#### THE CHILD-FACE.

T morn or eve, where'er I go, In crowded streets or breezy hill, summer rains or winter snow.

When all my life is out of tune And sorrow spreads her cheerless night, It breaks forth like a gracious moon, And gills my gloomy clouds with light.

On the dull labours of the day. A glory-beam it seems to pour; Forbids all wild thoughts when I pray. And makes them purer than before

I know not when I saw the face: I wist not how or whence it came; Whate'er the time whate'er the place, It haunts and follows me the same.

Was it a vision gave it birth, Or some chance memory that I keep? Is it a habitant of earth. Or but a dream-child born of sleep?

I cannot paint its form in words Its wondrous grace I cannot sing, No more than can the April birds Lay bare the mystery of spring,

I feel that face will never go
As long as I draw hving breatl
'Twill be my guiding star below
And then 'twill beacon me in ac., h,

Perchance when I have crossed the stream.
And stand upon the holy hill,
I'll find 'twas truer than a dream,
That dear Child-lace, which haunts me still.

-Chamber's Journal.

All pleasure must be bought at the price of pain The difference between false pleasure and true is just thisfor the true the price is paid before you enjoy it; for the false, after you enjoy.—John Forster.

WHENEVER you commend, add your reasons for doing so, it is this which distinguishes the approbation of a man of sense from the flattery of sycophants and admiration of fools. - Steele.

## LESSON NOTES.

FOURTH QUARTER.

B.C. 990.] LESSON X. 1Dec. 7.

DEUNKENNESS.

Proc. 23. 29-35. Committomemory vs. 29, 32. GOLDEN TEXT.

Be not among wine-bibbers. Prov. 23. 20.

OUTLINE.

Woe, v. 29, 30.
 Warning, 31-35.

-B.C. 990.

EXPLANATIONS - Who hath wos-There were drunkards in Solomon's time as in ours. were drunkards in Solomon's time as in ours.

Seriou—Nothing else brings as much sorrow into the world as strong drink. Contentions—How many quarrels, ending in murder, are caused by liquor! Wounds without cause—The drunkard is likely to harm others, and to be harmed by others. Redness of eyes—Boodshot from drink. Mixed wine—Wine made stronger by spices. Morth itself— Broodshot from drink. Mixed wine—Wine made stronger by spices. Moveth itself—With sparkle and froth. Bitth like a serient—In the want, misery, loss of character and of reputation which it brings here, and eternal death hereafter. Strange women—The lustful and wacked passions of drunkards are excited. Perverse things—The vilo utterances of an intuxicated man. Lieth down—The sickness which follows drinking. Stricken me—The intuxicated man is insensible to blows. I will seek it—Seek once more the cup which brings him such evil. The appetite for liquor becomes a master passion.

## TEACHINGS OF THE LESSON.

Where in this lesson are we taught-1. That intemperance brings a curse with 12 T

2. That temptation is the door to ruin ! That the end of the drunkard is folly and shame?

# THE LESSON CATECHISM.

1. Who hath woe, sorrow, and contentions? "They that tarry long at the wine."

2. Against what are we cautioned? Looking apon wine to drink it. 3. What does wine to in the end f "Biteth like a serpent."

4. What shall we do when we are filled with wine f "Utter perverse things" 5. What is the natural result of once drinking ! A desire to drink again.

Docrninal Suggestion.—The results of

### CATECHISM QUESTIONS.

128. What is faith in Jesus Christ? 123. What is faith in Jesus Christ?
Faith in Christ is a saving grace, whereby we receive Him, trust in Him, and rest upon Him alone for salvation, as He is offered to us in the Gospel. John i. 12; Galatians ii. 20; Philippians iii. 9.
129. What is meant by salvation?
It is the deliverance of the soul from sin and its recovery to spiritual life in God. Matthew i. 21.
130. What are the chief benefits included in salvation?

in salvation !

They are the forgiveness of sins, regeneration or the new birth, and sanctification.

B.C. 980.] LESSON XI. [Dec. 14. VANITY OF WORLDLY PLEASURE.

Eccl. 2. 1-13. Committo memory vs. 10, 11. GOLDEN TEXT.

Wisdom excelleth folly, as far as light excelleth darknes. Eccl. 2, 13.

#### OUTLINE.

A Wise Man's Folly, v. 1-10.
 A Wise Man's Wisdom, v. 11-13.

Time.—B.C. 980. Explanations.—I said in mine heart-King Solomon, after seeking to satisfy his soul with wisdom, now turns toward pleasure. Go to—"Come now." Vanity—He sums up Go to—"Come now." Vanity—He sums up the result in one word, as worthless, a mere breath. Laughter, It is mad—It is like the laughter of an insane person. Unto wine—
To find whether wine would give the pleasure which some claimed. Acquainting mine heart with wisdom—He sought wine, not from appetite, but to seek wisdom and experience—a dangerous experiment. His aim was to find "what was good," and he tells us that this was "vanity." Great works—These are the various works wrought by Solomon, some of which, as his pools, still remain. Great and small cattle—Oxen and when Provider treasure. Such treesure as remain. Great and small cause—Such treasure as Peculiar treasure—Such treasure—In all sheep. Peculiar treasure—Such treasure as only kings can gather. My wisdom—In all this pleasure he was still seeking for wisdom. Heart rejouced—What pleasure there was he tasted. No profit—He found that in none of these things could his soul find satisfaction with rejournment. Cometh after the king—No and enjoyment. Cometh after the king-No man could do more than King Solomon; hence, if he found it all in vain, none can find it a success in satisfying the heart.

### TEACHINGS OF THE LESSON.

Where in this lesson is it shown—
1. That a life spent in pleasure is a life lived in vain ? 2. That there is but one source of true

happiness?
3. That those only are wise who find it?

## THE LESSON CATECHISM.

1. What did the preacher try to ascertain? What was good for man. 2. What did he do to that end? Entered into every enjoyment. 3. What was his conclusion as to worldly pleasures! "All is vanity." 4. When he pleasures? "All is vanity." 4. When he arrayed wisdom against madness and folly, what did he then see? "That wisdom excelleth folly." 5. To how great a degree? "As far as light excelleth darkness."

DOCTRINAL SUGGESTION.—The folly of a godless life.

### CATECHISM QUESTIONS.

131. What is the forgiveness or remission

The penitent sinner who believes in Christ is freely pardoned, his punishment being remitted or not inflicted. Ephesians i. 7; Romans viii. 1.

[Acts. x. 43, xiii. 38, 39; Hebrews viii. 12; Revelation i. 5.] 132. Why is this sometimes called justi-

fication.

Because the forgiven penitent is justified, or treated for Christ's sake as if he were righteous. Romans v. 1; Romans v. 5;

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or treated for Christ's sake as if he were righteous. Romans v. 1; Romans iv. 5; Acts xiii. 38, 39.

133. But is not he who is treated as righteous made righteous also?

He is made inwardly righteous by the renewing of the Holy Spirit, who enables him to do righteousness.

[Romans viii. 4; Titus iii. 5; John iii. 7.]

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