

"If I Should Die To-night."

If I should die to-night,
My friends would look upon my quiet face
Before they laid it in its resting place,
And deem that death had left it almost fair;
And, laying snow-white flowers against my
hair,
Would smooth it down with tearful tenderness;
And fold my hands with lingering caress,—
Poor hands, so empty and so cold to-night!

If I should die to-night,
My friends would call to mind, with loving
thought,
Some kindly deed the icy hand had wrought,
Some gentle word the frozen lips had said,
Fragments on which the willing feet had sped;
The memory of my selfishness and pride,
My hasty words would all be put aside,
And so I should be mourned to-night.

If I should die to-night,
Even hearts estranged would turn once
more to me,
Recalling other days remorsefully;
The eyes that chill me with averted glance
Would look upon me as of yore, perchance,
And soften in the old familiar way,
For who would war with dumb, unconscious
clay?
So I might rest, forgiven of all to-night.

O friends, I pray to-night,
Keep not your kisses for my dead, cold brow,
The way is lonely, let me feel them now.
Think gently of me, I am travel-worn,
My faltering feet are pierced with many a
thorn.
Forgive! O hearts estranged, forgive I
plead!
When dreamless rest is mine, I shall not
need
The tenderness for which I long to-night.

**LESSON NOTES.
FOURTH QUARTER.**

STUDIES IN THE OLD TESTAMENT.
B.C. 1425.] **LESSON IX.** [Dec. 2
ISRAEL UNDER JUDGES.

Judges 2. 11-23. Mem. verses, 11, 12.

GOLDEN TEXT.

Take heed, brethren, lest there be in any
of you an evil heart of unbelief, in depart-
ing from the living God. Heb. 3. 12.

OUTLINE.

1. Forsaking God.
2. Forsaken by God.

TIME.—1425 B.C.

PLACE.—No special place is designated in
this lesson, which is simply descriptive of
their social, political, and religious condi-
tion.

EXPLANATIONS.—*Did evil in the sight of
the Lord*—This is the regular phrase for
laping into idolatry. *Provoked the Lord to
anger*—Not such anger as men feel in
passion, but a righteous indignation against
sin. *The Amalekites*—Marauding
bands of robbers, who robbed their fields of
crops at harvest, and carried the people
away for slaves. *He sold them*—God allowed
them to be sold as described. *Raised up
judges*—By a judge, we always understand
the presiding officer in a court of law. But
here the term means a leader who assumed
all the functions of direction and govern-
ment in emergencies, and yet without pomp,
equipment, or emolument of office. They
were inspired for the purpose. *It repented
the Lord*—Or, the Lord repented. Looked
at from the human side, God seems to
change, but it is man that changes, and
God's uniform way of treating the righteous
follows the change.

TEACHINGS OF THE LESSON.

- Where, in this lesson, are we taught—
1. That God is angry with the wicked?
 2. That God is patient with the way-ward?
 3. That God is merciful even in his judgments?

THE LESSON CATECHISM.

1. After Joshua's death, how did the people of Israel act? They forgot God and

did evil. 2. How did they do evil? They worshipped heathen gods. 3. What was the result of their evil? They were bitterly punished by the Lord. 4. How did God even then show his mercy and love for them? He raised up deliverers for them. 5. What warning did the apostle give the Church many centuries afterward? "Take heed, brethren," etc.

DOCTRINAL SUGGESTION.—The punishment of sin.

CATECHISM QUESTION.

11. But are all mankind, being born in sin, born without hope?
No; for a Saviour was provided from the beginning, and all that come into the world receive of his grace and his Spirit.

Genesis iii. 15.—And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

B.C. 1249] **LESSON X.** [Dec. 9
GIDEON'S ARMY.

Judg. 7. 1-8. Memory verses, 2, 3.

GOLDEN TEXT.

Not by might nor by power, but by my Spirit, saith the Lord of hosts. Zech. 4. 6.

OUTLINE.

1. The Host of Midian.
2. The Host of God.

TIME.—1249 B.C.

