

sweet old verses of gratitude from her beloved George Herbert.

Then those delicious days of her gradually returning strength! To watch day by day the precious little steps of recovery! It was like watching the leaves open, and the flowers in spring, each day being a new delight, only the life whose precious tide was slowly rising thus from point to point, was no unconscious flood of natural growth—it was mother's life!

Then that first Sunday when she was lifted into her own little porch closet, and laid on the couch by the window! She had insisted on being lifted there in the morning, and that all but Betty should go to church; she had wanted Betty also to accompany us, but no authority in the house reached to that.

As I left her, she broke out again into Herbert (which is her music), murmuring,—

"Christ hath took in this piece of ground,
And made a garden there for those
Who want herbs for their wound.

"Thou art a day of mirth:

And where the weekdays trail aground,
Thy flight is higher, as thy birth.

Oh, let me take thee at one bound,

Leaping with thee from seven to seven;
Till that we both, being tossed from earth,
Fly hand in hand to Heaven."

With such holy strains echoing in our ears, and such gratitude in our hearts, a very happy walk was father's and mine to church that Sunday, across the corn-fields, with the little waves dashing against the rocks far below.

And very real and living were the prayers, and thanksgivings, and responses of the service. They seemed just as if they were a new song, made expressly for father and me that morning.

As we returned, father said to me confidentially,—

"Kitty, do you understand that poetry of Mr. Herbert's?"

I said, "I thought I did, and that I liked it."

"You do!" replied father, despondingly; "well, I suppose all really religious people do. But I never could."

"Religion is good, and riddles are good in their way, but I don't see the good of mixing them up together. It's rather hard on me, Kitty, for I've taken more pains than I can tell to like that stuff for your mother's sake. However, Mr. Charles Wesley has been a great friend to me with his hymns. It's a great mercy for me that I've fallen on times when a man may hear sermons as easy to make out as commanding orders, and religious poetry as plain as prose."

(To be continued.)

The substance of the quaint prayer of old Thomas Fuller was: "Lord, grant me one suit, which is this: Deny me all suits which are bad for me. . . Rather let me fast than have quails given me with intent that I should be choked in eating them."

LESSON NOTES.

THIRD QUARTER.

STUDIES IN THE GOSPEL ACCORDING TO MATTHEW.

A. D. 28] LESSON XII. [Sept. 18

SOLEMN WARNINGS.

Matt. 7: 17-20. Memory verses, 13, 14.

GOLDEN TEXT.

Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Matt. 7: 19.

OUTLINE.

1. The False.
2. The True.

TIME, PLACE, RULERS, CIRCUMSTANCES. — Same as in last lesson.

EXPLANATIONS.—*Strait gate*. A figurative expression to show how difficult the entrance to the way of life appears to one outside. Not "straight," but "strait," that is, narrow. *False prophets*. Teachers of false doctrine. *Sheep's clothing*. With the appearance of disciples. *Wolves*. Enemies to the truth. *Fruits*. Actions and character. *Corrupt tree*. Meaning an evil man. *Hewn down*. Every wicked life will come to naught. *Smith unto me*. Professing to be a disciple. *Doth*. Religion is shown more by deeds than by words. *Prophesied*. Taught or preached in the name of Christ. *Cast out devils*. Satan, from the hearts of men. *Never knew you*. That is, never knew them as disciples. *Heareth . . . doth*. The wise man not only hears, but does. *House upon a rock*. Meaning, a character and conduct founded on right principles. *Foolish*. Who heard, but did not take warning. *Upon the sand*. Where there was no firm foundation. *It fell*. Sudden torrents frequently wash away the sand in the valleys of Palestine. *Doctrine*. Or, teaching. *Authority*. In his own name. *Not as the scribes*. Who simply explain the Old Testament.

QUESTIONS FOR HOME STUDY.

1. The False.

Under what figure are some of those who fail to find the strait gate here pictured?

What is the royal law or test of character here given?

For how much does profession count in Christ's estimate of men?

Is public profession discouraged by this teaching?

