

BOOKS OF THE OLD TESTAMENT.

**T**HE great Jehovah speaks to us  
In Genesis and Exodus;  
Leviticus and Numbers see  
Followed by Deuteronomy.  
Joshua and Judges sway the land,  
Ruth gleams a sheaf with trembling hand;  
Samuel, and numerous Kings appear,  
Whose Chronicles we wondering hear;  
Ezra and Nehemiah now  
Ester, the beautiful mourner, show;  
Job speaks in sighs, David in Psalms,  
The Proverbs teach to scatter alms.  
Ecclesiastes then comes on,  
And the sweet Song of Solomon;  
Isaiah, Jeremiah then  
With Lamentations takes his pen.  
Ezekiel, Daniel, Hosea's lyres  
Swell Joel, Amos, Obadiah's.  
Next Jonah, Micah, Nahum, come,  
And lofty Habakkuk finds room.  
While Zephaniah Haggai calls,  
Rapt Zechariah builds his walls;  
And Malachi, with garments rent,  
Concludes the ancient Testament.

THE TWO GOATS.

**A**T Plymouth, England, the ruins  
of an old castle are still to be  
seen. It was built upon a  
very high rock, the narrow  
edge of which runs out beyond the  
walls. Two goats used to feed upon  
the grass and weeds that grew among  
the ruins. One of them got upon the  
edge, which was only wide enough for  
the small feet of a goat to walk upon.  
It went on until it came to a sharp  
point, and was obliged to turn back  
again. Just then it was met by the  
other goat, and at that place there was  
no room for them to pass each other,  
or to turn around. The one that  
did so must be dashed to pieces on  
the rocks below. The goats felt their  
danger and made loud cries of distress.  
Many people heard them and ran to  
see what was the matter. No one  
could give the least help. The goats  
stood face to face for a long time. At  
last one was seen to kneel and crouch  
down as close as it could lie upon the  
edge and the other walked over him.  
The goat that had lain down got up  
again, and went on to the place where  
its friend had found room to turn  
around. It did the same, and thus  
both were saved.

SMILES.

"THIS is what I call capital punishment,"  
as the boy said when he was  
shut up in a closet with cakes and  
preserves.

An old offender was recently introduced  
to a new county justice as John  
Simmons, alias Jones, alias Smith.  
"I'll try the two women first," said  
the justice; "bring in Alice Jones."

A GENTLEMAN of Cork ordered his  
man to call him at six o'clock, but he  
woke him at four. Being asked the  
reason, he replied, "I came to tell you  
that you had two hours to sleep."

A CERTAIN poetess is said to "make  
good jellies as well as good poetry."  
It is suggested that she also make a  
new departure—send her jellies to  
newspaper offices and can her poems.

"BRILLIANT and impulsive people,"  
said a lecturer on physiognomy, "have  
black eyes, or, if they don't have 'em,  
they're apt to get them, if they're too  
impulsive."

A MAN was earnestly looking into  
the bung-hole of a whiskey-barrel, as if  
in search of something he could not  
find. "What are you doing?" asked a  
bystander. "Why, I'm seeking my  
reputation in the place I lost it," was  
the mournful reply.

"I SAY, Jenkins, can you tell a  
young, tender chicken from an old,  
tough one?" "Of course, I can."  
"Well, how?" "By the teeth."  
"Chickens don't have teeth." "No,  
but I have."

AN Irishman, speaking of a friend  
he met in the street, said: "He is so  
much altered that I scarcely know  
him. I am thin, and ye are thin, but  
he is thinner than both of us put  
together."

"ARE you having much practice  
now?" asked an old judge to an old  
lawyer. "Yes, sir, a good deal, thank  
you." "Ah, I'm glad to hear it. In  
what line is your practice particu-  
larly?" "Well, sir, particularly in  
economy."

JOSH BILLINGS says: "Most men  
concede that it looks foolish to see a  
boy dragging a heavy sled uphill for  
the fleetin' pleasure of ridin' down  
again; but it appears to me that the  
boy is a sage beside the young man  
who works all the week, and drinks up  
his wages on Saturday night."

A COUNTRY shopkeeper said: "Here,  
my friend, those balls of butter I  
bought of you last week all proved to  
be just three ounces short of a pound."  
And the farmer innocently answered:  
"Well, I don't see how that could be,  
for I used one of your pound bars of  
soap for a weight."

LESSON NOTES.

THIRD QUARTERLY REVIEW.

September 28.

REVIEW SCHEME.

Lesson I. *David King over all Israel.* 2 Sam. 5. 1-12.—Who wanted David for king? Who had been king before David? Why did the people choose David? How old was the new king when he began to reign? Repeat the GOLDEN TEXT. When was David first anointed?

Lesson II. *The Ark in the House.* 2 Sam. 6. 1-12.—Where had the ark of the Lord been resting? On what errand did David go? Who went with him? What happened at the threshing-floor of Nachon? Where was the ark left? What blessing did the ark bring with it? Repeat the GOLDEN TEXT.

Lesson III. *God's Covenant with David.* 2 Sam. 7. 1-16.—What desire did David express to Nathan? What approval did he receive? Who disapproved? What question did God ask David through Nathan? What covenant did God make with David? Repeat the GOLDEN TEXT.

