



THE ARMADILLO.

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This is a curious animal which lives in Central and South America. There are five different kinds of them, classified according to the number of their teeth and toes. The one in the picture has four toes on the fore feet and five on the hind. We cannot see them, for when his picture was taken he was rolled up in a ball. You see he is covered with a peculiar coat of mail, which is a great protection to his soft skin. They are harmless animals, and when pursued do not attempt to fight but simply begin to burrow in the ground, and as they do so with wonderful rapidity they are seldom caught. They are also remarkably swift runners, often outstripping a man. They go abroad mostly at night, although some kinds venture forth in the daytime.

LESSON NOTES.

THIRD QUARTER.

STUDIES IN THE BOOK OF ACTS.

A.D. 30.] LESSON IV. [July 24.

THE LAME MAN HEALED.

Acts 3. 1-16. Memory verses, 6-8.

GOLDEN TEXT.

And his name through faith in his name hath made this man strong.—Acts 3. 16.

CENTRAL TRUTH.

The Gospel blesses the bodies and the souls of men.

INTRODUCTION.

We have now an account of one of the signs and wonders mentioned in the last lesson. This one is given because it had such far-reaching results.

HELPS OVER HARD PLACES.

Lame.—From his birth. Mentioned to show that the cure must have been from God. Gate.—called Beautiful—Probably the gate east of the temple, between the court of the Israelites and the court of the Gentiles, called Nicænor's gate. It was of Corinthian brass, plated with gold. It was fifty cubits—seventy-five feet—high. Fastening his eyes.—He saw that the man had faith. Such as I have give I thee.—The Divine power, which was better than gold. Every person gives of what he has. If he has goodness or faith or love or courage, he can impart these to others. A bad man imparts what is bad. Therefore, be good if you would do good. Took him by the right hand.—An expression of sympathy and aid to his faith. Praise God.—The truly healed in soul always wants to praise God, and to express their praise. This healing was a type of what Christ still does for the bodies and souls of men. Christianity cares for all the poor and sick in a multitude of ways. Faith can still do wonders of healing. It also gives happiness and

peace to the sick, promising that all things shall work together for their good. Porch . . . Solomon's—A cloister, or portico of marble columns thirty-eight feet high. It was 600 feet long, across the eastern side of the court of the Gentiles. The God of Abraham—Your God, who had done so many wonders for your forefathers. Through faith—Both of the apostles and the lame man.

Find in this lesson—
Where to go for help.
What to do for those in need.
What all who are healed should do.
The way to be saved from sin.

REVIEW EXERCISE.

1. What was one of the signs and wonders wrought by the apostles? "A beggar was cured of a forty years' lameness." 2. At what place? "Near the Beautiful gate of the temple." 3. In what way? "Peter took him by the hand and said: 'In the name of Jesus Christ of Nazareth rise up and walk.'" 4. What did the lame man do? "He arose and went into the temple, walking, leaping, and praising God."

CATECHISM QUESTIONS.

31. Is the person of the Divine Spirit often mentioned in Scripture?
Yes; from the beginning of the Bible to the end—but especially in the New Testament.

32. How is he generally spoken of?
Sometimes as a personal agent, and sometimes as an influence or gift coming down from God.

THE DRINK CURSE.

THERE is no doubt but drink is the curse of the civilized world. It has always been a source of national degradation and weakness, the great obstacle to moral and social progress. Mr. Gladstone stated in the House of Commons that the drink had infested on the world greater evils than war, pestilence and famine combined. Canadian judges have declared from the bench that four fifths of the crime committed in this country is a direct result of the drinking custom. The Supreme Court of the United States, in an official decision, averred that a greater amount of misery is shown by the statistics of every State to be attributable to intoxicating drinks than to any other source. Every man can look about him and see the distress, suffering, and ruin wrought by this arch-destroyer.

The appetite for liquor is an acquired habit, save in a few cases where it is apparently hereditary. The chief means of acquiring the habit in this country has been the abominable custom of "treating." It is stated by even casual observers that the "treating" custom is on the decline. Self-respecting men no longer frequent bar-rooms, and when they do go into these places they generally try to avoid the front door. This is something gained.

