

**BROIDERY-WORK.**

BY MARGARET J. PRESTON.

**B**ENEATH the desert's rim went down the sun,  
And from their tent doors, all their service done,  
Came forth the Hebrew women, one by one

For Bezaleel, the master, who had rare  
And curious skill, and gifts beyond compare,  
Greater than old Misraim's greatest were,

Has bidden that they approach at his command,  
As on a great skin spread upon the sand  
He sat, and saw them grouped on every hand.

And soon, as came to pass, a silence fell,  
He spake and said: "Daughters of Israel,  
I bring a word. I pray ye, hearken well.

"God's Tabernacle, by his pattern made,  
Shall fail of finish, though in order laid,  
Unless ye women lift your hands to aid!"

A murmur ran the crouched assembly through,  
As each her veil about her closer drew  
"We are but women! what can women do?"

And Bezaleel made answer: "Not a man  
Of all our tribes, from Judah unto Dan,  
Can do the thing that just ye women can!"

"The gold and broidered work about the hem  
Of the priests' robes,—pomegranate, knop,  
and stem,—  
Man's clumsy fingers cannot compass them.

"The sanctuary curtains that must wrathen be  
And bossed with cherubim,—the colours three,  
Blue, purple, scarlet,—who can twine but ye!

"Ye are the very skill for which I call,  
So bring your cunning needle-work,  
though small  
Your gifts may seem. The Lord hath need  
of all!"

\* \* \* \* \*  
O Christian women! For the temples set  
Throughout earth's desert lauds,—do you  
forget  
The sanctuary curtains need your broidery yet!

**AN UNPUBLISHED STORY OF LINCOLN.**

BY FRANCES E. WILLARD.

**I**N one of my temperance pilgrimages through Illinois, I met a gentleman who was the companion of a dreary ride which Lincoln made in a light waggon, going the rounds of a circuit court where he had clients to look after. The weather was rainy, the roads "heavy" with mud of the southern Illinois pattern, never to be imagined as to its blackness and profundity by him who has not seen it, and assuredly needing no description to jostle the memory of him who has. Lincoln enlivened the way with anecdotes and recitals, for few, indeed, were the incidents that relieved the tedium of the trip. At last, in wallowing through a "slough" of the most approved Western manufacture, they came upon a poor shark of a hog who had succumbed to gravitation and was literally fast in the mud. The lawyers commented on the poor creature's pitiful condition and drove on. About half a mile was labouriously gone over, when Lincoln suddenly exclaimed:

"I don't know how you feel about it, but I've got to go back and pull that pig out of the slough."

His comrade laughed, thinking it merely a joke; but what was his surprise when Lincoln dismounted, left him to his reflections, and, striding slowly back, like a man on stilts, picking his way as his long walking implements permitted, he grappled with the drowning swine, dragging him out of the ditch, left him on its edge to recover his strength, slowly measured off the distance back to his buggy, and the two men drove on as if nothing had happened.

One incident like that, revealing a great and magnanimous character while yet utterly unknown to fame, is worth a volume of dress-parade records, posthumous or otherwise. It is for this reason we cherish the stories of Lincoln's and Garfield's obscurity, and delight to find that they were always great.

The grand and brotherly nature which could not consent to see the lowest of animals suffer without coming to its rescue, at great personal discomfort, was nurtured by years of self-abnegation for the great struggle, when he should be strong enough to "put a shoulder to the wheel" that should lift the chariot of state out of the mire and set a subject race upon its feet.—*Independent.*

A young curate having preached before his vicar for the first time, asked that worthy at the close of the service which passage in his sermon he thought the best; to which the vicar made reply: "Your passage from the vestry to the pulpit was very fine, but commend me to that from pulpit to the vestry for downright, heart-relieving effect."

**LESSON NOTES.**

**THIRD QUARTER.**

A. D. 29.] **LESSON VIII.** [Aug. 20.

**THE WICKED HUSBANDMEN.**

*Mark 12. 1-12* Commit to memory v. 9-11.

