

THE RED BREAST OF THE ROBIN. (An Irish Legend.)

Of all the merry little birds that live up
in the tree,
And carol from the sycamore and chestnut,
The prettiest little gentleman that dearest is
to me
Is the one in coat of brown and scarlet
waistcoat,
It's cockit little robin!
And his hood he keeps a bobbin'.
Of all the other pretty fowls I'd choose
him;
For he sings so sweetly still
Through his tiny slender bill,
With a little patch of red upon his bosom.

When the frost is in the air, and the snow
upon the ground,
To other little birdies so bowlderin',
Picking up the crumbs near the window he is
found,
Singing Christmas stories to the children,
Of how two tender babes
Were left in woodland glades,
By a cruel man who took 'em there to lose
'em;
But Bobby saw the crime,
(He was watching all the time!)
And he blushed a perfect crimson on his
bosom.

When the changing leaves of autumn round
us thickly fall,
And everything seems sorrowful and sad-
dening,
Robin may be heard on the corner of a wall,
Singing what is solacing and gladdening,
And sure, from what I've heard,
He's God's own little bird,
And sings to those in grief just to amuse
'em;
But once he sat forlorn
On a cruel crown of thorn
And the blood it stained his pretty little
bosom.

AT THE LAST IT BITETH.

Who can measure the woes that
come to humanity through the use of
strong drink? What other curse can
be compared with this terrible blight?
Dr. William G. Elliott, Chancellor of
Washington University, St. Louis,
Mo., thus testifies:

"I have lived in St. Louis forty-
eight years, and have seen it grow
from 7,500 to nearly 400,000 inhabi-
tants. During these years, it has
passed through trials of pestilence, of
devastating fires, of water floods, and
worst of all, four years of fratricidal
war. But I here assert, in all sober-
ness of mind and with readiness to
prove what I say, that all other trials,
and losses, and sufferings, and wrongs,
in all these many years combined, do
not equal the ruinous moral, social and
financial evils that I have seen pro-
duced, during the same period, by the
one cause, intoxicating drink."

A gentleman said at a recent meet-
ing: "A friend of mine who is a
large ship-owner lost one of his ships
at sea. I want to sympathize with
him, as the loss amounted to \$40,000.
When I spoke about it he replied,
"Never mind the loss; I can bear
that and another \$40,000 to that, and
another \$40,000 to that, without feel-
ing it much; but (opening the draw-
ing-room door and pointing to his wife
lying on a sofa helplessly intoxicated)
if I could remedy this, I would give
all I have in the world."

There are some evils which no
language can measure. We stand
dazed and horror-stricken in the pres-
ence of woes worse than death, which
are heaped upon us by this satanic
power which blasts, and blights, and
devours, and desolates all things which
come beneath its sway, and cry, "How
long, O Lord! how long?"

Those who think long are the better
able to speak short.

WHY HE QUIT IT.

A CORRESPONDENT of the New York
Sun thus relates the circumstances
under which Secretary Garland aban-
doned the use of intoxicating liquors:
He was asked one day how it happened
that he, coming as he did from a part
of the country where liquor was be-
lieved to be used as commonly as
coffee, was a teetotaler. "Well, it
was this way: I used to drink as
regularly and as frequently as any
one; but one day some years ago I was
walking through our cemetery at
Little Rock, and I saw the grave of
one bright man who would have been
my age, and then I saw another, and
another, until I suddenly realized that
almost all the young men with whom
I began life had gone, and I almost
alone was left, and I knew what had
carried them away. Well, as I had
been spared, it occurred to me that I
had certainly had my share of alcohol,
so I made up my mind that I wouldn't
drink anybody else's share; that
wouldn't be fair. So I just stopped
right then and there."

BAD WAGES.

"I HAVE left my place, mother; I
could not stay," said a poor boy, when
he returned one morning from his
work.

"Why have you left?" said the
mother. "Was your master unkind
to you?"

"No, mother; he was kind enough,"
said the boy.

"Didn't you like the work, my
boy?" asked the mother.

"It was the wages I didn't like,"
said the boy, solemnly. "My master
wanted me to sin, and the wages of sin
is death."

His master had expected him to lie
about the goods, and deceive and cheat
the customers; but the boy said, "No,
sir, I can't do such things; I will
leave your service first."

And he did leave it; and he was
right, too. Such boys will make
mothers' hearts glad, and will find that
the Lord takes care of those who trust
in him, and will not work for Satan,
nor earn the wages of sin.

FRETFUL, passionate people tear and
torment themselves.

LESSON NOTES.

