

## WHERE ARE THE COMING MEN?

BY ANNIE A. PRESTON.

DEAR Aunt Mary asked this question,  
Then, glancing up at Ben,  
Who a fine cigar was rolling,  
She asked it over again.

"For smokers, now, we need not search,  
We find them nine in ten.  
There are swayers, too, and loafers,  
Where shall we look for men?"

"Good men must come from somewhere soon,  
To run the church and town;  
For those we have are growing old,  
And must of course go down.

"These growing boys—they will not do"  
They swear, and smoke, and fight.  
Dear me I must we then send abroad  
For men who serve the right!"

The boys all looked surprised enough.

"We'll think of this!" said Ben.  
"I tell you, lads, we'll mind our ways.  
We'll be the coming men."

—Christian at Work.

## ST. BERNARD DOGS.

IF a St. Bernard dog which had seen service in the Alps could write out his adventures, what a thrilling narrative of hair-breadth escapes and perilous undertakings would there be to read. An American, who visited the St. Bernard monasteries recently, says the utmost pains are given in training the dogs. The training begins when they are mere puppies. At meal time the little animals are required to sit in a row, each having before him a tin dish containing his food. Grace is said by one of the monks, the dogs, meanwhile, sitting with bowed heads. Not one of them stirs until the amen is spoken; if some young puppy, not well enough schooled in table manners, happens to begin to eat before the proper moment, he is reminded by a low growl or a tug at the ear, that he is misbehaving. After a severe snow-storm, or an avalanche, two dogs are sent out from the monastery. Around the neck of one is fastened a flask of cordial, and to the oak of the other is bound a heavy blanket. Should a traveller happen to be buried in the snow, their keen scent soon enables them to find the place. They then search for the spot where the snow is the softest, for they know that the traveller's breath must have made it soft, and, therefore that his head must be just beneath. They scratch away the snow, and with their powerful paws, smite the man on the chest, barking meanwhile, to arouse him from his stupor. Recovering his wit, the half-dead man drinks the cordial, revives, and to his great joy, finds himself shortly under a friendly roof.

## EVENING AMUSEMENTS.

Apparently burn water, fill a glass lamp with water, and put into it for a wick a piece of gum-camphor. The lamp should not be quite full, and the camphor may be left to float upon the surface of the water. On touching a lighted match to the camphor, it shoots up clear steady flame, and seems to sink below the surface of the water, so that the flame is surrounded by the liquid. It will burn for a long time. If the camphor be ignited in a large dish of water, it will commonly float about while it burns.

Wet a piece of thick wrapping paper, then dry by the stove; when warm lay it down upon a varnished

table or dry woollen cloth, and rub it briskly with a piece of indiarubber. It will become strongly electrified, and if tossed against the wall or looking-glass, will stick some time. Tear tissue paper into bits one-eighth inch square, and this piece of paper electrified will draw them. Or take a smooth teatray, and put it on three dry tumblers. Lay the electric paper on it; and, on touching the tray you will get a little spark; lift the paper out of the tray, and on touching the tray again you will get another spark, but of the opposite kind of electricity; replace the paper and you get another, and so on.—*Illustrated Weekly.*

## WHAT THE AFRICANS WANT.

WE often give our pennies to aid in foreign missionary work, but we know very little of the longings the people express to receive what we give so grudgingly. Here is a curious letter from the *Little Pilgrim*, written by some natives on the sea coast of Africa. They wanted a missionary, and one of them writes:

"We people of Nifoo, a big town on the coast, meet, and make law. We say we be all fool, we sit down in dark night; night be all around we. Our pickaninnies grow up fool, same as we. We want some one to come and show we the light, so we be fool no longer. I come to you, mammy. You say you cannot come to we town. We ask you, please sir, mammy, make one book, (i.e., write a letter.) "What shall I say you will do for them, suppose persons came?" I asked, "We be no rich, but them thing we have we give. We make one house to live in, and give him plenty boy to wait on him. We build one church house, for our pickaninny to learn book sabee, and where he can talk God palaver all same (i.e., the building to be used for school and church.) Suppose some one whose heart be sorry for we come, we do him plenty. We old people no learn book sabee, God palaver, and all dem ting American man know. We no more willing to be all fool. We done talk that palaver. You know how to fix that book (i.e.,) letter all fine, so when the American people look him (i.e., see it) their heart feel sorry, and some ons come. Me, head man, Tappa, send this letter. My daddy be king one time, for all thy country  
"TAPPA."

