

**A Mother's Care.**

I do not think that I could bear  
My daily weight of woman's care  
If it were not for this  
That Jesus seemeth always near,  
Unseen, but whispering in my ear  
Some tender words of love or cheer,  
To fill my heart with bliss!

There are so many trivial cares  
That no one knows and no one shares,  
Too small for me to tell;  
Things even my husband cannot see,  
Nor his dear love uplift from me  
Each hour's unnamed perplexity  
That mothers know so well!

The failure of some household scheme,  
The ending of some pleasant dream,  
Deep hidden in my breast;  
The weariness of childhood's noise,  
The yearning for that subtle poise  
That tinneth duties into joys,  
And giveth inner rest.

These secret things, however small,  
Are known to Jesus, each and all,  
And this thought brings me peace.  
I do not need to say one word;  
He knows what thought my heart hath  
stirred,  
And, by divine care, my Lord  
Makes all its throbbings cease.

And then, upon his loving breast,  
My weary head is laid to rest  
In speechless ecstasy!  
Until it seemeth all in vain  
That care, fatigue, or mortal pain  
Should hope to drive me forth again  
From such felicity.

—Selected.

**LESSON NOTES.**

**THIRD QUARTER.**

STUDIES IN THE GOSPEL ACCORDING TO  
MATTHEW.

A. D. 28] LESSON X. [Sept. 4.

TRUST IN OUR HEAVENLY FATHER.

Matt. 6. 24-34. Memory verses, 31-34.

**GOLDEN TEXT.**

Casting all your care upon him; for he  
careth for you. 1 Peter 5. 7.

**OUTLINE.**

1. Our Care.
2. His Care.

**TIME, PLACE, RULERS, CIRCUMSTANCES.**—  
Same as last lesson.

**EXPLANATIONS.**—*Can serve two masters*—  
That is, at the same time. *Mammon*—A  
Syriac word, that meant riches or wealth,  
and was sometimes personified as the god  
of worldliness. Evidently so intended here.  
*Take no thought*—The phrase occurs three  
times in this lesson. It means, do not devote  
yourself to such thoughts to such an extent  
as to produce an anxiety which will shut the  
mind against every thought of God. *The  
life more than meat*—The true spiritual life,  
more important than the food which feeds  
the body. *Our cubit*—A measure about a  
foot and a half in length. *Cast into the oven*  
—The Oriental oven was a hole dug in the  
hard earth, in which a fire was built till the  
earth was heated hot enough to bake what-  
ever was put in. The fire and ashes were  
then removed, and the article to bake was  
put in, and the opening covered. The pecu-  
liar coarse growth, which Jesus called grass,  
was used for this fire.

**QUESTIONS FOR HOME STUDY.**

1. *Our Care.*  
What are the cares which beset human life?  
What engrossing care does the service of  
mammon represent?  
Does Jesus mean to teach that a man can  
not be rich and serve God?  
What is the danger to a rich man?  
How did Christ once illustrate this?  
Does Jesus teach not to look after daily  
food and life's necessities?  
What is the teaching?

How can you reconcile the prayer, "Give  
us this day our daily bread," with this teach-  
ing, "take no thought what ye shall eat?"

Does Jesus mean to teach, "take no  
thought" of any kind at all for raiment?  
Explain the meaning.  
What is the effect on human life of anxious  
care?

**2. His Care.**

What one great lesson did Jesus mean to  
teach by this part of his sermon?  
In how many ways is God's tender care  
shown in the world?  
What is the one condition which he asks  
in return? ver. 24.  
What great duty does the GOLDEN TEXT  
set forth?  
How did Abraham show his absolute trust  
in God's faithfulness?  
In what knowledge of God can we rest?  
Is the teaching of the text concerning God's  
care a safe teaching to follow?  
What Psalm of David gives utterance to  
the same thought?

**PRACTICAL TEACHINGS.**

Man is not broad enough to divide his  
affections and service between two.  
Worldliness must be banished as a prin-  
ciple of action.  
God's care is sufficient for everything we  
need: for food for rest, for clothing, for joy,  
for comfort, for peace.  
And God knows all our need.  
While all he asks is, SEEK righteousness  
FIRST.

**HINTS FOR HOME STUDY.**

1. The verses of this lesson should all be  
committed to memory.
2. The things that God does should be  
written down; thus: He feeds the fowls,  
he gives physical growth, he paints the lily,  
etc. There are at least seven.
3. The things that men do should be  
written down; thus: They serve mammon,  
they try to serve God at the same time,  
they worry about food, etc. There are at  
least seven.
4. Find from Scripture five instances where  
God cared for men in the matter of food or of  
drink or of clothing.
5. Review all the lessons so far on the  
Sermon on the Mount, and see how they  
differ from each other.

