

MY MOTHER.

MY mother's care, her tender eyes,
Watched o'er my helpless infancy;
And when within my dimpling face
She thought that she some smile could trace,
For all her trouble, care, and pain
She felt herself repaid again.

She taught my infant lips to raise
Their lisping voice in prayer and praise;
And then she'd set me on her knee,
And tell that Jesus died for me;
And very fond I ought to be
Of him who was so kind to me.

When how shall ever I repay
Her kindness both by night and day!
In every way I'll try to do
Whatever's right and good and true,
And by obedience try to prove
She has not thrown away her love.
—Children's Friend.

SAM JONES ON GOING TO THE CIRCUS.

I WENT to the circus once when I was a boy. Never been since. You never catch me sneaking into a circus "to see the animals." Do you hear that! I have never lost my self-respect enough for that, to say nothing of religion. Well, I went out to a circus, and saw them dragging something along the ground that looked like two or three hundred yards of old canvas. Then they got it to a furnace where they had some charcoal burning, and they lifted up that canvas over that furnace, and I saw it began to grow and develop and expand, and by-and-bye my little heart leaped up and I said, "That's a balloon," and I noticed as soon as it was fairly inflated, the rope that tied it shock, and when a man got into the car and out the rope it went up like a thing of life. Up! up! up! and it seemed to say, "I can't have taken ten more." What a difference between the old balloon before it was inflated and after it was inflated. Before it was inflated it took ten men to drag it along there, and when it was inflated it would carry fifty up. Look at these old members of the church. It takes forty people to get them out to meeting. A little old soul, you can't do anything with it. But just bring a soul up to the grace, generating power of Jesus Christ, and get the soul thoroughly inflated with the Divine grace; its tendencies are upwards, and it throws its arms of love round the whole community and says:—"Stop your wickedness, and let's go home to God."

REV. SAM JONES AND REV. SAM SMALL.—BRIEF BIOGRAPHIES.

Of the two Southern Samuels whose evangelistic labours for some years past have been so abundant, so enjoyed by some and so heartily disliked by others, biographical material of a reliable kind is somewhat meagre. Neither of them seems to have had the distinction given to the great prophet of the name, of being set apart to the service of the Lord from his youth, though accounts differ as to whether before conversion they could really be accounted as genuine "hard cases," or only, "a little wild."

Sam Jones is the more prominent of the two; he was first in the field, his was the instrumentality that led to Sam Small's change of life, and his gift of homely effective oratory is more unconventional and attractive than that of his convert and co-labourer.

Sam Jones' father fought in the Secession side throughout the war, and afterwards practiced law, a profession which his more distinguished son also adopted, after having received what is spoken of as an "excellent" education. It would appear, therefore, that the liberties which he takes with the Queen's English are either the result of intention rather than ignorance, or that the "excellence" of his education was neither very profound nor very durable. He fell into evil courses. Hard drinking, gambling, and other dissipations had brought him very low, when his father's dying appeal touched his bitter nature. He reformed, became a converted man, joined the Methodist Episcopal Church, and in 1881 started his career of itinerant revivalism which has brought him so much into notice, and in which he has been favoured with such success.

REV. SAM W. SMALL.

This evangelist also is from the South. He was born in Knoxville, Tenn., about 1842, and spent most of his youth in Georgia and Louisiana. He took a college course, studied law for a year, and then branched off into journalism, a profession in which he acquired considerable success and a certain degree of fame as a humorist by negro dialect writing over the sobriquet of "Old Si." It was in December, 1884 that the great change came over his life which led to the substitution of the revivalist platform for the editor's chair. It was in that year that, to use his own words, "taking his children, a valise, a clean shirt, and a bottle of whiskey," he went to hear Sam Jones. He heard him, was convinced and converted, and at once set about bringing others into the same way.

OHRYSOSTOM AND THE EMPEROR.

In the days when the Roman emperors used to persecute the Christians, a Christian bishop, named Ohrysostom, was brought before the emperor.

"I will send you into banishment," said the emperor, "unless you give up your religion."

"All the world is my Father's house," said he, "and so, wherever you send me, I shall be at home."

"I will take away your treasures," said the emperor.

