

**The Mother Wants Her Boy.**

THERE'S a homestead waiting for you, my boy,

In a quaint, old-fashioned town;  
The gray moss clings to the garden wall,  
And the dwelling is low and brown,  
But a vacant chair by the fireside stands,  
And never a grace is said;  
But a mother prays that her absent son  
Soon may be homeward led,  
For the mother wants her boy.

She trains the vine and tends the flowers,  
For she says, "My boy will come;  
And I want the quiet, humble place  
To be just like the dear old home  
That it seemed when he, a gentle lad,  
Used to pluck the orchard's gold,  
And gather of roses and lilies tall,  
Far more than his hand could hold;  
And still I want my boy."

How well she knows the very place  
Where you played at bat and ball;  
And the violet cap you wore to school  
Still hangs on its hook in the hall;  
And when the twilight hour draws near  
She steals adown the lane  
To cosset the lamb you used to pet,  
And dream you were home again;  
For the mother wants her boy.

She is growing old, and her eyes are dim  
With watching day by day,  
For the children nurtured at her breast  
Have slipped from her arms away;  
Alone and lonely she names the hours  
As the dear ones come and go;  
Their coming she calls "The time of flowers,"  
Their going "The hours of snow;"  
And ever she wants her boy.

Walk on, toil on; give strength and mind  
To the task in your chosen place;  
But never forget the dear old home,  
And the mother's loving face!  
You may count your blessings score on score,  
You may heap your golden grain,  
But remember when her grave is made,  
Your coming will be in vain:  
'Tis now she wants her boy.  
—*Christian at Work.*

**LESSON NOTES.****THIRD QUARTER.**

STUDIES IN THE GOSPEL ACCORDING TO  
MATTHEW.

A.D. 26.] **LESSON V.** [July 31.]

THE TEMPTATION OF JESUS.

*Matt. 4. 1-11. Commit to mem. vs. 1-4.*

**GOLDEN TEXT.**

He is able to succour them that are tempted. Heb. 2. 18.

**OUTLINE.**

1. Temptation.
2. Triumph.

**TIME.**—26 A.D. Immediately following events of last lesson.

**PLACE.**—Not mentioned in Scripture, but, by tradition, said to have been Mount Quarantania, near Jericho.

**EXPLANATIONS.**—*Led up of the Spirit*—The Spirit had just descended upon him, and this is the first act in the life which the Spirit was thereafter to govern. *To be tempted*—Temptation was an absolute necessity. There could be no overwhelming of evil except by personal contest. *Forty days and forty nights*—We think the absolute time is here correctly mentioned. Men have gone longer than that without food in the present generation. *The tempter*—Satan. The same evil spirit who had tried and overthrown Adam, now appears to overwhelm the new Adam. *Stones he made bread*—What a wise tempter. Jesus was ahungered, and Satan knew it. *It is written*—That is, it is written in the Holy Scriptures, which are my law of action. *Not live by bread alone*—Man lives two lives,

a physical and a spiritual. Obedience is better than sustenance for the body. *The holy city*—Jerusalem. This became the favourite name of the city, and is its Arabic name to-day, El Kudhs. *Pinnacle of the temple*—Some lofty point about the temple. *An exceeding high mountain*—Probably the high precipice of Quarantania. *Showeth him*—Not by human eye; but gives him a mental vision of the power to be had over the kingdoms of the world. *Worship me*—A direct presentation of himself, and at once recognized, and, with the recognition, comes the first exercise of his power as the triumphant Son of God, and, with the first display of power, the tempter vanishes. *Leaveeth him*—But not forever. Over and over he came.

**TEACHINGS OF THE LESSON.**

Where, in this lesson, are we taught—

1. The source of temptation?
2. The nature of temptation?
3. The way to overcome temptation?

**THE LESSON CATECHISM.**

1. Where was Jesus led by the Spirit after his baptism? Into the wilderness.  
2. How long was he without food? Forty days. 3. What took place at this time? He was tempted by Satan. 4. How did he answer each of Satan's temptations? With the words of Scripture. 5. How does Christ's temptation help us, as stated in the GOLDEN TEXT? "He is able," etc.

**DOCTRINAL SUGGESTION.**—Temptation.

**CATECHISM QUESTION.**

5. Why did the Son of God become man? That he might teach us his heavenly doctrine, set us a pattern of perfect holiness, and lay down his life as the price of our redemption.

