

The Girls that are Wanted.

The girls that are wanted are good girls—
Good from the heart to the lips;
Pure as the lily is white and pure,
From its heart to its sweet leaf tips.

The girls that are wanted are home girls—
Girls that are mother's right hand,
That fathers and mothers can trust to,
And the little ones understand.

Girls that are fair on the hearthstone,
And pleasant when nobody sees
Kind and sweet to their own folk,
Ready and anxious to please.

The girls that are wanted are wise girls
That know what to do and to say;
That drive with a smile or a soft word
The wrath of the household away.

The girls that are wanted are girls of sense
Whom fashion can never deceive,
Who can follow whatever is pretty,
And dare, what is silly, to leave.

The girls that are wanted are careful girls,
Who count what a thing will cost;
Who use with a prudent, generous hand,
But see that nothing is lost.

The girls that are wanted are girls with hearts;
They are wanted for mothers and wives;
Wanted to cradle in loving arms,
The strongest and frailest of lives.

The clever, the witty, the brilliant girl,
They are very few, understand;
But, oh! for the wise, loving home girls
There's a constant and steady demand.

LESSON NOTES.

FIRST QUARTER.

STUDIES IN THE OLD TESTAMENT.

B.C. 1739] LESSON XII. [March 20
JACOB'S NEW NAME.

Gen. 32. 9-12, 24-30. Mem. vs. 28-30.

GOLDEN TEXT.

And he said, I will not let thee go, except thou bless me. Gen. 32. 26.

OUTLINE.

1. Jacob. 2. Israel.

TIME.—1739 B.C. This is on the supposition that his flight was in 1760 and his life in Haran but twenty-one years.

PLACE.—On the eastern side of the Jordan, near the brook Jabbok, which runs out from the mountains of Gilead and empties into the Jordan.

CONNECTING LINKS.—Many years have gone by. Some say twenty or twenty-one years, others think forty years. Which ever it be, the events which can be distinguished are plain. The solitary outcast has reached his kinsmen beyond the Euphrates; has married Leah and Rachel, and become the father of a large family, twelve children in all. His estate is very great. God has prospered him beyond his farthest expectation, and now he is on his homeward way. Esau, his brother, has also married his kinswoman, Ishmael's daughter, and has founded the Edomite nation. He has been apprised of Jacob's approach, and, with four hundred followers, is advancing from Mount Seir. Jacob is in terror. So opens our lesson.

EXPLANATIONS.—*O God of my father, etc.*—This was the way of appealing to God, as a covenant-keeping God, and was a common form in after days. *With my staff I passed*—Reference, of course, to his condition as a solitary fugitive years before. *Two hands*—That is, a very great company. *Was left alone*—Jacob was doing the best human skill could do in caring for his people, property, and loved ones. He was the last to cross. *The hollow of his thigh*—"The socket of the hip joint, the hollow place into which the neck-bone of the thigh is inserted." *The day breaketh*—The sun rising is breaking up the darkness of night. *Except thou bless me*—Jacob had learned who his opponent was. He is the same Jacob, alive to God's presence, that we saw twenty years ago asleep at Bethel. *Peniel*—This is elsewhere spelled "Penel," which means exactly the same thing, which is, "the face of God."

QUESTIONS FOR HOME STUDY.

1. Jacob.

What has happened to Jacob since we left him at Bethel?
How far has he reached on his journey home?

What was the occasion of his prayer at the opening of the lesson?

What elements of character are shown in his preparations to meet Esau?

What does his conduct show as to his own estimate of the wrong he had done to Esau?

"Jacob" means supplanter. What is the last act of the supplanter before he reaches his Peniel?

What one element of character had marked his whole life at Padan-aram?

In what respects can Jacob be justly called the ancestor of the Jew?

2. Israel.

Waiting for Esau; what antagonist comes upon Jacob?

What were the characteristics of this struggle? ver. 24, 25. Certainly three characteristics.

What was the meaning of this struggle? What had his life for the last twenty or forty years been?

What was the character of his after life? How is the struggle symbolical of conversion?

PRACTICAL TEACHINGS.

Here was a man, rich, prosperous, and what the world calls happy.

He was a coward. Why?
The power of conscience is greater than the power of riches.

Jacob, the supplanter, became Israel, God's prince, but it cost years of discipline and a night of fierce conflict. There is no good worth having except it cost a struggle. Even Jacob could become Israel. So may any sinner.

