

THE RESURRECTION.

IN the course of his wanderings among the Pyramids of Egypt, Lord Lindsay, the celebrated English traveller, accidentally came across a mummy, the inscription upon which proved to be at least two thousand years old. In examining the mummy, after it was carefully unwrapped, he found in one of its closed hands a small round root. Wondering how long vegetable life could last, he took the little bulb from that closed hand and planted it in a sunny soil, allowed the dew and rains of heaven to descend upon it, and in course of time, a few weeks to his astonishment and joy, that root burst forth and bloomed into a beautiful flower.

This interesting incident suggested to Mrs. S. H. Bradford the following thoughts upon the Resurrection.—

Two thousand years ago, a flower
Bloomed lightly, in a far-off land;
Two thousand years ago, its seed
Was placed within a dead man's hand.

Before the Saviour came on earth,
That man had lived and loved and died,
And 'e'en in that far-off time,
The flower had spread its perfume wide.

Suns rose and set, years came and went,
The dead hand kept its treasure well,
Nations were born and turned to dust,
While life was hidden in that shell.

The shrivelled hand is robbed at last,
The seed is buried in the earth;
When lo! the life long hidden there
Into a glorious flower burst forth.

Just such a plant as that which grew
From such a seed when buried low,
Just such a flower in Egypt bloomed,
And died, two thousand years ago.

And will not He who watched the seed,
And kept the life within the shell,
When those He loves are laid to rest,
Watch o'er their buried dust as well?

And will not He from 'neath the sod
Cause something glorious to rise?
Ay! though it sleep two thousand years,
Yet all that buried dust shall rise.

Just such a face as greets you now,
Just such a form as here you bear,
Only more glorious far, will rise
To meet the Saviour in the air.

Then will I lay me down in peace
When called to leave this vale of tears;
For "in my flesh shall I see God,"
Even though I sleep two thousand years.

SHOP HEROES.

BRAVE deeds are in shops and forges. A few days ago, in the American Iron Works, at Pittsburg, an iron-roller, named Robert Moore, had a white-hot ring of iron thrown by accident over his head and down on his shoulders.

With wonderful nerve he took hold with a pair of tongues of a piece of iron protruding from one side of the fiery circle, and seized the other side of the ring with his naked hand. The ring was a pretty tight fit, there not being quite an inch and a half to spare as it passed over his nose.

The man had the fortitude to lift the hot iron slowly and carefully over his head, without touching any part of it.

His face was badly scorched, and his hand was burnt to the bone; but he never flinched. When the iron band was cold, he put it back on his neck, and found it just two inches larger round than his head.

Some years ago, a German labourer, in the Fort Pitt cannon foundry, had some melted iron poured accidentally into one of his shoes.

He was carrying at the time one side of a vessel filled with liquid iron. If he had dropped it, he would have endangered the lives of his comrades and set fire to the building. If he had set it down he would have spoiled the casting of a gun weighing one hundred and thirty tons.

The man walked steadily to the pit into which the molten iron was to be poured, and did not let go the handles of the vessel until his duty was done. He had that melted iron in his shoes about one minute and a half. It did not take him as long to get his shoe off, but who can imagine the torture and the length to him of that minute and a half?

A fine young fellow in the same smoky city of Pittsburg, had his hand terribly lacerated by the machine he was in charge of. He felt he was about to faint, and he had only strength to say one thing to the foreman who caught him in his arms:

"Don't let anything be said of this to my wife."

For every splendid act of heroism done on the battle field, a hundred are done in shops, and quarries, and on the storm-tossed ocean.—*Youth's Companion.*

THIRD QUARTERLY REVIEW.

September 18.

GOLDEN TEXT.—Let Israel now say, that his mercy endureth forever. Psa. 118. 2.

REVIEW SCHEME.

I. State the TOPICAL TITLES, GOLDEN TEXTS, and OUTLINES of the lessons.

II. Give the answers to the questions of the LESSON CATECHISM.

III. State what the lessons tell of the following events in the life of MOSES:

His birth.	His miracles.
His call.	His flight to Midian.
His training.	His prayer for Israel.