John xv. 15; 1 John ii. 6; 1 Peter ii. 21; 1 Peter iii. 18.

A.D. 27.] **LESSON VI.** [Aug. 7.]

JESUS IN GALILEE.

*Matt. 4. 17-25. Commit to mem. vs. 18-20.*

**GOLDEN TEXT.**

The people which sat in darkness saw great light. Matt. 4. 16.

**OUTLINE.**

1. Calling the Disciples.
2. Teaching the People.

**TIME.**—27 A.D.

**PLACE.**—In Galilee.

**EXPLANATIONS.**—*From that time*—From the time when he came to Capernaum to live. *The kingdom of heaven is at hand*—A repetition of John's preaching. *They were fishers*—The phrase throws light on the occupations of men who lived about the Sea of Galilee. *Fishers of men*—A fine illustration of the tact of this wonderful teacher, who himself knew how to catch men. *They immediately left*—But they had some months before accepted him, and probably had been dismissed to await his call. *Synagogues*—The Jewish house of worship, which had become an institution since the captivity. *Gospel of the kingdom*—The glad news that the kingdom had come. *Possessed with devils*—Some kind of spiritual possession by evil spirits which made the victim insane and violent.

**TEACHINGS OF THE LESSON.**

Where, in this lesson, are we taught—

1. That Jesus chooses his own helpers?
2. That Jesus' call should be promptly obeyed?
3. That the Gospel brings blessings to the bodies as well as to the souls of men?

**THE LESSON CATECHISM.**

1. What two brothers were the first disciples of Jesus? Simon and Andrew.  
2. What other brothers were called soon after? James and John. 2. Through what part of the country did Jesus go? Through Galilee. 4. What did Jesus do throughout Galilee? He preached and healed the sick. 5. What is said of his ministry in the GOLDEN TEXT? "The people," etc.

**DOCTRINAL SUGGESTION.**—Effectual calling.

**CATECHISM QUESTION.**

6. What do you call this wonderful mystery? The Incarnation of the Son of God.

7. Where is the Redeemer called a Mediator? 1 Timothy ii. 5. For there is one God, one Mediator also between God and men, himself man, Christ Jesus.

**THE OLD BARN.**

THERE is nothing in the world that just fills the niche in the human affections like the old-fashioned, wide-doored, deep-mowed barn of New England traditions. Old or new, such a barn has possibilities of enjoyment which are the despair of the "effete monarchies of the old world." The barn of our childhood! How its ample proportions rise gracefully in the background whenever the melody of "Home, Sweet Home," salutes the ear! What infinite resources our childhood discovered in it. It was gymnasium, play-ground, a shelter from summer's heat and winter's cold, always ready to give us a breezy welcome, limitless in its hospitality.

A barn is the only thing with four walls that imposes no apparent limitations. There is room to run, room to jump, room to play horse, room to play house, room to mount a scaffold and in it, as in a steamboat, make a circuit of the world. No limit to physical freedom, nor the flights of fancy. The child never lived who did not cry to go to the barn, as soon as he learned that there was such an El Dorado close at hand. When playthings disgust, when mother's singing is wearisomeness of the flesh, and everything seems to baby's eyes "stale, flat and unprofitable," a visit to the barn will bring back the smiles and dry the tears. And in years somewhat later, the barn, fragrant with hay, and piled with unhusked corn, comes to mind with recollections of red ears that brought blushes to white ones. In youth and age, the barn is a spot fragrant with pleasant recollections.—*Attleboro Chronicle.*

**AN INCIDENT.**

A YOUNG man went into the office of one of the largest dry-goods importing houses in New York, and asked for a situation. He was told to come in again.

Going down Broadway that same afternoon opposite the Astor House, an old apple-woman, trying to cross the street, was struck by a 'bus, and knocked down, and her basket of apples sent scattering into the gutter.

This young man stepped out from the passing crowd, helped up the old lady, put her apples into her basket and went on his way, forgetting the incident.

When he called again upon the importers, he was asked to name his price, which was accepted immediately, and he went to work.

Nearly a year afterwards, he was called aside one day, and asked if he remembered assisting an old apple-woman in Broadway to pick up a basket of apples; and much to his surprise learned why he obtained a situation when more than a hundred others were desiring the same place.

Young men, how little you know who sees you do an act of kindness! The eyes of others see and admire what they will not take the trouble to do themselves.—*Labour of Love.*



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