

"That doesn't fat him up any."
 "No," replied the farmer, eyeing Bob as dispassionately as possible.

"He can jog along for an hour or two, and then you can't get him off a walk to save your life."

"I see you don't want to sell him, so you tell the truth about him."

"I'd like to sell him. He's not worthless, by any means; but I don't need him. There's work in him yet," said Mr. Ellery, proceeding to point out all the capabilities of that sort that Bob possessed, but to Billy's disgust as calmly telling wherein he was not sound.

The upshot of the matter was the stranger bought the old horse for twenty-seven dollars. Billy was sure he, in Mr. Ellery's place, could have sold him for seventy-five, and very likely he might have done so. When the bargain was concluded, the two men walked away to the barn, the stranger turning back once to glance at Billy.

"That night, after supper, as Billy sat on the back door steps playing with Zip, the big dog, Mr. Ellery came out and sat near by, in his large wooden chair.

"You would make a sharp horse-dealer than I am, Billy."

It did not seem exactly modest for the boy to say, "That's so," but all the same he said it to himself.

"When you offered yourself, over the fence, to me, that morning, why didn't you tell me you could go more than any man for ten miles around here, so far as farm work went?"

"What did I want to lie for?" returned Billy, indignantly; "besides," he added, "you'd found me out and sent me back where I came from."

"What did you want to lie so for to that man, about Bob, then?"

"Why, I was sellin' a horse!"
 "And after the man had him, you knew he couldn't send him back."

Surprise filled Billy's face; then, in the clear light of the man's eyes—this man, who gazed at him so earnestly—Billy answered honestly, "Yes, I'd a had him then, fast!" but his voice faltered.

"I never sell horses, or anything else, in that way, my boy; and I don't want you to do it. If forty-nine men out of fifty like that sort of dealings, I don't. You must not begin, if you live here. If I had asked fifty dollars for Bob, I should have known I was selling him for his worth, which is just about twenty-seven, and I was selling out my self-respect, say for ten more, my truthfulness for ten more, my good name for three dollars more; and the devil would have cheated me worse than I had cheated Bob's new owner."

"I thought folks always lied when they sold horses," put in Billy, feebly.

"Most everybody does; but that is no reason why you and I should."

"This was a new idea to Billy; he mused on it, not seeing Mr. Ellery when he went back into the kitchen.

By-and-by he heard a chuckle and looking up, he saw young Ellery drawing on his kid gloves, preparatory to going into the town. A being who wore gloves was so far removed from our boy, that he was peculiarly pleased to receive a not unfriendly dig in the ribs from a kidded paw, with the remark, "You'll do, youngster! The stuff is in you. I'd bet you against Uncle Tom on a horse trade any day."

"He could have got more, just as easy as not; that fellow was a kind of a greeny."

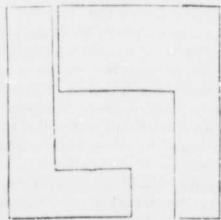
"Of course," quoth young Stanton, sauntering off.

"I guess I'll go down and see granny," thought Billy, after a while; and as he crossed the fields toward the cabin, he was saying to himself, gravely: "A man must get more money when he is sharp, but people that see and tell things exactly as they are, make a body like them to fall back on. Ben wasn't smart a bit, but he seemed kind of wise, and he would tell the truth always. I didn't suppose men ever were like that. I thought it was because Ben did not know any better. Perhaps it is the very best anybody can do to just go on the square every time. I might try it."

(To be Continued.)

The sorrows of a noble soul are as May frosts which precede the milder seasons; but the sorrows of a hardened, lost soul, are as the autumn frosts, which foretell but the coming of winter.

PUZZLES.



*Cut two pieces the size of each of these, and out of the four make a square.

DECAPITATIONS.

- Behold the following:
1. Exact, and leave a cold substance.
 2. To refuse to act, and leave sick.
 3. Locality, and leave to bind.
 4. To cheat, and leave to listen; again and leave a rude boat.
 5. False, and leave part of the body; again and leave the first person singular of a verb.
 6. The cry of an animal, and leave an artificial trench; again, and leave what we all do; again, and leave a preposition.

CHARADE.

A bright and joyous frame of mind,
 With Cephas properly combined,
 Produce, I'll boldly dare to say,
 A statesman of the present day.

ANSWERS TO PUZZLES.

ACROSTIC AND ANAGRAM.

C U F F S
 T O R C H
 H O G
 R U L E R
 K N I F E
 R O C K S

CHARADE—SUNDAY.