IV. State what the lessons tell concerning the ISRAELITES:

Their growth.	Their condition in
Their going out of	Egypt.
Egypt.	Their crossing of the
Their food in the	Red Sea.
wilderness.	Their law from God.

V. Where do these lessons teach the following DUTIES?

Trust in God.	Kindness to little
Obedience to God's	children.
call.	Thanks for God's
Worship of God.	mercies.
	Honor to parents.

LESSON NOTES.

THIRD QUARTER.

STUDIES IN THE PENTATEUCH.

B.C. 1491.] LESSON XIII. [Sept. 25.
THE RACE AND THE PRIZE; OR, TEMPERATE
IN ALL THINGS.

1 Cor. 9. 22-27. Commit to memory vers. 25-27.

22. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

23. And this I do for the Gospel's sake, that I might be partaker thereof with you.

24. Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain.

25. And every man that hath striven for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible.

26. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27. But I keep under my body, and bring it into subjection; lest that by any means,

when I have preached to others, I myself should be a castaway.

GOLDEN TEXT

Every man that striveth for the mastery is temperate in all things. 1 Cor. 9. 25.

OUTLINE.

1. The Motive of Life, v. 22, 23.
2. The Method of Life, v. 24-27.

EXPLANATIONS.—The weak—Those who are not firm and strong in freedom from Jewish scruples. Became I That is, Paul talked with them on their own ground, and gave up some of his own rights as a Christian for their sakes. All things—That is, he met the Jews as a Jew, and the Gentiles as a Gentile, though he would not give up any principles for the sake of obtaining favour. A race—The ancient races and contests were religious services. So run—That is, run with the same earnestness as these contestants show. Striveth—In the wrestling match. Temperate—self-controlled, not yielding to appetite, but careful and self-denying in his habits. Corruptible crown—The prize of the games was a wreath of leaves. An incorruptible The heavenly reward, which endures through eternity. Not as uncertainly—But with earnest, direct purpose. Beateth the air—As one who misses his aim and strikes wildly in the air. Keep under my body—Controlling the appetites and desires, and not yielding to them. Preached to others—Literally, "been a herald to others." A cast-away—one thrown aside as of no worth.

QUESTIONS ON THE LESSON.

1. Motive of Life, v. 22, 23.

Who are here meant by "the weak?" [See Explanations.]

How did Paul appeal to such?

How did he come to different men?

What is here meant?

In so doing, did Paul give up any principles?

What duty is declared in Rom. 15. 1?

What motive of his life does Paul state in v. 23?

How is the same principle stated in 2 Tim. 2. 10?

In what respect are those who use strong drink "weak?"

How can we benefit such by our example?

Should we not abstain also for our own sake?

What danger is there in the use of intoxicating drinks?

What motive do you find in these verses for not using them?

2. The Method of Life, 24-27.

To what is the Christian life compared in v. 24?

What does the apostle say of himself in Phil. 3. 14?

In what respect is the Christian race better than the worldly race? v. 24.

How should we run this race? Heb. 12. 1.

To what is the Christian life compared in v. 25?

What does the word "temperate" here mean? [See Explanations.]

Does this temperance include eating and drinking?

What should it teach us to avoid?

What is the difference between the two crowns?

What is said of this crown in 1 Pet. 5. 4?

How should we run? v. 26.

What is it to "run uncertainly?"

How should we fight?

What is our duty to our bodies?

What is meant by "keeping under" the body?

Do those who use strong drink keep under their bodies?

What fear does Paul express?

How may we escape that danger? 2 Pet. 1. 10, 11.

TEACHINGS OF THE LESSON.

How does this lesson teach the duty of temperance—

1. From our duty to others?
2. For the sake of the Gospel?
3. For the sake of the reward?

THE LESSON CATECHISM.

1. For what purpose should we live? To do good to others. 2. To what should this lead us? To self-denial. 3. What is required of those who succeed in the Christian life? To be temperate in all things. 4. What duty is given to us? To keep the body in subjection. 5. How should we do this? By avoiding all that can intoxicate.

DOCTRINAL SUGGESTION.—Personal influence.

