

How It Comes.

It isn't the thing you do, dear,
It's the thing you leave undone,
Which gives you a bit of a headache
At the setting of the sun
The tender word forgotten,
The letter you did not write,
The flower you might have sent, dear,
Are your haunting ghosts to night.

The stone you might have lifted
Out of a brother's way,
A big of heartsome counsel
You were hurried too much to say;
The loving touch of the hand, dear,
The gentle and winsome tone,
That you had no time or thought for,
With troubles enough of your own.

These little acts of kindness,
So easily out of mind,
These chances to be angels
Which even mortals find—
They come in night and silence,
Each chill, reproachful wraith,
When hope is faint and flagging,
And a blight has dropped on faith.

For life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion
That tarries until too late.
And it's not the thing you do, dear,
It's the thing you leave undone,
Which gives you the bitter headache
At the setting of the sun.

—Margaret E. Sangster.

LESSON NOTES.

B.C. 1451] [SEPT. 30

TEMPERANCE LESSON.

Deut. 21. 18-21. Memory verses, 18, 21

GOLDEN TEXT.

The soul that sinneth, it shall die. Ezek. 18. 4.

OUTLINE.

1. Disobedience.
2. Punishment.

TIME.—1451 B.C. The eleventh month.

PLACE.—The plains of Moab.

EXPLANATIONS.—*The elders of his city*—These were the acting magistrates. *The gate of his place*—Or the gate of his town, where he would be tried. The gate in all Oriental cities in antiquity was the court-house, or place of justice for the people. *Stone him.* The custom adopted by the Mosaic law as the method of capital punishment. It was in vogue in our Lord's time.

QUESTIONS FOR HOME STUDY.

1. *Disobedience.*
In what light was disobedience to parents regarded?
How was obedience regarded among the Hebrews?
What is the meaning of the fifth commandment?
What duty was laid on the parents of a rebellious son?
Would obedience to ver. 19 show that parents had ceased to love their son?
What law higher than that of family love is suggested in ver. 21?
Is there analogy between this delivery of a disobedient son to the judgment and God's treatment of a sinner?
What seems to have been the sin for which this public deliverance of the offender was to be made?
2. *Punishment.*
What was the punishment for confirmed intemperance?
Who pays the penalty nowadays for intemperance?
What is the attitude of courts of justice toward men who become drunkards?
Was it necessary that the rebellious and drunken son of a Hebrew should commit crime in order to be punished?
What was the greatest crime that a Hebrew could commit, next to blasphemy?
Who were made responsible for the habits of children?
When parental duty had been fully done, if the child still refused obedience, what was the final resort?

What is the one undeterable law for the soul that sins?

PRACTICAL TEACHINGS.

Modern society says, Pity the poor drunkard.

God's law says, Punish him with death.

Custom nowadays says, Pity the slave of appetite.

God's law says, "He will not hearken, let him be delivered to the judges."

Fine moralists nowadays say, Build inebriate asylums, and put a premium on self-indulgence.

God's law says, "Put the evil away from among you," "Stone him with stones."

HINTS FOR HOME STUDY.

1. There are only four of these verses. Commit them to memory.
2. Notice the steps in this young man's downfall. There are six things said of him.
3. Notice that drunkenness had no place in the Jewish law. Find an argument here in favour of any of the present positions of temperance people as to the thing needful to be done now.
4. Search out all the allusions to the drunkard contained in Scripture.

THE LESSON CATECHISM.

1. What is the picture given in our lesson? That of a disobedient child.
2. How is this disobedience shown? In refusing to hear reproof.
3. To whose reproof does he turn a deaf ear? That of father and mother.
4. When he had thus turned from them what was their duty? To deliver him to the court.
5. What sentence was the court to pass upon him? That he be stoned to death.
6. What does our GOLDEN TEXT say is the doom that awaits the sinner? "The soul that sinneth," etc.

DOCTRINAL SUGGESTION.—The doom of the sinner.

B.C. 1451.] LESSON I. [Oct. 7

FOURTH QUARTER.

THE COMMISSION OF JOSHUA.

Josh. 1. 1-9. Memory verses, 8, 9

GOLDEN TEXT.

Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness. Eph. 6. 14.

OUTLINE.

1. The Leader.
2. The Commission.

TIME.—1451 B.C.

PLACE.—The plains of Moab.

