

## THE CHILDREN'S ARMY.

BEHOLD the children's army stand,  
Hope of the Church in every land,  
Their golden banners bright and fair,  
Are floating in the summer air,  
While sweet and clear their voices sing,  
The songs of Zion and her King.

## CHORUS.

March on, young pilgrims, Bethlehem's star  
Is gleaming o'er you near and far,  
And round you unseen angels stand,  
To guide and guard your youthful band.

O Church of Christ! behold to you  
This trust is given, guard it true;  
And since in Zion's courts they stand,  
Be faithful to your Lord's command.  
Sleep not upon your vantage ground,  
For wily foes are lurking round.

CHO.—March on, etc.

Let their young feet go not astray,  
Teach them to walk the narrow way,  
Make wise their tender hearts with truth,  
That choosing wisdom in their youth,  
Their after years in knowledge fair  
May well reward the Church's care.

CHO.—March on, etc.

## A PLUCKY BOY.

THIS famous electrician, Thomas A. Edison, like many another genius, began life as a poor boy. At twelve, he was selling pea nuts and papers on the Grand Trunk Railroad, and using his odd minutes to study chemistry. He turned an old baggage-car into a laboratory, and, for fear that somebody would touch his chemicals, he labelled every bottle "Poison."

He picked up a little knowledge of printing and of telegraphy, and when about sixteen saved the life of a little child, by snatching him from the track before a swiftly-coming train. In gratitude for the heroic act, the child's father offered to teach young Edison the art of telegraphy, but all the time he was trying experiments with chemicals, sometimes resulting in accidents which cost him his place.

But he kept on working until he invented the system of telegraphy whereby four messages can be sent at once over the same wire. This was quickly followed by the phonograph, the telephone, the electric light, and various other inventions. He was described by the U. S. Patent Commissioner as "the young man who kept the pathway to the Patent Office hot with his footsteps."

## A WRITING-LESSON.

THE eminent Dr. Potts, when a clerk in Philadelphia, took a bill to a Quaker, and had signed the receipt with one of those hieroglyphic sometimes seen on bank-notes. The Quaker, taking up the paper, said blandly: "Friend, what is that at the bottom?" "That, sir, is my name." "What is thy name?" "William S. Potts." "Well, William, will thee please to write it down here plainly, so that a witness in court would know it?"

William learned a lesson that day, and ever afterward he wrote his name so it could be read.

Would that some of our good friends who write letters to editors and publishers could fall in with such a Quaker as that!

ONE of our sextons, in making his report of burials, is explicit to a commendable degree. For instance, such entries as this occur: "Died, John Smith; male; aged three days; unmarried."

## BEEF-TEA BETTER THAN WINE.

A YOUNG lad was knocked down by a team in a London street and taken to a large hospital. One morning the doctor examined him and said:

"Nurse, give him two glasses of port wine daily;" and, looking kindly at the lad, he said: "You will get on very well, my boy."

The young patient looked up and replied:

"Please, sir, don't order me the wine."

"Why not, my boy?"

"If you please, sir, I belong to a Band of Hope."

"Oh!" answered he, "do you? Well, nurse, give him a pint of new milk in the morning, and as much beef tea as he likes;" and, laughing cheerily, he said to the boy, "You will get on very well, my lad." And he got quite well without the wine.

## WHAT ARE YOU LIVING FOR?

A PASTOR, walking out recently, met a little girl belonging to his flock. As they walked on together, he spoke to her of her studies, and was pleased to find her manifest an interest amounting almost to enthusiasm in the cultivation of her mind. "But why, Ellie," asked the pastor, "are you so anxious to succeed in your studies? What do you mean to do with your education after it is finished?"

"Oh, sir," said the little girl, "I want to learn that I may do good in the world. I don't want to die without ever having been of use in the world."

Noble purpose! Who of our young friends are studying and living for so noble an end?

CHARLES LAMB said of a clumsy girl who was always running against things and breaking them, "I believe that girl would break the Bank of England if she should run against it!"

"WHY, Sam! how do you expect to get that rule along with a spur only on one side?" "Well, boss, if I gets dat side to go, aint de udder one bound to keep up?"

## LESSON NOTES.

## THIRD QUARTER.

B.C. 900.] LESSON IX. [Aug. 30.

## THE STORY OF NABOTH.

1 Kings 21. 1-19. Commit to mem. vs. 17-19.

## GOLDEN TEXT.

Thou hast sold thyself to work evil in the sight of the Lord. 1 Kings 21. 20.

