

MY BOOKS.

My days among the dead are passed; Around me I behold, Whose these casual eyes are cast, The mighty minds of old; My never failing friends are they, With whom I converse day by day.

With them I take delight in weal, And seek relief in woe; And while I understand and feel How much to them I owe, My cheeks have often been bedewed With tears of thoughtful gratitude.

My thoughts are with the dead; with them I live in long past years, Their virtues love, their faults condemn, Partake their hopes and fears, And from their lessons seek and find Instruction with a humble mind.

My hopes are with the dead; anon My place with them will be, And I with them shall travel on Through all futurity; Yet, leaving here a name, I trust, That will not perish in the dust.

PAINTING FOR ETERNITY.



When Apelles, the Greek painter, was asked why he bestowed so much labor on his pictures, he replied, "Because I am painting for eternity."

He used the word as a bold figure of speech; but we may use the word literally when we say we are painting the picture of our lives for eternity. We use fast colors. Whatever pure or holy word or deed be wrought into that picture will stand there, imperishable and immortal. Whatever selfish or sinful thing be painted on that life-canvas can never be washed out except by the application of the blood of Jesus here in this present life. Now or never that precious blood availeth. When death comes the process of painting stops! No stroke of penitence can be added to it then. No guilty spots can be washed out then. The painting is finished, and finished forever!

Death frames the picture, and sends it on to the judgment-day for exhibition. Not a "private view" before a select company, but a public exhibition before an assembled multitude whom no man can number; for God will bring every word and every work into judgment, whether it be good or whether it be evil. The picture of our lives which is presented before the "great white throne" will be forever unchangeable. If the canvas is adorned with deeds, however humble, for the glory of God, then the life-work will stand as an everlasting memorial of divine grace. If life were spent only for the gratification of sinful self, then the wretched picture of it will only be held up to "shame and everlasting contempt."

We may desire most intensely to alter the portraiture then, and to improve it; but the pencil and the colors were left behind us, the hand will have lost its cunning for evermore. We may impudently beg and beseech the righteous Judge to give us one more opportunity. The irreversible answer will be: "He that is unjust, let him be unjust still; he that is filthy, let him be filthy still; he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Seeing that these things are true, what manner of persons

ought we to be in all holy conversation and godliness.

When the noble Russel was executed as a martyr to freedom he handed his watch to a friend who stood beside him on the scaffold. "Take this watch," said he, "for I have no more to do with time. My thoughts now are only about eternity." This utterance of the dying martyr is a word in season for us all. Young friend, are you training yourself for a life of self-indulgence or an immortal crown?

Upon the walls of a Catholic institution in Montreal I saw last summer this brief line, "Nothing is long except eternity." That was a motto for every pastor's study, and for the walls of every dwelling. Let us all write it up before us as on the heavens. Nothing is worth living for but eternity.

"Let the clanging bells of time, With their changes rise and fall! And in undertones sublime— Sounding deep beyond them all— Is a voice that must be heard, As the moments onward flee; And it speaketh but this word, Eternity! Eternity!"

—T. J. Cuyler.

LESSON NOTES.

FOURTH QUARTER.

STUDIES IN THE PENTATEUCH.

B.C. 1490.] LESSON VI. [Nov. 6 THE DAY OF ATONEMENT; OR, THE ATONEMENT RECEIVED.

Lev. 16. 16-30 Commit to memory vers. 20-22.

GOLDEN TEXT.

We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. Rom. 5. 11.

OUTLINE.

- 1. The Reconciling Blood v. 16-19. 2. The Sin Bearer, v. 20-22. 3. The Cleansed People, v. 23-30.

TIMES, PLACE, etc.—See Lesson II.

EXPLANATIONS—The services of the day of atonement were the most solemn of any in the year. On this day alone the people were forbidden to partake of any food, from sunset to sunset; and on this day alone the high-priest entered within the holy of holies in the tabernacle. Its design was to show the universal pollution of sin, tainting even the tabernacle itself, and those who ministered within it; the way of salvation through the sprinkling of blood; and the completeness with which God takes away sin. The services were, in brief, as follows: 1. The high-priest brought several animals for sacrifice, but especially, two goats. One of these goats and the other beasts were slain and offered. The high-priest clad in a white robe took the blood of the sacrifice, entered the holy place, sprinkled all its furniture, and then lifted the curtain of the holy of holies, went within, and sprinkled the mercy-seat. This was to remove the sin of the tabernacle and "reconcile" it to God. 2. Next, the high-priest having come out of the holy place, laid his hands on the head of the living goat, and confessed upon it the sins of the people. The goat was then taken away by a man chosen for the purpose, and led far off into the wilderness, whence it could not return to the camp, and there left to die. This was to show the fulness with which God by his salvation takes away his people's sins. 3. The high-priest then took off the white robes which he had thus far worn, (and which were never to be worn again), bathed himself, robed himself in the rich garments of his office, and offered certain sacrifices for the people, which closed the services of the day; thus representing the people brought into reconciliation and peace with God.

