

THE DIVINE REVELMENT.

THE king from his council chamber
Came, weary and sore of heart,
And called for Hiss, the painter,
And spoke to him thus, apart:
"I am sickened of faces ignoble,
Hypocrites, cowards, and knaves!
I shall shrink to their shrunken measure,
Chief slave in a realm of slaves!"

"Paint me a true man's picture,
Gracious, and wise, and good,
Dowered with the strength of heroes,
And the beauty of womanhood,
It shall hang in my inmost chamber,
That, thither when I retire,
It may fill my soul with its grandeur,
And warm it with sacred fire."

So the artist painted the picture,
And it hung in the palace hall;
Never a thing so goodly
Had garnished the stately wall.
The king, with head uncovered,
Gazed on it with rapt delight,
Till it suddenly wore strange meaning,
And baffled his questioning sight!

For the form was his supplest courtier's,
Perfect in every limb,
And the bearing was that of the henchman
Who filled the flagons for him.
The brow was a priest's who pondered
His parchments early and late,
The eye was a wandering minstrel's
Who sang at the palace gate.

The lips, half sad and half mirthful,
With a sitting, tremulous grace,
Were the very lips of a woman
He had seen in the market-place.
But the smiles that their curves trans-
figured,
As a rose with its shimmer of dew,
Was the smile of the wife who loved him—
Queen Ethelyn, good and true.

Then, "Learn, oh, king," said the artist,
"This truth that the picture tells—
How in every form of the human
Some hint of the higher dwells;
How, scanning each living temple
For the place where the veil is thin,
We may gather by beautiful glimpses
The form of the God within."
Helen Barron Bostwick.

THE WORK DONE INSIDE.

ONE of my friends is a very earnest, shrewd man, who seems always to know how to do the best thing at the right time. One day he was passing a gin shop in Manchester, when he saw a drunken man lying on the ground. The poor fellow had evidently been turned out of doors when all his money was gone. In a moment my friend hastened across the street, and entered a grocer's shop, addressing the master, saying: "Will you oblige me with the largest sheet of paper you have?" "What for, my friend? What's the matter?" "Oh! you shall see in a minute or two. Please let it be the very largest sheet you have." The sheet was soon procured. "Now will you lend me a piece of chalk?" "Why, what are you going to do?" "You shall see presently." He then quickly printed in large letters: "Specimen of the work done inside." He then fastened the paper right over the drunken man, and retired a short distance.

In a short time passers by stooped and read: "Specimen of the work done inside." In a very short time a crowd assembled, and the saloon-keeper hearing the noise and laughter outside, came out to see what it was all about. He eagerly bent down and read the inscription on the paper, and then demanded in an angry voice: "Who did that?" "Which?" asked my friend, who now joined the crowd.

"If you mean what is on the paper, I did that; but if you mean the man, you did that! This morning when he arose, he was sober—when he walked down this street on his way to work, when he went into your gin shop, he was sober, and now he is what you made him. Is he not a true specimen of the work done inside?"
Rev. Charles Garrett.

A CUNNING DOG.

HE had the habit of rushing out and attacking passing vehicles, and his master, thinking to cure him, fastened a piece of wood by a chain to his collar. This answered admirably; for no sooner did the dog start in pursuit of anything than the clog, not only checked his speed, but generally rolled him over. But to the surprise of all, doggie was soon at his old work, nearly as bad as ever.

This is how he managed. He did not attempt to drag the clog on the ground and allow it to check and upset; but before starting he caught it up in his mouth, ran before the passing horse, dropped it, and commenced the attack; and when distanced, would seize the clog in his mouth and, resume his position ahead, and thus became as great a pest as ever.—*Youth's Companion.*

AGREEABLE all around: "I purposed introducing some new features into the service," said Rev. Mr. Textual. "All right," remarked Fogg. "New features in that pulpit are just what I have been longing for for the last year or two."

LESSON NOTES.

THIRD QUARTER.

A. D. 29.] LESSON X. [Sept. 3.
LOVE TO GOD AND MAN.

Mark 12. 28-44. Commit to memory v. 29-31.

GOLDEN TEXT.

Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. Deut. 6. 5.

OUTLINE.

1. The Religion of Love, v. 28-37.
2. The Religion of Pretence, v. 38-40.
3. The Religion of Sacrifice, v. 41-44.

TIME.—A. D. 29, on the Tuesday before the crucifixion.

PLACE.—The Temple at Jerusalem.

PARALLEL PASSAGES.—Matt. 22. 35-46; 23. 1-39; Luke 20. 39-47, 21. 1-4.