**GOLDEN TEXT.**

The stone which the builders refused is become the head stone of the corner. *Psa. 118. 22.*

**OUTLINE.**

1. The Vineyard, v. 1.
2. The Husbandmen, v. 2-8.
3. The Lord, v. 9-12.

**TIME.**—A. D. 29, on the Tuesday before the crucifixion.

**PLACE.**—The Temple at Jerusalem.  
**PARALLEL PASSAGES.**—*Matt. 21. 33-46; Luke 20. 9-19.*

**EXPLANATIONS.**—*Parables*—Stories containing a great truth. *A vineyard*—Here meaning the spiritual privileges which God had given to the Jews above all other peoples. *Winefat*—A cistern for holding the wine pressed from the grapes. *Tower*—So that the vineyard could be under the eyes of a watchman, to guard it from robbers and wild beasts. *Husbandmen*—An old word, meaning farmers or those who till the ground. *Far country*—Here referring to heaven, where God dwells. *At the season*—The time when grapes were ripe. *A servant*—Referring to the prophets, whom God sent to the Jewish people, of whom many were slain, and nearly all persecuted. *One son*—Here referring to the Lord Jesus Christ. *Cast him out*—A reference to the fact that Jesus was put to death outside the city. *Heb. 13. 12.* *Head of the corner*—The corner-stone, most important in all the building.

**TEACHINGS OF THE LESSON.**

- How are we here taught—
1. That privileges may be abused!
  2. That God's messengers are often despised!
  3. That Christ is our corner-stone!

**THE LESSON CATECHISM.**

1. How did Christ represent the privileges of the Jewish people? As a vineyard. 2. Who was the owner and planter of the vineyard? The Lord God. 3. Who were the husbandmen or workers of the vineyard? The Jewish people. 4. How did they treat the messengers whom the Lord sent? They persecuted and slew them. 5. Whom did they at last kill? The Lord's Son. 6. What penalty were they to receive for this? They were to be destroyed.

**DOCTRINAL SUGGESTION.**—Christ the corner-stone.

51. What were the names of some of the chief of these Judges?

Some of the chief of these Judges, by whom God, at different times, delivered the Israelites out of the hands of their enemies, were named Gideon, and Jephthah, Samson, Eli, and Samuel.

A. D. 29.] **LESSON IX.** [Aug. 27.

**PHARISES AND SADDUCEES SILENCED.**

*Mark 12. 13-27.* Commit to memory v. 14-17.

**GOLDEN TEXT.**

Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. *1 Tim. 4. 8.*

**OUTLINE.**

1. The Earthly Kingdom, v. 13-17.
2. The Heavenly Kingdom, v. 18-25.
3. The Eternal Kingdom, v. 26-27.

**TIME.**—A. D. 29, on the Tuesday before the crucifixion.

**PLACE.**—The Temple at Jerusalem.

**PARALLEL PASSAGES.**—*Matt. 22. 15-33; Luke 20. 20-38.*

**EXPLANATIONS.**—*They send*—This conversation took place in the temple, on the last day of Christ's teaching, and only three days before his death. *To catch him*—To lead him into some mistake or false teaching. *Thou art true*—The words about Christ were true, but their purpose in saying them was to flatter and deceive him. *Tribute*—The tax which the Jews, as a subject people, paid to the Romans, their rulers. All of the Jews hated this tax, and some considered it wicked for them, as God's people, to pay it. *To Caesar*—The title of the emperor at Rome. *Hypocrisy*—The fact that they were not sincere and truthful. *A penny*—The coin called a *denarius*, worth about fifteen cents. *Superscription*—The writing on the coin. *Render to Caesar*—Pay back to the Roman government the money received from it. *And to God*—Give to God his rights of service as well as the government its rights. *If a man's brother die*—The aim of this story and its question was to make the doctrine of a rising from the dead appear absurd. The law here mentioned is in *Deut. 25. 5*, and was intended to keep the inheritance of each family distinct in Israel. *Ye know not the Scriptures*—The mistake of the Sadducees arose from not understanding the meaning of God's word. *Neither the power of God*—Not knowing that God can work the miracle of raising from the dead. *Neither marry*—The family relations of earth do not exist in heaven, neither that of husband and wife, nor of parent and child. *As the angels*—Which are not supposed to be in families. *Not the God of the dead*—Those who are dead must then have a life which is eternal.