PLACE.—Near Mounts Gilboa and Little Hermon, west of the sea of Galilee.

EXPLANATIONS.—*Beside the well*—That is, above, on the mountain side. *The people are too many*—The army is too large: it numbered thirty-two thousand, which number was greatly inferior to the Midianites. *I will try them*—Put them through some form of test, what the form was is at once described. *Down into the water*—That is, down the side of Mount Gilboa, to the well of Harod, or fountain, or spring. *The people took victuals*—The people who took supplies were the three hundred who took from the rest of the ten thousand soldiers, so that each had a pitcher and a lamp, as afterward described.

TEACHINGS OF THE LESSON.

- Where, in this lesson, are we taught—
1. That God will not give his glory to men?
 2. That God is mightier than all his enemies?
 3. That God chooses men of courage for his service?

THE LESSON CATECHISM.

1. What great danger was threatening Israel during the days of Gideon? Destruction by the Midianites. 2. To what tribe did Gideon belong? The tribe of Manasseh. 3. What made Gideon the leader of the army of Israel? "The Spirit of the Lord came upon him." 4. How large an army did he raise? Thirty-two thousand men. 5. How many did God choose to overthrow Midian? Three hundred picked men. 6. What lesson did he mean them to teach them? "Not by might," etc.

DOCTRINAL SUGGESTION.—The Lord of hosts.

CATECHISM QUESTION.

12. By what means were our first parents led to commit so great a sin against God?
By the subtlety of the devil, who made use of the serpent to beguile Eve.
Genesis iii. 13. And the woman said, The serpent beguiled me, and I did eat.
2 Corinthians xi. 3. As the serpent beguiled Eve in his craftiness.

"HOW CAN I HELP TO MAKE HOME HAPPY?"

1. To make home duties of the first importance, not to despise the very smallest, but to perform it even as "unto God."
2. To undertake no work outside which may cause the neglect of even that "small duty" at home.
3. To think of the happiness of others before my own; "for even Christ pleased not himself," and went away

leaving us an example that we should follow his steps.

4. To try to add to the happiness of every member of my family, sympathizing in both what gives them pain and pleasure.

5. To find my besetting sin, and fight hard to overcome it; for "I can do all things through Christ which strengtheneth me."

6. To remember God has formed my home, and as long as he leaves me in it, no one but myself can fill the niche in which he has placed me.

"Content to fill a little space
If thou be glorified."

7. To improve the talents that God has given me, especially those that will give pleasure or be of use to others, remembering the command, "Whatsoever ye do, do all to the glory of God."—*Faith and Works.*

THE YOUNG FOLLOWER.

WHEN Prince Charles Edward, the Young Pretender, arrived off the coast of Scotland, some of the Highland chieftains proceeded on board his vessel. Though they came at his invitation, they were unwilling to take part in his enterprise, but recommended delay until they were joined by troops from France. The prince expostulated and argued with them, but the chieftains were wanting in enthusiasm, and were aware of the rashness of attempting to overthrow the government with so small a force. As they paced up and down the deck, the Pretender noticed a young man in full Highland costume leaning on the taffrail of the ship, his eyes glistening and excited, his lips compressed, while every now and then he grasped the hilt of his sword. Turning towards him, Charles said:

"Here, at least, is one who will join me."

"I will! I will, prince!" replied the youth; "though all others should forsake you, I am willing to die for you!"

Like wildfire the enthusiasm spread, and all declared themselves ready to follow their prince.

This youth was but the younger brother of a chieftain, and might have little influence, yet his earnestness stirred many hearts. We often hear it said, "What can a child do?" But a child's influence is great. Only let it be seen that you love your Lord, and wish to follow him, and your fresh young spirit will stir others who have grown cold, it may be, into life and energy. If an earthly prince could awaken such devotion, what shall not the Prince of Peace, the Captain of our salvation, receive? "He that confesseth me before men, him will I confess before my Father and the holy angels."—*S. S. Messenger.*

Good temper, like a summer day, sheds a brightness over everything. It is the sweetener of toil and the soother of disquietude.

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