

The Two Brothers.

In Palestine, long years ago—
So runs the legend old—
Where Kedron's sparkling waters flow
Across their sands of gold,
And Mount Moriah lifts his head
Above the sunny plain,
Two brothers owned—as one—'tis said,
A field of golden grain.

And when the autumn days had come,
And all the shocks and sheaves
Stood waiting for the "harvest-home,"
Among the withering leaves,
The elder brother said one night,
"I'm stronger far than Saul,
My younger brother, 'tis but right
That I should give him all
These sheaves that grew upon the plain
We own together, so
I'll put with his my stacks of grain,
And he will never know!"

Scarce had he left the sheaves of wheat,
When quietly there came
Across the field, with stealthy feet,
An errand just the same:
The younger lad, who said, "I see
My brother Simon's need
Is greater far than mine, for he
Hath wife and child to feed;
And so to him I'll give my sheaves,
It is but right, I know—
And he will never think who leaves
These wheat stacks on his row!"

Next morning when the brothers twain
Began to count their store,
Behold! each found his stacks of grain
To number as before!
"Why! how is this?" in great surprise
Each to himself then said—
"I'll watch to-night and see who tries
These tricks when I'm abed!"
And so, half way across the plain
They met—each one bent o'er
With shocks and sheaves of golden grain
To swell his brother's store!

Good Saul and Simon! Would to-day
More brothers might be found
Who seek each other's good away,
And in kind deeds abound.

LESSON NOTES.

FOURTH QUARTER.

STUDIES IN JEWISH HISTORY.

B.C. 1042] LESSON III. [Oct. 20

DAVID'S THANKSGIVING PRAYER.

2 Sam. 7. 18-29. Memory verses, 28, 29.

GOLDEN TEXT.

In every thing give thanks: for this is the will of God in Christ Jesus concerning you. 1 Thess. 5. 18.

OUTLINE.

1. Mercies to David, v. 18-22.
2. Mercies to Israel, v. 23, 24.
3. Mercies to David's House, v. 25-29.

TIME.—1042 B.C.

PLACE.—Jerusalem.

EXPLANATIONS.—*Sat before the Lord*—In the new tabernacle before the ark of the covenant. *To do for you great things*—That is for Israel. He had been addressing God, but in his ecstasy he forgets and thinks of Israel.

TEACHINGS OF THE LESSON.

- Where in this lesson are we taught—
1. That God is the author of all our mercies?
 2. That we ought to thank God for his gifts?
 3. That we may rely on God's promises?

THE LESSON CATECHISM.

1. What led David to make his prayer to Jehovah? "God's promise concerning his house." 2. What was the character of this prayer? "It was filled with gratitude." 3. What apostolic injunction could find its prototype in this prayer? "In every thing give thanks," etc. 4. For what does the prayer first express gratitude? "Mercies to himself and his family." 5. What thought

next draws out his love? "God's mercies to Israel." 6. For what does he last pray? "That they be continued forever."

DOCTRINAL SUGGESTION.—Gratitude to God.

CATECHISM QUESTION.

47. Why did God create all things?

For his own pleasure: to show forth his glory, and to give happiness to his creatures.

Worthy art thou, our Lord and our God, to receive the glory and the honour and the power: for thou didst create all things, and because of thy will they were, and were created.—Revelation 4. 11.

Of him, and through him, and unto him, are all things. To him be the glory forever. Amen.—Romans 11. 36.

The heavens declare the glory of God; and the firmament showeth his handywork.—Psalm 19. 1.

The earth is full of the goodness of the Lord.—Psalm 33. 5.

B.C. 1042-1024] LESSON IV. [Oct. 27

SIN, FORGIVENESS, AND PEACE.

Psalm 32. 1-11. Memory verses, 1, 2.

GOLDEN TEXT.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Rom. 5. 1.

OUTLINE.

1. The Confession of Sin, v. 1-5.
2. The Joy of Forgiveness, v. 6-11.

TIME.—Sometime during the years of David's prosperity, 1042-1024 B.C.

PLACE.—Doubtless Jerusalem.

EXPLANATIONS.—*In whose spirit*—That is, in whose heart there is no consciousness of sin. *Bones waxed old*—Men often speak of "bones aching" because of weariness from any exhaustion. *The drought of summer*—A poetic expression for the fever which his agony caused him.

TEACHINGS OF THE LESSON.

What is there in this lesson that teaches—

1. That we ought to confess our sins?
2. That God only can forgive our sins?
3. That we should praise God for forgiveness?

THE LESSON CATECHISM.

1. What blessing does the Thirty-second Psalm describe? "That of forgiven sin." 2. On what condition does the psalm teach that forgiveness depends? "On confession of sin to God." 3. What is the result that comes to the forgiven soul? "The peace of God." 4. When should the soul thus cast its sins on God? "When he may be found." 5. What is the condition imposed on the praying sinner? "Faith in Jesus Christ." 6. What is the result of faith? "Therefore being," etc.

