



GIBRALTAR.

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"HELD Fast for England. A Tale of the Siege of Gibraltar." 1779-83. By Geo. A. Henty. Illustrated by Gordon Browne. London: Blackie & Sons. Toronto: Wm. Briggs. Pp. 353. Price \$1.50.

This is a book to stir one's patriotic pulses. The battles and sieges of which the grand old rock fortress has been the scene present some of the most thrilling episodes in the chronicles of the Motherland. And in those memories all English-speaking people throughout the world have a share. An American author recounts the stirring associations of some of the notable regiments which have left the bones of their dead in every quarter of the globe. He exclaims, "Was there ever a Roman legion that could show a longer record of war and glory?"

He speaks with enthusiasm of the "brave-hearted English women who 'follow the drum' to the ends of the earth." "I have sometimes thought," he says, "that their husbands and brothers owed part of their indomitable resolution to the inspiration of wives and sisters."

The story of the four years' siege of the grim old rock by the combined Spanish and French forces is one that makes the pulses throb. The besieged were at times put to the direst straits—half-starved, subsisting in part on grass and nettles and stormed at with shot and shell. Gallant "old Elliott" and his brave heroes still held out—the commander sharing the privations of the humblest soldier. A lean turkey was sold for £3, and fuel was so scarce that the soldiers cooked their rations with cinnamon found in store.

When the supreme effort was made for the capture of the Rock, the Spanish grandees came by hundreds to witness the event. But the capture did not come off; the gallant little garrison, attacked by a vast land and sea force, and by four times the number of guns, still "held the fort," sank or burned many of the enemies' ships,

and, in the hour of triumph, performed prodigies of valour in saving the lives of hundreds of Spanish sailors from the burning ships.

Gibraltar is by far the strongest fortress in the world, and is doubtless impregnable. "It seems that if all the armies of Europe came against it, they could make no impression against its rock-ribbed sides; that only some convulsion of nature could shake its everlasting foundations. . . . Of this I am sure, that whatever can be done by courage and skill to retain their mastery will be done by the sons of the Vikings to retain their mastery of the sea."

This stirring tale loses none of its interest in Mr. Henty's treatment of it. The historical material is most cleverly woven into an excellent plot. There is no flagging in the exciting interest of the book from the first chapter to its close. We heartily commend it to our readers for its wholesome historical value and attractive character.

**LESSON NOTES.**

**THIRD QUARTER.**

LESSONS FROM THE LIFE OF PAUL.

A. D. 60.] **LESSON IX.** [Aug. 27.

PAUL BEFORE AGRIPPA.

Acts 26. 19-32.] [Memory verses, 22, 23.

**GOLDEN TEXT.**

Christ the power of God, and the wisdom of God.—1 Cor. 1. 24.

**OUTLINE.**

1. Words of Wisdom, v. 19-26.
2. Words of Appeal, v. 27.
3. Words of Indecision, v. 28.
4. Words of Love, v. 29-32.

Place.—The judgment hall in Caesarea.

**CONNECTING LINKS.**

Nearly two years passed, and Festus succeeded Felix. Immediately the Jews began to renew their charges against Paul. Festus offered him a trial at Jerusalem, but Paul—as a Roman citizen—appealed to the emperor's court at Rome. Agrippa II., King of Bashan, desired to hear Paul, and our lesson contains a part of Paul's address in his presence. This was not a trial, but rather an examination.

**EXPLANATIONS.**

"Heavenly vision"—So called because it was an appearance of the glorified Jesus. "Prophets and Moses"—Christianity is true Old Testament religion, and so Paul had not forsaken the national religion. "First . . . rise"—Not the first to be resuscitated, for Lazarus and others were raised and died again; but the first of the complete resurrection, not only from death but mortality (Whedon). "Much learning"—Some believe that Festus referred to Moses and the prophets, and thought that he had pored over them until his brain was turned. "Mad"—Festus undoubtedly thought that Paul's brain had become affected. "Almost"—Literally, with little (supply time, or effort). The answer seems to be ironical, and to mean: "With little effort, or in a short time, you would make me a Christian." That Paul should make the king a Christian was thought to be ludicrous.

