

## SATURDAY NIGHT.

**P**LACING the little hats all in a row,  
Ready for church on the morrow, you  
know;

Washing wee faces and little black fists,  
Getting them ready and fit to be kissed;  
Putting them into clean garments and white;  
That is what mothers are doing to-night.

Spying out holes in the little worn hose,  
Laying by shoes that are worn through the  
toes;

Looking o'er garments so faded and thin—  
Who but a mother knows where to begin?  
Changing a button to make it look right—  
That is what mothers are doing to-night.

Calling the little ones all round her chair,  
Hearing them hush forth their evening prayer,  
Telling them stories of Jesus of old,  
Who loved to gather the lambs to His fold,  
Watching, they listen with weary delight—  
That is what mothers are doing to-night.

Creeping so softly to take a last peep,  
After the little ones all are asleep,  
Anxious to know if the children are warm,  
Tucking the blanket round each little form;  
Kissing each little face rosy and bright—  
That is what mothers are doing to-night.

Kneeling down gently beside the white bed,  
Lowly and meekly she bows down her head;  
Praying as only a mother can pray,  
God guide and keep them from going astray.

## LOVE OF FUN.

**L**YMAN BEECHER was fond of  
fun as of hard work and preach-  
ing. His violin was as often  
heard as his saw, and heard not  
only in his study, which was in the  
upper storey of his house, but also in  
the family circle and at family prayers.  
At times he was so absorbed in writing  
his sermon when called to family  
worship, that he would call for his  
violin, and with its lively notes break  
the connection and free his thoughts  
for the service in hand. There was a  
perennial fountain of boyish spirits in  
the heart of Lyman Beecher. I once  
called at his house with a young friend  
to see his children soon after his arrival  
in Boston. One of the daughters  
responded to the call. After an intro-  
duction she said, "We are having fun  
with father in the dining room. Come  
out and see us." So we both went  
out to see the fun, and sure enough  
there was Dr. Beecher on "all fours,"  
with two children on his back playing  
"riding horses." He would run horse  
fashion, trot, stop, run back, kick up,  
throw the riders, and then run away  
with all the children after him scream-  
ing with delight.

## BREVITIES.

The world belongs to those who  
come the last; they will find strength  
and hope as we have done.

A "Prophet's Chamber" in the  
Montreal Wesleyan College, intended  
to lodge, free of expense, any Methodist  
minister in Canada visiting Montreal,  
has been completely furnished by  
Methodist Episcopalians of Napanee.

The mouth of a certain north side  
man is disfigured by the absence of one  
of his front teeth. His little son  
surprised him the other day by asking:  
"Father, dear, what makes you part  
your teeth in the middle."

At some of the western fairs this  
year a "great secret" is sold in sealed  
envelopes at ten cents apiece. The  
following is the secret: "Never buy an  
article before examining it. If you  
had known this before, you would not  
have paid ten cents for a worthless  
envelope when you could have got a  
dozen good ones for the same price."

## LESSON NOTES.

## SECOND QUARTER.

A.D. 57.] LESSON VIII. [May 25.]

## LIBERAL GIVING.

Cor. 9. 1-15. Commit to memory vs. 6-8.

## GOLDEN TEXT.

God loveth a cheerful giver. 1 Cor. 9. 7.

## OUTLINE.

1. Zeal Remembered, v. 1-5.
2. The Law of Giving, v. 6-11.
3. The Unspeakable Gift, v. 15.

TIME.—The summer of A.D. 57.

**EXPLANATIONS.**—*Ministering to the saints*—This refers to a collection for the poor in the Churches of Judea, which Paul was taking up among the Gentile Christians. *Superfluous*—unnecessary for him to write, as on his visit he had told them about it. *Forbearance*—When Paul visited the Corinthians they were very eager to give, so that he held them up as a model to other Churches. *Zeal hath provoked*—Encouraged. *Send the brethren*—He sent some friends to hasten their collection, for he feared that they had lost interest in it. *Ashamed*—From not having kept their promises. *Bounty*—As a free gift. *Not of covetousness*—Not as something given grudgingly or unwillingly. *With sparingly*—Gives only a small amount, when he might give a large amount. *Proportion*—According to his own purpose or will. *Of necessity*—As if he were driven to give. *God is able*—God's power will give full reward. *His righteousness*—God sees the good heart in the gift. *Ministereth*—Supplies. *Experiment of this ministration*—As they see the gifts bestowed. *Subjection*—The spirit of those who have received Christ submissive to the Gospel. *Thanks be unto God*—The gifts of the Church remind the apostle of the greater gift of God, even his Son to die for us.

