

"Who Has a Sorrow like Mine?"

"I, too, was a mother, and my own hand
Placed a curse on my motherhood
I led on the brow of my boy a brand,
Which barred him from all that was good
I kindled the unholy fire in him
That burned with a wild unrest,
And his sweet, warm lips drew the poison in
As he lay upon my breast.
I taught him "Ours Father," his rosy lips
Learned the long power—learned it well.
I pointed to Heaven, and gave him sips
Of the drink which has peopled hell!

"I loved my boy, though my own hand
hurled
Him down to the depths of sin;
You cannot know how my heart's wide
world
Was centred and bound in him,
That fatal lesson, so surely learned
That he knew doubt or doubt,
The fire I had kindled burned and burned,
Till it burned the angel out.

"Then the fiend he had swallowed ragged
within
For him, confine him, who can!
Till the hands of my boy were stained with
sin,
And the blood of his fellow man.
The forfeit of sin like his is death!
Be still, oh, my aching heart!
I, who had witnessed his first sweet breath,
Saw that struggling breath depart.

"See! the stars still gleam, and the sky is
blue,
The sun never forgets to shine;
And the world has sorrowing hearts, 'tis
true;
But who has sorrow like mine?"

LESSON NOTES.

FOURTH QUARTER.

STORIES IN JEWISH HISTORY.

B.C. 1018] **LESSON I.** [Oct 6
THE TRIBES UNITED UNDER DAVID.
2 Sam. 5. 1-12. Memory verses, 1-3

GOLDEN TEXT

Behold, how good and how pleasant it is
for brethren to dwell together in unity.—
Psa. 133. 1.

OUTLINE.

1. David in Hebron, v. 1-5.
2. David in Jerusalem, v. 5-12.

TIME.—1018 B.C.

PLACES.—Hebron, Jerusalem.

EXPLANATIONS. *Thy love and flesh.* All
kin, since we descended from the same
father, Abraham. *Leddest out.* As the
commander of Saul's army. *Falls away.*
Mind and the law. This was said as a
taunt, since their fortifications were so
strong as to be thought impregnable. *Who*
will get thee up. ver. 8, is evidently a poor
bit of translation by the Authorized Ver-
sion translators. See diligence in Ewald:
"Whoso shall conquer the Jebusite, let
him hurl him down from the cliff," etc.

TEACHINGS OF THE LESSON

- What is there in this lesson that teaches
1. That God is the true ruler of his people?
 2. That in Christian union there is strength?
 3. That prosperity is God's gift?

THE LESSON CATECHISM.

1. Who offered David the sovereignty over all the people? "All the tribes of Israel." 2. What reason did they give for their action? "He was their kin, and God's choice." 3. What fitting comment on this act does our Golden Text express? "Behold how good and how pleasant," etc. 4. What was David's first important political act? "He moved the capital to Jerusalem." 5. To what did David attribute his power and prosperity? "To God's presence and favor."

DOCTRINAL SUGGESTION.—God's care.

CATECHISM QUESTION.

45. In what manner then ought you to think and speak of God?

I ought to think of God with fear and love, and speak of him with reverence and praise.

Jeremiah 10. 7; Psalm 5. 7; Matthew 22. 37; Psalm 104. 1; Psalm 146. 2; Psalm 103. 1; 1 Peter 1. 17.

B.C. 1042] **LESSON II.** [Oct. 13
THE ARK BROUGHT TO ZION
1 Sam. 6. 1-12. Memory verses, 11, 12.

OUTLINE.

The Lord loveth the gates of Zion more than all the dwellings of Jacob. Psalm 87. 2.

GOLDEN TEXT.

1. The House of Abinadab, ver. 1-5.
2. The Threshing floor of Nachon, ver. 6-8.
3. The House of Obed-edom, ver. 9-11.
4. The Gates of Zion, ver. 12.

TIME.—1042 B.C.

PLACES.—Kijath-jearim, Jerusalem, and the house of Obed-edom.