**DOCTRINAL SUGGESTION.**—Trust.

**CATECHISM QUESTION.**

12. Was not the Redeemer still further  
humbled?  
He was "tempted of the devil" (Matthew  
iv. 1), though he was the Son of God who  
could not sin.

A. D. 28] LESSON XI. [Sept. 11

**GOLDEN PRECEPTS.**

Matt. 7. 1-12. Memory verses, 7-11.

**GOLDEN TEXT.**

Therefore all things whatsoever ye would  
that men should do to you, do ye even so to  
them. Matt. 7. 12.

**OUTLINE.**

1. Our Brother.
2. Our Father.

**TIME, PLACE, RULERS, CIRCUMSTANCES.**—  
The same as last lesson.

**EXPLANATIONS.**—*Judge not*—In a severe  
and unkind spirit. *Be judged*—Not only  
by others, but by God, who takes account of  
our hearts toward men. *Mote*—Or measure  
to others. *The mote*—Something very small.  
*The beam*—Or "splinter;" something much  
greater. *Hypocrite*—A pretender. *Cast out  
the beam*—Take away your own evils before  
you judge severely those of others. *Holy*  
That which is pure and high. *Unto the dogs*  
—In the East the dogs are vile, homeless,  
ownerless, and despised; hence taken as a  
symbol of the wicked and worthless. *Pearls  
before swine*—Truth given to those who would  
not understand, but would despise it. *Read  
you*—Oppose and persecute those who try to  
do them good. *Everyone*—Who asks for the  
right things in the right way. *Bread . . .  
stone*—No father would so deceive and wrong  
his child. *Being evil*—Even the best of men  
are evil in comparison with God. *Whatsoever*  
—That is, what you should justly receive,  
that give.

**QUESTIONS FOR HOME STUDY.**

**1. Our Brother.**

What is the subject which is discussed in  
these verses?  
By what other name did Christ call our  
brother in one of his parables?  
If we, willing to justify ourselves, should  
say, Who is my brother? what would his  
answer be?  
What great duty does the GOLDEN TEXT  
teach?  
In Peter's ladder of Christian character (2  
Peter 1) there are eight rungs, of which one  
of these is brotherly kindness?  
In what relation does it stand to holy  
charity?  
Where does our duty to our brother begin?

**2. Our Father.**

What relation between our Father and us  
is suggested by these verses?  
What characteristics of the Father's heart  
is our heavenly Father said to have in much  
greater power?  
Ask what? Seek what? Knock where?  
How can you reconcile this precept with  
the last lesson?  
Is it possible for a man to remove his own  
sins? ver. 5.  
What should be a man's chief desire con-  
cerning his brother?  
Is there any connection in thought between  
these three:  
A man cannot cast the beam from  
his own eye.  
He ought to want to see clearly so  
as to help his brother.  
Ask—seek—knock.  
How can ver. 12 be truly said to be "the  
law and the prophets?"

**PRACTICAL TEACHINGS.**

How easy it is to judge another.  
How hard it is to escape condemnation  
ourselves.  
Was ever a more liberal promise? Ask—  
seek—knock. Have you done it?  
Would you have good neighbours? Be a  
good neighbour. Good friends? Be a good  
friend. And so on through all the list of  
human wants.

**HINTS FOR HOME STUDY.**

1. The Outline to this lesson is given as,  
1. Our Brother. 2. Our Father. Which  
verses belong to (1), which to (2)?
2. Study the meaning of the following:  
"mote," "beam," "hypocrite,"  
"dogs," "pearls," "swine."
3. When you understand all the allusions,  
and strange use of words, then read, and  
read, and read this lesson till you can study  
it without the book as well as with it.
4. You are in an advanced class. Teach  
this lesson to the younger children in your  
home, or help them study it.
5. Carry it so in your mind that as you  
go along the street, and here and there, you  
will think out Practical Teachings. And,  
whenever you get home, write down what  
you have thought.

**DOCTRINAL SUGGESTION.**—Christian liv-  
ing.

**CATECHISM QUESTION.**

13. What do we learn from this?  
We learn that temptation is not itself sin,  
and also that our Saviour will help us when  
we are tempted.  
Hebrews iv. 15; Hebrews ii. 18.

A TREE will not lie as it falls, but it  
will fall as it leans. And the great  
question every one should bring home  
to himself is this: "What is the in-  
clination of my soul? Does it, with  
all its affections, lean toward God, or  
away from him?"—*J. J. Gurney.*

WHEN Alexander the Great visited  
Diogenes, he asked if there was any-  
thing that he could give him. He got  
this short answer: "I want nothing  
but that you should stand from be-  
tween me and the sun." One thing  
there is which should never satisfy  
and content us, and that is anything  
that stands between our soul and  
Christ.—*Bishop Ryle.*



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