Jacob sought protection from Esau; he found protection from a worse foe—himself.

CATECHISM QUESTION.

Man was made to know, love, and serve God: have all men done so?

No; "for all have sinned, and fall short of the glory of God."

Romans iii. 23. For all have sinned, and come short of the glory of God.

B.C. 2348] LESSON XIII [March 27
TEMPERANCE LESSON.

Gen. 9. 18-27. Memory verses, 24, 25.

GOLDEN TEXT.

Woe unto them that are mighty to drink wine. Isa. 5. 2.

OUTLINE.

1. A Father's Shame.

2. A Father's Curse.

TIME.—2348 B.C. Soon after Noah's exit from the ark.

PLACE.—Somewhere in the highlands of Armenia.

CIRCUMSTANCES.—The deluge was over, Noah and the remnant of things living had come from the ark. The institution of the altar and sacrifice had been renewed, and God had made his memorable covenant with Noah. The father and his sons began the work of tilling the soil. The first vineyard of which we have record was planted, and its end was what we are so familiar with in the story of the race.

EXPLANATIONS.—*The whole earth over-spread*—The dispersion of races sent Japheth to Europe, Shem peopled Asia, and Ham peopled Africa. *A husbandman*—One who binds his house together, that is, supports his family by the produce of the earth. *Was drunken*—The first record of drunkenness. *Awoke from his wine*—Filled with remorse and angry at himself, as every man is who wakes from a debauch. *Shall dwell in the tents of Shem*—Commentators seem to think that this means the descendants of Japheth should receive a knowledge of the true God from the Shemitic people.

QUESTIONS FOR HOME STUDY.

1. A Father's Shame.

Who is the first person of whom drunkenness is recorded?

How old was Noah when this sin overtook him?

What gracious evidence of God's love had he previously had?

Who was involved in the consequences of his act?

Was Ham's sight of his father, or the report that followed, the cause of his father's wrath?

Give a reason for your answer.
Is Noah's shame anything unusual in the history of drunkenness?
Find three Bible instances of the shame of this sin?

2. A Father's Curse.

Cursed by Noah?
Why should the grandson be cursed and the son not?

Was Noah relieved of sin by passing a curse for its consequences on to his posterity?

What was the curse that day pronounced? Does a curse still follow the drunkard?

What is the usual condition of the children of drunkards?

What was Solomon's experience of the results of drinking? Prov. 23. 29-32.

PRACTICAL TEACHINGS.

It is never safe to trifle with alcohol. It makes no exemption in respect of age.

It scars character with scars that cannot be effaced.

While the world lasts Noah's shame will be known.

Noah, perhaps, did not know the effect of alcohol on the brain.

Give him that benefit. *We do know.* We have no excuse.

Alcohol brought curse upon the great nation of the Canaanites.

Alcohol is to-day a curse to our own loved nation.

Let us set our faces against it.

CATECHISM QUESTION.

What is sin?
Sin is disobedience to the law of God in will or deed.

Romans viii. 7. The mind of the flesh is enmity against God: for it is not subject to the law of God, neither indeed can it be.

1 John v. 17. All unrighteousness is sin.

James iv. 17. To him that knoweth to do good, and doeth it not, to him it is sin.

A Question.

To THE question: Should a Sunday-school teacher use tobacco? It may be at least answered in a general way, fully covering the case, that when a poor man spends his own money for tobacco, he does a foolish thing; and when he spends money that belongs to his wife and children, or to his creditors, he does a mean and dishonest thing. If a rich man wastes his money and his strength on the filthy weed it is, of course, his own look-out, financially, except as he is setting a bad example, through his privilege of luxury which, upon the average boy and young man, is pernicious to the highest degree. But whatever be the so-called rights of the rich as to luxury and vice, when one of a class of people who join in the complaint about the "hard times," and the "oppression of capital," consents to waste money on what does him harm, and increases the certainty and permanence of his poverty, he is beyond any claims upon charity or even patience. Now, adding to this the need of pure breath, self-control, unquestionable reputation as to habit, society, etc., safe example for boys to follow, and that needs no apology, and if poor, at least economy in luxury for Christ's sake; adding to all these and much more upon which this bad practice touches, and no Christian teacher ought to hesitate a moment in answering the question with which this item begins, "No."

"Every step toward Christ," says Dr. T. L. Cuyler, "kills a doubt; every thought, word and deed for him carries you away from discouragement."

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