



THE KINKAJOU.

The Kinkajou is an animal somewhat resembling the racoon. It has a yellowish woolly fur, climbs trees, and feeds on fruits, honey, etc., as well as on small animals. It is particularly delighted when it finds the nest of wild bees. It abounds in Central and South America, where the negroes call it Potto, after a somewhat similar animal in Africa. It is very easy to tame.

LIFEBOATS.

As I was one day walking along on the sea-shore I came to a house or building standing close to the water's edge. I said to the man, "What is that?" He said, "That is where they keep the lifeboats. This is a station." So there are stations all along the coast wherever there is a dangerous place. When a storm comes up on the ocean there are men who walk along the shore day and night to see if any ships are in danger. If a ship is driven on the rocks the lifeboat goes out to take away the poor sailors and the little children and their mothers. During the past year more than three thousand lives have been saved in this way. It is a noble work. But there never was such a thing until Jesus came to our world. Men were hard and cruel, and sought to destroy each other. Jesus said, "A new commandment I give unto you, that ye love one another." So now the nations are beginning to learn of Jesus, and are doing good to each other instead of evil. They are following his example, for he died to save men. His whole life was spent in doing good, and I know he will save us if we trust in him.—Exchange.

A STRANGE MISSIONARY.

The Emperor of China has just ordered a magic lantern for the Imperial Palace at Pekin, with scriptural scenes such as the missionaries there are exhibiting, for the instruction of his household. Miss Gordon Cumming tells us about it, and says that this, in connection with the fact "that one of the officers of the palace has recently become a zealous Christian (the first known convert within the imperial city), may possibly prove the thin edge of the wedge whereby a ray of light may even reach the little Emperor himself, on whom as yet no European has been privileged even to look. Another of these very suggestive magic lanterns has been ordered by a Mongolian prince to help in whiling away the long, dark winter nights."

WHY BIRDS GO TO THE ARCTIC REGIONS.

The number of birds which go to the Arctic regions to breed is "vast beyond conception." They go not by thousands, but by millions, to rear their young on the tundra. The cause which attracts them is because nowhere in the world does Nature provide, at the same time and in the same place, "such a lavish prodigality of food." That the barren swamp of the tundra should yield a food supply so great as to tempt birds to make journeys of thousands of miles to rear their young in a land of plenty only to be found beyond the Arctic Circle seems incredible. The vegetation largely consists of cranberry, cloudberry, and crowberry bushes. Forced by the perpetual sunshine of the Arctic summer, these bear enormous crops of fruit. But the crop is not ripe until the middle and end of the Arctic summer, and if the fruit-eating birds had to wait until it was ripe, they would starve, for they arrive on the very day of the melting of the snow. But each year the snow descends on this immense crop of ripe fruit before the birds have time to gather it. It is then preserved beneath the snow, perfectly fresh and pure, and the melting of the snow discloses the bushes with the unconsumed last year's crop hanging on them, or lying, ready to be eaten, on the ground. The frozen meal stretches across the breadth of Asia. It never decays, and is accessible the moment the snow melts. Ages have taught the birds that they have only to fly to the Arctic Circle to find such a store of "crystallized fruits" as will last them till the bushes are once more forced into bearing by the perpetual sunlight. The same heats which free the fruits bring into being the most prolific insect life in the world; the mosquito swarms on the tundra. No European can live there without a veil after the snow melts, the gun barrels are black with them, and the cloud often obscures the sight. Thus the insect-eating birds have only to open their mouths to fill them with mosquitoes, and the presence of swarms of tender little warblers, cliff-chaffs, pipits, and wag-tails in this Arctic region is accounted for.—Spectator.

LESSON NOTES.

SECOND QUARTER.

STUDIES IN THE GOSPEL ACCORDING TO LUKE.

LESSON III.—JULY 19.

THE ARK BROUGHT TO JERUSALEM.

2 Sam. 6. 1-12. Memory verses, 11, 12.

GOLDEN TEXT.

O Lord of hosts, blessed is the man that trusteth in thee.—Psalm 84. 12.

Time.—B.C. 1047.
Places.—1. Kirjath-jearim. 2. Nathon's threshing floor, afterward called Perez-uzzah. 3. The home of Obed-edom, on or near Mount Zion.
Parallel Account.—1 Chron. 13. 15, 16.

DAY BY DAY WORK.

Monday.—Read the Lesson (2 Sam. 6. 1-12). Answer the Questions. Prepare to tell the story of the Lesson.

Tuesday.—Read what the ark was like (Exod. 25. 10-22). Fix in your mind Time, Places, and Parallel Account.

Wednesday.—Read how the ark was captured (1 Sam. 4. 1-11). Learn the Golden Text.

