



A WINTER'S WALK.

Stand for the Right.

Be firm, be bold, be strong, be true,
And "dare to stand alone;"
Strive for the right whatever you do,
Though helpers there be none.

Strive for the right! Humanity
Implores, with groans and tears,
Thine aid to break the festering links
That bind her toiling years.

Stand for the right! Though falsehood
reign,
And proud lips coldly sneer,
A poisoned arrow cannot wound
A conscience pure and clear.

Stand for the right!—and with clean hands,
Exalt the truth on high;
Thou'lt find warm, sympathizing hearts
Among the passers-by.

Men who have seen and thought and felt,
Yet could not boldly dare
The battle's brunt, but by thy side
Will ever danger share.

Stand for the right! Proclaim it loud!
Thou'lt find an answering tone
In honest hearts, and thou no more
Be doomed to stand alone!

LESSON NOTES.

FIRST QUARTER.

B.C. 3875.] LESSON III. [Jan. 21.

CAIN AND ABEL.

Gen. 4. 3-13. Memory verses, 3-5.

GOLDEN TEXT.

By faith Abel offered unto God a more excellent sacrifice than Cain.—Heb. 11. 4.

OUTLINE.

1. Cain and Abel, v. 3-8.
2. The Lord and Cain, v. 9-13.

PLACE.—Outside of Eden (Gen. 3. 23).

CONNECTING LINKS.

1. The expulsion from Eden (Gen. 3. 16-24).
2. The birth of Cain (Gen. 4. 1).
3. The birth of Abel (Gen. 4. 2).

EXPLANATIONS.

"In process of time"—As the time went by.
"Fruit of the ground"—Grain, vegetables, or fruit. Such an offering came to be regarded as rather a "thank-offering" than a sacrifice for sin. "Firstlings of his flock"—Firstborn lambs and firstborn kids. A sacrifice of life which was an effort at atonement for sin. "The Lord had respect"—Was pleased with the sacrifice, and showed this in some way that both brothers understood. Abel understood and declared by his method of worship that some sacrifice was required before he could be reconciled to God. Cain by his offering declared the reverse. "Countenance fell"—He showed his anger by his sullen looks. "Sin lieth at the door"—Commentators differ. This may mean, "When thou dost not well thou art committing sin against me." It may mean, "Sin is just outside the door waiting for thee." "Unto thee shall be his desire and thou shalt rule over him"—This means, "Sin, though it desire you, shall yet be under your control if you will." "Cursed from the earth"—Banished from the land in which he had dwelt.

PRACTICAL TEACHINGS.

1. Adam was made pure; Satan made him sin. Cain was born a sinner; Satan plunged him into deeper sin.
2. The first child of history is the first murderer; the first liar, the first outcast. Sin did it.
3. Abel's character has received a blessed memorial throughout the ages.

THE LESSON CATECHISM.

1. What did Cain and Abel bring to the Lord? "Offerings in worship." 2. Which offering was accepted by the Lord? "The offering of Abel." 3. What was the feeling of Cain? "He was very angry." 4. To what did his anger lead? "To the murder of his brother." 5. What did he receive in punishment for his deed? "The curse of God." 6. What does an apostle teach us? Golden Text: "By faith Abel," etc.

DOCTRINAL SUGGESTION.—God's wrath against sin.

CATECHISM QUESTION.

Does the death of Christ then prove both the justice and the mercy of God?
Yes: in a most wonderful way the cross shows us God's hatred of sin and love towards the sinner.

A TOUCH OF NATURE.

A boy ten years old or thereabouts pulling a heavy cart loaded with pieces of boards and laths taken from some demolished structure, is an every-day sight in one of our large cities. Tired and exhausted, he halted under a shade-tree. His feet were sore and bruised, his clothes in rags, his face pinched and looking years older than it should. The boy lay down on the grass, and in five minutes was fast asleep. His bare feet just touched the curb-stone, and the old hat fell from his head and rolled on the walk. In the shadow of the tree his face told a story that every passer-by could read. It told of scanty food, of nights when the body shivered with cold, of a home without sunshine, of a young life confronted by mocking shadows.

Then something curious happened. A labouring man—a queer old man, with a wood-saw on his arm—crossed the street to rest a moment under the same shade. He glanced at the boy and turned away; but his look was drawn again, and now he saw the picture and read the story. He, too, knew what it was to shiver and hunger. He tiptoed along until he could bend over the boy, and then he took from his pocket a piece of bread and meat, the dinner he was to eat if he found work, and laid it down beside the lad. Then he walked carelessly away, looking back every moment, but keeping out of sight as if he wanted to escape thanks.

Men, women, and children had seen it all; and what a leveller it was! The human soul is ever kind and generous, but sometimes there is need of a key to open it. A man walked down from his steps, and left a half-dollar beside the poor man's bread. A woman came along, and left a good hat in place of the old one. A child came with a pair of shoes, and a boy with a coat and vest. Pedestrians halted and whispered, and dropped dimes and quarters beside the first silver piece. The pinched face suddenly awoke and sprang up as if it were a crime to sleep there. He saw the bread, the clothing, the money, the score of people waiting around to see what he would do. He knew that he had slept, and he realized that all these things had come to him as he dreamed. Then what did he do? Why, he sat down and covered his face with his hands and sobbed.—*Live Oak.*

THE WILY CHINEE.

A GERMAN Jew who keeps a pawnbroker's shop in Sidney is blessed with one daughter, who now and then keeps shop while her father attends sales on the look-out for bargains. During the temporary absence of old Moses recently, a meek-looking Chinaman walked into the shop and asked Rachel to show him some "welly good watches."

Rachel handed down four from the shelf at the end of the counter marked respectively, "\$50 watch," "\$40 watch," "\$30 watch," and "\$10 watch," and arranged them in a line on the counter in the order of their value.

John inspected them, and taking advantage of Rachel's momentary inattention slipped the \$10 watch into the place occupied by the \$40 watch and handed over a \$10 note saying—
"I take cheapee watches."

Shortly afterwards Rachel detected swindle and sought refuge in tears. The return of old Moses, who related the misadventure with many protestations of concern.

"Never mind, my dear," said the father with a dry chuckle, "does vatches was de same brice—\$3—but vat a scoundrel a Shinaman must pe, don'd he?"

THE MASTER'S FOOTPRINTS.

THE Sunday-school Lessons for half the year 1894 will be occupied with the life of our Lord. To a comprehension of the wonderful life—a knowledge of its physical environment—its "setting" is necessary. An opportunity to acquire this knowledge such as has never before been given in Canada, if, indeed, anywhere else, will be presented in the splendidly illustrated articles in the *Methodist Magazine* for 1894, on "Tent Life in Palestine."

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