

A SONG OF SUMMER.

Oh, the brightness and the glory
Of the happy summer time
Spat hives of the light and beauty
Of a better, holier clime—
Chime of everlasting beauty
Ay, ineffably sublime!

Oh, the sweetness of the summer,
With the scent of new mown hay,
And the honeyed breath of flowers
Strewn along our life's pathway—
Flowers which tell in words unspoken,
"Hip life's sweetness while you may."

Oh, the grandeur of the summer,
Bright with many a fairy scene—
Fairy dell and fairy bower,
Trees and fields of living green;
Blessed rays of golden sunlight
Weather around the seasons' queen.

Oh, the music of the summer,
Borne upon the balmy air,
Busy hum of insects mingling
With the birds' songs ev'rywhere;
And the breezes, joining, whisper,
"Earth is beautiful—warth is fair!"

Oh, the lesson of the summer,
That our God would have us know,
Of a land where dawns no autumn,
Never falls the winter's snow;
But where all is endless summer,
And where flowers eternal grow!
—C. P. Mitchell.

SMILES.

AN Episcopal minister said recently that he had two-and-a-half persons present at morning prayers, the "half" being a man who came in at the middle of the services.

A LITTLE fellow asked his parents to take him to church with them. They said he must wait till he was older. "Well," was his suggestion in response, "you'd better take me now, for when I get bigger I may not want to go."

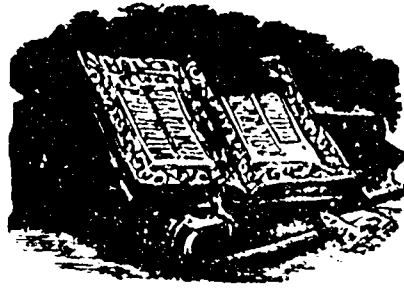
A WAG, who thought to have a joke at the expense of an Irish provision dealer, said, "Can you supply me with a yard of pork?" "Pat," said the dealer to his assistant, "Give this gentleman three pigs' feet."

A COUNTRY curate complained to old Dr. South that he received only five pounds for preaching a certain sermon at Oxford. "Five pounds!" said the doctor. "I would not have preached that sermon for fifty!"

A CERTAIN little Pharisee, who was praying for his big brother, had a good deal of human nature in him, even if he was only six years old. He prayed, "O Lord, bless brother Bill, and make him as good a boy as I am."

AN old lady recently received a new bonnet. Shortly after she was missed, and her absence became so protracted that the family grew anxious, and instituted a search. Finally she was discovered in her room, sitting quietly with the new bonnet on. Her daughter exclaimed, "Why, mother, what are you doing here?" "Go along down," the old lady replied, "I am getting used to this thing, so that I shall not be thinking about it all church-time to-morrow."

WHY SHE CRIED.—Toto is crying very hard. "What is the matter?" asked one of her father's friends. "I have lost two cents that mamma gave me." "That is not a difficult loss to repair," replied the friend, "here are two cents." An instant afterward Toto was crying harder than ever. "What are you still crying for?" asked the gentleman. "I am crying," said the artful baby, "because if I had not lost two cents I should now have four."—Paris Paper.



Search the Scriptures.

LESSON NOTES.

THIRD QUARTER.

B. C. 1451.] LESSON IV. [July 22.

ISRAEL DEFEATED AT AI.

Josh. 7. 10-26. Commit to memory vs. 10-12.

GOLDEN TEXT.

Be sure your sin will find you out. Num. 32. 23.

OUTLINE.

1. The Failure at Ai. v. 10-15.
2. The Sin of Achan. v. 16-23.
3. The Valley of Achor. v. 24-26.

TIME.—B. C. 1451.

PLACE.—The camp of Israel at Gilgal, and the valley of Achor near it.