EXPLANATIONS. *Chosen men of Israel.*—These were men chosen from all the tribes; herein the king shows his political wisdom. *Upon a new cart.* Directly contrary to the command governing the method of carrying it by staves thrust through rings. *Psalm 115. 1-4.* *timber.* It is not surely agreed by the commentators what these were, so we cannot describe. *umbels.* Somewhat like our modern symbols, and designed for a similar use. Instead of being flat, however, they were convex.

TEACHINGS OF THE LESSON.

Where in this lesson are we taught—

1. To be joyful in God's service?
2. To be reverent in God's house?
3. To expect blessing from God's presence?

THE LESSON CATECHISM.

1. What new purpose did David now form? "To bring the ark to Zion." 2. How did they begin to carry it? "On a new cart." 3. What stopped the triumphal procession? "The death of Uzzah." 4. How did this affect David? "It filled him with fear." 5. Why did he wish to bring the ark to Zion? "As a tribute of love to God." 6. Why did he think this would please God? Because, "The Lord loveth the gates," etc.

DOCTRINAL SUGGESTION.—God's love for his Church.

CATECHISM QUESTION.

46. How did all things come into being? By the will of God; who created all things, and brought all into their present order. In the beginning God created the heaven and the earth. Genesis 1. 1. He spake and it was done; He commanded, and it stood fast.—Psalm 33. 9. Hebrews 11. 3.

A CIGARETTE FACTORY.

BY HOWARD.

I RAN across a cigarette factory the other day. Whew! I wouldn't write—or, rather, you wouldn't dare print what I saw. Dirty butts of cigars fresh from the filth of the muddy streets are the cleanest and nicest of the materials used in compiling these precious roads to ruin. I came down town on a Madison Avenue car this evening, and on the tail-end there were three little chaps, the eldest about fourteen. Each smoked a cigare, and spat his little life away. I ventured to ask if they enjoyed the odor. They said they did. And the taste? Certainly. On inquiring I found they had a well-known brand of cigarette noted for its "opium soak," and its terrible smell when burning. Poor little fellows! They can't last long. They were pale and sickly, puny and offensive. What kind of men will they

make? Men? They are men already in their own eyes. They and a majority of our little lads are full of the slang of the day, up in all the catches, and abundantly able to hold up their end of the conversation. I subsequently saw these three boys in Niblo's Garden. It would have done you good to hear them talk. A blind man might reasonably think he was listening to three old men. Nothing was new. They had seen it all before and better done at that. Down went the curtain, out went the boys, but before they felt the fresh air from the street each puny hand held a cigarette to the vile smelling mouth, and puff, puff! they sickened everybody in their vicinity. This is an old grievance of mine, and I don't care to bore you with it, but I feel it keenly. Day by day the vice grows stronger. There was a time when cigarette smoking was confined almost entirely to Cubans, who knew what good tobacco was, and made their own cigarettes. Gradually the habit spread. Dealers followed suit. Makers became unscrupulous. Little dirty boys were sent out to pick up cigar-stumps. Other equally disgusting material was also utilized. Opium was made to do duty. Cheap paper took the place of rice paper. I wish these boys could see the stuff their paper is made from. Wouldn't it turn their little stomachs? I trow, I trow. The cheap paper, the old stumps, the opium, and the chemicals used to make them "strong" deserve to be shown up. Parents have no influence with their sons. Why not? Because they smoke cigars or pipes themselves. The boys charge all the good advice they get to their fathers' desire to keep them down. There is but one way to deal with American boys: reason with them through their eyes. If every nicotine stomach was made public, if every time a fellow died of too much cigarette the fact was made known, if the proud boys could be shown a rag-factory and a stump-grindery, it seems to me the cigarette business would be wound up very soon.—Philadelphia Times.

LOVING GREETING.

NEVER take your place in your class without a smile and a kindly word of greeting to each of your scholars. Many a teacher puts a barrier between himself and the warm-hearted, wide-awake boys of his class by taking his place in the Sunday-school without seeming to recognize the presence of those already there, or to observe those coming in afterwards, until he has to speak to them in opening the lesson. And many a teacher gets a fresh hold on restless, trifling scholars, and prepares them for an interest in the lesson he teaches, by the sunny look and loving word through which he shows sympathy with each scholar on his first meeting with him for the day. A teacher must show his love for those whom he would bring to see the love of Jesus.

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