

THE BUILDERS.

All are architects of Fate,
Working in these walls of Time;
Some with massive deeds and great,
Some with ornaments of rhyme.

Nothing useless is or low:
Each thing in its place is best;
And what seems but idle show
Strengthens and supports the rest.

For the structure that we raise
Time is with materials filled;
Our to-days and yesterdays
Are the blocks with which we build.

Truly shape and fashion these,
Leave no yawning gaps between;
Think not, because no man sees,
Such things will remain unseen.

In the elder days of Art,
Builders wrought with greatest care,
Each minute and unseem part;
For the gods see everywhere.

Let us do our work as well,
Both the unseen and the seen;
Make the house where God may dwell,
Beautiful, entire and clean.

Like our lives are incomplete,
Standing in these walls of Time,
Broken stairways, where the feet
Stumble as they seek to climb.

Build to-day, then, strong and sure,
With a firm and ample base;
And ascending and secure
Shall to-morrow find its place.

Thus alone can we attain
To those turrets where the eye
Sees the world as one vast plain,
And one boundless reach of sky.

—Longfellow.

A CHURCH GOING HORSE.

A HORSE was once owned by a member of the writer's family who by his example preached a strong sermon upon faithful attendance at the public services of God's house. He had been a family favourite for many years; and when old age had rendered him unfit for work, he was tenderly cared for, given the best stall in the stable and allowed to roam at pleasure in the pasture. There was one duty, however, from which he did not consider himself excused even by the infirmities of old age. Whenever the church-bell sounded for morning service, the faithful creature left his pasture, walked sedately to church and took his accustomed place under the shed, where he stood quietly until the services were over. Then he turned his face homeward, and went back to his pasture with the air of a horse who was happy in the consciousness of duty performed.

THE "LION" SERMON.

THE annual discourse to which this singular title is given is delivered in the church of St. Katherine Cree, Leadenhall Street, in the month of October. It was originated under somewhat remarkable circumstances in the reign of James I or Charles I. At this time, Sir John Gayor, a wealthy merchant of London, and a great benefactor to the above-mentioned parish, in which he resided, undertook for commercial purposes a tour on the continent of Asia, then rather a formidable project. He met with many adventures, the record of which was probably destroyed by the great fire of London, but one is commemorated to this day. While separated from his companions in the desert of Arabia, Sir John was approached by a furious lion. When death seemed inevitable, he fell on his knees and prayed for succour, whereupon the huge beast, in-

stead of attacking him, stopped short, prowled round him, and finally trotted off without in the smallest degree injuring the praying knight. Upon his return to England, Sir John bequeathed £200 to his parish church, for the relief of the poor, on condition that a sermon should be preached yearly to commemorate the marvellous deliverance vouchsafed him by God.

THE NEW BOY.

THE new boy, when he first comes to college, has no idea of what is before him. He seems to think that he is to have a great deal of pleasure mixed in with his college work. He also feels very important; for it is very likely the first time he was ever away from home for any length of time, and still more likely the first time he ever had any amount of money given him to be expended as he may think fit. Nearly all of them try to talk and act like men of the world, and to do as if they were accustomed to do what they pleased at home. They talk in a swaggering way about the "old man" and the "old lady," which amounts to the greatest disrespect. Perhaps it is about the father who is almost denying himself the necessities of life that he may give his son a better education than he had himself; or it may be that mother whose tears and prayers for her son, that he may be safe, both physically and morally, are poured out daily before the Heavenly Father. Boys, never speak of your parents in a way that you would not be willing for them to hear you. Harm may not be meant, but think how it would grieve the kind father or the tender mother. This is not the case with all new boys; but still, all of them should remember the fifth commandment.—*Emory College Mirror.*

LESSON NOTES.

THIRD QUARTER.

A. D. 30.] LESSON XI. [Sept. 12.

THE MISSION OF THE SPIRIT.

John 16. 5-20. Commit to mem. vs. 8-11.

GOLDEN TEXT.

He will guide you into all truth. John 16. 13.