Is the doctrine of morality as sufficient in God's sight here taught?

What is the test for entrance into the kingdom of heaven?

What is the very first necessity in doing God's will?

What is the significance of wide gate and broad way, as applied to the sinner's course?

2. The True.

In what way are the true sons of God found?

What are the fruits which show whether a person is one of "the false" or one of "the true?"

What is apparently to be the test of character in the world? ver. 25.

Who will be able to stand this test?

What event is suggested by ver. 27?

What doctrines are plainly taught in this lesson?

What ought to be the daily, serious question of every man who professes to be Christ's?

PRACTICAL TEACHINGS.

Though the gate be strait, it is wide enough to let you in, if you will go.

Each of us is like a tree: either like a fruit-tree filled with choice fruit, or like one empty at harvest time, or like one bearing gnarled, hard, unshapely, diseased fruit. Which are we?

Profession does not make a Christian. But Christianity makes a man profess.

Notice, Jesus said plainly, "Many will say to me," and "Will I profess unto them."

"The Teacher, the Friend, is to be the Judge, and his word was "never." There is no hope in NEVER."

HINTS FOR HOME STUDY.

1. The student ought to carefully read through the whole Sermon on the Mount to see what "these sayings" are of which Jesus speaks.

2. THE FALSE is one division of our Outline. Find all the false things suggested in these verses: ver. 13, 15, 16, 21, 26.

3. There is a practical teaching in ver. 21, and another in ver. 26, 27, that has not been mentioned. Will you write them out?

4. Make a list of all the things in this lesson which you do not understand, words, phrases, teachings, and give them to your teacher.

5. What was the teaching of the scribes? Any Bible dictionary will explain this. Keep a book of this sort always by you, if you can, when you study.

DOCTRINAL SUGGESTION.—The danger of neglect.

CATECHISM QUESTION.

14. What was the Lord's deepest humiliation?

He was "reckoned with transgressors" (Luke xxii. 37), and endured the shameful death of the cross.

A. D. 60] LESSON XIII. [Sept. 25

TEMPERANCE LESSON.

Rom. 13: 8-14. Memory verses, 12-14.

GOLDEN TEXT.

Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness. Luke 21: 34.

OUTLINE.

1. The Law of Love.
2. The Law of Life.

TIME.—60 A. D.

PLACE.—The place from which this epistle is thought to have been written is Corinth.

RULER.—Nero, emperor of the Roman world.

EXPLANATIONS.—*Over no man*.—This does not mean, contract no debts in the regular course of honest business, but may mean, hold no feeling as a grudge against another, only cherish the feeling of love. *Worketh no ill*.—Does no harm of any sort whatever. *The night is far spent*. Paul, perhaps, looked for the coming of the Lord soon, as was common in the early Church. *Rioting and drunkenness*.—Common sins among the people of the day.

QUESTIONS FOR HOME STUDY.

1. The Law of Love.

What is the meaning of the word temperance?

How is temperance a part of the law of love?

What does a man's duty to his neighbour demand of him in daily life?

What do statistics show in regard to the times mentioned in ver. 9?

Is it part of the fulfilling of the law to keep men from committing such crimes?

What should the Church teach concerning self-indulgence of any kind?

Does a man violate the principle of ver. 10 if he gratifies his own appetite without regard to his neighbour?

2. The Law of Life.

How should one live who desires to fulfil the law of love?

Is there any proof in the times that the night of intemperance is far spent?

What is the duty of those who live in the breaking day of the temperance reform?

What is the armour of light in this work? ver. 14.

What sins of the times does Paul recognize and exhort against? ver. 13.

What should be the one aim of the Christian disciple? ver. 14.

PRACTICAL TEACHINGS.

Temperance means self-restraint in all directions.

A man has no right to do that which will harm his neighbour. Self-indulgence of any sort is a harm to my neighbour.

Drunkenness is not possible when one walks honestly.

Quarrels, riots, brawls, impurity of all kinds, are the attendants of drunkenness.

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