

The Writing Contest.

BY NORMA BROOK.

The boys were writing in school one day,
From a copy on the board,
Each set to work with a ready will,
To win a much-prized reward.

Their teacher had promised to give a book,
For the neatest copy shown—
To the boy whose writing in his book
Should look most like his own.

Teddy and Bill, with a rush and a will,
Bent over their writing page,
And wrote, and wrote, with never a pause,
At the teacher's work to gaze.

But Frank studied well, as he set to work,
The copy placed on the board
And slowly and carefully as he wrote,
He compared them word by word.

Now, which of these three boys, do you think,
When the copying was done,
Was the boy who in his teacher's eyes,
The coveted prize had won?

Why Frank, of course, you rightly say:
Then, please, just remember this,
All our life we are making copy,
And the prize is surely his

Who finds the one great perfect Copy,
And keeping it ever in view,
Proves, word by word, that his copying
Is being written sure and true.
Toronto.

What answer was made to his request?
Why did he receive this inheritance?
(Golden Text.)
What was the former name of Hebron?
Verse 15.
Why was it so called?
What great blessing came to the land?

TEACHINGS OF THE LESSON.

Where in this lesson are we taught—
1. To follow God's commands?
2. To plead God's promises?
3. To expect God's rewards?

THE LESSON CATECHISM.

1. Who came to Joshua with a request for an inheritance? Caleb, one of the spies.
2. On what did he base his request? On the promise made by Moses.
3. Why did Moses promise Caleb an inheritance? Golden Text: "He wholly followed the Lord God of Israel."
4. What was the nature of the work which his request involved? Difficult and dangerous.
5. What was the only help he said he needed? That the Lord would be with him.

DOCTRINAL SUGGESTION.—God's fulfilment of promise.

CATECHISM QUESTION.

What are the privilege and duty of parents who dedicate their children to God in baptism?
Their privilege is to claim the fulfilment of

vain, when two noble coloured sailors offered to take him without pay. The boarding-house rejected us. We went to the English marine hospital, to be rejected in like manner. The two negroes poured out the most awful maledictions upon the English consul, to whom I appealed in vain, and the sick man joined them until I ordered them to stop, in the quick, sharp tones they were accustomed to hear on deck, and not an oath was uttered after that.

"I then had him carried to the boat-house of Nicola, a kind Italian boatman. He let me leave him in his bunk until I could run and call our doctor. The common sailors are generous fellows, faithful to each other unto death.

"Small chance for this poor fellow," said Dr. Riach; "but give him this prescription; it is all I would do for him to-night."

"The druggist first refused to make up the prescription, saying 'it would kill any man.' But I compelled him to do so, and administered it myself.

"The sailor lived. His name was Marcus Brown. He was only twenty-five years old, but had sunk low in ignorance and vice. The missionaries not only nursed him back to health, but led him to peni-

Brown, who has been a sort of sailor's missionary in the Sandwich Islands, and has done a great deal of good among the seamen of all nations. He has told me how he was dying in Constantinople and how you rescued him, and so on. Now, I want to know how much of this is a sailor's yarn, or is it all true? For he seems to be a man of great simplicity and sincerity.

"Why, the sailor, Brown!" I replied. "I had forgotten him. It is all true, and I bless God that I hear from him again."

The reader will see in this brief story that we can rarely know what good may result from a simple act of kindness and humanity. Once in a while a good deed is done the results of which may become known, but not often. Constantinople, Boston, Erie Canal, Honolulu, and Paris, with twenty-eight years between, do not often come together to reveal what is done. But no good deed is lost. "God will multiply your seed sown, and increase your fruits of righteousness."

A Dream of Christ.

"DREAM happy dreams, my dearest,"
Sang Mary to her child:
"Thy mother watches o'er thee,
My own, my undefiled!"

"Dream of the fame and glory
The world will one day give;
Dream of the life triumphant
Which thou shalt one day live;

"Dream of the royal sceptre,
Dream of the kingly crown,
Dream of thy throne exalted,
Thine enemies put down!"

"I saw in my dreams a Man, mother,
Desolate, outcast, worn;
A reed in his hand for a sceptre,
On his head a crown of thorn.

"I saw him by all forsaken,
Bearing all pain, all loss;
I saw him, mocked and derided,
Dying upon a cross.

"It was thy child, sweet mother,
Exiled from love and home;
Nay! let me wipe thy tears away!
Thus shall his kingdom come!"

LESSON NOTES.

THIRD QUARTER.

STUDIES IN JEWISH HISTORY.

B.C. 1445.] LESSON X. [Sept. 8.

