

Sleeping and Waking.

SUSAN COOLIDGE.

God giveth his beloved sleep;
They lie securely neath his wing
Till the night pale, the dawning break;
Safe in its overshadowing
They fear no dark and harmful thing;
What does he give to those who wake?

To those who sleep he gives good dreams;
For bodies overtasked and spent
Comes rest to comfort every ache,
To weary eyes new light is sent,
To weary spirits new content;
What does God give to those who wake?

His angels sit beside the beds
Of such as rest beneath his care.
Unweariedly their post they take,
They wave their wings to fan the air,
They cool the brow and stroke the hair—
God comes himself to those who wake.

To fevered eyes that cannot close,
To hearts o'erburdened with their lot,
He comes to soothe, to heal, to slake;
Close to the pillows hard and hot
He stands, although they see him not,
And taketh care of those who wake.

Nor saint, nor angel will he trust
With this one blessed ministry,
Lest they should falter or mistake;
They guard the sleepers faithfully
Who are the Lord's beloved; but he
Watches by those beloved who wake.

Oh! in the midnight dense and drear,
When life drifts outward with the tide,
And mortal terrors overtake,
In this sure thought let us abide,
And unafraid be satisfied—
God comes himself to those who wake!

LESSON NOTES.

SECOND QUARTER.

STUDIES IN THE OLD TESTAMENT.

TEMPERANCE LESSON.

B.C. 1490] [June 26
Lev. 10. 1-11. Memory verses, 8-10.

GOLDEN TEXT.

Let not sin therefore reign in your mortal body. Rom. 6. 12.

OUTLINE.

- 1. The Fire of Sin.
- 2. The Fire of Wrath.

TIME.—1490 B.C.

PLACE.—Mount Sinai.

CIRCUMSTANCES.—The law had been given, the tabernacle had been set up in accordance with Divine command, the consecration of Aaron and his four sons to the sacred priesthood had occurred. In the regular ministrations of the tabernacle Nadab and Abihu dared to disobey God's express command, and the prohibition which immediately followed warrants the general opinion that these two erring priests were intoxicated.

EXPLANATIONS.—*Nadab, Abihu*—Sons of Aaron and priests of God. *His censur*—The vessel prepared, in accordance with God's command, into which coals from the altar were to be put, and incense sprinkled upon the coals in the daily service. *Strange fire*—Fire not from the brazen altar, but from some unconsecrated source. *Fire from the Lord*—Lightning. *Devoured*—Struck them down dead. *Aaron held his peace*—Awe-struck and overwhelmed by this vindication of Divine honour. *Mishael, Elzaphan, Uzziel*—Relatives of Aaron, of whom nothing else is known. *Carried them in their coats*—Buried them just as they were struck down. *Eleazar and Ithamar*—The remaining sons of Aaron, and associates in the priestly office of the two who had been slain. *Uncover not your heads, etc.*—Give no visible signs of mourning. *Let . . . Israel bewail, etc.*—The sorrow was to assume the form of a national outpouring for sin.

QUESTIONS FOR HOME STUDY.

1. *The fire of Sin.*
What is the story on which this lesson is founded?

Who were Nadab and Abihu?
What is meant by "strange fire?"
Why was this offering sinful?
What is it commonly supposed was the cause of their sin?
What leads to that conclusion?
What is the cause of the most crimes of to-day?
What is the duty of every servant of God in this matter?

2. *The Fire of Wrath.*

How were Nadab and Abihu punished?
Who recognized the punishment as just?
What is the universal attitude of Scripture toward drunkenness?
What are Paul's declarations concerning the intemperate and riotous? 1 Cor. 6. 10.
If the wrath of God against the sin of these priests was so terrible, what may we expect, in view of our greater light?

PRACTICAL TEACHINGS.

Here were two consecrated priests, yet what intoxication did for them—
It made them disobedient to God.
It brought swift death to them.
It made them a spectacle to the ages.
It filled their father with sorrow.
It brought Israel into humiliation before God.
It lost them their inheritance in the promised land.
It put them into dishonoured graves.
Will it do less for you?

CATECHISM QUESTION.

29. And what is said concerning the bondage of sin?
Our Lord said: "Every one that committeth sin is the bondservant of sin." (John viii. 34.)
Romans vi. 16; 2 Peter ii. 19.]

THIRD QUARTER.

STUDIES IN THE GOSPEL ACCORDING TO MATTHEW.

B.C. 4] LESSON I. [July 3
Matt. 2:1-12. Memory verses, 7-11.

THE INFANT JESUS.

GOLDEN TEXT.

