

Voices of the Night.

BY MRS. E. M. HALL.

IN the silence of the midnight,
When the cares of day are o'er,
In my dreams I hear the voices
Of the loved ones gone before;
And they words of comfort whisper,
Say they watch on every hand,
And my soul is cheered by hearing
Voices from the spirit land.

Forms I've loved, though long they've
left me,
Now seem gathering from afar,
And the balmy breath of Eden
Floats upon the midnight air.
Music from celestial bowers
Fills the chamber with strange grace,
And in dreams I hold communion
With my loved ones face to face.

While I tell of joys departed,
They recount triumphant love,
How the glorious Man of Sorrows
Fitted up their home above.
And they tell of living waters,
Where life's streams forever roll,
And the towers of golden beauty
That shall satisfy the soul.

As I listened, faith grew stronger,
Midnight then became as day,
Messengers that brought such sweetness
Drove the shadows all away.
They have left me, but the story
Filled my soul with untold rest,
And in faith I'll wait the promise
Of a mansion for the blest.

LESSON NOTES.

SECOND QUARTER.

STUDIES IN LUKE.

A D. 29] LESSON XII. [June 22

TRUST IN OUR HEAVENLY FATHER.

Luke 12. 22-34. Memory verses, 27, 28.

GOLDEN TEXT.

Your Father knoweth that ye have need of these things.—Luke 12. 30.

TIME.—A.D. 29.

PLACE.—Uncertain.

CONNECTING LINKS.—This lesson is in closest connection with the last.

EXPLANATIONS.

Take no thought—When the Bible was written the word "thought" was used where "care" or "worry" would be now. *Life . . . meat . . . body . . . raiment*—God has pledged himself to care for your soul and body. If you believe him, anxiety about food and clothing is inconsistent. If God cares for birds and flowers, he will not neglect obedient children. *Add to his stature*—One cannot add an inch to his height, or an hour to his life. *Consider the lilies*—The careworn women who surrounded the Saviour were already fretting because they ought to be back busying themselves with ovens and cradles and spinning wheels, at home; while about them were blooming the buttercups and dandelions and daisies, which toiled not and spun not, but were as well taken care of as these careworn women. *I say unto you*—A formula of emphasis, just as boys nowadays say, "I tell you." *Solomon in all his glory*—It was Solomon's direct descendant and legitimate successor that makes this splendid contrast. *Cast into the oven*—The meadow flowers of Palestine were cut down with the grass, and used as fodder and fuel, for wood is scarce there. *Neither be ye of doubtful mind*—Don't toss about like boats in the surf. *Your Father*—How constantly we forget that we are God's children? *Seek ye the kingdom of God*—Seek permanent possessions and wealth in that kingdom which Christ himself declared to be not of this world. *Fear not little flock*—The Good Shepherd will gather them in his arms, and fold them to his bosom. *Sell that ye have, and give alms*—A man should hold all his wealth for the good of others; and so far as he does not he will be impoverished in heaven—if he ever gets there.

QUESTIONS FOR HOME STUDY.

1. *Our Cares*, vs. 22, 23.

For what ought we to take no anxious care?

What reason does Jesus give?

From what are we told to learn a lesson of trust?

Of what is God's care for the birds a pledge?

How much can one add to his stature by caretaking?

What question shows the folly of undue anxiety?

To whom should we commit our cares? Psa. 55. 22.

2. *God's Care*, vs. 27, 34.

What beauty of dress surpasses that of Solomon?

Who gives to the flowers their beauty?

Who will also supply our needs?

After what are we forbidden to seek?

What spirit should we avoid?

Who are burdened with care for food and drink?

Who knows and can supply all our wants? (Golden Text.)

For what ought we first to seek?

What will follow from such seeking?

What good gifts does God propose for us?

To what kind acts are we exhorted?

Where should we lay up our treasure?

Why should we seek treasure in heaven?

What pledge have we that God's care covers our cares? 1 Pet. 5. 7.

THE LESSON CATECHISM.

1. What does Jesus command? "To be not anxious for food and clothing." 2. What does he tell us to consider? "God's care of the ravens and lilies." 3. How does he show the folly of anxiety? "We cannot add an inch to our height, nor a minute to our life." 4. What does he say it is our Father's good pleasure to give us? "The kingdom of God, with food and clothing added." 5. What does he tell us to do with what we have? "Sell it, and give alms." 6. What will we have left? "A treasure in the heavens that faileth not."

