



A WONDERFUL MAGNET.

PROBABLY the largest and strongest magnet in the world is that at Willet's Point, New York. It came to be made by accident. Major King happened to see two large fifteen-inch Dahlgren guns lying unused side by side on the dock, and immediately conceived the idea that a magnet of enormous power could be constructed by means of these cannon, with a submarine cable wound around them. The magnet which stands about ten feet from the ground, is eighteen feet long, and has eight miles of cable wound about the upper part of the guns. It takes a force of twenty-five thousand pounds to pull off the armature. A seemingly impossible experiment was performed with some fifteen-inch solid cannon balls, the magnet holding several of them suspended in the air, one under the other. The most interesting experiment was the test made of a non-magnetic watch. The test was highly satisfactory. The magnet was so powerful that an ordinary watch was stopped still as soon as it came within three feet of it, while an American non-magnetic watch was for ten minutes held in front of the magnet, and it did not vary the hundredth part of a second. A sledge-hammer wielded in a direction opposite to the magnet feels as though one was trying to hit a blow with a long feather in a gale of wind.—*Chicago Railway Review.*

LESSON NOTES.

FIRST QUARTER.

B.C. 1872 (?) **LESSON VIII.** [Feb. 25.]

TRIAL OF ABRAHAM'S FAITH.

Gen. 22. 1-13. Memory verses, 11-13.

GOLDEN TEXT.

By faith Abraham, when he was tried, offered up Isaac.—Heb. 11. 17.

OUTLINE.

1. God's command, v. 1, 2.
2. Abraham's Obedience, v. 3-10.
3. Isaac's Salvation, v. 11-13.

TIME AND PLACE.—B.C. 1872 (?) while Abraham was dwelling near Beersheba.

CONNECTING LINKS.

1. The visit of two angels to Lot in Sodom (Gen. 19. 1-11) 2. Lot's escape from Sodom (Gen. 19. 12-28). 3. Abraham's sojourn at Gerar, and attempted deception of Abimelech (Gen. 20. 1-18). 4. The birth of Isaac (Gen. 21. 1-8). 5. The exile of Hagar and Ishmael (Gen. 21. 9-21). 6. The covenant between Abraham and Abimelech at Beersheba (Gen. 21. 22-34).

EXPLANATIONS.

"God did tempt"—Did test or try. The strange incident which follows was one of the pivots on which all history turns. Whatever else it stands for, it marks the hour when reverent, worshipful humanity deeply learned the lesson that God cannot be glorified by the sacrifice of human life. For centuries after this, depraved idolators continued the horrid custom, but from this hour it was impossible for the heart that intently longed for God to imagine that God could be pleased by the sacrifice of a fellow-man. "Take now thy son . . . and offer him . . . for a burnt offering"—Regarding this as an actual, historic event, we must hold that God here commands what he does not intend to permit. "The land of Moriah"—It was probably

near Jebus or Salem, afterward Jerusalem. The hill on which Solomon's temple afterward stood was called Moriah. "Come again to you"—This may be an indication of Abraham's faith that God would raise Isaac from the dead. "Took the fire in his hand"—Live coals carried upon a fireshovel. "God will provide himself a lamb."—This statement, which may be regarded as an unconscious prophecy of Christ, brings to view the other great truth wrapped up in this lesson. This was one of a series of symbolic or typical events by which God taught his simplehearted followers a great spiritual truth, while he foreshadowed the greater spiritual truth to be revealed so soon as mankind could receive it. "Jehovah-jireh" means "The Lord will provide," and refers to God's having provided an acceptable offering.

PRACTICAL TEACHINGS.

Where in this lesson are we taught—

1. That all that we have belongs to God?
2. That God requires our obedience?
3. That God will give help in need?

THE LESSON CATECHISM.

1. What did God command Abraham? "To offer up his son Isaac." 2. What was the purpose of this command? "To try the faith of Abraham." 3. How did Abraham receive God's command? "He prepared to obey it." 4. What did Abraham say to Isaac on the way to the altar? "God will provide himself a lamb for a burnt offering." 5. How was Isaac saved from death? "By a voice from heaven." 6. Of what was this a prophecy? "Of Jesus Christ, the Lamb of God."

DOCTRINAL SUGGESTION.—Redemption from sin.

CATECHISM QUESTION.

What is the meaning of the word Christ?