"Oh, don't propose to me here!" exclaimed a young lady, whose lover was about to pour out his avowal as they were riding by a corn field. "The very corn has ears."

## LESSON NOTES.

A.D. 63] LESSON VI. [May 10.

CHRIST OUR EXAMPLE.

*Phil. 2. 5-16. Commit to memory vs. 8-11.*

GOLDEN TEXT.

Let this mind be in you, which was also in Christ Jesus. *Phil. 2. 5.*

OUTLINE.

1. The Christ Humbled, v. 5-8.
2. The Christ Exalted, v. 9-11.
3. The Christ Followed, v. 12-16.

TIME.—A.D. 63, near the close of Paul's imprisonment.

PLACES.—Written from Rome to the Church of Philippi, in Macedonia.

EXPLANATIONS.—*This mind*—Christ's self-denying sacrifice for others. *Form of God*—

The majesty and glory in which God dwells. *Not robbery*—Better translated this will read, He did not deem his being on an equality with God a thing to be seized on. *No reprobation*—Literally, emptied himself; that is, of his divine glory. *Wherefore*—In consideration of the humiliation of Jesus. *At the name*—In submission to his authority. *To will and to do*—God does not create the will, but gives it help as he also assists in doing. *Without rebuke*—Unblamable in life. *Word of life*—"The" Gospel, private Christians by teaching its doctrines, living its purity, illustrating its power, are holding it forth.

TEACHINGS OF THE LESSON.

Where in this lesson are we taught—

1. The divinity of Jesus Christ?
2. The glory of true humility?
3. The duty of right-living?

THE LESSON CATECHISM.

1. What mind should be in us? That which was also in Christ Jesus. 2. Unto what was Christ obedient? Unto the death of the cross. 3. What should every tongue confess? "That Jesus Christ is Lord." 4. How should we work out our salvation? "With fear and trembling." 5. How should we do all things? "Without murmurings and disputings."

DOCTRINAL SUGGESTION.—The exaltation of Christ.

CATECHISM QUESTIONS.

6. How shall we show that we love our neighbour as ourselves?

By doing to others what we would wish them to do to us. *Matthew vii. 12; Luke vi. 31.*

7. How does He teach us to act towards our enemies?

That we should return good for evil. *Luke vi. 27, 28.*[*Rom. xii. 19, 20; 1 Peter iii. 9.*]

A.D. 63.] LESSON VII. [May 17.

CHRISTIAN CONTENTMENT.

*Phil. 4. 4-15. Commit to memory vs. 4-7.*

GOLDEN TEXT.

The God of peace shall be with you. *Phil. 4. 7.*

OUTLINE.

1. The Christian Triumph, v. 4-7.
2. The Christian Standard, v. 8-9.
3. The Christian Experience, v. 10-13.

TIME.—A.D. 63, toward the close of Paul's imprisonment.

PLACES.—Rome, and Philippi, in Macedonia.

EXPLANATIONS.—*Moderation*—That is forbearance, gentleness, character as opposed to undue sternness. *Careful*—Uduly solicitous, the opposite of full confidence in God. *All understanding*—Some understand peace that passes comprehension, others a peace beyond that which any reasoning can secure. *True*—In harmony with gospel morality. *Honest*—Honourable, worthy of honour. *Just*—Upright, that is, as it ought to be. *Lovely*—That which by reason of being generous and noble secures love. *Good report*—Those things which sound well of themselves. *Think*—Ponder, meditate. *Content*—Not indifference, but quiet composure which the abiding peace of God alone can give.

TEACHINGS OF THE LESSON.

Where in this lesson are we taught—

1. The joy of a contented heart?
2. The themes of Christian contemplation?
3. The true source of Christian power?

THE LESSON CATECHISM.

1. In whom should we rejoice? "In the Lord always." 2. Where is the Lord? "The Lord is at hand." 3. How should we make our requests known unto God? "By prayer and supplication with thanksgiving." 4. When should we be content? "At all times." 5. How did the apostle say he could do all things? "Through Christ which strengtheneth me."

DOCTRINAL SUGGESTION.—The peace of God.

CATECHISM QUESTIONS.

8. And how towards those who have injured us?

He commands us to forgive them, if they repent. *Matthew vi. 15.*[*Luke xvii. 3, 4.*]

9. What does St. Paul teach us about love to our neighbour?

That love is the substance of our duty to men. *Rom. xiii. 5, 10.*

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