

The River Time.

BY BENJAMIN F. TAYLOR.

Oh! a wonderful stream is the river Time,
As it runs through the realm of tears,
With a faultless rhythm and a musical
rhyme
And a broader sweep and surge sublime,
As it blends in the ocean of years!

How the winters are drifting like flakes of
snow,
And the summer like birds between,
And the years in the sheaf, how they come
and they go
On the river's breast with its ebb and its
flow
As it glides in the shadow and sheen!

There's a magical isle up the river Time,
Where the softest of airs are playing,
There's a cloudless sky and a tropical clime,
And a song as sweet as a vesper chime,
And the Junes with the roses are straying.

And the name of the isle is the "Long-ago,"
And we bury our treasures there;
There are brows of beauty and bosoms of
snow,
There are heaps of dust—oh! we loved
them so—
There are trinkets and tresses of hair.

There are fragments of songs that nobody
sings,
There are parts of an infant's prayer,
There's a lute unswept and a harp without
strings,
There are broken vows and pieces of rings,
And garments our loved used to wear.

There are hands that are waved when the
fairy shore
By the mirage is lifted in air,
And we sometimes hear through the turbu-
lent roar
Sweet voices we heard in the days gone
before,
When the wind down the river was fair.

Oh! remembered for aye be that blessed isle
All the day of our life until night;
And when evening glows with its beautiful
smile,
And our eyes are closing in slumbers awhile,
May the greenwood of soul be in sight.

LESSON NOTES.

FOURTH QUARTER.

B.C. 1018] **LESSON VII.** [Nov. 17

DAVID'S LAST WORDS.

2 Sam. 23. 1-7. Memory verses, 3, 4.

GOLDEN TEXT.

He hath made with me an everlasting
covenant, ordered in all things and sure.—
2 Sam. 23. 5.

OUTLINE.

1. The Psalmist, v. 1, 2.
2. His Song, v. 3-7.

TIME.—1018 B. C.

PLACE.—Jerusalem.

EXPLANATIONS.—*His word was in my tongue*—A direct avowal of inspiration by Jehovah. *Rock of Israel*—So called because God was the firm foundation of his people. Ver. 4 needs no special explanation, but careful attention to its beautiful similes is urged. *My house be not so*—David's family had not begun in reference to the kingdom like the day described in ver. 4, and the history had been clouded with sin, yet he rejoiced in the covenant. *Thorns thrust away*—Even as men root up, cut down, and burn thorns, so will God destroy all opposition to his kingdom.

TEACHINGS OF THE LESSON.

Where in this lesson are we taught—
1. That God makes his servants joyful?
2. That God makes his servants useful?
3. That God makes his servants to be honoured?

THE LESSON CATECHISM.

1. What was the character of David's last words? "They were a psalm of

praise." 2. For what principle of govern-
ment does he praise God? "For justice
that fears God." 3. To what does he liken
such a ruler? "To a morning without
clouds." 4. What does he say will be the
end of those who oppose God's righteous
ruler? "They shall be thrust away like
thorns." 5. In what confident trust does
the singer of this song rest? "He hath
made with me," etc.

DOCTRINAL SUGGESTION.—The Rock of
Israel.

CATECHISM QUESTION.

52. What is the other part of man?
His body, which is flesh and blood, and
will die.
Be not afraid of them which kill the body,
but are not able to kill the soul.—Matthew
10. 28.

B.C. 1014] **LESSON VIII.** [Nov. 24

SOLOMON'S WISE CHOICE.

1 Kings 3. 5-15. Memory verses, 12, 13.

GOLDEN TEXT.

Wisdom is better than rubies. Prov.
8. 11.

OUTLINE.

1. Solomon's Request, v. 5-9.
2. God's Answer, v. 10-15.

TIME.—1014 B.C.

PLACE.—Gibeon.

EXPLANATIONS.—*In a dream by night*—
The old and well-known method of God's
appearance. *And Solomon said*—That is,
he dreamed that he said. *A little child*—
Not in age: he was at least twenty years of
age, but he was raw and inexperienced. *Can-
not be numbered*—Of course they could
be numbered, but the expression denotes
their great prosperity as a people. *The
speech pleased the Lord*—Solomon had offered
at Gibeon a sacrifice and prayer, and this,
doubtless, was the cause of the dream.
And the real speech of his uttered prayer
was what pleased the Lord.