GOOD BOOKS FOR A TRIFLE!

Standard Series of Cheap Books.

Printed in large type, on good paper, and bound in heavy card manilla. Mailed post-free on receipt of price.

Nos. 67, 68.—MURPHY'S CRITICAL AND EXEGETICAL COMMENTARY ON EXODUS, with a new Translation. Preface, by John Hall, D.D. In Two Parts, paper, each, 50 cents. An excellent help in studying the present S. S. Lessons.
Nos. 65, 66.—CONANT'S POPULAR HISTORY OF ENGLISH BIBLE TRANSLATION, with Specimens of the Old English Versions. Revised Edition, containing the History to the present time. By Thos. J. Conant, D.D. In two parts, each 25 cents.

No. 64.—THE SALON OF MADAME NECKER (Mother of Madame De Staël). Translated from the French. Part III. Price 15 cents.

No. 63.—THE PERSIAN QUEEN, AND OTHER PICTURES OF TRUTH. By Rev. Edward P. Thwing. A new hook. Price 10 cents.

Nos. 61, 62.—LOTHAIR. By Disraeli. Two Parts, each 25c.

No. 60.—SARTOR RESARTUS. By Thos. Carlyle. Price 25 cents.

No. 59.—THE NUTRITIVE CURE. By Robert Walter, M.D. Price 15 cts. This book is full of practical hints on how to get well and keep well without the use of medicines.

Nos. 54 to 57.—VAN DOREN'S COMMENTARY ON ST. LUKE. Four Parts, each 75c.

Nos. 53, 58.—DIARY OF A MINISTER'S WIFE. By Almedia M. Brown. In two volumes, each 15 cents.

Nos. 51, 52.—GODET'S COMMENTARY ON THE GOSPEL OF ST. LUKE. With Notes and Preface, by John Hall, D.D. In two volumes, each \$1.00.

No. 50.—CULTURE AND RELIGION. By Principal J. C. Shairp. 15 cents.

Nos. 48-49.—CHRISTMAS BOOKS. By Dickens. In two parts. 50 cents.

No. 47.—JOHN CALVIN. By M. Guizot. Price 15c.

No. 46.—LIFE AND WORKS OF CHAS. H. SPURGEON. 8vo., Illustrated. Price 20 cents.

No. 45.—AMERICA REVISITED. By George Augustus Sala. Revised. Price 20 cents.

No. 44.—LETTER FROM A CITIZEN TO THE WORLD. By Oliver Goldsmith. Price 20 cents.

No. 42.—THE BIBLE AND THE NEWS-PAPER. By Chas. H. Spurgeon. Price 15 cents.

No. 40.—JOHN PLOUGHMAN'S PICTURES; or, MORE PLAIN TALK FOR PLAIN PEOPLE. By C. H. Spurgeon. Price 15 cents.

No. 39.—THE HERMITS. By Charles Kingsley. Price 15 cents.

No. 37.—THE THOUGHTS OF THE EMPEROR MARCUS AURELIUS ANTONINUS. Price 15 cents.

No. 35.—FRONDES AGRESTES; or READINGS in "MODERN PAINTERS." By Ruskin. Price 15 cents.

No. 32.—MISTER HORN AND HIS FRIENDS; or, GIVERS AND GIVING. By Mark Guy Pearse, author of "Dank Quorn," illustrated. Price 15 cents.

No. 27.—CALAMITIES OF AUTHORS including some inquiries respecting their moral and literary characters. By D'Israeli, author of "Curiosities of Literature," &c. Price 20 cents.

No. 23.—ROWLAND HILL; LIFE ANECDOTES AND PULPIT SAYING with Introduction by Chas. H. Spurgeon. 15 cents.

No. 26.—OUT-DOOR LIFE IN EUROPE. Sketches of Men and Manners, People and Places, during two summers abroad. By Rev. E. P. Thwing. Illustrated. Price 20 cents.

WILLIAM BRIGGS,

78 & 80 King St. East, Toronto, Ont.

General Agent for I. K. Funk & Co.'s Publications, for the Dominion of Canada. Send for complete list.