## OUTLINE.

1. Ahab's Greed, v. 4-8.
2. Jezebel's Guilt, v. 7-16.
3. God's Justice, v. 17-19.

TIME.—B.C. 900.

PLACE.—Jezebel, in the kingdom of Israel.  
EXPLANATIONS.—*Heavy*—Depressed. *Turned away his face*—Became peevish and disconsolate. *Set Naboth on high*—Make him conspicuous. *Sons of Belial*—Those who would not hesitate to lie; good-for-nothing, worthless fellows. *Thou didst blaspheme*—The penalty for blasphemy was stoning to death. In Israel two witnesses were sufficient to condemn a man under charge of blasphemy. Jezebel, although an abominable idolatress, here causes to be enforced the law of Moses to compass her purpose. *Carried him forth*—Public executions were outside the city gates. *Take possession*—Virtually amounting to confiscation of the property. The proclamation of the fast had for its object the assembling of the people under colour of religion. *Where*

*dogs licked the blood*—Dogs in eastern countries were a wild, vagrant lot, and blood-thirsty.

## TEACHINGS OF THE LESSON.

Where in this lesson are we taught—

1. The sinfulness of selfishness?
2. The cruelty of power in the hands of the wicked?
3. The sure retribution of divine justice?

## THE LESSON CATECHISM.

1. Why would Ahab eat no bread? Because Naboth refused him his vineyard.
2. What did Ahab's wicked wife, Jezebel, say to him? "I will give thee the vineyard."
3. To accomplish this object, what did she do? Caused Naboth to be stoned to death.
4. What did she then say to Ahab? "Arise, take possession of the vineyard."
5. What did God command Elijah to go and say to Ahab? That dogs should lick his blood.

DOCTRINAL SUGGESTION.—Human depravity.

## CATECHISM QUESTIONS.

27. What is the difference between the visible and the invisible Church?  
By the visible Church is meant the whole number of those who belong to Christian societies; the invisible Church is the company of all true believers in every age.

B.C. 896.] I. JON X. [Sept. 6.

## ELIJAH TRANSLATED.

2 Kings 2. 1-15. Commit to mem. vs. 9-11.

## GOLDEN TEXT.

And Enoch walked with God; and he was not; for God took him. Gen. 5. 24.

## OUTLINE.

1. The Journey, v. 1-8.
2. The Request, v. 9, 10.
3. The Chariot, v. 11, 12.
4. The Mantle, v. 13-15.

TIME.—B.C. 896.

PLACES.—1. Gilgal, north of Bethel, twelve miles north of Jerusalem; 3. Jericho, in the Jordan valley.

EXPLANATIONS.—*When the Lord would take up*—The fact that Elijah was to be translated was well known beforehand. *I will not leave thee*—Elisha, as the prophet's successor, was especially desirous of his parting blessing. *The sons of the prophets*—The almost total cessation of the spirit of prophecy in Eli's days caused seminaries to be instituted for the instruction of those who were to succeed in the priestly office; and these schools were first established in the cities of the Levites. The students were called "sons of the prophets," as some venerable prophet presided over them, called their father. It is supposed that these schools were discontinued during the Babylonish captivity, and were succeeded by synagogues and schools of the doctors of the law. *Took his mantle*—The mantle was the badge of his prophetic office. *A double portion of thy spirit*—A large measure of prophetic power and divine influence. *A hard thing*—Something the prophet of himself could not bestow. *A chariot of fire*—Figure of speech—the idea of fire indicating the glory of the appearance. *Took up also the mantle*—Assumed with it the successorship of Elijah.

## TEACHINGS OF THE LESSON.

Where in this lesson are we shown—

1. The devotion of true friendship?
2. The prayer of a humble heart?
3. The evidence of divine favour?

## THE LESSON CATECHISM.

1. What did Elisha say to the repeated requests of Elijah that he should tarry while Elijah went on? "I will not leave thee."
2. What followed Elijah's smiting the waters with his mantle? "They were divided hither and thither."
3. For what did Elisha ask of Elijah? A double portion of his spirit.
4. How did Elisha go up into heaven? "Elijah went up by a whirlwind."
5. What did the prophets which were to view at Jericho say when they saw Elisha? "The spirit of Elijah doth rest on Elisha."

DOCTRINAL SUGGESTION.—Victory over death.

## CATECHISM QUESTIONS.

28. Is the Church one?  
The invisible Church is one in Christ, but visible Churches may have and have many forms.

29. Is the Church holy?  
It is called to be holy, and the invisible Church is holy; but there may be many unworthy members in the visible Church. [Matt. xiii. 30, 47-50; 1 John ii. 19.]

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