TEACHINGS OF THE LESSON.

Where in this lesson are we shown—
1. An example of true humility?
2. An example of true wisdom?
3. An example of true piety?

THE LESSON CATECHISM.

1. Under what circumstances did Solomon
have his revelation from God? "While
worshipping God at Gibeon." 2. How did
God make his revelation? "In a dream by
night." 3. What was his command to
Solomon? "Ask what I shall give thee."
4. What was his request of God? "To
have an understanding heart." 5. What was
the effect of his request? "The speech
pleased the Lord." 6. What testimony did
Solomon give concerning wisdom in after
years? "Wisdom is better than rubies."
DOCTRINAL SUGGESTION.—True wisdom.

CATECHISM QUESTION.

53. In what else is your soul different
from your body?
My soul is that within me which thinks
and knows, desires and wills, rejoices and is
sorry, which my body cannot do.
54. Is not your soul then of great value?
Yes; because it is myself.
What is a man profited, if he gain the
whole world, and lose or forfeit his own
self?—Luke ix. 25.

THE MOTHER.

THERE is no human love like a
mother's love. There is no human
tenderness like a mother's tenderness.
And there is no such time for a mother
first displaying her love and tender-
ness toward her child as in the child's
earliest years of life. That time neg-
lected, and no future can make good
the loss to either mother or child.
That time well improved, and all the
years that follow it can profit by its
improvement. Even God himself
measures his fatherly love by a
motherly standard. "As one whom
his mother comforteth, so I will com-

fort you," he says; and what more
than this could he say? And many a
strong man who was first comforted by
his mother's loving and tender words
and ways while he was a helpless child,
has never lost his grateful, trusting
dependence on that mother's ministry
of affection and sympathy.

When gruff old Dr. Johnson was
fifty years old, he wrote to his aged
mother as if he were still her wayward
but loving boy: "You have been the
best mother, and, I believe, the best
woman in the world. I thank you for
all the indulgences to me, and beg
forgiveness for all that I have done ill,
and for all that I have omitted to do
well."

John Quincy Adams did not part
with his mother until he was nearly or
quite fifty years of age; yet his cry
even then was, "O, God, could she
have been spared yet a little longer.
Without her the world feels to me like
a solitude."

When President Nott, of Union
College, was more than ninety years
old, and had been a college president
half a century, as strength and sense
failed him in his dying-hours, the
memory of his mother's tenderness was
fresh and potent; and he could be
hushed to needed sleep by a gentle
patting on the shoulder and the sing-
ing to him of the old-time lullabies, as
if his mother were still sitting at his
bedside in loving ministry, as she had
been well-nigh a century before. The
true son never grows old to a true
mother.—*Sunday School Times.*

AN INEBRIATE CURED.

A FEW days ago a gentleman resid-
ing in Dublin was sojourning near
Cork on account of his health. He
was a confirmed inebriate, and had
nearly wrecked his life by indulgence
in strong drink. At a prayer meeting
which was held in the Metropolitan
Hall, Dublin, his sister, a godly Chris-
tian woman, sent a petition, saying,
"Pray for a poor drunkard who is
killing himself, soul and body, with
strong drink."

Prayers were offered on his behalf
by those assembled.

At this very time, as was afterwards
learned, this gentleman was sitting
with his wife by the fireside, when he
took up the bottle which stood before
him and dashed it into the grate,
saying,

"I'll not taste it any more; I'll not
taste it any more."

From that time he abandoned the
use of strong drink, and not only that,
but was led to seek the mercy and
salvation of the Lord. It was impos-
sible that he should know anything of
the prayers that were being offered on
his behalf more than a hundred miles
distant, but the Lord knew and heard,
and answered the prayer. And this
incident was related to me by a sur-
geon who was present when the prayer
was offered, and who knew all the
parties concerned.—*The Christian.*

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