EXPLANATIONS.—*Get thee up*—Joshua had fallen upon his face at the news of the defeat at Ai, when God thus spoke to him. *Israel hath sinned*—Though only one man had done the deed, yet the whole nation was made to suffer by it. *Transgressed my covenant*—The pledge on the part of the people to obey God. *The accursed thing*—Here meaning rather "the devoted thing," that which was given to God. *Dissembled*—Deceived in trying to hide the crime. *Their own stuff*—Their property, especially furniture, is meant. *Therefore*—Because of the sin of one man all Israel was at fault. *They were accursed*—Under the wrath of God. *Sanctify*—Set apart anew for God. *According to your tribes*—One tribe at a time, or the heads of all the tribes together. *The tribe* was composed of households, the households of families. *Folly in Israel*—All crime is folly. *Tribe of Judah*—*Asken*—Either by lot, or perhaps by the high-priest speaking with power from God. *Family of Judah*—All the heads of the families in Judah next came. *Family of the Zarahites*—That of which Zerah had been the founder. *My son*—Joshua spoke as an old man, and as the father of his people. *Glory to the Lord*—"Give glory to him whom you have wronged by your action." *Confession unto him*—Confess to God in presence of the people. *I have sinned*—A confession made only when the crime was discovered, too late to save from punishment. *Babylonish garment*—A robe from Babylon, the richest city of earth. *Shekels*—In weight, not in coin. Probably there was then no coined money. *Wedge of gold*—A piece of gold shaped like a tongue or wedge. *Coveted... took... hid*—Three degrees in crime. *Before the Lord*—In front of the tabernacle. *Took Achan*—The first crime against God as the ruler of Israel and possessor of Canaan must be punished with severity as a warning to keep others from it. *The silver, etc.*—The stolen things might not be kept, for they belonged to God. *Sons and his daughters*—Probably they had taken part in the crime; or perhaps such severity was needed in those times to show that others besides the sinner suffered from the sin. *Asses and his sheep*—The property of the guilty man might not be used nor inherited. *Achor*—The word means "trouble," the name was given at that time. *Stoned... burnt*—Killed them with stones, and then burned the bodies. *Heap of stones*—To mark the crime and its penalty. In rude ages, and with an ignorant, brutish people, such acts of severity may be necessary in order to impress the danger of sin upon their minds. We must remember, too, that the religious interests of the whole world were linked with the purity of the religion of Israel. If this people had not been kept faithful the light of the Gospel would not have shone. This fact accounts for such severities as the slaughter of the Canaanites and the punishment of Achan's family.

TEACHINGS OF THE LESSON.

- Where do we learn in this lesson—
1. That sin begins in the heart?
 2. That sin harms others besides the sinner?
 3. That sin is followed by punishment?

THE LESSON CATECHISM.

1. Why were the Israelites defeated at Ai? Because of Achan's sin. 2. What sin did Achan commit? He took what belonged to God. 3. With what did his sin begin? With covetousness. 4. How was his sin discovered? By revelation from God. 5. How was it punished? He and all his were slain.

DOCTRINAL SUGGESTION.—The general judgment.

CATECHISM QUESTION.

30. Did none of the disciples defend their Lord and Master?

None of Christ's disciples defended their Lord and Master except Peter, who at first defended him with the sword; but afterwards his courage failed him so far as to deny that he knew him.

B. C. 1451.] LESSON V. [July 29.

READING OF THE LAW.

Josh. 8. 30-35. Commit to memory vs. 33-35.

GOLDEN TEXT.

I have set before you life and death, blessing and cursing. Deut. 30. 19.

OUTLINE.

1. The Altar. v. 30, 31.
2. The Law. v. 32.
3. The Reading. v. 33-35.

TIME.—B. C. 1451.

PLACE.—The mountains Ebal and Gerizim, in the centre of Palestine.

EXPLANATIONS.—*Built an altar*—In ancient times all worship was accompanied with sacrifice, and for this an altar was needed. The sacrifice was the giving up of something valuable to God, and meant the consecration of the worshipper to God's service on one side, and on the other was a picture of Christ's death for our salvation. *As Moses... commanded*—In Deut. 27. 4, 5. *Of whole stones*—The altar was left rough that the sacrifice and not the altar might receive attention; and to guard against idolatry from having carved images on the altar. *Lifted up any iron*—To hew the stones into shape. *Burnt offerings*—This was a sacrifice in which the blood of a domestic animal was poured out and the body was burned on the altar. It meant entire consecration to God. *Peace-offerings*—This was an offering of which a part was eaten by the worshipper, a part given to the priest, and the rest burned upon the altar. It meant a meeting with God at peace and in fellowship with him. *Wrote there*—Upon the plaster with which the stones were covered. *The law of Moses*—Not the whole law, but a summary of it. *Elders*—The heads of the tribe-families. *Judges*—The higher rulers. *On this side the ark*—In the valley of Shechem, between the two mountains. The ark was in the centre, and six tribes stood on each side of it, extending from the valley up the sides of the mountain. *The stranger*—People of other races who had followed the Israelites. Some of them were probably slaves captured in war. *That they should bless*—Half of the tribes had been appointed to utter the blessings, and the other half the curses of the law. *The little ones*—Even the children were present. *Conversant*—Those who were with them.

