

Stream And Shadow.

I sat beside a murmuring stream;
The sun, behind, with level beam,
Portrayed my shadow on its face.
Toe singing waters, flashing down,
Swept swiftly o'er the shadow thrown
Upon their breast: It kept its place,
Fixed, 'mid the fluent water's whirl,
Stable, in spite of stream and swirl.

That Sun a God; that stream is Time;
My life that shadow on its tide;
Unmoved, my song of trust I rhyme,
While Time sweeps onward, I abide.

That Sun is God; Death is that wave;
Its surges fall my soul to move;
The Lord of Life will keep and save;
Though Death is strong, the Lord is Love.

Morning Star.

The Sabbath-School.

INTERNATIONAL LESSON.

Third Quarter-Lesson XIV—Sept. 30.

REVIEW AND TEMPERANCE LESSON.

REVIEW.

GOLDEN TEXT.—*And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.*—Deut. 8: 2.

The leading event is the 40 years' wandering and discipline in the wilderness, including the entering into covenant with God; the golden calf; Moses 40 days in the Mount; the ceremonial law; the building of the tabernacle; the destruction of Nadab and Abihu; the sending of the spies; the sin of Moses at Meribah, and the miracle of water from the rock; the fiery serpents; the prophecy of Balaam; the conquest of Canaan east of the Jordan; the death of Aaron on Mt. Hor, and of Moses on Mt. Nebo.

SUBJECT.—THE ANCIENT PILGRIM'S PROGRESS.

from the bondage of Egypt to the promised land,—from the state of worldliness to heaven.

1. The Exodus symbolizes conversion.
2. Moses was a type of Christ.
3. The pillar of cloud and fire, the guidance of the Holy Spirit and the Word of God.
4. The manna, the daily spiritual food.
5. Assenting to the book of the covenant, consecration to God and a public profession of religion.
6. Generous giving for the tabernacle, a revival of religion and of gifts to missions, to the building of churches, and God's work on earth.
7. The tabernacle, the church and its religious worship.
8. The sacrifices and feasts, the institutions of religion, and great religious meetings.
9. Falling into idolatry, the unbelief of the people, the sin of Moses, the failings and imperfections of God's people.
10. Water from the rock, the living waters from Christ and his Word.
11. The forty years in the wilderness, the long and varied experiences of the Christian—joys and sorrows, trials, difficulties, victories, helps—disciplining him for his heavenly home.
12. Reports from the promised land, and visions of its blessedness, the higher experiences of the Christian, and the promises and descriptions of heaven.
13. The end of the journey of life.

TEMPERANCE LESSON.

SCRIPTURE LESSON.—Deut. 21: 18-21.

GOLDEN TEXT.—*Enter not into the path of the wicked, and go not in the way of evil men.*—Prov. 1: 14.

These words occur in the second of the three addresses which Moses, just before he died, gave to the children of Israel.

THE BAD BOY.—Ver. 18. *If a man have a stubborn and rebellious son. The son who will not obey his parents cannot make a good citizen. A large part of the crimes committed have their source in disobedience to parents.*

EFFORTS TO SAVE THE BOY.—Vers. 18-20. First, by parental discipline. He that does not use every effort to reclaim his wayward child is responsible for his ruin. *Bring him . . . unto the elders of his city: the older and wiser men, the appointed judges. And unto the gate of his place. At the gates was the public square, and the place of trial. He will not obey, etc. Disobedience is a natural road to drunkenness.*

THE PUNISHMENT OF THE INCORRIGIBLE.—Ver. 21. He was put to death in the usual mode in which the Jews inflicted capital punishment.

So shall thou put evil away from among you. The person deserved the punishment. He was the source of evil to others by his influence and example. A wild beast that cannot be tamed, but is destroying people, must be itself destroyed. It is no mercy, but cruelty, to keep it alive. One who has an infectious

disease must be kept apart from all to whom he can communicate the disease. To let him go among others is cruel and ruinous. *And all Israel shall hear, and fear. They will take warning by his sad end, and be afraid to walk in the way which leads to such ruin. This is one object of all punishment.*

THE MAGICIAN'S PALACE.

Homer, in his great poem, *The Odyssey*, describes the journeyings and adventures of the wisest of the Greeks at the siege of Troy, named Ulysses, king of Ithaca in Greece. After the destruction of Troy, Ulysses, starting for home, wanders about the world, meeting with many wonderful adventures. Among them is the one which will illustrate to us to-day a lesson of Bible temperance. After escaping from hurricanes, and giant's, and sirens, Ulysses and his companions found themselves anchored in the quiet harbor of a beautiful island as charming, to appearance, as the Happy Valley or the gardens of the golden age. In the centre of this valley was a magnificent palace of snow-white marble in a grove of trees, with green lawns and flower-bordered paths leading up to it. The blue smoke went curling up from the chimneys, giving promise of welcome and banquets. A number of Ulysses' followers went up to this palace, entered the door, and found a beautiful reception-room, with pictures and mirrors; they heard the voices of maidens chanting sweet songs, and the odors of a delicious banquet were wafted in upon their senses. While they were waiting, a most beautiful lady, named Circe, an enchantress, came into the room and welcomed them with words sweeter than honey. She invited them into the banquetting room, placed each one on a throne of gold blazing with jewels, and ordered the feast to be brought in. They ate of her dainty meats, and drank freely of her spiced wines. They were sensual men and gormandized like swine. Suddenly the enchantress waved her wand over them, and they were transformed into hogs, and driven from their thrones, out into the back yard, and placed among the other swine, and fed on swine's food. Only one had refused, resisting the temptation. He hastened back to the ships and told Ulysses the sad story. He immediately armed himself and started for the palace. On the way he was warned, as had been the others before him, by the sad singing and fluttering of a bird, who had been one of the enchantress' victims. Then a messenger from heaven came, and warned him of his danger, and plucking a flower with a black root, but snow-white blossom of most exquisite fragrance, gave it to Ulysses. So long as Ulysses kept this flower by him, and breathed in its sweet odors, he was safe. Thus armed, he went to the palace where the enchantress plied her arts and exerted her charms in vain. Ulysses compelled her to restore his men to their natural forms.