B.C. 878.] LESSON IV. [Oct. 25.
THE TEMPLE REPAIRED.

§ Kings 12. 1-15. Commit to mem. vs. 9-11.

GOLDEN TEXT.

I was glad when they said unto me, Let us
go into the house of the Lord. Psa. 122. 1.

OUTLINE.

1. The High Places, v. 1-3.
2. The Neglected Temple, v. 4-8.
3. The Wise Priest, v. 9.
4. The Abundant Treasure, 10-15.

TIME.—B.C. 878, the year of the accession
of Jehoash, or Joash, in Judah.

PLACE.—Jerusalem.

EXPLANATIONS.—*Jehoash began to reign*—that is, in Judah, contemporary with Jehu, king of Israel. *Wherein Jehoash*—He did what was right as long as Jehoash lived to instruct him. *The high places*—The places devoted to idolatry. *Dedicated things*—Holy things. *The money that every man is set at*—A devout Israelite could dedicate himself or his child to the service of the sanctuary, and could redeem the dedication for a money value. The estimation for a male between twenty and sixty years of age was fifty shekels of silver; a female thirty shekels; from five to twenty years old for a male twenty shekels;

female ten shekels, etc. See Lev. 27. 1-13. *Repair the breaches*—The parts of the temple that were decayed, or that had been damaged by the sons of Athaliah. See 2 Chron. 24. 7. *King's scribe*—His private secretary. *Told the money*—Counted it. *Reckoned not*—Kept no strict account.

TEACHINGS OF THE LESSON.

Where in this lesson are we taught—
1. A regard for the Lord's house!
2. The duty of laying by something for his service!
3. The confidence which faithfulness inspires!

THE LESSON CATECHISM.

1. What did Jehoash order should be done with the money that was brought into the Lord's house? That it should be used for repairs. 2. Did Jehoash do at once as Jehoash had commanded? He did not. 3. When Jehoash received the command a second time, what did he put beside the altar to receive the money? A chest. 4. To whom was the money given when it was told? To those having oversight. 5. Why did they not reckon with those to whom they delivered the money? "For they dealt faithfully."

DOCTRINAL SUGGESTION.—The public worship of God.

CATECHISM QUESTIONS.

36. How many sacraments has Christ ordained in his Church? Two only: Baptism and the Supper of the Lord.

37. Were these sacraments to abide always? Yes; until the Lord's coming at the end of the world.

B.C. 833.] LESSON V. [Nov. 1.

DEATH OF ELISHA.

§ Kings 13. 14-25. Commit to mem. vs. 20, 21.

GOLDEN TEXT.

He being dead yet speaketh. Heb. 11. 4.

OUTLINE.

1. A Royal Visitor, v. 14.
2. A Prophetic Lesson, v. 15-19.
3. A Sacred Sepulchre, v. 20, 21.
4. A Fulfilled Prophecy, v. 22-25.

TIME.—B.C. 833.

PLACE.—Unknown.

EXPLANATIONS.—*The chariot of Israel*—King Joash uses the same terms of Elisha which Elisha had used of Elijah. It was a Hebrew saying, "the chariot of Israel, and the horsemen thereof," to indicate that the individual of whom it was spoken was the defence of Israel. *Elisha put his hands*—To signify that he must look to God for strength. *He shot*—The shooting toward Syria indicated his success in his warfare with that country, for Israel was now under the Syrian yoke. *Smote thrice, and stayed*—Probably regarding it as a foolish sign, but by despising the sign he lost the thing signified. *Spied a band*—As roving companies of Moabites were ravaging Israel the funeral train broke up in haste and disorder for fear these were enemies. *Cast the man*—This shows their haste. *Three times*—This was according to the prophecy of Elisha when Joash smote but thrice on the ground.

TEACHINGS OF THE LESSON.

Where in this lesson do we learn—
1. That good men are honoured in their death!
2. That partial obedience cannot become a perfect blessing!
3. That a good man's influence reaches beyond his life!

THE LESSON CATECHISM.

1. What did Elisha tell Joash to do? "Take bow and arrows." 2. When Joash had shot the arrow what did Elisha say? "The arrow of the Lord's deliverance." 3. Why was Elisha wrath when Joash stayed after smiting the ground thrice? Because he had not smitten more. 4. What did Elisha say to Joash? "Thou shalt smite Syria but thrice." 5. What happened to the man who was cast into the sepulchre of Elisha? "He revived."

DOCTRINAL SUGGESTION.—God's fidelity to his covenant.

CATECHISM QUESTION.

38. What do you mean by the word sacrament? I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

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