TEACHINGS OF THE LESSON.

Where in this lesson do we learn—

1. That God's law should be read in public?
2. That the children should be brought to hear God's word?
3. That every one must choose between life and death?

THE LESSON CATECHISM.

1. Where did Joshua lead all the Israelites? To the valley of Shechem. 2. What did he do upon Mount Ebal? He built an altar. 3. What did he write upon the sides of the altar? The law of God. 4. What did he then do? He read the law. 5. Who heard the reading of the law? All the people.

DOCTRINAL SUGGESTION.—The free agency of man.

CATECHISM QUESTION.

31. Did Peter continue in his sin, or did he repent?

Peter did not continue in his sin of denying his Lord and Master; for Jesus cast his eye upon him, and he repented and wept bitterly.

A WESTERN editor, in response to a subscriber who grumbles that his morning paper was intolerably damp, says "that is because there is so much dew on it."

THE

'Pansy' Books

By Mrs. G. R. ALDEN.

"No writer has achieved a more enviable reputation than Pansy. Her style is unique; and the strong, healthy, natural spirit breathed through all her writings ennobles the mind, making the manly more strong and the womanly more true."

\$1.25 EACH.

Mrs. Solomon Smith.	King's Daughter.
Man of the House.	Three People.
Hall in the Grove.	Esther Reid.
Pocket Measure.	Julia Reid.
New Graft.	Four Girls at Chautauqua.
Divers Women.	Chautauqua Girls at Home.
Tip Lewis.	Ruth Erskine's Crosses.
Sidney Martin's X'mas.	Links in Rebecca's Life.
The Randolphs.	From Different Standpoints.
Those Boys.	
Echoing & Re-echoing.	
Modern Prophets.	
Household Puzzles.	
Wise and Otherwise.	

\$1.00 EACH.

Mrs. Dean's Way.	Cunning Workmen.
Dr. Dean's Way.	Grandpa's Darlings.
Miss Priscilla Hunter	What She Said, and
and My Daughter	People Who Haven't
Susan.	Time.

90 CENTS EACH.

Next Things.	Mrs. Harry Harper's
Pansy's Scrap Book.	Awakening.

60 CENTS EACH.

Getting Ahead.	Pausies.
Two Boys.	That Boy Bob.
Six Little Girls.	

All the above are strongly bound in Extra English Cloth, and stamped in Ink and Gold.

Works by Silas K. Hocking.

All fully illustrated and beautifully bound in cloth.

IVY, A Tale of Cottage Life. 12mo. Price, 75 cts. "Mr. Hocking's latest work is deserving of the widest possible circulation, and it may not be out of place to mention that in the attractive form in which it is issued, is eminently suitable for a School Prize or a Christmas Present."—Birmingham Gazette.

HIS FATHER; or, A Mother's Legacy. 12mo. Price, 75 cts. "A pathetic and interesting tale."—Record. "The publication cannot fail to do good."—Plymouth Mercury.

HER BENNY. 12mo. Price, 75 cts. "Will touch the hearts of all who may read it."—Nonconformist. "The book is a capital one for boys, and its perusal will do any one good."—The Methodist.

SEA-WAIF. 12mo, cloth, 75 cts. A most interesting and touching tale. Its teaching has the right moral ring.

ALEC GREEN. 12mo, cloth, 75 cts. "Will charm and also benefit youthful readers."—Edinburgh Courier. "A good readable book. The author has conveyed the lessons he wishes to teach in an interesting manner."—Hampshire Advertiser.

CHIPS; A Story of Manchester Life. Sq. 16mo, 35 cts. "An interesting moral story suitable for boys and girls."—Hartford Courier. "Well adapted for circulation among Sunday-school children."—Manchester Courier.

POOR MIKE; A Story of a Waif. Sq. 16mo, 35 cts.

These books are well-suited for S. S. Libraries, Prize Books or Rewards.

Address—
WILLIAM BRIGGS, 78 & 80 King St. East,
or—TORONTO,
C. W. COATES, S. F. HUESTIS,
Montreal, Que. Halifax, N. S.