

**The Cliffs of Easterhaze.**

BY EMMA HUNTINGTON MASON.

O happy cliffs of Easterhaze!  
Like giant sentinels ye stand,  
And guard the sweeping water-ways  
That softly lap thy yellow sand.  
And golden green above the strand,  
Or with thy scarlet lamps ablaze,  
Ye guide the fisher-folk to land,  
O happy cliffs of Easterhaze!

Above thy heights, the sea-gull dips,  
With flashing wing, or gray or white.  
Beneath thy feet, the sea moss drips,  
And hides the cruel rock from sight  
I mind me of thy welcome light.  
And cry, "Ahoy!" with eager lips,  
As beating shoreward, left and right,  
Sail home the tardy fishing ships

A lad I love climbs up thy pier,  
O happy cliffs of Easterhaze!  
The breezes laugh his voice to hear;  
The sea, in music, curls and plays;  
And here a glory glides the days;  
And here the stars are wondrous clear.  
O happy cliffs of Easterhaze,  
Because thy haunts to him are dear!

**VALLEY OF JEHOSEPHAT.**

The valley of Jehoshaphat, (Valley of the Judgment of Jehovah), is a valley mentioned by Joel only, as the spot in which, after the return of Judah and Jerusalem from captivity, Jehovah would gather all the heathen (Joel 3, 2), and would there sit to judge them for their misdeeds to Israel (ch. 3, 12). The scene of "Jehovah's judgment" has been localized, and the name has come down to us attached to that deep ravine which separates Jerusalem from the Mount of Olives, through which at one time the Kedron forced its stream. At what period the name "valley of Jehoshaphat" was first applied to this spot is unknown. It is not mentioned in the Bible or Josephus, but is first encountered in the middle of the fourth century. Both Moslems and Jews believe that the last Judgment is to take place there. The steep sides of the ravine, wherever a level strip affords the opportunity, are crowded—in places almost paved—by the sepulchres of the Moslems, or the simpler slabs of the Jewish tombs, alike awaiting the assembly of the last Judgment. The name is generally confined by travellers to the upper part of the glen. Others suppose that the name is only an imaginary one, "the valley of the judgment of Jehovah" referring to some great victories of God's people in which judgment was executed upon the heathen; or perhaps, as Kell, etc., to the end of the world. The valley is full of ancient tombs, the one to the left of James, and the other as the tomb of St. Zechariah.

**PAPER AND THE FIRST PAPER-MAKERS.**

BY ELIZABETH DAVIS FIELDER.

"Mamma," said Jill, "when I was making mud pies to-day Uncle Bob said that there was a mill where they put in dirty little girls and ground them up, and they came out nice, clean little boys, just like a paper mill, where you put in dirty rags and they come out nice, white paper. Is that true?"

"Which?" mamma asked; "the paper-mill or the other?"

"Oh, both!"

"Uncle Bob was only teasing about the mill for grinding up little girls—not that there wouldn't be business enough for it—but it is certainly true about the rags and the paper-mill."

"Tell us all about it!" Jack and Jill both exclaimed.

"It would take a long time to tell all about it," mamma answered, "but I can tell you some things that will help you to understand how we get paper. After the rags have been gathered up by the rag-pickers—or more familiar 'ragmen'—they are carefully sorted, and those suitable are sent to the great paper-mills. There they are boiled in a strong lye, which cleans and softens them. They are then placed in a large iron

vessel called a washing-machine. In the middle of this vessel is a cylinder with a great many teeth around it. As it revolves, these teeth seize and tear the rags until they are partly pulped, or 'broken in.' After the water has been thoroughly drained from them in the draining-chests, they are placed in the great bleaching-vats made of stone. Here for twenty-four hours they are stirred in a strong solution of lime until they are bleached to a beautiful white. When the rags have been revolved five hours in another machine they are reduced to pulp, and are then ready to be made into paper. The workman has a sheet, or mould, made of a network of fine wire, and on this mould is a thin frame called a 'deckle.' He dips these into the vats containing the pulp, and the deckle forms a ridge which holds just enough pulp to make one sheet of paper. As these moulds are taken out they are placed in an inclined position, and the water soon drains through the wire gauze. Then comes another man with a board on which is tacked a piece of felt. He turns the sheet of pulp upon the felt, and they are piled one upon another with a piece of felt between each one, until there is enough to make what the workmen call a 'post.' These posts are pressed, and then the sheets are hung upon hair ropes in the drying-loft. After being passed between hot iron rollers to glaze and polish them, the paper is at last ready to be folded and made into quires."

"Who made the first paper, mamma?" Jack asked.

"They were very tiny workmen," she answered. "Here you can see the picture of some of them."