It is the Greek form of the Hebrew Messiah, and means anointed with oil; that is to say, consecrated or set apart and qualified.

THE GATES WERE SHUT.

A MINISTER from Scotland, who once resided for a short time in Gibraltar, describes a lesson which he got there on the value of being on time, as follows: "I was outside what is called the North Front, one afternoon, addressing a number of soldiers, and, after the service, the Colonel, who was a good Christian man, said to me, 'Now, you will need to hurry up to the gates to get through in time.' I said, 'Won't the guards open the gates to the chaplain?' 'No, not even to the Governor. Once the gates are closed, they are not opened till next morning; so hurry up.' Two friends were with me, most devoted Christian ladies, and as the sun was going down we all hastened, and just got through in time. The soldiers were standing ready, waiting for the firing of the gun from the signal station. For you must know, that as every morning at sunrise a gun is fired, after which the gates are opened, so every evening at sunset a gun is fired and the gates are closed. It was delightful to be in time and to feel that all was well. Suddenly there was a clamping of feet. Up came about a dozen men, running; and once through they gave a great shout as of triumph that they had succeeded. Then the booming of the gun was heard, and at once the ponderous gates were closed; and, just as they were closed, up came a man seeking and knocking for admission; but it was too late. He could not enter then, and, with a sad heart, he had to turn away. Then came up the words in the parable of the ten virgins, 'And the door was shut.'" (Matthew 25. 10.)

BOY CHARACTER.

It is the greatest delusion in the world for a boy to get the idea that his life is of no consequence, and that the character of it will not be noticed. A manly, truthful boy will shine like a star in any community. A boy may possess as much of noble character as a man. He may so speak and so live the truth that there shall be no discount on his word. And there are such noble Christian boys; and wider and deeper than they are apt to think is their influence. They are the king boys among their fellows, having an immense influence for



THE SACRIFICE OF ISAAC.

good, and loved and respected because of the simple fact of living the truth.

Dear boys, do be truthful. Keep your word as absolutely sacred. Keep your appointments at the house of God. Be known for your fidelity to the interests of the church and Sunday school. Be true to every friendship. Help others to be and do good.—*Child's Paper.*

The Work of Drink.

BY E. A. BARNES.

THE work of drink is going on,
The drink that causeth woe;
We see its pitiless hand at work
Wherever we may go.

Loving hearts are aching,
Tender ties are breaking,
Because of this, the work of drink,
That still is going on—
Going on!

It worketh blight and bitter tears,
Along the downward way;
It worketh deeds of darkest dye
That words cannot portray.
Oh, the bitter wailing,
Want and woe prevailing,
Because of this, the work of drink,
That still is going on—
Going on!

It worketh sin, and sin is death,
And death will yet appear!
It worketh well and we behold
Its victims, far and near.
Crime is still appalling,
Shadows dark are falling,
Because of this, the work of drink,
That still is going on—
Going on!

BOYS, LEARN A TRADE!

It is to be regretted that so few of our Canadian boys learn any trade, or are willing to serve as apprentices for the term of four or five years. Almost any good and smart boy can procure employment in some one of the hundred skilled industries that are carried on in this city; and the boy who serves his apprenticeship faithfully gets a training that will be advantageous to him all through life, and that will very surely enable him to earn a living as long as he lives. We should suppose that any real sensible boy would like to think of becoming a skilled workman in a good trade; would like to look forward to the time when he could stand up as an independent journeyman, for example, in the carpenter's trade, or the brassworker's, or the tailor's, or the stonemason's, or the watchmaker's, or the bookbinder's, or the fresco painter's, or the weaver's, or the printer's, or the machinist's, or the locksmith's, or the glazier's, or some other trade worthy of his manhood. It is a splendid thing for a young fellow to start out in the world with a good trade. He can be as stiff as he pleases, and doesn't need to knuckle down

to anybody, neither to the boss nor the foreman, if he minds his own business and steers clear of gallivanting. He can nearly always get a job at fair pay, and can often have a chance of travelling to some other part of the country to look for a better job at higher pay. What long-headed boy would not like to have such a show in life? Yet a vast number of our boys don't want to learn a trade. They are anxious to be office boys, or counter jumpers, or sales-boys, or clerks, or something of that kind. Stupid fellows, when they can get a chance to become skilled mechanics! We say that boys who need to earn a living do well to learn a trade, and then strike out in life, free as the air they breathe.—*Truth.*

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—AT—

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