## TEACHINGS OF THE LESSON.

Where in this lesson are we taught—

1. That the Lord's poor have a claim upon believers.
2. That true charity has its own reward.
3. That what we receive is more than we can ever give.

## THE LESSON CATECHISM.

1. To whom had Paul boasted of Achaia? To them of Macedonia. 2. Why did he send the brethren? Lest his boasting should be in vain. 3. How may we secure a bountiful harvest? By sowing bountifully. 4. How are we exhorted to give? Not grudgingly, or of necessity, but cheerfully. 5. For what does the apostle render thanks unto God? "For his unspeakable gift."

**DOCTRINAL SUGGESTION.**—The grace of God to men.

## CATECHISM QUESTIONS.

50. How is God faithful and true? His words are always true and His promises can never fail. Numbers xxiii. 19; Deuteronomy xxxii. 4; Titus i. 2; 1 John i. 9.
51. What is meant by saying that God is gracious and merciful? That he is full of compassion, slow to punish sin, and ready to forgive. Exodus xxxiv. 6; Psalm lxxxvi. 5; 1 John iv. 8. [Psalm lxxxvi. 15; ciii. 8; cxlv. 9; James v. 11.]
52. In what manner then ought you to thank and speak of God? I ought to think of God with fear and love, and speak of Him with reverence and praise. Jeremiah x. 7; Psalm v. 7; Matthew xxii. 37; Psalm civ. 1; Psalm cxlvi. 2; Psalm ciii. 1. [1 Peter i. 17; Psalm cxxxv. 1.]

A.D. 57.] LESSON IX. [June 1.]

## CHRISTIAN LIBERTY.

Gal. 4. 1-16. Commit to memory vs. 4-6.

## GOLDEN TEXT.

Stand fast therefore in the liberty wherewith Christ hath made us free. Gal. 5. 1.

## OUTLINE.

1. The Child a Servant, v. 1-3.
2. The Child a Son, v. 4-7.
3. The Son in Bondage, v. 8-16.

TIME.—A.D. 57, probably at the close of the year.

**EXPLANATIONS.**—*The heir*—Paul is here speaking of the Jewish people, who were the chosen family and heirs of the promise of God. *A Child*—Here meaning the time of prepara-

tion before Christ came to the Jews. *Servant*—Even the child of a king must learn obedience. *Until the time*—The time until he becomes full grown. *When we were children*—The Jewish people, before Christ came. *In bondage*—During the time while the Jews were being taught to look for a redeemer. *Fullness of the time*—When the world was ready. *Adoption of sons*—Christ lifts us up from servants to sons. *Abba, Father*—"Abba," a word of tenderness, "Dear Father," is the thought. *Heir of God*—Because the son inherits all things. *How turn ye again*—The Galatians had turned back from being Christians to become Jews. *Observe days*—The sacred days of the Jewish year. *Be as I am*—Paul was free from Jewish rules which had been ended in the Gospel. *Through infirmity*—Perhaps meaning that Paul's stay among them was owing to illness. *Temptation*—Some trouble, the "thorn in the flesh," which Paul had constantly. *The blessedness*—Their enjoyment of Paul's words of preaching. *Tell you the truth*—He wrote severe words to this people, because they were ready to turn from his teaching to that of the Jews.

## TEACHINGS OF THE LESSON.

Where in this lesson do we find—

1. The adoption as children of God.
2. The witness of the Spirit.
3. The danger of backsliding.

## THE LESSON CATECHISM.

1. An heir as long as he is a child is under the control of whom? Tutors and governors. 2. So we, as long as we are children, are under the bondage of what? The elements of the world. 3. Whom did God send to redeem us from this bondage? His Son. 4. And being redeemed, into what relationship to God do we come? The adoption of sons. 5. And being sons, what more do we become? Joint heirs with Christ.

**DOCTRINAL SUGGESTION.**—The liberty of the Gospel.

## CATECHISM QUESTIONS.

53. How did all things come into being? By the will of God; who created all things and brought all things into their present order. Genesis i. 1; Psalm xxxiii. 9; Hebrews xi. 3.
54. Why did God create all things? For His own pleasure; to show forth His glory, and to give happiness to His creatures. Revelation iv. 11; Romans xi. 36; Psalm xix. 1; Psalm xxxiii. 5.
55. When did God create man? After the creation of the earth, God made man to be the chief of His creatures upon it. Isaiah xlv. 11, 12; Zechariah xii. 1.

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