

## The Queen's Jubilee.

O FAVOURED Queen! unchanged through fifty years  
Hath rung thy country's blessing in thine ears,  
Since first, a new-crowned girl of sweet eighteen,  
Thy heart thrilled to the shout, "God save the Queen!"  
The world was at thy feet in those bright days;  
Thou, like a child, wert fed on love and praise;  
As wife and mother then thy reign began,  
And thou in favour wast with God and man,  
But, ah! such bliss in this world could not last,  
Death o'er thy palace swept, with bitter blast,  
And left thee widowed; then, from next thy throne -  
Thy youth's dear friends were taken, one by one,  
Till now, too plainly we can read the trace  
Of grief and time on thy familiar face;  
Yet dearer far to England's faithful heart  
Than in thy first sweet prime, to-day thou art!  
What can we add, then, to the old refrain?  
With love's full burden, hark, how swells the strain  
In deepening thunder borne o'er land and sea—  
"God save the Queen—God bless her Jubilee!"

## LESSON NOTES.

## THIRD QUARTER.

STUDIES IN THE GOSPEL ACCORDING TO MATTHEW.

A.D. 28.] LESSON VII. [Aug. 14.

## THE BEATITUDES.

Matt. 5. 1-16. Commit to mem. vs. 5-11.

## GOLDEN TEXT.

Grace and truth came by Jesus Christ. John 1. 17.

## OUTLINE.

1. The Blessed One.
2. The Blessed Ones.

TIME.—28 A.D. A year since last lesson.

PLACE.—Near Capernaum, as is commonly supposed.

EXPLANATIONS.—*He went up*—That those who desired might follow and hear, while those without special interest would stay away. *Set*—The ordinary posture for instruction. *Taught them*—Not only the twelve apostles, but the whole company of disciples. *Poor in spirit*—Those who are humbly conscious of their own spiritual needs. *Mourn*—In sorrow for sin. *Comforted*—By the knowledge of their forgiveness. *Meek*—The mild and gentle. *Inherit the earth*—Meaning "the land," that is, the enjoyments of Christ's kingdom. *Hunger and thirst*—Intense, earnest desire after the right. *Filled*—Every one obtains as much goodness as he really wants. *Pure in heart*—Those who aim to be holy. *Peace-makers*—Those who prevent and heal quarrels. *Persecuted*—Injured, wronged, because they are followers of Jesus. *Revoke*—Abuse, or speak contemptuously. *Salt*—As salt purifies and preserves, so do God's people in the world. *Lost his savour*—Lost its taste or peculiar quality of saltiness, as sometimes happens with the salt of Palestine. *Good for nothing*—Of no use for any purpose. *Light of the world*—By possessing Christ, the true light. *See your good works*—Good deeds cannot be hid. *Glorify your Father*—Giving praise to him who inspires all our goodness.

## TEACHINGS OF THE LESSON.

Where, in this lesson, are we taught—

1. The blessedness of a holy character?
2. The profitableness of an upright life?
3. The duty of setting a right example?

## THE LESSON CATECHISM.

1. What is said in the GOLDEN TEXT of this lesson? "Grace," etc. 2. With what gracious words did Jesus open his sermon on the mount? "Blessed are the poor in spirit." 3. What promise did he give to those that mourn? "They shall be com-

forted." 4. What was his promise to the meek? "They shall inherit the earth." 5. What did he say to his disciples? "Ye are the light of the world."

DOCTRINAL SUGGESTION.—The Light of the world.

## CATECHISM QUESTIONS.

8. Did the Redeemer give his life for all men? 1 Timothy ii. 6: Who gave himself a ransom for all.

9. What was the course of our Saviour's history as Mediator? First he humbled himself, and then he was exalted to glory.

A.D. 28.] LESSON VIII. [Aug. 21.

## JESUS AND THE LAW.

Matt. 5. 17-26. Commit to mem. vs. 17-19.

## GOLDEN TEXT.

Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. Matt. 5. 17.

## OUTLINE.

1. The Old Law.
2. The New Law.

TIME, PLACE.—The same as in the last lesson.