Thou shalt call his name Jesus: for he shall save his people from their sins. Matt. 1:21.

OUTLINE.

- 1. The Wise Men.
- 2. The Young Child.

TIME.—4 B.C. The era called the Christian ought to begin with the birth of Christ. Scholars who fixed the date of this event, and so furnished the dates of the years of the centuries since, were mistaken in certain data upon which they based their calculations as to the birth of Jesus. Really it was four, or four and a half, years earlier than it was by them reckoned. To correctly date his birth we must go back to a point more than four years before the close of the era called B.C. So we say Christ was born 4 B.C.

PLACES.—Jerusalem. Bethlehem.

ROLETS.—Herod, king of Judea; Augustus Caesar Octavianus, emperor of the civilized world.

INTRODUCTION. We are to study for six months the most wonderful story of time. A story with which we are all familiar, yet which we shall never fully know. A story that is foolishness to the unbeliever, but full of the truest wisdom to him whose heart is teachable as that of a little child. It begins in Bethlehem with the helpless baby. As he could not come to men except he came by way of the little child, so men cannot come to him except they become like little children. Let us approach the study like little children, meek, humble, and teachable.

EXPLANATIONS.—*Jesus was born*—He came a helpless baby, born as are all men: never forget it. *Wise men from the east*—Legend gives their names, Caspar, Melchior, Balthasar. They were those called in Daniel *Magi*, and they came from the home of the Magi, Persia, or some far Eastern land. *Born King*—Herod was not a born king; he was made so by the Romans. Jesus was born to be a king. *His star*—Those were the days when the learned were astrologers, and believed that each man was born under the influence of some star. His star was doubtless a miraculous light, but the star was no more a miracle than the question they asked. *Written by the prophet*—Written

in Micah centuries before, and well understood by all students of the Scriptures in that day. *Among the princes*—Among the towns of Judah. *Inquired . . . diligently*—That is, inquired carefully as to the exact time of the appearance. *What time the star appeared*—That is, how long since it first appeared. *Frankincense, and myrrh*—Fragrant and costly gums, valuable as perfumes and symbols of devotion when offered.

QUESTIONS FOR HOME STUDY.

1. *The Wise men.*

What is the story of the wise men as told in legend?
What was the course which they had come?
How long would the journey from Persia to Judea occupy?
How must their question have sounded to the people?
If they were led by a star, why did they go to Jerusalem and ask?
To what public official announcement did the question of the wise men lead?
How many distinct announcements were thus made that Jesus had been born?
What classes of the world's society were thus informed that the King had come?
What are the supernatural elements in this story?

2. *The Young Child.*

Where did the Magi find the King they sought?
Were they disappointed in finding only a child?
Do the circumstances afford any hint as to his age?
What was the supreme act of these men's lives?
Was this child ever worshipped again in his life?
Of what was this first worship typical?
How was the star itself an illustration of Christ's work for men?
What did Jesus call himself when, years afterward, he taught in the temple?
How is Christ the light of the world?

PRACTICAL TEACHINGS.

These wise men sought the king where they supposed the king would be, in Jerusalem. *He was not there.* We often think we seek God when we go where earthly wisdom prompts, and fail to find him.
We must seek the lowly home at Bethlehem.
These wise men gave the best they had to give, gold, frankincense, myrrh. And we give, what?
These Eastern heathen, we should say, told the Church that the King was born. The Church gave answer where he should be born: the heathen sought him, the Church forgot him. Whom are we imitating to-day: Church or wise men?

HINTS FOR HOME STUDY.

- 1. Read this story carefully. It is simply told. Think carefully about it. Why is it here? John does not tell it. Why does Matthew?
- 2. Learn what you can from secular history about Herod? What Romans had he known? What had he done?
- 3. Bethlehem was a historic town. How was the past history of Israel connected with it?
- 4. Study the condition of the times which made it possible for Herod and all Jerusalem to be troubled; that is, to be aroused.
- 5. This first lesson is one of the important ones of the quarter. If we never have before, let us now learn the small particulars about the life of Jesus, so that he may become real to us.

CATECHISM QUESTION.

1. What is redemption?
Redemption is the deliverance of mankind from the curse and penalty of sin through the death of the Redeemer.
DOCTRINAL SUGGESTION.—Divine guidance.

"It is better to turn back than to go astray." Those who get on a wrong course had better try, as soon as possible, to get on the right way.

A LITTLE boy being asked the question, "How many Gods are there?" replied, "One." "How do you know that?" said the friend. "Because," said the child, "there is only room for one; for he fills heaven and earth."

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