TRANSPPOSITIONS—1. Horse, shore, 2. Mile, line, 3. Snow, wash, 4. Day, nod, 5. Draw, ward, 6. Reap, pear, 7. Balm, lamb, 8. Sole, lose.

LESSON HELPS IN SABBATH-SCHOOL.

In visiting schools all over the land, we see in the hands of many teachers and scholars their *Banners* or *quartettes*, and hardly a Bible is used in many of the classes of the intermediate department, the main division of the school. Now, teachers, what shall be said of this practice?

It is certainly not the use for which these helps were prepared. They were written as aids to home study, for teacher and pupil.

It must, however, be admitted that something can be said in favor of using them in the class. It requires with many teachers less nervous strain to read questions or explanations of difficult passages from the journal than to frame questions of their own or reproduce their own views of the lesson, which have been formed as the result of home study. And especially if they have not studied the lesson at all, such explanations as we find in the helps are a great relief.

Many feel that the lesson in the *Banner* is better than anything they can produce. And with the little preparation they have had for the work of teaching and limited time of study, it is a relief to have the lesson help to fall back upon.

Then he who depends on lesson helps in the class will never improve to any considerable degree in teaching. It lessens our sense of the need of study at home, and we are all too prone to study our ease in this particular.

If the teacher uses his helps, the scholar will want his, and Bibles become conspicuous in the classes by their absence. As a result, the pupils never become familiar with the use of their Bibles. On the lesson leaf, there is the text of the lesson for the day. It is as truly the Word of God, as that which is bound in a book and covered in leather, yet it is only a fragment of the Word of God, and separated from its proper relation. How much better is it for every scholar to have his own Bible, and learn to use it familiarly in the school.

Only thus can parallel passages be read in the school, and they always throw light on the lesson and help the teacher in his work. It may be of some value to add that in all leading Sunday-school assemblies and conventions that I have attended, when this subject has been considered, the pronouncement has been, "Take the helps home, use them there, and leave them there."—*Christian Guardian*.

HINTS TO TEACHERS ON THE CURRENT LESSONS.

(From Peloubet's Select Notes.)

REVIEW.

Sept 20. 2 Kings 5: 1-16.

SUGGESTIONS TO TEACHERS.

Fill in the portraits here outlined. (1) We have Naaman, with his perfect soldier's character, brave (ver. 1), loved by his enemies (ver. 3, 13), credulous (ver. 4), generous even to lavishness (vers. 5, 23), fond of display (ver. 9) sensitive about his dignity (ver. 9, 10), easily made angry (ver. 11), easily pacified (vers. 13, 14), grateful (vers. 15, 23), impetuous (ver. 15), strict in notions of honor (ver. 18). (2) The king of Syria, a careless heathen, but ready of sympathy and appreciative of the merits and sufferings of his general. (3) The king of Israel, wicked, and therefore suspicious; afraid, less of God than of man, unmindful of all his benefits. The King of Syria knew more about his great prophet than he did. Heathen cannot understand that all dwellers in Christian lands are not missionaries.

Illustration. The former pupil of a Christian school in Syria, while travelling in America, was told by a lady that she did not believe in missions. "I thought all Christians believed in missions," was the Syrian woman's answer. "O, I am not a Christian," carelessly said the American. "What! and are you a heathen?" "A heathen, indeed! and for what do you take me?" "You must excuse me if I say anything wrong," said the Syrian; "I am a stranger here. In my country, we know only two ways,—the heathen and the Christian; but if there is a third way, I should be so glad to know it."

(4) The loving service of Naaman's servants is worthy of remark, particularly the little maid, brought from the devout training of a godly family into servitude in a heathen household. She has so commended herself and her people to her mistress, that her words are counted worthy of going to the king. She has not spent her days in foolish prattle.

As leprosy is always a type of sin, we have as the

Subject,—The one remedy.
 I. The disease (ver. 1), loathsome, fatal, hopeless,—the *but* in every life, however noble and fair.

II. The remedy suggested. God's message does not fail to find a sin-sick soul. It may be a little child that leads home the lost, or a servant, or a poor stranger. The messenger's life must commend his religion, more than his words can.

III. The remedy sought. We ask the intercession of our friends, we prepare to offer our best treasures, we wander through the world asking, Where is he, that I might find him!

IV. Two great obstacles are (1) blind guides, who neither enter into salvation themselves nor know how to direct others. When we hear One saying "Come unto me," we wait aloof, expecting to be saved in our own way. (2) Proud rejection of the simple Gospel plan is the second obstacle.

Illustration.

