

**The Poor and the Rich.**

SHE covered him over, her five-year old ;  
 "He will never know poverty more," she  
 said,  
 As she patted the curls of his boyish  
 head ;  
 "No feet'll be bare in the winter cold ;  
 "No crying for bread, no wearisome hours  
 Of labour ill-paid, from sun to sun ;  
 No murmuring oft when the work is  
 done,  
 Shut up from the sun, and the birds, and  
 flowers.

"From the rich and the lofty, no look of  
 pride ;  
 There'll be time to study and time to  
 grow  
 In the beautiful gardens the angels  
 know ;  
 It is well—it is well that my boy has died."

She covered him over, her five-year old ;  
 "He is safe, he is safe," she sadly said,  
 As she platted the folds of his narrow  
 bed,  
 And kissed the cheek that was white and  
 cold.

The room was gorgeous as palace hall,  
 And fragrant with flowers of the richest  
 hue :  
 Camelias and roses and violets blue ;  
 And golden the hangings upon the wall.

"He will never be spoiled by a life of ease ;  
 No sin will entangle his sunny hair,  
 Or crimson his cheek that is now so fair ;  
 No wife in her sorrow will drink the lees

"Of a poisonous cup ; he is safe, my child !  
 My tenderest one ! I am satisfied.  
 Ah ! better, far better, my boy had died,  
 Than living in pleasure by sin defiled."

For rich and for poor there are ills to bear ;  
 The waters are bitter for both to drink.  
 There are sorrows and burdens from  
 which we shrink,  
 And the angels have weighed us an equal  
 share.

**LESSON NOTES.**

**TEMPERANCE LESSON.**

B.C. 1060.] [Sept. 29

1 Sam. 25. 23-31, and 35-38.

**GOLDEN TEXT.**

And be not drunk with wine, wherein is  
 excess. Eph. 5. 18.

**OUTLINE.**

- 1. Selfishness, v. 23-31.
- 2. Drunkenness, v. 35-38.

TIME.—1060 B.C.

PLACE.—Carmel, a city of southern  
 Judah.

CIRCUMSTANCES.—This lesson is not properly  
 a part of the series of lessons from  
 Israel's history, which have occupied us  
 during the quarter, though it is from the  
 same book of history. It records an incident  
 in the life of David while a fugitive from  
 Saul's wrath, and is designed to serve  
 as a lesson against the sin of excessive drink-  
 ing of wine.

EXPLANATIONS.—*Speak in thine audience*  
 —That is, "Let me have an opportunity to  
 speak with thee" *Trespass of thine hand-  
 maid*—She trespassed by coming, a woman,  
 unbidden, to the presence of David, to  
 change his purposes. *A man is risen to  
 pursue*. Abigail means, "Saul is once more  
 pursuing thee." *In the bundle of life*—The  
 figure is taken from the custom of binding  
 in bundles things that were valuable, to  
 preserve them. *Fling out*—Throw away,  
 as a stone is thrown from a sling, where it  
 cannot be found. *Became as a stone*—Had  
 a stroke of paralysis. *Smote Nabal*—An-  
 other and a severer stroke, which caused  
 his death.

**QUESTIONS FOR HOME STUDY.**

1. *Selfishness.*  
 Whose character furnishes the illustration  
 of selfishness?  
 What can you tell about this man?  
 What prevented David from committing  
 an act of vengeance far in excess of its  
 cause?  
 In what was Nabal selfish?  
 What do you say about the act of Abi-  
 gail?  
 What prompted her?  
 In what respect was her speech a pro-  
 phesy?  
 Was there any hint of selfishness in the  
 thought of David?
2. *Drunkenness.*  
 What was the result of Abigail's mission?  
 While Abigail was thus occupied, what  
 occupied her husband?  
 What were the things which Abigail told  
 Nabal in the morning?  
 Why did she not tell him on the same  
 night?  
 What difference would Nabal's condition  
 make as to her telling?  
 In what respects does drunkenness then  
 and now appear similar?  
 What was the effect upon Nabal of his  
 wife's tidings?

**PRACTICAL TEACHINGS.**

Selfishness forbids every benefit received  
 from others.  
 Nabal knew who David was. He pre-  
 tended not to know. Selfishness made him  
 a liar.  
 Hospitality to the stranger is an Oriental  
 peculiarity. Selfishness made him inhosp-  
 itable. Selfishness made him feast in his  
 house while others might perish. Selfish-  
 ness made him drunken.  
 Drunkenness left him weakened and  
 debauched, and fear added the blow which  
 stunned him. He is not the last man who  
 has died from excessive drink.  
 Be generous. Be hospitable. Be sober.

**HINTS FOR HOME STUDY.**

1. Read the whole chapter carefully.
2. What place has this incident in David's  
 history?
3. Trace in this story the hardening  
 power of wine used to excess.
4. Trace the power of wine to sap the  
 foundations of a constitution.