EXPLANATIONS.—*The first commandment*—The greatest, or most important. *One Lord*—And being one, is entitled to all the worship, and love of men. *Heart . . . soul, etc.*—That is, with the entire being. *Thy neighbour*—Thy fellow-man. *More than . . . burnt-offerings*—Love is more pleasing to God than all the forms of worship. *Not far from the kingdom*—He who knows the truth, is near; he who does it, is in the kingdom. *Christ*—That is the Messiah-king for whose coming the Jews looked. *Said by the Holy Ghost*—Inspired by divine power. *My Lord*—Hence, David spoke of Christ, not as his son, but as his Lord. *Long clothing*—Proud of the robes which were the mark of their order. *Salutations in the market-places*—The public squares and open places of the city, where the people gathered. *Chief seats*—The seats in the synagogue on the end near the "ark," which were higher than others. *Uppermost rooms*—Rather, "places," not in rooms, but on the couches around the tables. *Devour widows' houses*—By defrauding the widows, or using for themselves their contributions to the temple. *Damnation*—Rather, "condemnation." *Treasury*—A place in the court of the women, where treasure-boxes stood, in which people who came to worship placed offerings for the temple and for the poor. *Two mites*—worth together less than half a cent. *Cast more in*—More in the sight of God.

TEACHINGS OF THE LESSON.

Where does this lesson teach us—
1. To love God with all our heart?
2. To love our fellow-men as ourselves?
3. To give as we are able to God's cause?

THE LESSON CATECHISM.

1. What did a scribe ask Jesus? "Which is the first commandment?" 2. What did Jesus give as the first and greatest of the commandments? To love God with all the heart. 3. What did he say was the second commandment? To love our neighbour as ourselves. 4. Whose offering at the treasury did Christ commend more than all others? That of a poor widow. 5. Why was hers the greatest in his sight. Because she gave her all.

DOCTRINAL SUGGESTION.—The religion of love.

CATECHISM QUESTION.

53. How did Saul behave himself? Saul being anointed King by Samuel, at the command of God, governed well for a little time; but afterwards he rebelled against God, and God removed him.

A. D. 29.] LESSON XI. [Sept. 10.
CALAMITIES FORETOLD.

Mark 13. 1-20. Commit to memory v. 9-11.

GOLDEN TEXT.

A prudent man foreseeth the evil, and hideth himself. Prov. 22. 3.

OUTLINE.

1. The Prophecy, v. 1-8.
2. The Promise, v. 9-13.
3. The Token, v. 14-16.
4. The Tribulation, v. 17-20.

TIME.—A. D. 29, on the afternoon of the Tuesday before the crucifixion.

PLACE.—The Mount of Olives, east of Jerusalem.

PARALLEL PASSAGES.—Matt. 24. 1-22; Luke 21. 5-36.

EXPLANATIONS.—*Out of the temple*—Jesus was leaving the temple for the last time. *Manner of stones*—The walls and foundations were of very large and finely polished blocks of stone. *Not . . . one stone*—About forty years after every stone of the temple was overthrown by the Romans. *These things*—The destruction to which he had referred. *In my name*—Pretending to be Christ. Nearly fifty false Christs appeared during that age. *Earthquake*—Several great earthquakes occurred in Asia a little while before the destruction of Jerusalem. *Beginnings of sorrows*—Destined to be followed by more terrible events than mere rumours. *Deliver you up*—These persecutions from the Jews upon the Christians took place before Jerusalem was destroyed. *Among all nations*—Before this event the Gospel was known throughout the Roman Empire. *The Holy Ghost*—God would give them words when they were in need of them. *Endure . . . sared*—Saved in heaven from the troubles of earth. *Abomination, etc.*—Perhaps the Roman army watching against Jerusalem. *Flee to the mountains*—In obedience to this, the Christians escaped when the city was besieged. *Not go down into the house*—But descend by the outside stairs and escape. *For the elect's sake*—For the sake of his own people, God has mercy upon sinners.

TEACHINGS OF THE LESSON.

Where are we taught in this lesson—
1. That God's people may meet with trouble?
2. That God will help his people in trouble?
3. That God will reward his people for all their troubles?

THE LESSON CATECHISM.

1. Of what calamity did Christ forewarn his disciples? Of the destruction of Jerusalem. 2. What did he tell them that they must suffer before that event. Persecutions. 3. What did he promise to them in their persecutions? The presence of the Holy Spirit. 4. What was promised to all who should endure to the end? They shall be saved. 5. What were the Christians warned to do before the destruction of the city? They were to escape.

DOCTRINAL SUGGESTION.—The afflictions of God's people.

CATECHISM QUESTION.

54. What became of Saul after he? Saul, being forsaken of God for his rebellion against God, and being wounded in battle by the Philistines, fell on his own sword, and died.

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