CONNECTING LINKS.—This lesson takes up the story at the exact point at which we left it in the last quarter, and proceeds to give the commission under which the new leader was to act.

EXPLANATIONS.—*All this people*—The whole body of Israelites. *The wilderness*—That is, the peninsula at the south of Canaan, in which they had wandered for thirty-eight years. *The great sea*—The Mediterranean. *Not depart out of thy mouth*—This means he should know the law so thoroughly as to have it always, as we say, "at tongue's end"—able always to quote it, and always obeying it.

QUESTIONS FOR HOME STUDY.

1. *The Leader.*
On what occasion is mention first made of Joshua. Exod. 17. 9.
What may have been his position in Egypt?
What opportunities had been afforded him to show his ability before this first mention?
How old was Joshua when he succeeded to the leadership of Israel?
What were his characteristics as a man?
What custom and belief are alluded to in Deut 34. 9.
What was the one quality which he was bid to cultivate?
What work had he already accomplished for his people?
What work was he destined to accomplish? From what source alone was he to seek strength?
2. *The Commission.*
Was the new leader equal to the old one?
What was the commission given to the old leader? Exod. 3. 10, 12.
What was the commission given to the new leader?
What differences of treating the commission can you discover between Moses and Joshua?
Whose work was the easier? Why?

What did Joshua have as a constant means of help and inspiration that Moses did not have?

What GOLDEN TEXT of last year's lessons reads very much like ver. 9 of this lesson?—Lev. 14. 2.

PRACTICAL TEACHINGS.

One goes, another comes. God's work never lacks for a leader; and no matter how able we are our place will be filled.

The loss of loved ones is no ground for inaction and despondence and seclusion.

Hear God's word. "Moses is dead, therefore arise, go over Jordan."

There is only one condition named for success here, "Observe to do the law."

The rule for making such observance sure is also given, "Meditate day and night."

Here is a beautiful triad: Work, obey, think; and the completed chord is found in the promise, "I am with thee."

HINTS FOR HOME STUDY.

1. From a Bible text-book find and search out all the references to Joshua. Here are a few: Exod. 17. 9; 24. 13; 32. 17; 33. 11; Num. 13. 16; 27. 18, etc.
2. Write a story of Joshua's life, and take it with you to Sunday-school.
3. Find when and how the promise of ver. 4. was fulfilled. See in Kings for David's and Solomon's dominions.
4. How much of our Bible was referred to by ver. 8? Study this carefully.
5. Locate by a map, as accurately as you can, the exact position of the army at this time.
6. Study out all the difficulties which occur to you in understanding this story?

THE LESSON CATECHISM.

1. After Moses' death, who became leader of the people? Joshua, the son of Nun.
 2. What sort of man had he shown himself to be? Full of the spirit of wisdom.
 3. Under what promise of God did he undertake the new work? "I will not fail thee."
 4. What one thing did God require of him? To observe to do all the law.
 5. What command as to his action in his new position did God give him? "Be strong and of a good courage."
 6. What command of Paul to the Christian soldier resembles this? "Stand, therefore, having your loins," etc.
- DOCTRINAL SUGGESTION.—Christian courage.

CATECHISM QUESTION.

1. Man was made to know, love and serve God: have all men done so?
No: "for all have sinned, and fall short of the glory of God." (Romans iii. 23.)

A Knock-Down Argument.

A NOTED infidel having concluded a lecture in a town in Yorkshire, representing his doctrines to the people, called upon any person present to reply to his argument, if they could. A collier arose in the assembly, and spoke somewhat as follows:

"Maister, me and my mate Jem were both Christian folk till one of these infidel chaps came this way. Jem turned infidel, and used to budger me bout attending prayer-meetings; but one day, in the pit, a large cob of coal came down upon Jem's head. Jem thought he was killed; and, ah! mon! but he did holler and cry to God!" Then turning to the lecturer, with a knowing look, he said:

"Young man, there is now't like cobs of coal for knocking infidelity out of a man."

The collier carried the audience with him, for they well knew that a knock on the head by a big chunk of coal would upset the courage and with it the skepticism of stronger infidels than "my mate Jem." Many an infidel has discarded his infidelity and cried to God for mercy in sickness or in danger, both on land and sea; but who ever heard of a Christian turning from his faith in the hour of peril, and forsaking God when death was at the door!—*Sabbath Reading.*

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