

**The Family Bible.**

THIS book is all that's left me now,  
Tears will unbidden start;  
With faltering lip and throbbing brow  
I press it to my heart.  
For many generations past  
Here is our family tree;  
My mother's hand this Bible clasped,  
She dying, gave it me.

Ah, well do I remember those  
Whose names these records bear—  
Who round the hearthstone used to close  
After the evening prayer.  
And speak of what these pages said—  
In tones my heart would thrill;  
Though they are with the silent dead,  
Here they are living still.

My father read this holy book  
To brothers, sisters dear;  
How calm was my poor mother's look,  
Who loved God's Word to hear!  
Her angel face—I see it yet!  
What thronging memories come!  
Again that little group is met  
Within the halls of home.

Thou truest friend man ever knew,  
Thy constancy I've tried;  
Where all were false I've found thee true,  
My counsellor and guide!  
The mines of earth no treasures give  
That could this volume buy;  
In teaching me the way to live  
It taught me how to die.

**A BRAVE SOLDIER.**

THERE are heroes in high and humble life whom we never weary of holding up as examples to our children. The following anecdote, told to many a little round-eyed German boy, preserves the remembrance of one such—a brave and faithful hero of the battle-field.

General Elliott, when Governor of Gibraltar, during the siege of the fortress was making a tour of inspection, to see that all under his control was in order, when he suddenly came upon a German soldier standing on his post silent and still, but he neither held his musket nor presented his arms when the General approached.

Struck with the neglect, and unable to account for it, the General exclaimed:

"Do you know me, sentinel, or why do you neglect your duty?"

The soldier answered respectfully: "I know you well, General, and my duty also; but within the last few minutes two of the fingers of my right hand have been shot off, and I am unable to hold my musket."

"Why do you not go and have them bound up then?" asked the General.

"Because," answered the soldier, "in Germany a man is forbidden to quit his post until he is relieved by another."

The General instantly dismounted from his horse.

"Now, friend," he said, "give me your musket, and I will relieve you; go and get the wound attended to."

The soldier obeyed, but went first to the nearest house, where he told how the General stood at his post; and not until then did he go and get his hand dressed.

This injury unfitted him for active service; but for his bravery he was made an officer.

**MISERY BY THE GALLON.**

At a temperance meeting in Weldon, North Carolina, one old colored man said, "When I sees a man going home wid a gallon o' whiskey and a half a pound o' meat, dat's temperance lecture 'nuff fo' me. An' I sees it ebery day. I knows dat eberyting in his house is on de same scale—a gallon ob misery to ebery half-pound ob comfort."

It is probable that as much misery can be carried home in a gallon whiskey-jug as in any other vessel of the same size.

**DESIRING AND CHOOSING.**

"O," SAID a poor drunkard, "I desire above all things to reform, and be a steady man."

Yes, you may desire it, but do you choose it? There is a great difference between desiring a thing and choosing a thing. If you choose to be a reformed man you will be one.

Ask a poor, ragged vagabond, "Do you wish to become rich." Of course he will say, "Yes." But he does not choose it; he desires to be lazy much more than to earn a living; therefore he is a vagabond.

"Charlie, do you desire to be a scholar, and stand at the head of your class?"

"Indeed I do," cried Charlie; but Charlie is at the foot of everything, because he likes his ease better than he likes to study.

Lucy said, "I really desire to be obliging and sweet-tempered." "Then you must choose to be," answered her mother.

A PROFESSED Christian, who was addicted to drinking, asked the eccentric Rev. Rowland Hill, "Now, do you think, Mr. Hill, that a glass of spirits would drive religion out of my heart?" "No," he answered, "for there is none in it."

**LESSON NOTES.****FIRST QUARTER.****STUDIES IN THE OLD TESTAMENT.**

B.C. 1760.] LESSON XI. [March 13.

**JACOB AT BETHEL.**

Gen. 28. 10-22. Commit to mem. vs. 15-17.

**GOLDEN TEXT.**

Surely the Lord is in this place. Gen. 28. 16.

**OUTLINE.**

1. The Vision.
2. The Vow.

TIME.—1760 B.C. More than a century since events of last lesson.

