

GO LEARN A TRADE.

Will sing you a song to-night,
And every word is true;
You'll find that every line is meant,
Young gentleman, for you!
I've no intention to offend,
In what is sung or said—
The sum and substance of it is,
To go and learn a trade.

Your education may be good,
But the time is fitting by,
Instead of working; don't be fooled—
The old man may not die;
And if he should, the chances are
His will may be mislaid,
Or you cut off without a cent;
So go and learn a trade.

The country's full of nice young men,
That from their duty shirk;
Who think 'twould crush their pride
If they should go to work;
Take off your coat (your father did),
And find some honest maid,
Who'll help you make your fortune when
You've learned an honest trade.

Be temperate in all you do,
Be faithful to your boss,
You'll find the more you do for him
Will never prove a loss;
You'll find out fifty years from now,
When fame and fortune's made,
The best step that you ever took
Was when you learned a trade.

MARION'S EXTRACT.

EVERYTHING had gone wrong with Marion Douglas that Monday morning. In the first place breakfast was late, and she had spoken unkindly to the cook, and been reproved by her mother. Then her little sister, Allie, had accidentally upset her cup of coffee, and spilled it all over her new plaid merino. She rose from the table very angry and rushed up stairs to change her dress. Some word which her Sunday-school teacher had said to her only the morning before crossed her memory.

"It is of no use," she said aloud, "for me to try to be a Christian. I might as well give up."

As she stood, a few minutes later, with her hat and cloak on, ready for school, she remembered that it was her turn to learn and repeat four lines of a poem from some author. She caught up her book of extracts and opened it. What was it that caused her tears to flow from her eyes, and her lips to move in prayer?

She stood a moment committing the lines to memory, then went down and spoke pleasantly to the cook, and kissed her mother and Allie good-bye, and went away to school. And when it was her turn to give an extract she rose, and, with a bright, unclouded face, repeated slowly,

The little worries which we meet each day,
May lay as stumbling blocks across our way,
Or, we may make them stepping-stones to be,
Of grace, O Christ, to thee.

SEEKING FOR GOD.

MANY years ago, and long before any awakening took place in Skye, a young girl, of little more than childish years, residing in a glen, which, during the Revival of 1812, was distinguished by much divine power, became deeply impressed with the idea that God was not in her native isle. At the same time she was overcome by the feeling that she must go in pursuit of him where he was to be found. She stole away from her home and country to the usual ferry to the mainland. She made no secret of her errand; and, as her relations had taken up the opinion that she had become insane, little attempt was made to recall her. As

soon as she was out of Skye she began to ask every passenger where she might find God, for that he was not in her country. Her question excited surprise; but as her manner expressed sincerity and deep earnestness, every one answered her soothingly, and was unwilling to interfere with the hallucination under which she seemed to labour. At length she reached Inverness. The first person she met in the street was a lady, to whom she addressed her usual question. The lady was struck by her earnest manner, and engaged in conversation with her until assured of her sanity. "Come with me," at last the lady said: "perhaps I can bring you to where God is." She took her home, and next day being Sunday took her to the house of God. For the first time the Gospel was proclaimed in her hearing, and it came with power and blessing to her soul. She soon became a happy convert, and one of the brightest Christians of her day.

A TOUCHING INCIDENT.

THE still form of a little boy lay in the coffin, surrounded by mourning friends. A mason came into the room and asked to look at the lovely face.

"You wonder that I care so much," he said, as the tears rolled down his cheeks; "but your boy was a messenger of God to me. One time I was coming down by a long ladder from a very high roof, and found your little boy standing close beside me when I reached the ground. He looked up in my face with childish wonder, and asked frankly, 'Weren't you afraid of falling when you were up so high?' And before I had time to answer, he said, 'Ah, I know why you were not afraid—you had said your prayers this morning before you began your work.' I had not prayed; but I never forgot to pray from that time to this, and by God's blessing I never will."

LESSON NOTES

THIRD QUARTER.

STUDIES IN THE KINGS.

B.C. 975.] LESSON I. [July 5.

REVOLT OF THE TEN TRIBES.

1 Kings 12. 6-17; Commit to mem. vs. 6-8.

GOLDEN TEXT.

He that walketh with wise men shall be wise; but a companion of fools shall be destroyed. Prov 13. 20.

OUTLINE.

1. The Old Men's Counsel, v. 6, 7.
2. The Young Men's Counsel, v. 8-11.
3. The King's Decision, v. 12-15.
4. The People's Answer, v. 16, 17.

TIME.—B.C. 975.

PLACE.—Shechem, in Central Palestine.