CALEB'S REWARD.

Josh. 14. 5-14. Memory verse, 7-9.

GOLDEN TEXT.

He wholly followed the Lord God of Israel.
—Josh. 14. 14.

OUTLINE.

1. The Lord's Follower, v. 5-8.
2. The Lord's Reward, v. 9-14.

TIME.—B.C. 1445 or 1444; about seven years after the fall of Jericho.

PLACE.—1. Gilgal; but not the old camp ground. This place was about fifteen miles north of Jerusalem. 2. Hebron; the place from which the grapes of Eshcol came; one of the oldest cities in the world.

CONNECTING LINKS.

The defeat of Ai; the stoning of Achan; the capture and destruction of Ai; public blessings and curses at Ebal and Gerizim; the trick of the Gibeonites; the battle of Beth-horon; the conquest of the north; the division of the land.

HOME READINGS.

- M. Caleb's reward.—Josh. 14. 5-14.
- Tu. The promise.—Deut. 1. 22-36.
- W. Wholehearted trust.—Prov. 3. 1-10.
- Th. Trust mastering fear.—Psalm 112.
- F. Trust in the Lord.—Psalm 37. 1-11.
- S. Reward of the upright.—Psalm 37. 27-40.
- Su. Reward of following fully.—Mark 10. 23-31.

QUESTIONS FOR HOME STUDY.

1. The Lord's Follower, v. 5-8.
How was Canaan divided among the tribes?
Verse 2.
Who had already received an inheritance?
Verse 3.
Who received no inheritance, and why?
Verses 3, 4.
By whose command was the land divided?
What gathering occurred at Gilgal?
What noted leader spoke?
What promise did he recall, and to whom made?
How old was Caleb when sent as a spy?
What report did he bring back?
What effect had the report of his brethren?
Whose leadership did Caleb follow?
What did the Lord say about his follower?
See Num. 14. 24.
2. The Lord's Reward, v. 9-14.
What solemn promise of Moses did Caleb cite?
How long since that promise was made?
What was Caleb's age at this time?
What did he say of his strength?
What request did he make?
By whose help did he hope to gain permission?



THE WRITING CONTEST.

the promise of the Spirit to their children, and their duty is, in dependence on this promise, to "nurture them in the chastening and admonition of the Lord." (Ephesians 6. 4.)
Mark 10. 14. Suffer the little children to come unto me; forbid them not: for of such is the kingdom of God.
Acts 2. 39. For to you is the promise, and to your children.

THE STORY OF MARCUS BROWN.

DR. CYRUS HAMLIN, the distinguished missionary in Turkey, tells this remarkable story in his delightful autobiography: "It was a hot July day when, accidentally passing the great Turkish custom-house in Galata, Constantinople, I found a crowd obstructing the street. Penetrating it, I found a poor mortal against the wall apparently dying in the pains of cholera. His condition was indescribably revolting. I said:

"Do you speak English?"
"Yes, — your eyes!" he replied, turning upon me a look of anguish or fierce hatred, I hardly knew which. He knew the inhuman crowd was waiting to see him die.
"Are you American or English?"
"American," with the same or far worse profanity.
"I tried to get a couple of porters (*hamals*), usually ready for any such service, to take him and his sack of clothes to a sailors' boarding-house near by. No one would touch him. I offered large pay in

tence. When at length the consul found a passage for him home, he bade me goodbye with a sailor's heart, and said, 'I have hitherto done all the evil I could in life, and now I am going to do good.' So Marcus Brown departed, and I did not hope to hear from him again.

"About a year afterward a friend wrote me from Boston: 'Your sailor holds out. I was in Father Taylor's prayer-meeting when a sailor burst out, "O God, I thank thee for the American missionaries! When I was dying, a poor blasphemous dog, in the streets of Constantinople, thou didst send thy servants to save me, soul and body," and so on through a unique and earnest prayer.'

"Another year passed, and I had a letter from Brown, not always correctly spelled, but full of life and earnestness. It began, 'Dear, dear Mr. Hamlin: Thank God I still survive the dead.' It ended, 'And now I'm blowing Gospel trumpet on the Erie Canal.'

"Twenty-eight years passed away, and amid the excitements of missionary life the rescued sailor was forgotten.

"In 1867 I was dining in a hotel in Paris. Near the close of the dinner, a gentleman sitting at my right turned to me and said: "I see you are from Constantinople, sir. May I ask if you have met one Cyrus Hamlin?"

"I am the person you ask for, sir."
"After expressing surprise and pleasure, he said:

"I am just from Honolulu, and I have long wished I could ask you about a sailor,

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