**TEACHINGS OF THE LESSON.**

- Where does this lesson teach—
1. That we should serve God?
  2. That we should seek to understand God's word?
  3. That we should look for eternal life?

**THE LESSON CATECHISM.**

1. What question did the Pharisees and Herodians ask Jesus? Whether they ought to pay tribute. 2. What did he say that they should render to Caesar? The things that are Caesar's. 3. What did he say they should render to God? The things that are God's. 4. What did Jesus tell the Sadducees that God is? The God of the living. 5. What did this show? That men shall live hereafter.

**DOCTRINAL SUGGESTION.**—The resurrection.

52. Who governed the people of Israel after the Judges?

The people of Israel, after they had been some time governed by the Judges, desired a King like other nations; and God bade Samuel anoint Saul to be the first of their Kings.

**JUST PUBLISHED.**

**LONE LAND LIGHTS.**

By REV. J. McLEAN,

*Missionary at Fort McLeod, Rocky Mountains.*

12mo, cloth, 35 cents.

The profits of this book are to be devoted toward erecting mission premises among the Blood Indians.

**CONTENTS:**

- Prospecting.
- The Elixir of Life.
- Where are You Going.
- Prairie Life.
- Is it Fair.
- Breakers Ahead.
- Whiskey and Waterside.
- The Palace of Profanity.
- Footprints on the Sand.
- The Rule of Three.
- Constables.
- What's the News.
- Pluck.
- The Great Beyond.
- Earth's Acedoama.
- Life.
- A War Incident.
- What is Truth.
- Pay as You Go.

**PROM LOG CABIN TO WHITE HOUSE.**

*The Story of President Garfield's Life.*

By WILLIAM M. THAYER.

12mo, cloth, with steel portrait, \$1.50.

**NOTES OF A TOUR THROUGH THE NORTH-WEST TERRITORY.**

**A SUMMER IN PRAIRIE-LAND.**

By REV. A. SUTHERLAND D. D.

12mo, Illustrated. Paper covers, 40 cents; cloth, 65.

**THE TEMPERANCE BATTLE FIELD**

AND HOW TO GAIN THE DAY.

*A New Book for the Young of all ages; full of humorous and pathetic stories.*

By REV. JAMES COOKE SEYMOUR,

Author of "Voices from the Throne" and "The River of Life."

12mo, cloth, 65cts. Illustrated.

Rev. Leonard Gaetz, writes:—"Running through its quaint, humorous, often touching and always racy illustrations, there is a great deal of sound argument and good philosophy. The book has the power of producing laughter, and tears, and is sure to be read through by anyone who begins to read at all. I wish it may find a place in every home in Canada where there is a boy old enough to read."

**WITHOUT A HOME.** By Rev. E. P. Roe. 16mo, cloth..... 0.50

**FROM JEST TO EARNEST.** By Rev. E. P. Roe. 16mo, cloth..... 0.50

**KNIGHT OF THE NINETEENTH CENTURY.** By Rev. E. P. Roe. 16mo, cloth..... 0.50

**NEAR TO NATURE'S HEART.** By Rev. E. P. Roe. 16mo, cloth 0.50

**TOWARD THE SUNRISE.** Being Sketches of Travel in Europe and the East; with a Memorial Sketch of the Rev. Wm. Morley Punshon, LL.D. By Rev. Hugh Johnston, M.A., B.D. With numerous illustrations. 472 pages. Price..... \$1.25

**LEGENDS AND TALES OF THE HARZ MOUNTAINS.** By Toofie Lander. Author of "Evergreen Leaves." 12mo., cloth ..... 1.50

**ALL ABOARD FOR SUNRISE LANDS.** A Trip through California across the Pacific to Japan, China, and Australia. By Edward A. and author of "Pushing Ahead," "Dory," "Bark Cabin," &c. Quarto, Illustrated. Boards, \$1.50. Cloth, 2.00

**WILLIAM BRIGGS,**

78 & 80 King Street East, Toronto