**PRACTICAL TEACHINGS.**

Where in this lesson do we learn—

1. That the Old Testament bears witness to the truth of the New.—Luke 24. 26, 27.
2. That the Scriptures should be the fountain of all religious teachings?—2 Tim. 3. 16, 17.
3. That Christ "and him crucified" is the central theme of the Gospel?—1 Cor. 2. 2.

**THE LESSON CATECHISM.**

1. What did Paul show to the people and turn to God? "That they should repent and turn to God." 2. What was his great theme? Golden Text: "Christ the power of God," etc. 3. How was Paul strengthened in his work? "He obtained help of God." 4. What did Agrippa say to Paul? "Almost thou persuadest me." 5. What did Paul desire? "That he was fully persuaded." 6. What was the judgment concerning Paul? "He was declared innocent."

DOCTRINAL SUGGESTION.—The fulfilment of prophecy. Verses 22, 23.

**CATECHISM QUESTIONS.**

How was man the chief creature on earth? Because the Creator made man in his own image.

In what part of man is the image of God? In his spirit, or soul, which was breathed into him by the Creator.

**DEATH IN THE CUP.**

A GRAVE-DIGGER and a gentleman were passing through an English church-yard, engaged in tracing the virtues of the dead as recorded on the various tomb-stones around. Within a circumference of twenty feet from where they stood lay no fewer than eight victims of intemperance.

"Here," said the official, "you observe the grave of a gentleman aged forty-four, who left home to attend some races at a neighbouring city, got drunk and was found dead. The next grave was that of a man aged thirty-nine, who, while in a state of intoxication, ran a race with another man, was thrown from his horse, and died from the effects of the fall. A little further on you see the grave of one, aged fifty, who often drank to excess. He died soon after the Russian war, under the effects of strong drink. He would often turn his wife out of the house; and once in a state of drunken frenzy, he took the butter which she had been churning and battered the walls with it, saying that he was taking Sebastopol."

In a grave a little distance off were deposited the remains of another drunkard, who died from the effects of drinking a gallon of gin for a wager.

The next grave was that of a man, who, in a state of intoxication, attempted to ford the river in the valley below and was drowned.

The next was that of the village inn-keeper, who had such an insatiable thirst for strong drink that he swallowed all before him. He had possessed property in

houses and lands, but all this, and his wife as well, fell a sacrifice to strong drink. The next was that of the village physician, who, while engaged in trying to cure others, killed himself through indulging in drink.

The last of this sad list of victims was a man aged fifty, who was a great drinker. The sexton said, "He drank hard, and in a state of intoxication passed through the grave-yard and saw me making a grave. 'John,' said he with an oath, 'are you making that grave for me?' His words nearly came true; for the very next grave was made for this poor drunkard."

**BREATHE THROUGH YOUR NOSE.**

A PHYSICIAN, in opposing a theory of "breathing through the mouth," writes: "I have always understood that the nose is nature's only true respirator, and that to breathe through the mouth, especially when facing a cold east wind or breathing quickly the night air, is not only unphysiological, but dangerous. It has been proved experimentally that however low the atmospheric temperature may be, the air is raised almost to blood heat by passing through the nose alone, and that however dry it is completely saturated with moisture by passing through the same way. It is well understood, I think, that much harm may ensue from simply breathing through the mouth. Asthma, bronchitis, pharyngitis, laryngitis, and many other diseases may be started by habitual mouth breathing. It is bad enough for people to breathe through their mouths when unable, from disease, to get the air to pass through nature's proper channel, the nose. It is the invariable rule among savage nations to breathe solely through the nose; and they seldom, if ever, suffer from disease of this organ or of the throat. The lower animals, with the exception of the dog tribe, seldom breathe through the mouth; and I am perfectly convinced that we should see far less disease of the nose or of the throat did every one learn to breathe solely through the nose."

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