Thursday.—Read something about

obedience (1 Chron. 15. 1-3, 11-16). Learn the Memory Verses.

Friday.—Read a Jewish hymn (1 Chron. 16. 7-22).

Saturday.—Read more of the same hymn (1 Chron. 16. 23-36). Study Teachings of the Lesson.

Sunday.—Read the way to worship (Heb. 12. 18-29).

QUESTIONS.

- I. The Joyful Procession, verses 1-5.
 1. For what were the leaders assembled? 2. Where was Baale of Judah? Had it another name? 3. Describe the ark. What were the cherubim? How should the ark have been conveyed? 4. What quality did Ahio and Uzzah lack? 5. Name and describe the musical instruments used?
- II. Uzzah's Error, verses 6-9.
 6. What was Uzzah's sin? How can we account for the ark shaking? 7. Why was God angry? What made Uzzah's error inexcusable? What good might result from his death? 8. Why was David displeased? 9. Of what was he afraid? What mistake did David make?
- III. The Blessed Household, verses 10-12.
 10. For what did David wait before removing the ark? Where was it left meantime? 11. What good results were gained by David and Obed-edom in the three months? What led David to decide on bringing the ark to Jerusalem? 12. How was its coming observed?

TEACHINGS OF THE LESSON.

Our wisest course is to keep religion supreme. The means of grace must be steadily observed. Best things—money, talent, energy, love—should be used in God's service. God's people should show their joy. We should be thoughtful and reverent in all parts of worship. If we honour God he will give us large rewards. We may not be able to build a costly house for God, but we can give him a place in our hearts.

TO WHAT DOES THAT ROAD LEAD?

We are speaking to young people who are just forming their habits of life. The road on which you are is a well-beaten one. Thousands of feet have pressed it before yours, and thousands will after your feet are cold in death. You will pass over the road but once, and every step will be new until the end is reached.

You may be facing the wrong way. In that case there is no real honour or happiness before you. These are behind you because God is behind you. It is not wise to travel away from the place you wish to reach at last. And then the road may not be as long as you expect. All roads lead to some place, and the one you are on is not an exception. You may be tempted to leave the Sunday-school, but had better think a moment as to where that will lead. You may be nearer right and heaven than you ever will be again if you leave the Sunday-school and drift down into the world with others who have left this place of good people.

A FATHER'S HOAX.

A clergyman, a widower, recently created quite a sensation in his household which consists of seven grown up daughters. The reverend gentleman was absent from home for a number of days in an adjoining county. The daughters received a letter from their father, which stated that he had "married a widow with six children," and that he might be expected home at a certain time.

The effect of the news was a great shock to the happy family. There was weeping and wailing, and all manner of naughty things said. The house was neglected, and when the day of arrival came it was anything but inviting.

At last the Rev. Mr. X. came, but he was alone. He greeted his daughters as usual, and as he viewed the neglected apartments, there was a merry twinkle in his eye. The daughters were nervous and evidently anxious. At last the elder mustered courage and asked: "Where is our mother?" "In heaven," said the good man.

"But where is the widow with six children whom you married?" "Why, I married her to another man, my dears," he replied.—Our Dumb Animals.

Heart of Jesus.

Heart of Jesus—meek and lowly,
Beating in thy infant breast,
Teach me to be pure and holy,
That I may within thee rest.

Heart of Jesus—ever pleading,
Through thy childhood's silent years,
For my soul, sin-soiled and bleeding,
Now accept my contrite tears.

Heart of Jesus—peaceful dwelling,
Far away from worldly strife,
Love of vain ambition quelling,
Let me live a hidden life.

Heart of Jesus—sunk in sorrow,
I, too, caused thy bitter pain,
On the eve of that dread morrow,
When thou wert for sinners slain.

Heart of Jesus—wounded, broken;
All thy blood for me was shed;
Art thou not a deathless token
That thy grace is round me spread?

Heart of Jesus—full of gladness,
In thy glorious risen life,
Cheer me when, o'erflowed with sadness,
I grow weary of the strife.

Heart of Jesus—yet abiding,
Pilgrim, guest, and prisoner here,
In our very hearts residing,
Be to me each day more dear.

Heart of Jesus—still pursuing
Sinners with a restless love,
May my soul, thy mercies viewing,
Nevermore ungrateful prove.

There are families—some of you may know them—named Taillefer, Tolliver, Tollifer, Telfair. Now what would you say if I told you all these were only in good, plain English—Smith! It is a fact, nevertheless. Taillefer is derived from the French, and the others are only contractions of that word, or changes made by mispronunciation and custom. Taillefer means to shape or fashion iron; and who shapes iron but a smith? So a taille-fer was, after all, a Smithy, or Smith.—St. Nicholas.

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