PLACE.—Luz, or Bethel.

EXPLANATIONS.—*Went out from Beersheba*—He left his home in fear of his brother, whom he had wronged, not knowing whether he should ever return. *Lighted upon a certain place*—Came in his journey to the certain place afterwards so famous. *Stones . . . for his pillows*—Not such pillows as we are familiar with, but simply a means to rest his head above the earth. *A ladder*—Probably a flight of stairs, and not such an implement as we mean by a ladder. *How dreadful is this place*—Better, how full of awe, how sacred. *Gate of heaven*—Rather, "gate of the heavens." There was no such thought in Jacob's mind as in ours when we speak of heaven. *Set it up for a*

*pillar*—A common way of making a place for worship among almost all people. The Cromlechs of the Druids were for such worship doubtless. *That city*—The word "city" in the early writings had no such meaning as our word city, but was simply a place where men were wont to go for mutual protection.

**TEACHINGS OF THE LESSON.**

- What lessons can we here learn—
1. Concerning God's promises to us?
  2. Concerning God's presence with us?
  3. Concerning God's claims on us?

**THE LESSON CATECHISM.**

1. Who was Jacob? The grandson of Abraham. 2. What did he see in his dream at Bethel? A ladder from the earth to heaven. 3. Who were ascending and descending upon the ladder? The angels of God. 4. What was God's promise from the top of the ladder? "I am with thee, and will keep thee." 5. What did Jacob say in the GOLDEN TEXT? "Surely," etc. 6. What vow of Jacob should we make? The Lord shall be my God.

DOCTRINAL SUGGESTION.—Consecration.

**CATECHISM QUESTION.**

13. Is there then any special Providence over men? Yes; our Lord said: "Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?" (Matt. vi. 26.)

B.C. 1739.] LESSON XII. [March. 20.

**JACOB'S NEW NAME.**

Gen. 32. 9-12, 24-30. Commit to mem. vs. 28-30.

**GOLDEN TEXT.**

And he said, I will not let thee go, except thou bless me. Gen. 32. 26.

**OUTLINE.**

1. Jacob.
2. Israel.

TIME.—1739 B.C. This is on the supposition that his flight was in 1760 and his life in Haran but twenty-one years.

PLACE.—On the eastern side of the Jordan, near the brook Jabbok, which runs out from the mountains of Gilead and empties into the Jordan.

EXPLANATIONS.—*O God of my father, etc.*—This was the way of appealing to God, as a covenant-keeping God, and was a common form in after days. *With my staff I passed*—Reference, of course, to his condition as a solitary fugitive years before. *Two bands*—That is, a very great company. *Was left alone*—Jacob was doing the best human skill could do in caring for his people, property, and loved ones. He was the last to cross. *The hollow of his thigh*—"The socket of the hip joint, the hollow place into which the neck-bone of the thigh is inserted." *The day breaketh*—The sun rising is breaking up the darkness of night. *Except thou bless me*—Jacob had learned who his opponent was. He is the same Jacob, alive to God's presence, that we saw twenty years ago asleep at Bethel. *Peniel*—This is elsewhere spelled "Penuel," which means exactly the same thing, which is, "the face of God."

**TEACHINGS OF THE LESSON.**

Where, in this lesson, are we shown—

1. The duty of prayer?
2. The power of prayer?
3. The blessedness of prayer?

**THE LESSON CATECHISM.**

1. What did Jacob do when in fear from his brother Esau? He prayed to God. 2. What did he plead with God? His mercies and his promises. 3. Who wrestled with Jacob while he was at prayer? The angel of the Lord. 4. What did Jacob say to the angel in the GOLDEN TEXT? "And he said," etc. 5. What new name did Jacob receive, and what was its meaning? Israel, the prince of God. 6. To what are we encouraged by Jacob's example? To perseverance in prayer.

DOCTRINAL SUGGESTION.—Conversion.

**CATECHISM QUESTION.**

14. Man was made to know, love, and serve God; have all men done so? No; "for all have sinned, and fall short of the glory of God." Romans iii. 23. For all have sinned, and come short of the glory of God.

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