

**The Cross and the Crown.**

The cross for only a day,  
The crown forever and aye;  
The one for a night that will soon be gone,  
And one for eternity's glorious morn.

The cross, then, I'll cheerfully bear,  
Nor sorrow for loss or care,  
For a moment only the path and the strife,  
But through endless ages the crown of life.

The cross till the conflict's done,  
The crown when the victory's won.  
My cross never more remembered above,  
While wearing the crown of his matchless love.

His cross I'll never forget:  
For marks on his brow are set,  
On his precious hands, on his feet and side,  
To tell what he bore for the Church, his bride.

My cross I'll think of no more,  
But strive for the crown set before;  
That ever through ages my song may be  
Of his cross that purchased my crown for me.

The work of redemption done,  
His cross and his crown are one:  
The crimson and gold will forever blend  
In the crown of Jesus, the sinner's friend.

**LESSON NOTES.**

**FOURTH QUARTER.**

**STUDIES IN JEWISH HISTORY.**

B.C. 1024] **LESSON V.** [Nov. 3  
DAVID'S REBELLIOUS SON.

2 Sam. 15. 1-12. Memory verses, 4-6.  
**GOLDEN TEXT.**

Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee. Exod. 20. 12.

**OUTLINE.**

1. Policy, ver. 1 G.
2. Conspiracy, ver. 7-12.

**TIME.**—1024 B.C.

**PLACES.**—Jerusalem. Hebron.

**EXPLANATIONS.**—*Prepared him chariots and horses*—Probably those that David had captured in war, and of which Absalom could take possession without attracting great notice. *Fifty men to run before him*—As heir-apparent to the throne he began to assume these ostentations of royalty. *The way of the gate*—The way leading to the gate where judgment would be declared in cases at issue. *Stole the hearts*—Gained their affections by the insinuations against his father mentioned in vers. 3-5. *After forty years*—This is plainly an error in early transcribing. Josephus says after four years from the time of his restoration to royal favour. *Absalom sent spies*—Or, better, messengers to sound the people, and prepare them for his intended revolt. *Went in their simplicity*—That is, not knowing anything at all of the purpose which Absalom cherished. *While he offered sacrifices*—While Absalom offered the sacrifices in connection with the festival which he was celebrating at Hebron.

**TEACHINGS OF THE LESSON.**

What does this lesson teach us about—

1. The evil of flattery?
2. The sin of hypocrisy?
3. The wickedness of impiety?

**THE LESSON CATECHISM.**

1. Who was Absalom? "David's oldest living son." 2. What purpose had he formed concerning his father? "To dethrone him and become king." 3. What course did he pursue with the people? "He turned them against the king." 4. What step did he take to complete his purpose? "He began a civil war." 5. Into what sins did his course lead him? "Hypocrisy, lying, adultery, and murder." 6. What one of God's commands did he notoriously break? "Honour thy father," etc.

**DOCTRINAL SUGGESTION.**—Ingratitude to God.

**CATECHISM QUESTION.**

49. How was man the chief creature on earth?

Because the Creator made man in his own image.

So God created man in his own image, in the image of God created he him.—Genesis 1. 27.

B.C. 1023] **LESSON VI.** [Nov. 10  
DAVID'S GRIEF FOR ABSALOM.

2 Sam. 18. 18-33. Memory verses, 32, 33.  
**GOLDEN TEXT.**

A foolish son is a grief to his father, and bitterness to her that bare him.—Prov. 17. 25.

**OUTLINE.**

1. Evil Tidings, v. 18-32.
2. Great Grief, v. 33.

**TIME.**—1023 B.C.

**PLACE.**—Mahanaim, where David waited the issue of the battle.

**EXPLANATIONS.**—*A pillar*—A monumental column inscribed with his own name. *In the king's dale*—Probably in the lower part of the valley of the Kedron, near the pool of Siloam. *Thou hast no tidings ready*—That is, no good tidings. He had always before been a messenger of good, and Joab seems to have hesitated to have him bear evil tidings. *Between the two gates*—Perhaps a city with a double wall, and at its main entrance an outer and an inner gate. *If he be alone*—If there were many running there would have been defeat, but only one runner meant news. *The chamber over the gate*—A room in the upper part of the watch-tower over one of the gates.