EXPLANATIONS.—*To destroy*—Some feared, and others hoped, that Jesus would at once abolish the laws and customs of the Old Testament, and establish others. *The law, or the prophets*—A general name for the Old Testament Scriptures. *Fulfill*—To obey the law, to accomplish the prophecies, and to unfold the meaning of the Word. *Verily*—Truly. *One jot*—The smallest letter of the Hebrew alphabet is a very little letter. It is now called *yodh*, the *dh* being sounded like *th* in *then*. It was probably called *jot*, when this translation was made. *Tittle*—A synonym for the other expression. *Tittle* is defined in the English dictionary as "a small particle." The whole is a very strong pledge that God's word shall be fulfilled. *Least commandments*—That which seems to be of small account in God's word. *Teach men*—By example and by word. *Least in the kingdom*—"The violator of the least shall himself be least." *Your righteousness*—Your standard of character, to which you try to attain. *Exceed*—The Pharisees aimed for an outward obedience, the Christian must aim for an inward obedience of the heart. *Them of old time*—The ancient explainers of the law. *Danger of the judgment*—Of trial before the court of law. *But I say*—Christ's authority is higher than that of the teachers. *Angry*—Anger is the source out of which murder springs. *With his brother*—All men are considered brothers. *The judgments*—Not of man, but of God. *Raca*—A word meaning "blockhead." *The council*—A higher court than the one of "judgment"; meaning, that angry words deserve heavier punishment than angry thoughts. *Thou fool*—The word here implies a charge of wickedness and disbelief in God. *Danger of hell fire*—Of eternal death. *Gift to the altar*—With purpose of worship. *Aught against thee*—A just complaint for a real wrong, or, perhaps, a feeling that may not have had just foundation. *Leave there thy gift*—Do not try to worship God while any one has cause of complaint against you. *Reconciliation with men* before acceptable service. *Thine adversary*—One with whom you have a quarrel. *In the way*—Without waiting for a decision of the law court. *To the officer*—The sheriff or officer in charge of prisoners. *Farthing*—A piece of money worth not quite half a cent.

## TEACHINGS OF THE LESSON.

Where, in this lesson, are we taught—

1. That the moral law will never be done away with?
2. That every commandment of God is binding on men?
3. That "now" is the day of salvation?

## THE LESSON CATECHISM.

1. What did Jesus say he came to do, in the GOLDEN TEXT? "Think not," etc. 2. Whom does Jesus call great in the kingdom of heaven? Those who do and teach God's commandments. 3. Who does Jesus say is in danger of the Judgment? He that is angry with another without cause. 4. What does Jesus advise to those who have quarrels? To be reconciled.

DOCTRINAL SUGGESTION.—The law of God.

## CATECHISM QUESTION.

10. What was the humiliation of Christ? He was made man, and lived a life of poverty, suffering, and neglect. Isaiah liii. 3; Philippians ii. 7; Matthew xx. 28.

## A BROTHER'S CHARGE.

ONE day a little boy asked his mother to let him lead his little sister out on the green grass. She had just begun to run alone, and could not step over anything that lay in the way. His mother told him he might lead out the little girl, but charged him not to let her fall. I found them at play, very happy, in the tie!

I said, "You seem very happy George. Is this your sister?"

"Yes, sir."

"Can she walk alone?"

"Yes, sir; on smooth ground."

"And how did she get over these stones, which lie between us and the house?"

"Oh, sir, mother charged me to be careful that she did not fall; and so I put my hands under her arms and lifted her up when she came to a stone, so that she need not hit her little foot against it."

"That is right, George; and I want to tell you one thing. You see now how to understand the beautiful text: 'He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone!' God charges his angels to lead and lift his people over difficulties, just as you have lifted little Annie over these stones. Do you understand it now?"

"Oh, yes, sir; and I never shall forget it while I live."

Can one child thus take care of another, and cannot God take care of those who trust him? Surely he can. There is not a child who may read this story over whom he is not ready to give his holy angels charge.—*Dr. Todd.*

## "BETTER THAN STEALING."

SOME poor families lived near a large wood-wharf. In one of the cabins was a drunken father.

One night he called his eldest boy, John, and whispered something in his ear.

"Can't do it, father," said John, aloud.

"Can't; why not?" asked the father, angrily.

"Because I learned at the Sabbath-school, 'Thou shalt not steal,'" answered John.

"And did you not learn, 'Mind your parents,' too?"

"Yes," answered the boy.

"Well, then, mind and do what I tell you."

The boy did not know how to argue with his father, so he said: "Father, I can pray to-night for some wood; it's better than stealing." When he crept up into the loft where his straw bed was, he did so.

The next day at noon there was a bundle of wood before the door—his door. Yes, there it was. His mother told him the overseers of the poor sent it; but he did not know who they were. He believed it was God; and so it was.

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