DOCTRINAL SUGGESTION.—The omniscience of God.

CATECHISM QUESTION.

12. What have we then to do in repentance.

We must think on our transgressions, confess both our sins and our sinfulness to God, and strive to amend our life by the help of the Holy Spirit.

I thought on my ways, and turned my feet unto thy testimonies.—Psalm 119. 59.

Psalm 51. 3; 38. 18; Isaiah 1. 16, 17; Mark 1. 5.

TEMPERANCE LESSON.

B.C. 606]

[June 22

Dan. 1. 8-17. Memory verses 8-17.

GOLDEN TEXT.

But Daniel purposed in his heart that he would not defile himself.—Dan 1. 8.

TIME.—B.C. 606.

PLACE.—Babylon.

INTRODUCTION.—This incident teaches many moral lessons. It is brought forward for our study to-day to teach the doctrine of temperance. Daniel's noble decision of character, exemplified in this lesson, makes him the typical temperance man in the truest and best sense. Within narrower limitations every boy has similar problems to solve, and has abundant opportunity to evince Daniel's noble qualities, or to make a moral failure.

EXPLANATIONS.

Daniel purposed—Daniel was leader, but doubtless the three other youths shared in his purpose. *Defile himself*—The king's meat had been consecrated to false gods, and if Daniel ate it, or drank of the wines, he would be unfaithful to his God. *The prince of the eunuchs*—The keeper of the captives. *Melzar*—Not a proper name, the chief butler. *Worse liking*—Looking less healthy. *Endanger my head*—Behaving was of daily occurrence at court in those days. *Pulse*—Vegetable diet in general. *Understanding in all visions and dreams*—Daniel eclipsed the Chaldean sages. God gave him supernatural wisdom.

QUESTIONS FOR HOME STUDY.

1. *Daniel's Purpose*, vers. 8-10.

To whom was Daniel a captive? See ver. 1.

What order had been issued concerning the captives? Vers. 3, 5.

What was Daniel's purpose?

What request did he make?

How did the chief eunuch regard Daniel?

Why had he such love for the captive?

Of what was God's care for Daniel a proof? Prov. 16. 7.

What did the eunuch fear if he should grant the request?

2. *Daniel's Test*, vers. 11-14.

How long a test did Daniel propose?

What did he ask in place of meat and wine?

What comparison was to be made in ten days?

On what did the chief eunuch decide?

3. *Daniel's Reward*, vers. 15-17.

What was the result of the test?

What reward had Daniel for his fidelity?

DOCTRINAL SUGGESTION.—The divine providence.

What Bacteria Are.

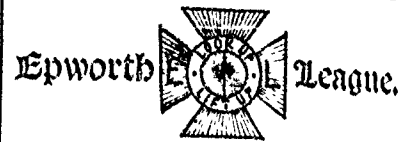
THE great majority of these microscopic plants are what botanists call *bacteria*—the smallest form of vegetable life. So small are they that it would take, in some cases, as many as fifteen thousand of them arranged in a row to extend an inch. They have different forms—some being round, some oval, some rod-shaped, and others much the shape of a corkscrew, or spiral. In all cases they are so small that one needs a powerful microscope to study them, and in no case can we perceive them singly with the naked eye. When countless millions of them are grouped together in a mass, or colony, we can see them about as we are able to see at a great distance an approaching army, of which we are totally unable to distinguish a single soldier.

We have said that these bacteria move about; and this is true of most of them, although there are some which do not appear to move at all, but remain fixed where they find a good feeding-place. Those that have motion behave in a very peculiar manner: some wobble about in one place, without moving forward in the least; others dart hither and thither, back and forth, at an apparently furious rate, rocking and twirling about, and turning a hundred somersaults as they move along.

Bacteria multiply very rapidly, and they do this in a strange way. A single one breaks itself in two; then each half grows to be as large as the first. Then, these, in turn, divide up again, and so on, until from a single one we may have many thousands in a short time. To give you the figures, such as they are, a single one can multiply at so enormous a rate that in forty-eight hours it can produce something like 280,000,000,000 of bacteria. Great consequences follow this enormous increase of bacteria; for, while one which is so small in itself can do little, the vast army resulting from the multiplication of one is able to accomplish much.—*St. Nicholas*.

God writes the gospel, not in the Bible alone, but on trees and flowers, and the clouds and stars.

WHAT we call time enough proves little enough.



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