Lesson IV. *Kindness to Jonathan's Son.* 2 Sam. 9. 1-13.—Who was Jonathan? What kindness had he shown to David? What did David seek to do in return? Whom did he find? What provision did David make for him? What is the GOLDEN TEXT? What have friends a right to expect of us?

Lesson V. *David's Repentance.* Psa. 51. 1-19.—Of what does David repent? What confession does he make? What cleansing does he ask? What is the psalmist's prayer for a new heart? Repeat the GOLDEN TEXT. What promise of service does David make? What sacrifice is always acceptable?

Lesson VI. *Absalom's Rebellion.* 2 Sam. 15. 1-14.—Who was Absalom? Against whom did he rebel? How did he make friends among the people? To what city did he go? For what purpose? Rep at the GOLDEN TEXT. How did Absalom break this commandment?

Lesson VII. *Absalom's Death.* 2 Sam. 18. 24-33.—For whose safety was David anxious? Where did he go to hear the news about his son? What tidings were brought him? Who brought them? What was the king's cry of grief? Repeat GOLDEN TEXT.

Lesson VIII. *The Plague Stayed.* 2 Sam. 24. 15-25.—What plague had the Lord sent upon Israel? For what reason? What was David's confession? What was his prayer? Where did he offer sacrifice? Of whom did he purchase the place of sacrifice? Why did he insist upon the purchase? Repeat the GOLDEN TEXT.

Lesson IX. *God's Works and Word.* Psa. 19. 1-10.—What works of God show

his glory? What is the effect of the word to God? What value does the psalmist put upon the teachings of God's word? What is his prayer for guidance and help? Repeat the GOLDEN TEXT.

Lesson X. *Confidence in God.* Psa. 27. 1-14.—What gave David confidence in God? What was his chief desire? What was his hiding-place in trouble? What was his answer to God's call? What was his prayer for instruction? What is the result of waiting upon God? Repeat the GOLDEN TEXT.

Lesson XI. *Waiting for the Lord.* Psa. 40. 1-17.—What was the result of David's patient waiting? What is the penitent's song of deliverance? What man is pronounced blessed? What is said of God's thoughts toward us? What is the GOLDEN TEXT? How may we have God's law in our heart?

Lesson XII. *A Song of Praise.* Psa. 103. 1-22.—For what does David give praise to God? What is God's character, in his dealings with men? How complete is his forgiveness? To whom is the mercy of the Lord secured? Repeat the GOLDEN TEXT.

FOURTH QUARTER.

B.C. 1015.] LESSON I. [Oct. 5.

SOLOMON SUCCEEDING DAVID.

1 Kings 1. 22-35 Commit to mem. vs. 28-30.

GOLDEN TEXT.

And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind. 1 Chron. 28. 9.

OUTLINE.

1. The Prophet, v. 22-28.
2. The False King, v. 24-27.
3. The True King, v. 28-35.

TIME.—B.C. 1015.

PLACE.—Jerusalem.

EXPLANATIONS.—*While she yet talked*—Bath-sheba, the mother of Solomon, was telling King David of Adonijah's attempt to make himself king. *Bowed himself*—According to the Eastern custom in the presence of kings. *Hast thou said*—He asked whether David had ordered that Adonijah should be king. *Call me Bath-sheba*—She had gone out when Nathan came in. *Redeemed my soul*—David never forgot that it was God who had delivered him from his enemies. *I swear unto thee*—David had made a solemn promise, calling upon God to witness, that Solomon should succeed him on the throne. *The servants of your lord*—The body-guard of the king. *Upon mine own mule*—This was a mark of royalty, as only the heir to the throne was allowed to ride upon the mule set apart for the king's use. *Anoint him there*—This was the service by which he was formally proclaimed king. The oil used was sacred, and kept for this purpose only. *Sit upon my throne*—David was now too feeble to sit upon the throne in person. *I have appointed him*—David appointed, but under the direction of God.

TEACHINGS OF THE LESSON.

Where in this lesson are we shown—

1. A son's ingratitude?
2. A prophet's loyalty?
3. A promise fulfilled?

THE LESSON CATECHISM.

1. What did Nathan ask of David? If Adonijah should reign after him. 2. What called forth this question? Adonijah had declared himself David's successor. 3. What did David promise Bath-sheba? That her son Solomon should be king. 4. What did David command should be done? That Solomon should be anointed king. 5. What were they commanded to say? "God save king Solomon."

DOCTRINAL SUGGESTION.—The promises of God.

CATECHISM QUESTIONS.

101. What do you mean by satisfaction and atonement?

I mean that the death of Christ in our stead was so precious, that for the sake of it, God the righteous Judge can forgive our sins and receive us to his favor. 1 Peter i. 18, 19; 1 Peter iii. 18; 1 John i. 9.

[Romans iii. 24-26.]

102. What lesson does the death of Christ teach us?

The great evil of sin, and the strict holiness of God, which could not suffer sin to go unpunished. Galatians iii. 13.

103. Is that the only lesson?

No; we learn the blessed truth that God is love: for it was His love that provided the Saviour for men. John iii. 16; 1 John iv. 10.

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