

GOING TO PRESS.

[Wm. A. Jones, foreman of the New Orleans Times, died recently. Just before his death he became unconscious for a moment and in that gloom dwelling upon the habit of his life, he suddenly exclaimed, "The ads are all right, Sherman; look up the forms and let's go to press."]

ELLOW man, a moment linger,
On the dying printer's speech
For it bears a wondrous lesson,
Our unbending hearts to teach,

Day by day thou art composing
What a universe shall see;
Type to type art careless setting,
As thou addest deed to deed.

Ah, how surely life's full columns,
When the hand that set them lies
Fixed in an unbroken stillness,
Their composer advertises.

Soon the forms are locked forever,
Changeless shall the impression be;
Scan thy proofs in time, O printer!
Thou art near eternity.

Are the "ads" all right, composer?
Art thou standing justified?
Ready now for death and judgment,
Their unfoldings to abide?

So shalt thou, as night advances,
Greet the staying Pressman's call,
"Then await the morn eternal,
Publishing thy life to all.

—Rev. I. N. Curman, in Standard.

A SHORT TEMPERANCE STORY.

IN a large city a labouring man, leaving a large saloon, saw a costly carriage and pair of horses standing in front, occupied by two ladies, elegantly attired, conversing with the proprietor. As it rolled away, he said to the dealer:

"Whose establishment is that?"

"It is mine," said the dealer complacently; "it cost \$5,000. My wife and daughter cannot do without it."

The mechanic bowed his head a moment in deep thought, and looked sad, then, with the energy of a man suddenly aroused by a startling flash, said,

"I see it, I see it!"

"See what?" queried the dealer.

"See where for years my wages have gone. I helped to pay for that carriage, for those horses, that gold-mounted harness, for the silk, and laces, and jewelry for your family. The money I earned, that should have given my wife and family a home of their own and good clothing, I spent at your bar. My wages and the wages of others like me have supported you and your family in luxury. Hereafter my wife and family shall have the benefit of my wages, and by the help of God I will never spend another dime for drink. I see the mistake and the cure for it."—The Weekly Monitor.

AN ASTONISHED CONDUCTOR.

GET aboard, old limpy," said a pert conductor to an aged, plainly dressed lame man, standing on the platform, waiting for the signal to depart; "get aboard, old limpy, or you'll be left."

At the signal the old gentleman quietly stepped aboard and took a seat by himself. When the conductor, in taking up the tickets, came to him and demanded his fare, he replied:

"I do not pay fare on this road."

"Then I will put you off at the next station."

The conductor passed on; and a

passenger, who had seen the transaction, said to him:

"Do you know that old gentleman?"

"No, I do not."

"Well, it is Mr. —, the president of this road."

The conductor changed colour and bit his lips, but he went on taking up his tickets. As soon as he had done he returned to "old limpy" and said, "Sir, I resign my situation as conductor."

"Sit down here, young man. I do not wish to harm you. but we run this road for profit, and to accommodate the public; and we make it an invariable rule to treat every person with perfect civility, whatever garb he wears, or whatever infirmity he suffers. This rule is imperative upon every one of our employees. I shall not remove you for what you have done but it must not be repeated."

That conductor afterward never saw among his passengers another "old limpy."—Selected.

THE FOUNTAIN-HEAD OF GOOD OR EVIL.

IT is in the household, more than anywhere else, that personal character receives its early direction and its subsequent shaping. The sublime order of the material universe is the result of law acting upon each particular atom, and holding it in its proper place. Equally in the sphere of human life the general good is the product of the special obedience rendered to the spirit of truth by the individuals composing a community. Making due account of the general appliances of education, whether secular or religious, nevertheless we must come back at last to the household as the chief source of right training. Fathers and mothers are, and must be, for good or evil, the main educators of their children.—Dr. J. M. Ferris.

LESSON NOTES.

FOURTH QUARTER.

A. D. 29.] LESSON VIII. [Nov. 19.

JESUS MOCKED AND CRUCIFIED.

Mark 16. 16-26. Commit to memory vs. 22-26.

GOLDEN TEXT.

They pierced my hands and my feet. Psa. 22. 16.

OUTLINE.

- 1. In the Hall, v. 16-20.
- 2. On the Way, v. 21-23.
- 3. On the Cross, v. 24-26.

TIME.—A. D. 29, Friday, the day of the Passover.

PLACE.—Golgotha, or Calvary, outside the wall of Jerusalem.