**THE LESSON CATECHISM.**

1. What caused the interview described  
 in our lesson? "The wicked hostility of  
 Nabal." 2. What service had David ren-  
 dered to him? "Cared for his property in  
 the wilderness." 3. What stopped David  
 in his mission of vengeance? "The wisdom  
 of Abigail." 4. While she was saving his  
 life, what occupied Nabal at home? "A  
 drunken feast in his house." 5. What was  
 the effect of his fear and debauch? "He  
 was stricken and died." 6. What lesson  
 does his life teach? "Be not drunk," etc.

DOCTRINAL SUGGESTION.—The sin of self-  
 ishness.

**FOURTH QUARTER.**

**STUDIES IN JEWISH HISTORY.**

B.C. 1048] **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.—1048 B.C.

PLACES.—Hebron, Jerusalem.

CONNECTING LINKS.—The lessons of this  
 quarter continue the lessons concerning  
 Israel's history. Seven and a half years  
 pass away before we again touch the story.  
 Through all this time David has been reign-  
 ing as king at Hebron over the tribe of  
 Judah. The eldest surviving son of Saul  
 was made king by Abner, the leader of  
 Saul's broken forces. After several years  
 of war against the Philistines, and finally a  
 civil war, both Abner and the king were  
 slain, and the contest was decided in favour  
 of David. Then the tribes united under  
 his powerful leadership, and a period of  
 great prosperity began.

EXPLANATIONS.—*Thy bone and flesh*—All  
 kin: since we descended from the same  
 father, Abraham. *Ledest out*—As the

commander of Saul's army. *Take away  
 the blind and the lame*—This was said as a  
 taunt, since their fortifications were so  
 strong as to be thought impregnable. *Who-  
 soever getteth up*, ver. 8, is evidently a poor  
 bit of translation by the Authorized Ver-  
 sion translators. See difference in Ewald:  
 "Whoso shall conquer the Jebusite, let  
 him hurl him down from the cliff," etc.

**QUESTIONS FOR HOME STUDY.**

1. *David in Hebron.*  
 How general was the call which brought  
 David to the throne?  
 What prophecy was thereby fulfilled?  
 1 Sam. 16. 1.  
 In what sense was the claim of kinship in  
 ver. 1 true?  
 By what act was the relation between  
 king and people consummated?  
 What does ver. 2 show in regard to the  
 common expectation of the people?  
 Which party had been right in the civil  
 war between David and the house of  
 Saul?  
 Was David a usurper? Give the reason  
 for your answer.  
 How long did David reign in Hebron?
2. *David in Jerusalem.*  
 How long did he reign in Jerusalem?  
 Why did he not remain at Hebron with  
 that for his capital?  
 Why did he not make Gibeah his capital?  
 When is Jerusalem first mentioned? As  
 Salem, Gen. 14. 18; Josh. 10.  
 Who first conquered it? Judg. 1. 8.  
 Did they hold it, or did those to whom it  
 was allotted hold it? Judg. 1. 21.  
 What part of the city was held, and con-  
 sidered impregnable?  
 How did David perpetuate the memory of  
 his capture of it?  
 What means did he take to render his  
 power secure?  
 What evidences of the growing import-  
 ance of the nation can you find besides  
 his moving of the capital?

**PRACTICAL TEACHINGS.**

Discipline fits men for true greatness.  
 David's years of hardship as an outlaw  
 and exile were his best equipment for ad-  
 ministration of trust.  
 The promises of God are always kept.  
 When Samuel anointed David the promise  
 was made, and no Sauls or Abners could  
 prevent its fulfilment.  
 Patience is one of life's greatest lessons.  
 "While with patience we stand waiting,  
 with exactness grinds He all."  
 Make no haste; God does not hurry like  
 man.  
 "David perceived that the Lord had es-  
 tablished him king." Happy man, that  
 sees that his prosperity comes not from his  
 own power, but from God's aid.

**HINTS FOR HOME STUDY.**

1. Learn from some source all you can  
 about the Phœnicians: how early in history  
 you can find record of them: what they  
 were skilled in: how they figure among the  
 nations, etc.
2. Study carefully the history of Jerusa-  
 lem, and how it had figured in previous  
 history. Also study about Hebron.
3. What had occupied David during the  
 seven and a half years at Hebron?
4. Learn what you can of the fortifica-  
 tions David built in south-western Jeru-  
 salem.
5. Study from commentaries the meaning  
 of ver. 6.
6. Give three reasons why David made  
 Jerusalem his capital.

**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 pol-  
 itical act? "He moved the capital to Jeru-  
 salem." 5. To what did David attribute  
 his power and prosperity? "To God's  
 presence and favour."

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.

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