**TEACHINGS OF THE LESSON.**

From what in this lesson are we taught—

1. That sin brings weakness and defeat?
2. That sin brings dishonour and death?
3. That sin brings great sorrow?

**THE LESSON CATECHISM.**

1. Where was the decisive battle between the king and Absalom fought? "In the wood of Ephraim." 2. What was the result? "The triumph of the king." 3. What had been his command concerning his rebel son? "That his life be spared." 4. Was his command obeyed? "No; for Joab slew him." 5. What truth did David prove in his old age? "A foolish son is a grief," etc.

**DOCTRINAL SUGGESTION.**—Personal responsibility.

**CATECHISM QUESTIONS.**

50. In what part of man is the image of God? In his spirit or soul, which was breathed into him by the Creator. Gen. 2. 7.  
51. Is, then, the soul of man created to live forever? It is immortal, and will not die as the body dies. Ecclesiastes 12. 7.

**DRINKING IN CENTRAL AMERICA.**

The Indians of Central America are natural drinkers, and they do not know what moderation is; they drink until they can hold no more. The whiskey of the country is always new; it is never allowed to age, the demand is so great. They drink this raw spirit, nearly all alcohol, in such vast quantities that it soon kills them. Much of the revenue of the government is derived from the tax on this liquor, but it is death of the people. Down along the western coast if an Indian finds himself short of money, he goes to some store-keeper and says:—"Master, I am going to get out some rubber, how much will you pay for twenty-five pounds?" The answer is anywhere from \$4 to \$8. The Indian returns in a week, receives his money, and is able to drink and idle away his time for a month. Or, if he regards rubber working too hard, he has only to look around for the "Zapote" tree. This has a gum or

resin, resembling molasses candy, which is known in New York and other large cities as "chicle gum," and is used by confectioners to give that peculiar and pleasant flavor to "tutti-frutti" ice-cream. It is a very light-weight gum, and he may gather so many pounds of it in a day that in eight hours he has enough money to live on for two weeks. He sleeps under an open straw shelter, in heavy fogs and miasmas, breathing in death vapors from the swamps, and soon passes away. Whiskey is his curse, and though the race is dying out, it will be a blessing to the country. And no surer or happier method could have been chosen for these people than the one which they have adopted, of "improving" themselves off the surface of the earth with whiskey. Had Central America been conquered and colonized by the Anglo-Saxons instead of the Spaniards, the Indians would have been pushed to the mountains; barbarism would have given way to civilization; the land would have been peopled by an educated and enlightened race, which would have strongly resembled the United States, and would not be almost lost to the world as it now is.

**THANK YOU.**

WHEN you receive a gift or a favour, even if it be a small one, be sure to say, "Thank you!" This little phrase is a good small coin to put into constant circulation, and so take care to have a good stock of it on hand to use at a moment's notice.

Suppose the gift is a trifling one—only a pin. But if you asked for a pin, say "Thank you," when you stretch out your hand to take it, or else do not stretch out your hand.

Be polite in little things, for thereby you show a well-trained character, and that is surely not a little thing. Do not act as if all your friends were bound to do you favours; as if you were a king and they only obedient subjects. If you fail to express kindness for favours shown, your friends may get tired of your constant demands, and raise the standard of rebellion.

It does not always follow that one lacks heart who fails to show gratitude for gifts received. He may lack thought, or his education in the home circle may be faulty. If you have failed in the past, improve without delay, and thank the giver in a pleasant voice and with an unstudied smile. And as this is a bit of advice, so put it into instant practice, and say to the writer of it, as though he were by your side, "Thank you!"

SCHOLAR! Do you know the value of your soul? Just think of it. Our Saviour placed a very high estimate upon the soul. He asks us a question: "What is a man profited if he gain the whole world and lose his own soul?" What is the profit?

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