PARALLEL PASSAGES.—Matt. 27. 27-37; Luke 23. 28-38; John 19. 1-24.

EXPLANATIONS.—The soldiers—The Roman soldiers of the Governor's guard. Band—The company of soldiers. Purple—The colour worn by kings; in mockery of Jesus. King of the Jews—in contempt for both the Jews and for Jesus as their pretended king. Compel one—Probably they compelled Jesus to carry one part of the cross and Simon the other. Out of the country.—Going into the city, and not among the crowd that sought Jesus' death. Place of a skull—The cause of this name is not known. Wine mingled with myrrh—This was a stupefying drink, given to those about to be crucified to deaden their pain. Received it not—Because he would meet death in full consciousness. Casting lots—The soldiers took the clothes of the condemned person. Third hour—Nine o'clock.

TEACHINGS OF THE LESSON.

Wherein does this lesson show—

- 1. Christ as the King!
- 2. Christ as fulfilling prophecy!
- 3. Christ as suffering for sins?

THE LESSON CATECHISM.

1. What did the soldiers do to Jesus? They crowned him with thorns. 2. What did they say to him? "Hail, King of the Jews!" 3. To what place did they lead him? To Golgotha, or Calvary. 4. What did they there do to him? They crucified him. 5. What was written upon the cross? "The King of the Jews."

DOCTRINAL SUGGESTION—The crucified Saviour.

CATECHISM QUESTION.

63. Did they never return again to their own land?

After the Israelites had been seventy years in captivity in the land of Assyria, the tribes of Judah returned, with many of Benjamin and Levi, and they were all called Jews.

A. D. 29.] LESSON IX. [Nov. 26.

HIS DEATH ON THE CROSS.

Mark 15. 27-37. Commit to memory vs. 33-37.

GOLDEN TEXT.

Who his own self bare our sins in his own body on the tree. 1 Pet. 2. 24.

OUTLINE.

- 1. The Revilers, v. 27-32
- 2. The Redeemer, v. 33-37.

TIME.—A. D. 29, Friday of Passover-week.

PLACE.—Golgotha or Calvary.

PARALLEL PASSAGE.—Matt. 27. 36-50; Luke 23. 39-46; John 19. 28-30.

EXPLANATIONS.—Two thieves.—Rather, "highway robbers," who were crucified with Jesus to make him appear all the more despised. Railed on him—Spoke words of contempt. Come down from the cross—He could have done so; but this would not have made them believe in him. Saved others... cannot save—Thus they stated unconsciously the great truth that Jesus came to save others, and saved them by the sacrifice of himself. Crucified with him—One of the thieves, according to Luke, turned to Christ in prayer and faith. Sixth hour—Noon. Darkness—A divine manifestation. Eloi! Eloi! etc.—Words in the Syriac dialect of Hebrew. Why Christ uttered them no one can certainly say. Callest Elias—A jest on the word "Eloi," which sounded like that of the prophet Elijah. Sponge full of vinegar—John's Gospel mentions that Jesus had just cried out, "I thirst." Gave up the ghost—"Dismissed the spirit," or died.

TEACHINGS OF THE LESSON.

How does this lesson show—

- 1. That Christ sought to save others rather than himself?
- 2. That Christ died for our sins?
- 3. That Christ has a claim upon our love?

THE LESSON CATECHISM.

1. Who were crucified with Jesus? Two thieves. 2. What did the priests say of Jesus on the cross? "He saved others; himself he cannot save." 3. What took place at noon, when Jesus was on the cross? Darkness over the land. 4. When did Jesus die upon the cross? At the ninth hour, or three o'clock.

DOCTRINAL SUGGESTION—The atoning death of Christ.

CATECHISM QUESTION.

What did they do at their return?

When the Jews returned from their seventy years' captivity in the land of Assyria, they built the city of Jerusalem and the temple again, and they set up the worship of the true God.

A FEW FIGURES.

THE American churches give for evangelizing 800,000,000 heathen, about \$3,000,000 a year. The American churches give for home mission work and benevolence, \$75,000,000. New York alone, on theatre-going and amusements, spends \$7,000,000. For a single bridal dress is given \$6,000. For ladies' foreign dress goods are expended annually \$125,000,000. New York alone is said to expend for kid gloves annually \$30,000,000. For intoxicating drinks the American people expend annually \$900,000,000. Let the vital power of the Gospel rule in Christendom, giving soul-interests their due prominence, and how easy to so divert and direct the streams of expenditure and personal effort as speedily to evangelize every individual of the race!

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