"Life's great things," like the Syrian lord,
 Our hearts can do and dare,
 But oh! we shrink from Jordan's side,
 From waters which alone can save;
 And murmur for Abana's banks,
 And Pharpar's brighter wave.—*Whittier*.

V. God grant that better counsels prevail, and that we apply the remedy exactly according to the directions given by the Master.

VI. Then will the new life be one of (1) confession and (2) open profession, (3) of gratitude and (4) worship.

SCIENCE AND POPULAR DELUSION.

Modern research and scientific investigations are great disillusionists, overturning in their course many long settled opinions and notions. Catgut is derived from sheep; German silver was not invented in Germany, and it contains no silver; Cleopatra's needle was not erected by her, nor in her honor; Pompey's pillar had no historical connection with that personage; sealing wax does not contain a particle of wax; the tuberosc is not a rose, but a polyanth; the strawberry is not a berry; Turkish baths did not originate in Turkey, and are not baths at all; whalebone is not bone, and contains none of its properties.

Question Corner.—No. 17.

BIBLE QUESTIONS.

SCRIPTURE SCENE.

We will take a city mentioned both in the Old and New Testaments. When we first hear of it its gates were closely shut up by order of the king, for fear of a host approaching from the East. Some of that host were already in this city, but he did not know it. Its walls were thrown down without battering rams. One of its inhabitants was saved, as we are told in Hebrews xi., by faith. The capture of this city brought a curse upon the conquerors, and their captain in turn cursed it. It was still called "the city of palm-trees," but most likely it remained without walls or gates, or any appearance of a city. In the days of Ahab a man was bold enough to rebuild it, but drew upon himself the curse foretold. Elijah passed through it on his last journey. One of Elisha's miracles was performed here, a miracle which the inhabitants had good cause to be thankful for during many ages. Here, too, the last King of Judah fell into the hands of his enemies, having vainly tried to escape from them by fleeing from Jerusalem. Our Lord was here more than once, and restored to sight two or perhaps three blind men. Here, too, he relieved a sinner's soul of its burden and welcomed him as a son of Abraham.

- Let us ask the following questions;
1. What was the name of the city?
 2. By whom was it taken, and how?
 3. Who was saved at its capture?
 4. How did its capture bring a curse on the conquerors?
 5. What was the curse pronounced upon the man who should rebuild it?
 6. Who rebuilt it?
 7. What was the miracle wrought by Elisha?
 8. Who were the blind men healed by our Lord?
 9. Whom did our Lord call a son of Abraham, and what was his employment?

ANSWERS TO BIBLE QUESTIONS IN NO. 15.

A SINGULAR BURNAL.—In the injunctions of dying Joseph, about 1635 B.C. (see Gen. 1: 24-26) compared with what is said of the "start of the funeral procession," about 1201 B.C. (see Exodus xiii. 19), and also with what is said in Joshua xiv. 32, 33, about the final commitment of Joseph's bones to the earth, certainly not before 1600 B.C. The key to this question will be easily found. As to the relation between Joseph and Joshua, the probable chief mourner at the completion of this burial, see 1 Chron. vii. 22-27.

SCRIPTURE SCENES.

PETER.—JOHN XXI. 21.

Pentecost	Acts II. 1.
Elijah	Matt. xxii. 3.
Tribulation	Acts ix. 36.
Ear	John xviii. 10.
E-hoda	Acts xii. 14.

CORRECT ANSWERS RECEIVED.

Correct answers have been received from Jennie Lyght, Hannah E. Greene, Albert Jessé Feenb and Jennie E. Hall.

HOW CAN I HELP TO MAKE HOME HAPPY.

WITH GOD'S BLESSING I WILL TRY

- 1st. To make home duties of the first importance; not to despise the very smallest, but to perform even it as "unto God."
- 2nd. To undertake no work outside which may cause the neglect of even that "small duty" at home.
- 3rd. To think of the happiness of others before my own; "for even Christ pleased not himself," and went away, "leaving us an example, that we should follow His steps."
- 4th. To try to add to the happiness of every member of my family, sympathizing in both what gives them pain and pleasure.
- 5th. To find out my besetting sin, and fight hard to overcome it; for "I can do all things through Christ which strengtheneth me."
- 6th. To remember God has formed my home, and as long as He leaves me in it, no one but myself can fill the niche in which He has placed me.

"Content to fill a little space
 If thou be glorified."

7th. To improve the talents that God has given me, especially those that will give pleasure or be of use to others, remembering the command, " whatsoever ye do, do all to the glory of God."—*Faith and Works*.