THE INTERPRETATION.

I. Strong Drink is an enchantress of marvellous power. Every sensual attraction is used to draw men under her power, and make of innocent children and youth such rebellious and drunken persons as are described in the verses at the head of this lesson.

II. Warnings. From those who know the danger. From the experience of friends and companions. From conscience. From men of science. From religion and the Bible. From our knowledge of the power of habit. The Bible is full of warnings against all such temptations, pointing out the danger.

III. The Effects of Yielding. Strong Drink is an enchantress which changes men into beasts. It promises them thrones and kingdoms, and gives them in the end the lowest and basest place. It leads them to ruin and to death.

Mr. Edward Carswell, in a lecture, spoke of a magician who offered to change any bright boy into an idiot. A mother consented to have him try his power on her son. The boy went forward; the magician made his passes; soon the bright look faded away from the boy's face, a vacant stare takes its place, and the boy becomes an idiotic fool. At length the mother asks the magician to change him back again. But to her astonishment, this he could not do. He could turn bright boys into idiots, but had no power to change idiots into bright boys.

IV. The Way of Safety. The only safety is in total abstinence from all that can intoxicate, sustained by a faith in Jesus Christ which gives the soul the victory over the body, and places reason and conscience on the throne of life.

A Good Man's Tenderness.

Boys are sometimes tempted to think that to be tenderhearted is to be weak and unmanly. Yet the tenderest heart may be associated with the strongest and most forcible mind and will. Take, for example, the story told of him to whom we

owe our wonderful railway system. George Stephenson went one day into an upper room of his house and closed the window. It had been open a long time because of the great heat, but now the weather was becoming cooler, and so Mr. Stephenson thought it would be well to shut it. He little knew at the time what he was doing. Two or three days afterward, however, he chanced to observe a bird flying against that same window, and beating against it with all its might again and again, as if trying to break it. His sympathy and curiosity were aroused. What could the little thing want? He went at once to the room and opened the window to see. The window opened, and the bird flew straight to one particular spot in the room where Stephenson saw a nest—that little bird's nest. The poor bird looked at it, took the sad story in at a glance, and fluttered down to the floor, broken-hearted, almost dead. Stephenson, drawing near to look, was filled with unspeakable sorrow. There sat the mother bird, and under it four tiny little ones—mother and young—all apparently dead. Stephenson cried aloud. He tenderly lifted the exhausted bird from the floor, the worm it had so long and so bravely struggled to bring to its home and young, still in its beak, and carefully tried to revive it, but all his efforts proved in vain. It speedily died, and the great man mourned for many a day. At the same time the force of George Stephenson's mind was changing the face of the earth, yet he wept at the sight of his family, and was deeply grieved because he himself had unconsciously been the cause of death.

—Manchester Times.

Good Manners.

Be rude to none; rudeness harms not even the humblest and poorest to whom it is directed, but injures the exhibitors.

Never urge another to do anything against his desire unless you see danger before him.

Always give precedence to elders, visitors, and superiors. Offer them the best seat at the table, the best place by the fire, and the first of everything. Go farther than mere form, and see that they are comfortable and happy.

Be not ostentatious in dress or deportment; nothing can be more vulgar. See that costumes fit the time and occasion.

Never try to outshine, but to please.

Do not ask another to do what you would not be glad to do under similar circumstances.

Do not make witticisms at the expense of others which you would not wish to have made upon yourselves.

Never talk or laugh aloud in public places or upon the street.

Never press a favor when it seems undesired.

Never treat superiors with servility or inferiors with arrogance. Speak as kindly to a day laborer as to one occupying a high position.

Never needlessly wound the vanity of another, or dilate unnecessarily upon disagreeable subjects.

Never intrude ill health, pains, losses, or misfortunes.

Never omit to perform a kind act when it can be done with any reasonable amount of exertion.

Never unavailingly wound the feelings of a human being.

Never forget that vulgarity has its origin in ignorance or selfishness. Remember that good manners are thoughts filled with kindness and refinement, and then translated into good behaviour.—Good Housekeeping.

COMMITTING TO MEMORY.—For some years a harmless lunatic has travelled on foot through parts of Halifax county. Through summer's heat and winter's cold he has continued his rounds. He always carries in his pocket a small Bible, and frequently, when lodging at a house or receiving refreshment, he will repeat psalms, paraphrases, and portions of the word of God from memory. In youthful days he was instructed when the excellent custom was prevalent of committing to memory passages of Scripture. And now though his reason is dethroned he still has great reverence for the Bible. Who can tell what light may yet flash in upon the soul from what has long been stored up? How this good old custom is dying out! Even the golden text at the Sabbath school is in many cases neglected, and yet how important that the young mind should be stored with Divine Truth! It would prove comforting to recall a promise, which would be a grand weapon of the Holy Spirit against Satan. And oh! how often when on the sick bed unable to read the Bible, passages thus committed would prove consoling when meditated upon! Might not Sabbath school conventions and conferences discuss this subject, and try to recall the good old custom of committing portions of Scripture to memory?

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