

## NOTHING AND SOMETHING,

BY MRS. FRANCIS E. W. HARPER.

IT is nothing to me, the beauty said,  
With a careless toss of her pretty head;  
The man is weak, if he can't refrain,  
From the cup you say is fraught with pain.

It was something to her in after years,  
When her eyes were drenched with burning  
tears,  
And she watched in lonely grief and dread,  
And started to hear a staggering tread.

It is nothing to me, the mother said;  
I have no fear that my boy will tread,  
The downward path of sin and shame,  
And crush my heart and darken his name.

It was something to her when her only son  
From the path of right was early won,  
And madly cast in the flowing bowl  
A ruined body and shipwrecked soul.

It is nothing to me the merchant said,  
As over the ledger he bent his head;  
I'm busy to-day with the tare and tret,  
And I have no time to fume and to fret.

It was something to him when over the wire  
A message came from a funeral pyre—  
A drunken conductor had wrecked a train,  
And his wife and child were among the slain.

It is nothing to me, the young man cried;  
In his eye was a flash of scorn and pride—  
I heed not the dreadful things ye tell,  
Can rule myself I know full well.

'Twas something to him when in prison he  
lay,  
The victim of drink, life ebbing away,  
As he thought of his wretched child and wife,  
And the mournful wreck of his wasted life.

It is nothing to me, the voter said;  
The party's loss is my greatest dread—  
They gave his vote for the liquor trade,  
Though hearts were crushed and drunkards  
made.

It was something to him in after life,  
When his daughter became a drunkard's wife,  
And her hungry children cried for bread,  
And trembled to hear their father's tread.

Is it nothing to us to idly sleep  
While the cohorts of death their vigils keep,  
To gather the young and thoughtless in—  
And grind in our midst a grist of sin?

It is something—yes, for us all to stand,  
And clasp by faith our Saviour's hand—  
To learn to labour, live and fight,  
On the side of God and changeless right.  
—*Ind. Forester.*

## DON'T WHINE, BOYS.

**D**ON'T be whining about not having a fair chance. Throw a sensible man out of the window, and he'll fall on his feet, and ask the nearest way to his work. The more you have to begin with, the less you will have in the end. Money you earn yourself is much brighter than any you get out of dead men's bags. A scant break fast in the morning of life whets the appetite for a feast later in the day. He who has tasted a sour apple will have the more relish for a sweet one. Your present want will make future prosperity all the sweeter. Eighteenpence has set up many a peddler in business, and he has turned it over until he has kept his carriage. As for the place you are cast in, don't find fault with that; you need not be a horse because you were born in a stable. If a bull tossed a man of mettle sky-high, he would drop down into a good place. A hard-working young man, with his wits about him, will make money, while others will do nothing but lose it.

Who loves his work, and knows how to spare,  
May live and flourish everywhere.

As to a little trouble, who expects  
to find cherries without stones, or

roses without thorns? Who would win must learn to bear. Idleness lies in bed sick with the mulligrubs, where industry finds health and wealth. The dog in the kennel barks at fleas; the hunting-dog does not know even that they are there. Laziness waits till the river is dry and never gets to market; "Try" swims it, and makes all the trade. "Can't do it" would not eat the bread cut for him, but "Try" made meat out of mushrooms.  
—*John Ploughman's Talk*

## "THE PICKET-GUARD."

**I**T is composed of eight boys. It meets quarterly in the pastor's study. A map of the village, the population of which is four thousand and two hundred, is divided into eight parts, one part being assigned to each boy. It is his business to know who lives in every house in his district, and what church each family attends. At the meeting he reports changes of residence and other facts which he may think the pastor would be glad to learn. The houses on the map are all numbered, and lists correspondingly numbered are made of the families.

This plan interests the boys in the work of the church. It saves the pastor much labour, and makes him well acquainted with his field. It brings the boys to the study, where, aside from the work of the evening, they have a social visit and slight refreshments. The opportunity is afforded to give instruction upon some religious topic, and to engage with them in prayer. The plan having been tested, it is confidently recommended to those in similar circumstances.

'GEORGE, dear, don't you think it is rather extravagant of you to eat butter with that delicious jam?'  
"No, mamma, it is economical. The same piece of bread does for both."

## LESSON NOTES.

## FIRST QUARTERLY REVIEW.

March 29.

## REVIEW SCHEME.

Lesson I. *Paul at Troas.* Acts 20, 2-16. —Where did Paul stop on his way to Troas? What does the GOLDEN TEXT say he did on the Sabbath? How long did he preach? What accident happened? How was life restored?

Lesson II. *Paul at Miletus.* Acts 20, 17-27. —Whom did Paul assemble at Miletus? Of what did he remind them? What had been the theme of his preaching? [GOLDEN TEXT.] How did he regard his sufferings?