"Wasps and hornets!" Jack ex-

claimed in disgust. "You don't mean that, mamma?"

"Yes, I do. We are told in very old books that many hundred years ago paper was made in Egypt from the cloth in which mummies had been wrapped, and long before that papyrus was made from the stem of a plant; but before any of these methods were discovered, wasps and hornets were building their nests of a coarse paper, which they manufactured themselves. Nature taught these little creatures to do in a small and quiet way the same work which is being done with much whir and noise by the great paper-making machines."

**AN INTERESTING FAMILY.**

The "Listener" is a writer who contributes regularly to the Boston Evening Transcript. He is known to have "sharp eyes," and is credited with having keen ears as well. He therefore sees and hears a great deal, and he tells it all in a most delightful way.

A family of robins once attracted his attention, and having watched them long enough to become fully acquainted with their mode of living, he has told all that he found out about them. He says:

"The scientists have discovered that a young robin can eat forty feet of worms in one day. There were five little robins in this nest, so the father bird had to get two hundred feet of worms every day to satisfy his children.

"This father, you see, had to work very hard. If any one was in sight he would not fly to the apple tree where his family were, but into another tree, until

he was sure he was not watched, then away he flew to his family, who sat, all of them, with their mouths wide open waiting for a worm.

"But one day there was a great commotion in the nest. Suddenly the largest baby fell to the ground, and the strongest baby had attempted to fly away. He did not know how to use his wings, so he fell instead of flying. Suddenly there was a crouching figure, a spring, and the cat and the baby robin disappeared under the piazza.

"Not far away was a grove of trees. It was soon evident that father and mother robin were going to emigrate to this grove with the babies. A little way at a time flew Mr. and Mrs. Robin, and the children kept close to them. Finally the family were lost sight of in the grove of trees.

"Down in the garden the potatoes were growing finely. After the robin family emigrated the leaves of many of the potato plants began to turn yellow. The gardener dug down a very little way, and in every hill where the leaves turned yellow he found a cut-worm.

"Mr Robin had earned the rent of the apple tree and the few cherries he took many times over. While he lived in the apple tree he had kept the potatoes free from worms, but now the worms were free to eat in the garden, and the gardener, try as he would, could not destroy as many worms as Mr. Robin with five babies to feed.

**SALARY OF THE RULERS.**

The Prince of Wales gets two hundred thousand dollars a year for the labours of being heir-apparent.



1. TOMB OF ST. JAMES.

VALLEY OF JEHOSEPHAT.

2. ZECHARIAH.

**LESSON NOTES.****FOURTH QUARTER.**

STUDIES IN THE ACTS AND EPISTLES.

**LESSON I—OCTOBER 3.****PAUL'S LAST JOURNEY TO JERUSALEM.**

Acts 21. 1-15. Memory verses, 12-14.

**GOLDEN TEXT.**

I am ready not to be bound only, but also to die at Jerusalem, for the name of the Lord Jesus.—Acts 21. 13.

**OUTLINE.**

1. Fellowship, v. 1-9.
2. Self-surrender, v. 10-15.

Time.—In the spring of A.D. 58.

Places.—The Aegean Sea, with the islands Coos and Rhodes, Patara, a seaport of Asia Minor, the Mediterranean Sea, and the three cities, Tyre, Ptolemais, and Caesarea.

**HOME READINGS.**

- M. Paul's last journey to Jerusalem.—Acts 21. 1-15.  
 Tu. Arrival in Jerusalem.—Acts 21. 16-26.  
 W. Fury of the Jews.—Acts 21. 27-39.  
 Th. Bearing the cross.—Mark 8. 31-38.  
 F. Christ's reproof.—Luke 13. 31-35.  
 S. Choosing affliction.—Heb. 11. 20-27.  
 Su. In nothing ashamed.—Phil. 1. 18-30.

**QUESTIONS FOR HOME STUDY.**

1. Fellowship, v. 1-9.  
Trace the voyage from Miletus to Caesarea.  
Why did Paul land at Tyre?  
Whom did he find there?  
How long did he remain there?  
Of what was he warned?  
What city did Paul next enter?  
Who entertained him at Caesarea?  
With what gifts were Phillip's daughter's endowed?
2. Self-surrender, v. 10-15.  
Who came from Judea to welcome Paul?  
What did Agabus do with Paul's girdle?  
What prophecy did he utter?  
What counsel was offered Paul?  
What was Paul's heroic reply? Golden Text.  
What effect did it have on the disciples?

**PRACTICAL TEACHINGS.**

- How does this lesson illustrate—
1. Christian sympathy?
  2. Christian heroism?
  3. Christian resignation?

**INVALUABLE FRAGMENTS.**

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