OUTLINE

1. Sorrow, v. 5, 6.
2. Comfort, v. 7-15.
3. Hope, v. 16-20.

TIME, PLACE.—See Lesson VII.
EXPLANATIONS.—*The comforter*—See note on Holy Spirit. *Reprove the world*—Convince or convict the world. *Of judgment*—That God is just, and will be just in punishing him who rejects Christ. *Prince of this world*—The devil, Satan. *The Spirit of truth*—The Holy Spirit. *Shall receive of mine*—That take his commission and instructions from Christ. *A little while*—It was now very near the time when he was to be crucified. *Shall not see me*—He would be dead and buried. *Ye shall see me*—He would rise again from the dead. *The world shall rejoice*—The wicked generation that was plotting his death.

TEACHINGS OF THE LESSON.

Where, in this lesson, are we shown—

1. The gift of the Holy Spirit?
2. The work of the Holy Spirit?
3. The hope of the true disciple?

THE LESSON CATECHISM.

1. What did Jesus promise to send to his followers after he should leave them? The Comforter. 2. Who is this Comforter? The Holy Spirit. 3. Of what does the Holy Spirit reprove the world? Of sin, of righteousness, and of judgment. 4. What does the GOLDEN TEXT tell us that the Holy

Spirit will do for believers? "He will," etc. 5. What did Jesus promise his disciples? That they should see him again.

DOCTRINAL SUGGESTION.—The Trinity.

CATECHISM QUESTION.

40. How did all things come into being? By the will of God; who created all things and brought all into their present order.

In the beginning God created the heaven and the earth.—Genesis i. 1.

He spake, and it was done; he commanded, and it stood fast.—Psalm xxxiii. 9.

A. D. 30.] LESSON XII. [Sept. 19.

JESUS INTERCEDING.

John 17. 1-26. Commit to mem. vs. 20-24.

GOLDEN TEXT.

He ever liveth to make intercession for them. Heb. 7. 25.

OUTLINE.

1. The Son, v. 1-5.
2. The Followers, v. 6-19.
3. The Believers, v. 20-26.

TIME, PLACE.—See Lesson VII.

EXPLANATIONS.—*Eternal life*. The Bible represents the sinner as dead. The gift of God was to be life in contrast to this death. *Manifested thy name*—Have shown thy character, and attributes, and power. *The words*—The teachings concerning the true nature of life and man's relation to God. *I am no more in the world*—He would be no more as a human body. *Keep them from the evil*—That is, make them superior to the power of temptation and sin. *Sanctify them*—Make them holy and more and more in character like God. *Thou Father art in me*—Jesus here asserts the unity of God in the person of the Father and the Son.

TEACHINGS OF THE LESSON.

Where, in this lesson, do we learn—

1. The love of Christ for believers?
2. The union of Christ with believers?
3. The union of believers through Christ?

THE LESSON CATECHISM.

1. What was Christ's prayer for himself to the Father? "Father, glorify thy Son." 2. For whom did Christ pray on the last night of his life? For all who should believe on him. 3. From what did he pray that they might be kept? From the evil one. 4. What did he ask for them? That they might all be one. 5. What is Jesus now doing in our behalf according to the GOLDEN TEXT? "He ever," etc.

DOCTRINAL SUGGESTION.—The interceding Saviour.

CATECHISM QUESTION.

47. Why did God create all things? For his own pleasure: to show forth his glory, and to give happiness to his creatures.

Worthy art thou, our Lord and our God, to receive the glory and the honour and the power: for thou didst create all things, and because of thy will they were, and were created.—Revelation iv. 11.

It was a little Albany boy who could not tell what he wanted when he arrived at the corner store. Thought it was something about time. A fortnight or something of that sort. "Why, my little man, a fortnight is two weeks." "That's it," ejaculated the little messenger in high glee; "mamma told me to get two wicks—two lamp wicks."

A LITTLE girl who had a thoughtful Christian mother, overhearing her little brother saying his evening prayer in a careless manner, said to him, "Willie, if you do not mind how you pray, God will not hear you. You would not ask mamma for anything you really wanted in such a careless way."

THERE are men who, by long consulting only their own inclination, have forgotten that others have a claim to the same deference.

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