Lesson III. *Paul's Farewell.* Acts 20, 28-37. —What charge did Paul give the elders? [GOLDEN TEXT.] What did he foretell? What example did he leave them? How did the elders show their grief at parting?

Lesson IV. *Paul Going to Jerusalem.* Acts 21, 1-14. —Where did Paul first stop? What city was his next tarrying place? With whom did he stay? What visitor did he receive? What warning did the prophet give? What was Paul's answer, as given in the GOLDEN TEXT?

Lesson V. *Paul at Jerusalem.* Acts 21, 15-26. —How was Paul received at Jerusalem? Of what did he make report to the elders? How was the report received? [GOLDEN TEXT.] What objection was made to Paul? What test was proposed?

Lesson VI. *Paul Assailed.* Acts 21, 27-40. —On whose complaint was Paul assailed? How was he rescued? To what place was he taken for refuge? What request did he make? What was his spirit, as given in the GOLDEN TEXT?

Lesson VII. *Paul's Defence.* Acts 22, 1-21. —In what language did Paul make his defence? What confession did he make? What experience did he recount? What charge had he received? What is the GOLDEN TEXT?

Lesson VIII. *Paul Before the Council.* Acts 23, 1-11. —Who was chief of the council that tried Paul? Why did Paul rebuke him? What did he declare himself to be? What commotion followed? How was Paul strengthened in his trial? [GOLDEN TEXT.]

Lesson IX. *Paul Sent to Felix.* Acts 23, 12-24. —What conspiracy was formed against Paul? How was it revealed? Who defeated the plan? To what place was Paul sent? What is the GOLDEN TEXT?

Lesson X. *Paul Before Felix.* Acts 24, 10-27. —What doctrine did Paul declare? What was his especial desire? [GOLDEN TEXT.] What effect had Paul's preaching upon Felix? To what conclusion did Felix come?

Lesson XI. *Paul Before Agrippa.* Acts 26, 1-18. —What history did Paul relate to the king? What did he say of his former spirit? Whose presence had arrested him? [GOLDEN TEXT.] What great commission had been given him?

Lesson XII. *Paul Vindicated.* Acts 26, 19-29. —What was Paul's determination? [GOLDEN TEXT.] What was Festus's opinion of Paul? What was Paul's reply? What was King Agrippa's testimony? What was his final verdict?

## SECOND QUARTER.

A.D. 60.] LESSON I. [April 5.

## PAUL'S VOYAGE.

Acts 27, 1, 2, 14-26 Corin. to memory verses 22-25.

## GOLDEN TEXT.

I believe God that it shall be even as it was told me. Acts 27, 25.

## OUTLINE.

1. A Voyage, v. 1, 2.
2. A Storm, v. 14-20.
3. A Vision, v. 21-25.

TIME.—A D. 60, beginning near the close of the summer.

PLACES.—Cesarea, the Roman capital of Palestine, the Mediterranean Sea, near the islands of Crete and Clauda.

EXPLANATIONS.—*We should sail*—Luke and Aristarchus. *Prisoners*—Roman soldiers were responsible with their own lives for the security of their prisoners, hence the custom of chaining them by the right wrist to the left wrist of the soldiers. *Coasts of Asia*—The intention was, probably, to sail to Adramyttium, and thence by some other vessel to Italy. *Euroclydon*—Probably a compound word expressing the direction of the wind E.N.E., and also its extent, bread surging. *Let...drive*—Let the ship drift before the wind. *The boat*—The small boat towed at the stern. *Helps*—Helpful apparatus used in *undergirding*, that is, winding strong, flat ropes around the vessel to prevent its going to pieces. *Harm*—Condemnation for inexcusable misdoing.

## TEACHINGS OF THE LESSON.

Where in this lesson do we find—  
1. Peril through neglected advice?  
2. Heavenly comfort in peril?  
3. Faith in what God has revealed?

## THE LESSON CATECHISM.

1. Unto whom was Paul delivered when it was determined he should go to Italy? "Unto one named Julius, a centurion." 2. What happened to the ship in which Paul had embarked? "There arose against it a tempestuous wind." 3. When the tempest raged fiercely what did the voyagers do? "They lightened the ship." 4. When no hope of surviving was left, what did Paul say? "Be of good cheer." 5. What did the angel of God say to Paul? "Fear not." DOCTRINAL SUGGESTION.—The ministry of angels.

## CATECHISM QUESTIONS.

3. What is there said of the excellency of this law?  
That "the law is holy, and the commandment holy, and righteous, and good." Romans vii. 12.  
4. What are the commandments?  
Laws first written by the finger of God on two tables of stone, and given to Moses, but now recorded in the twentieth chapter of the Book of Exodus.

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