"Earthly treasures I care not for," said the bishop. "My best treasures are laid up in heaven. Those you cannot take away."

"I will put you to death," said the emperor.

"You may kill this body, I know," observed the Christian; "but you cannot hurt my soul, for its life is hid with Christ in God."

"But I will separate you from all your friends."

"Nay," said the brave bishop; "for my best friend is in heaven, and nothing can separate me from him."

PRESIDENT WEBB of Mississippi College was interviewed by a young man who wanted to go to school. "Well," said the president, "what do you know?" "Nothing," was the response. "Well, you are just four years ahead of some of the other pupils. It takes them four years to learn what you know to start with. Your prospects are fine, sir."

LESSON NOTES.

FOURTH QUARTER.

A. D. 96-98.] LESSON X. [Dec. 5.

WORSHIPPING GOD AND THE LAMB.

Rev. 5. 1-14. Commit to mem. vs. 11-13.

GOLDEN TEXT.

Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Rev. 5. 13.

OUTLINE.

1. The Book, v. 1-4.
2. The Lamb, v. 5-8.
3. The Song, v. 9-14.

TIME, PLACE.—Same as in Lesson IX.

EXPLANATIONS.—A book—A parchment roll with seals, common then all over the empire. Lion of . . . Juda—Juda himself had been called by his father "a lion's whelp." See Gen. 49. 9. Jesus was his lineal descendant. Root of David—See Isa. 11. 1. Four bears—Four living creatures representing God's power and glory. Seven horns—The horn was regarded as the seat of power. Seven horns complete in power. Seven eyes—Completes in intelligence and watchfulness for his people.

TEACHINGS OF THE LESSON.

Where, in this lesson, are we taught—

1. The worthiness of the Lamb!
2. The kingly glory of Jesus!
3. The universal song of praise!

THE LESSON CATECHISM.

1. Where was John taken in his vision? To heaven. 2. What did he see there? The throne of God. 3. What did he see in the right hand of the one who sat on the throne? A sealed book. 4. Who came and took the book? The slain Lamb. 5. What was the song of those around the throne as given in the GOLDEN TEXT? "Blessing," etc. DOCTRINAL SUGGESTION.—Redemption by the blood of the Lamb.

CATECHISM QUESTION.

92. What was the sin by which our first parents fell from their holy and happy state? Eating of the tree of which God had forbidden them to eat. [Genesis ii. 16, 17; Genesis iii. 6.]

A. D. 96-98.] LESSON XI. [Dec. 12.

THE SAINTS IN HEAVEN.

Rev. 7. 9-17. Commit to mem. vs. 13-15.

GOLDEN TEXT.

Therefore are they before the throne of God, and serve him day and night in his temple. Rev. 7. 15.

OUTLINE.

1. The White Robes, v. 9, 10.
2. The Angelic Song, v. 11, 12.
3. The Elders' Answer, v. 13-17.

TIME, PLACE.—Same as in Lesson IX.

EXPLANATIONS.—A great multitude—The company of the redeemed will be of every name and people, of all ages, and far too many to be numbered. Palms—These were branches of palms, and suggests the procession when Jesus entered Jerusalem. White robes—The white over-garment was peculiar to the noble Jew. The Jew was God's chosen representative: so this company, clad in white, was God's true Israel. Tribulation—Beating fine to get the grain out. It was the Roman word for thrashing.

TEACHINGS OF THE LESSON.

Where, in this lesson, do we learn—

1. The honour conferred upon the saints!
2. The glory given to Jesus!
3. The rest and joy of heaven!

THE LESSON CATECHISM.

1. Whom did John see before the throne? A great multitude in white robes. 2. What was the song which they sang? Salvation to God and the Lamb. 3. Who were these in white robes? Those who came out of great tribulation. 4. In what had they made them white? In the blood of the Lamb. 5. What is said of them in the GOLDEN TEXT? DOCTRINAL SUGGESTION.—The water of life.

CATECHISM QUESTIONS.

93. Why were they commanded not to eat of this fruit? To try them whether they would obey God or not.

94. Wherein lay the evil of eating the forbidden fruit? In the spirit of disobedience to God, unto whom, as their Creator and Benefactor and Lord, they ought to have been in entire submission.

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