EXPLANATIONS.—*Stood before*—Ministered to. *Speak good words*—Speak kindly. *The old men*—The elders selected as counsellors to the king. *Young men . . . grown up with him*—Companions in his youthful sports and games. *Yoke heavy*—Burden of taxation. *Little finger . . . thicker*—A figure of speech denoting that he would lay a heavier hand upon them. *Scorpion*—Cruel instruments of punishment. The scorpion was a long leathern bag filled with sand and stuck with spikes; so called because the pain inflicted resembled that of the malignant insect. *Roughly*—Harshly. *Add to your yoke*—Increase your taxes. *Hearkened not*—Refused to grant their petition. *Perform his saying*—Fulfil his word, referring to the prophecy of Ahijah, 1 Kings 11. 31. *What portion*—What part or lot. *To your tents, O Israel*—Indicating that they had cast off allegiance to Rehoboam. *Now see*—Look to your own affairs. *Reigned over*—Ruled the kingdom of Judah which had now been set up as a separate government.

TEACHINGS OF THE LESSON.

Where in this lesson are we taught—

1. That kind dealing insures friendship?
2. That a foolish heart rejects wise counsel?
3. That the tender mercies of the wicked are cruel?

THE LESSON CATECHISM.

1. Whom did Rehoboam succeed as King of Israel? His father, Solomon. 2. What did the people ask Rehoboam to do? Make their burdens lighter. 3. What answer did Rehoboam give? "I will add to your yoke." 4. How did the people receive this answer? Ten tribes revolted. 5. Whom did the ten tribes afterward place over them as king? Jeroboam, the son of Nebat.

DOCTRINAL SUGGESTION.—God's overruling power.

CATECHISM QUESTIONS.

19. What are we taught on this subject? That the law requires complete obedience; so that he who breaks one commandment falls into condemnation.

Whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all.—James ii. 10.

B.C. 970.] LESSON II. [July 12.

IDOLATRY ESTABLISHED.

1 Kings 12. 25-33 Commit to mem. vs. 28-31.

GOLDEN TEXT.

Thou shalt have no other gods before me. Exod. 20. 3.

OUTLINE.

1. Policy, v. 25-27.
2. Deceit, v. 28.
3. Idolatry, v. 29-33.

TIME.—B.C. 970.

PLACES.—1. Shechem, in Central Palestine; 2. Penuel, on the brook Jabbok, in Eastern Palestine; 3. Dan, at the source of the Jordan; 4. Berseba, on the southern border of Judah; 5. Bethel, in the tribe of Benjamin; 6. Jerusalem, the capital of Judah.

EXPLANATIONS.—*Said in his heart*—Said to himself. *Now shall the kingdom return*—He feared that he would lose his authority over the ten tribes through their desire to worship the Lord at Jerusalem, and feared that he would be slain and the kingdom revert to the house of David. *Took counsel*—Consulted with his chief men. *Made two calves of gold*—In imitation, probably, of the idolatry he had witnessed in Egypt. These idols he placed at the southern and northern extremities of his kingdom, at Bethel, afterward called on that account Bethaven, "the house of vanity," and at Dan, where the Danites had established idolatry. *Behold thy gods*—Deceitfully referring to Aaron's calf as the god by which they had been delivered from Egypt. *This thing*—This bold introduction of idolatry. *House of high places*—The crest of hills were chosen for worship in ancient times. *Made priests of the lowest*—The poorest and most illiterate were chosen because they would be more subservient to him. *Which he had devised*—He planned an entirely new system, resembling the feasts that were kept in Judah. Instead of shortening their journey to a place of worship, as he pretended, he had increased it, some of the people going twice as far, to Dan.

TEACHINGS OF THE LESSON.

Where in this lesson are we shown—

1. That self-interest leads men into sin?
2. That excuses for wrong-doing are easily found?
3. That the evil heart is a bad counsellor?

THE LESSON CATECHISM.

1. What did Jeroboam fear should the people go up to sacrifice at Jerusalem? That they would return to Rehoboam. 2. What did Jeroboam do to prevent their doing this? Made two calves of gold for worship. 3. When he had done this what did he say to the people? "Behold thy gods, O Israel." 4. Where did he set these golden calves? One in Bethel, and one in Dan. 5. What did the people do? They worshipped them.

DOCTRINAL SUGGESTION.—The one true God.

CATECHISM QUESTION.

20. What does every sin deserve? Every wilful sin deserves God's wrath and curse, both in this life and in that which is to come.

Cursed is every one which continueth not in all things that are written in the book of the law, to do them.—Gal. iii. 10. The wages of sin is death.—Rom vi. 23.

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