

The Genius of the Bottle.

BY CARLOTTA PERRY.

THERE'S a queer little bottle stands here on my desk,
It is shaped like a boat and is quite picturesque,
With a figure head just the least trifle grotesque.

It holds in its depths, though you never may know it,
And I envy not wholly be able to show it,
The treasures of romance, passion, and poesy.

There are staid, sober facts for the solemn and wise,
And fables for those who like truth in disguise:

There are sweet dreams and fancies that point to the skies

There are songs that are sweet as the voice of the lark,

There are jests that belong to the days of the ark,

There are arrows of wit that fly straight to the mark.

And tales of devotion, and honor, and truth,
And stories of danger, and beauty, and ruth,
That quicken the pulse in the bosom of youth.

There are truths that flash out like a sword in the light,

That shine like a star in the darkness of night,

To guide straying feet from the wrong to the right.

There are sweet psalms of faith, full many I ween,

And solace of sorrow, and praises serene,
And glad songs of strength whereon weakness may lean.

All this in the bottle, although I can prove it,

And the Genius stands there in his glory above it.

This strange little bottle. Ah, me, how I love it!

And whatever he gives of its marvellous store,

With pride that is humble I bring to your door,

And grateful and happy I pray evermore.

O Genius that stands on this strange bottle's bank,

O aid me for ever and ever to link

My heart to the world in this bottle of ink.

LESSON NOTES.

THIRD QUARTER.

STUDIES IN JEWISH HISTORY.

B.C. 1063] LESSON VIII. [Aug. 25

THE ANOINTING OF DAVID.

1 Sam. 16. 1-13. Memory verses, 11-13.

GOLDEN TEXT.

Man looketh on the outward appearance, but the Lord looketh on the heart. 1 Sam. 16. 7.

OUTLINE.

1. As Man Looketh, v. 1-10.

2. As the Lord Looketh, v. 11-13.

TIME.—1063 B.C.

PLACE.—Bethlehem.

EXPLANATIONS.—*Fill thine horn with oil*—The oil meant is probably the holy anointing oil described in Exod. 30. 23-33. *Take a heifer with thee*—That is, in order to conceal from the public the real nature of his mission. *Trembled at his coming*—He was known for a stern judge, and they feared he would be for punishment of some sin. *He was rudely*—Many think this refers to the colour of his hair, since red hair was regarded as a rare mark of beauty in the Orient.

TEACHINGS OF THE LESSON.

Where in the lesson are we taught—

1. The need of preparing for God's worship.
2. That God calls men to his service?
3. That God qualifies men for his service?

THE LESSON CATECHISM.

1. How was Saul's place as king to be filled? By another chosen by God. 2. Who was made the messenger of this choice? Samuel, who had anointed Saul. 3. In what words did God announce to Samuel the man of his choice? "Arise, anoint him: for this is he." 4. What was the effect of this act upon David? "The Spirit of the Lord came upon him." 5. What did God tell Samuel was his method of choice? "Man looketh on the outward," etc.

DOCTRINAL SUGGESTION.—Conversion.

CATECHISM QUESTION.

40. What is meant by saying that God is all-wise?

That God does everything in the best and most perfect way, for the accomplishment of his purpose.

With him is wisdom and strength, he hath counsel and understanding. Job 12. 13.

B.C. 1063] LESSON IX. [Sept. 1

DAVID AND GOLIATH.

1 Sam. 17. 32-51. Memory verses, 45, 46

GOLDEN TEXT.

If God be for us, who can be against us? Rom. 8. 31.

OUTLINE.

1. Saul and David, v. 32-39.

2. David and Goliath, v. 40-51.

TIME.—1063 B.C.

PLACE.—Some point in Southern Judah.

EXPLANATIONS.—*A shepherd's bag*—Probably somewhat like a knapsack. *His sling*

This has been a very effective weapon of war. In early times and in classical story frequent mention is made of it. *All this assembly*—That is, the two armies.

TEACHINGS OF THE LESSON.

By what in this lesson are we taught—

1. That God gives wisdom to his servants?
2. That faith in God gives courage in danger?
3. That God honors those who trust him?

THE LESSON CATECHISM.

1. What event was the occasion for the story of our lesson? A war with the Philistines. 2. To what issue did the Philistines challenge Israel? To that of single combat. 3. Who offered to take up the challenge? David, the shepherd of Bethlehem. 4. What was the one purpose of his offer? To show that God ruled in Israel. 5. What thought of the Apostle Paul is like that of David? "If God be for us," etc.

DOCTRINAL SUGGESTION.—Trust in God.

CATECHISM QUESTION.

41. What is meant by saying that God is holy?

That his nature is perfectly good and without the possibility of evil, and that he cannot allow sin in his creatures.

Ye shall be holy; for I am holy.—Lev. 11. 44.

The Troubled Geese.

No doubt all our boys and girls have read the story of how the geese saved Rome. You remember, the Romans had been driven within the walls of the city. At night the victors—the Gauls—tried to get over the walls into the city, where the poor, tired, discouraged Romans were sleeping. The noise the Gauls made alarmed the geese, which began to cackle. This woke the soldiers, and the city was saved.

Here is a Russian fable. Can you find the moral?

A peasant was one day driving some geese to town, where he hoped to sell them. He had a long stick in his hand, and drove them pretty fast.

But the geese did not like to be hurried; and happening to meet a traveller, they poured out their complaints against the peasant who was driving them.

"Where can you find geese more unhappy than we? See how this peasant is hurrying us on, this way and that; and driving us as though we were only common geese. Ignorant fellow! He never thinks how he is bound to honour and respect us; for we are the descendants of the very geese that saved Rome so many years ago."

"But for what do you expect to be famous yourselves?" asked the traveller.

"Because our ancestors—"

"Yes, I know; I have read all about it. What I want to know is, What good have you yourselves done?"

"Why, our ancestors saved Rome."

"Yes, yes. But what have you done?"

"We? Nothing."

"Of what good are you, then? Do leave your ancestors at peace! They were honoured for their deeds; but you, my friends, are only fit for roasting."

Superstitions About Storks.

The Germans hold the stork to be an almost sacred bird. They have many strange, and some beautiful, superstitions connected with this bird. Among these is the old-time tradition that the stork invariably brings luck along with it, and an increase of fortune to the household over which it condescends to build its mighty nest. As they generally select the highest houses with the tallest roofs for this purpose, we assume the higher the house the better the condition and the chances of the individuals dwelling within.

Another pretty legend is that with which they entertain the German children, who are taught to believe that the storks fetch the new-born babies with them to their nests, and from those elevated positions considerably drop the little ones through the chimney-tops into the homes where they will be most appreciated.

In a quaint old street back of the cathedral, at Worms, we saw a stork's nest with the parent birds and the young ones in it. The nest was about three feet high, and as wide in diameter, built of thick twigs, carefully woven in and out, basket fashion. The chimney on which this nest was built was a very lofty one, covered with tin at the top, allowing the smoke to escape from one side—German fashion. This made a solid foundation for the entire structure.

"I AM looking for employment," said a young man who entered the office of a business man. "You will find it in the dictionary, my friend," replied the merchant, "under the letter E."

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