QUESTIONS ON THE LESSON.

- 1. The Reconciling Blood, v. 16-19. What is meant by "an atonement?" [ANS. That which unites those who have been separated on account of sin.] What is it reconciles men with God? Eph. 2. 13, 14. How was the atonement by Christ represented? ANS. By the slain sacrifice and the sprinkled blood.

What was the purpose of the services on the day of atonement? [See Explanations.] Why was the atonement made? v. 16. What is said in Heb. 9. 22? How was the atonement made in the tabernacle? [See Explanations.] Through whom do we receive the atonement? [GOLDEN TEXT.] Why is Christ's sacrifice better than those of the Israelites? Heb. 9. 12-14.

2. The Sin Bearer, v. 20-22. What was brought after the above services? v. 20. What did the priest do to this goat? How did this represent the sins of the people? Isa. 53. 6. What was then done with the goat? v. 22. Whom did this goat represent? Isa. 53. 11, 12; 1. Pet. 2. 24. How does God look upon the sins of those who have been forgiven? Heb. 8. 12.

3. The Cleansed People, v. 23-30. What did Aaron take off after sending away the goat? v. 23. What was he then to do? What sacrifices was he to offer? v. 24. What was done with the animals of the sacrifice? v. 27. What did this represent? ANS. The entire taking away of sin. What was required of the people on this day? v. 27. How may we be cleansed from our sins? 1 John 1. 7, 9.

TEACHINGS OF THE LESSON.

- Where does this lesson show— 1. That sin needs to be taken away? 2. That sin may be taken away? 3. That sinners may be reconciled to God?

THE LESSON CATECHISM.

1. What was represented by the services of the day of atonement? The taking away of sin. 2. What were chosen for this day? Two goats. 3. What was done with one of the goats? It was slain and sacrificed. 4. Where was its blood sprinkled? Upon the mercy-seat. 5. What was done over the other goat? Israel's sins were confessed. 6. What was then done with it? It was taken away into the wilderness. 7. What were the people to do on that day? To show sorrow for their sins.

DOCTRINAL SUGGESTION.—The taking away of sin.

B.C. 1490.] LESSON VII. [Nov. 13. THE FEAST OF TABERNACLES; OR, BENEFITS REMEMBERED.

Lev. 23. 33-44. Commit to memory v. 41-44.

GOLDEN TEXT.

Bless the Lord, O my soul, and forget not all his benefits. Psa. 103. 2.

OUTLINE.

- 1. A Holy Convocation, v. 33-35. 2. A Hearty Offering, v. 36-39. 3. A Happy People, v. 40-44.

EXPLANATIONS.—See first page.

1. A Holy Convocation, v. 33-36. When was the feast of tabernacles held? What month was this? How long did it continue? What was forbidden on the first day? Why was this day to be kept holy? [ANS. As a day of thanksgiving.] What great event did this feast keep in mind? v. 43. By what other name was this feast known? Exod. 23. 16.

What did this name show? [ANS. That it was a time of thanksgiving for the harvests and fruits.] What similar day is kept in our own country? For what have we occasion to thank God as a people? How should we keep Thanksgiving Day?

2. A Hearty Offering, v. 36-39. What was offered during this feast? Why were so many offerings given? To what use were they to be given? Deut. 16. 14, 15. What kinds of offerings are named in v. 37? What offering should we render to God for his mercies? Rom. 12. 1. How should God's goodness be kept in mind? [GOLDEN TEXT.]

3. A Happy People, v. 40-44. How were the people to show their happiness? In what did they live during the week of the feast? What is related of the celebration of this feast in Neh. 8. 14-17?

What did these booths bring to their mind? v. 43. What is the command of Deut. 8. 2? What else was done at this feast? Neh. 8. 2, 3, 18. What example is here given to us? What did Christ once say at this feast? John 7. 37.

TEACHINGS OF THE LESSON.

Where in this lesson do we learn— 1. That we should remember God's mercies? 2. That we should rejoice in God's grace? 3. That we should present hearty offerings to God?

THE LESSON CATECHISM.

1. At what time in the year was the feast of tabernacles kept? When the fruits were gathered. 2. How long did it last? Eight days. 3. What were offered during the feast? Sacrifices of thanksgiving. 4. Where did the people live during the feast? In booths made of trees. 5. What was the purpose of this feast? Thanks to God for mercies. DOCTRINAL SUGGESTION.—Thanksgiving to God.

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