where did she bring him to the Lord? To the tabernacle at Shiloh.

DOCTRINAL SUGGESTION.—Religion in the family.

CATECHISM QUESTION.

37. When did he rise from the dead? Christ rose from the dead on the first day of the week, after he had lain three days in the grave; that is, part of three days.

B. C. 1160.] LESSON XIII. [Sep. 23.

THE CHILD SAMUEL.

1 Sam. 3. 1-19. Commit to memory vs. 10-13.

GOLDEN TEXT.

Speak, Lord; for thy servant heareth. 1 Sam. 3. 9.

OUTLINE.

1. Night in the Temple. v. 1-3
2. A voice in the Night. v. 4-9.
3. The Words of the Voice. v. 10-19.

TIME.—B. C. 1160.

PLACE.—Shiloh, in central Palestine.

EXPLANATIONS.—*The child Samuel*—At this time he was about twelve years old. *Ministered*—Helped in the work of the tabernacle, trimmed the lamps, opened the doors, etc. *The word was precious*—Scarce; for no prophet or messenger had appeared from God for a long time. *No open vision*—No word through prophecy or other direct revelation of God. *God speaks to men now in the Bible, and through his Spirit on their hearts.* *Eli was laid down*—In his room near the tabernacle. *Eyes began to wax dim*—This means that his sight was feeble through old age. *The lamp of God*—The golden candlestick. *Went out*—The lamps went out early in the morning, except one, which was filled later than the rest, in order to keep a light always burning. *Temple of the Lord*—The tabernacle is meant, which was at Shiloh. *Samuel was laid down*—In his room, near that of Eli. *The Lord called*—By an audible voice. *He answered*—Showing a prompt and willing spirit. Not all children are equally ready when awakened suddenly. *Did not yet know the Lord*—Did not know the voice of the Lord, as he did afterward. *Eli perceived*—Perhaps from something peculiar in the manner of the call. *Speak, Lord*—So should we be ready to listen and obey when God speaks in his word or by conscience. *Samuel answered*—Not knowing that it was the Lord who was speaking. *The ears shall tingle*—The news of it should make men's ears ring like a sudden blow. *I will perform*—The warning which was now to be fulfilled is to be found in chap. 2. 27-36. *Will make an end*—Will not stop until the work is done. *Judge his house forever*—Will bring upon his family a punishment which shall be lasting. *His sons*—They were priests, and should have led the people in serving God. *Made themselves vile*—By their wicked deeds. *Restrainted them not*—Did not punish them. *Shall not be purged*—No offering should take away its guilt. *Lay until the morning*—Which was not many hours. *Opened the doors*—Going about his daily work. *Fearful to show*—Was unwilling to give Eli pain by telling the message. *God do so to thee*—This was a solemn form of oath. *Every whit*—The whole truth. *is the Lord*—Eli showed a spirit of submission to God's will. *None of his words fall*—Fulfilled the words of prophecy which Samuel spoke, and caused men to see that he was under God's direction.

TEACHINGS OF THE LESSON.

How does this lesson show—

1. That a child may hear God's voice?
2. That parents should train their children carefully?
3. That we should be submissive to God's will?

THE LESSON CATECHISM.

1. What did the child Samuel do in the temple? He ministered unto the Lord. 2. What took place one night in the temple? The Lord called Samuel. 3. Who did Samuel suppose was calling him? Eli the priest. 4. What did he say when he knew it was the Lord? "Speak, for thy servant heareth." 5. What did God tell Samuel that he was about to do? To punish the wickedness of Eli's sons. 6. How did Eli receive the message when Samuel told it to him? He was submissive to God's will.

DOCTRINAL SUGGESTION.—Divine revelation.

CATECHISM QUESTION.

38. To whom did he appear after his rising again? Christ, after his rising again, appeared many times to his disciples; he ate and drank and talked with them, and gave them most certain proof of his resurrection.

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