DOCTRINAL SUGGESTION.—Peace in God.

CATECHISM QUESTION.

48. When did God create man?

After the creation of the earth, God made man to be the chief of his creatures upon it.

Thus saith the Lord, . . . I have made the earth, and created man upon it.—Isaiah 45. 11, 12.

The Lord which stretched forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.—Zechariah 12. 1.

CURED WITHOUT THE WHISKEY

A CERTAIN man had a severe attack of illness and called in a physician, who, among other medicines, prescribed whiskey-punch. He purchased some bottles of liquor, and locked them up safe at home in his cupboard, taking the other medicine regularly as prescribed, but not touching the whiskey. After a time the doctor told him to discontinue the whiskey, and take instead certain Drogheda ale which he could purchase of a very superior quality at a certain shop in the city; of this also, fearing the doc-

tor might inquire, he purchased a few bottles and locked them up safely with the whiskey. In a short time the teetotaler was quite well, and his case was spoken of as a most remarkable recovery, of course attributed to the virtues of the liquor. When the doctor paid his last visit, the man thanked him for his kindness, and told him that he had done all he had desired of him except in two instances.

"What were those?" said the doctor, looking very angry.

"Why, sir, I did not take the whiskey-punch or the ale."

"You did not?" said the doctor, looking at him. "And why did you not?"

"Why, sir," said the teetotaler, "I believe that any person who gives up intoxicating drink for the love and honour of the Saviour will never have occasion to try them again."

"Is that your faith?" said the doctor.

"It is, sir."

"Then it was your faith that saved you, and answered all the purposes of the whiskey-punch and ale."—*Selected.*

THE RUST-SPOT.

ONCE upon a time an Arabian princess was presented by her teacher with an ivory casket, exquisitely wrought, with the injunction not to open it until a year rolled round. Many were the speculations as to what it contained, and the time was impatiently waited for when the jewelled key should disclose the mysterious contents. It came at last, and the maiden went away alone, with trembling haste unlocked the treasure; and lo! reposing on delicate satin linings lay nothing but a shroud of rust. The form of something beautiful could be discerned, but the beauty had gone forever. Tearful with disappointment, she did not at first see a slip of parchment containing these words:

"Dear Pupil,—May you learn from this a lesson for your life. This trinket, when inclosed, had upon it only a single spot of rust; by neglect it has become the useless thing you now behold—only a blot on its pure surroundings. So a little stain on your character will, by inattention and neglect, mar a bright and useful life, and in time will leave only the dark record of what might have been. If you now place within a jewel of gold, and after many years seek the result, you will find it still as sparkling as ever. So with yourself—treasure up only the pure, the good, and you will ever be an ornament to society, and a source of true pleasure to yourself and your friends.—*Busy Bee.*

A CLERGYMAN preached from the text, "Whatsoever thy hand findeth to do, do it with thy might," Eccles. ix. 10. A little boy being asked the next day to repeat the text, said: "Stop blowing and go to work!"

ALMOST A GIFT!

FOR 25 CENTS

We will send, post-paid, a copy of

THE LIFE

OF

JOHN GOODWIN,

Sometime Fellow of Queen's College, Cambridge, and Vicar of St. Stephen's, Coleman Street, London, in the seventeenth century: comprising an account of the controversies in which he was engaged in defence of universal toleration in matters of religion, and of the universal redemption of mankind by the death of Christ: with a review of several public transactions in Great Britain during the civil wars and the commonwealth.

By THOS. JACKSON

Well known in his day as a professor in one of our Wesleyan Theological Institutions, England.

This is a large octavo volume, bound in best English cloth, containing 449 pages, original price \$2.40. By the kindness of friends we have received a few copies over 100 which we give the first senders for the same for a few cents over the postage—just enough to cover cost of handling, and so practically making this valuable book a gift to those who may send for it. First come, first served.

This is our cheapest book in the new Book Room. Thousands of other books not quite so low, but grand value.

Send for our Catalogue of Books suitable for Sunday-School Libraries, Mechanics' Institutes, &c.

The Newest Pansy Book

CHRISSY'S ENDEAVOR.

12mo., cloth, 374 pages.

Printed from original plates—unabridged

PRICE 50 CENTS.

C.L.S.C. BOOKS

FOR 1889-90.

- Outline History of Rome. Vincent and Joy \$0 70
- Political Economy Ely 1 00
- How to Judge of a Picture. Van Dyke 0 60
- The Bible in the Nineteenth Century. Townsend 0 40
- Preparatory and College Latin Course in English (in one Vol.) Wilkinson 1 30
- Chautauqua Course in Physics. Steele 1 00

The Complete Set Mailed post-free for \$5.

WE SELL AT PUBLISHER'S PRICES; NO ADVANCE FOR DUTY.

WILLIAM BRIGGS,

29 to 33 Richmond St. West

and

30 to 36 Temperance St., Toronto.

C. W. COATES, Montreal, Que.

S. F. HUESTIS, Halifax, N.S.