The refusal of self-respecting women to marry drinking men is still another gain. Within a short time there have been reports of at least two matrimonial alliances suddenly broken up because the young women discovered the smell of liquor about their intended husbands. When society frowns on the drinking man he will become less numerous. As to the habitual drunkard, he is every day coming to be more regarded as a dangerous person, not entitled to be at large. An eminent physician, Dr. Crothers, says that "the liberty of the inebriate and the meane is equally dangerous, the moment a man becomes a drunkard he forfeits all rights to liberty, and becomes a ward of the State, and should be controlled." Enforce this doctrine and drunkards would also be less numerous.—Truth.

Thou Shalt Not.

BY CLARA SCHILL.

When old Mount Sinai's brow was wreathed
In clouds and smoke, and lightnings played
About it, while the thunder breathed
Their warnings forth to hearts dismayed,
When all the mountain quaked, and God
Descended on that awful spot,
And talked with Moses face to face,
Jehovah uttered, "Thou shalt not."

Through all the ages passed away,
That warning voice rang loud and clear;
It plainly speaks to us to-day,
And woe to them that will not hear!
Concerning every evil thing,
The flagrant act or secret thought,
The person's sin or nation's crime,
The changeless law is "Thou shalt not."

Our nation sanctions and defends
The liquor traffic. Year by year
Its deadly, subtle power extends
From East and West, from far and near,
A mighty wail of woe is heard;
A protest comes from hall and cot,
While rulers bid defiance bold
To him whose word says, "Thou shalt not."

And think you that our God is deaf
To bitter cries of dark despair?
And all unheeding of the grief
That these poor burdened victims bear?
Nay, verily, God is not slack
Concerning promises we're taught,
And woe to all who proudly spurn
The just commandment "Thou shalt not."

Oh, let us rise while Mercy pleads,
And save our land from Rum's fell sway!
God's grace is pledged for all our needs,
He calls us—shall we not obey?
The opposing forces are arrayed—
This conflict is with meaning fraught,
Rum's banners plead for compromise,
The host of God say, "Thou shalt not."

Oh, let us gird the armour on,
Against the powers of darkness stand,
Yea, and if need be stand alone
And hold the fort at his command.
Our cause is just, our Leader true;
The foe may toil and rage and plot,
But we shall triumph in the name
Of him who first said "Thou shalt not."

"NOBODY'S BUSINESS."

BY MRS. M. A. HOLT.

"WELL, it is none of my business anyhow. If the fool insists upon going to the devil, why, he will have to go," and Mr. Marshall looked as though the matter did not concern him in any way.

"You are mistaken, Mr. Marshall, in thinking this is none of your business, for it is your business—as much as it is mine or any one else's. A young man like Howard Youngs will not go to ruin alone, for he will be sure to take some one else with him. And besides, it is a moral stigma upon any neighbourhood when a bright young man like Howard rushes along to ruin, and no hand is reached out to save him." And Mr. Eaton, as he said this, looked sober and thoughtful.

"How serious you look at everything, Eaton. Now I believe that Howard Youngs will do just as he pleases, and would not be influenced by you or me, or in fact by any one. Then why worry over what does not affect our interests in the least. I'm sure as long as he does not trouble me I shall not molest him. I mean thoroughly to mind my own business."

"Well, perhaps you are right, but your

reasoning sounds very much like the one who asked, 'Am I my brother's keeper?' I think that you will see your mistake later on, although I sincerely hope that the devil will keep his hands away from your own boy."

"Don't borrow any trouble about my son, Eaton, for it is as much as you can do to look after Howard Youngs," and Mr. Marshall laughed just as he always did over trivial matters.

Two years passed after the above conversation occurred before Howard Youngs reached the end of his course "the devil," as Mr. Marshall expressed it. Probably his master did not mean to have the life which was completely in his own power cut off so suddenly, for the misguided young man was doing too much for Satan to be taken from the world by one for whom he was labouring so faithfully. But he had violated nature's law, and the law was just in meeting out the deserved penalty. So he died after a two weeks' carousal, and was laid away in the grave ere he had fairly reached manhood's golden land. Poor boy he died just as do many others who have been robbed of all that makes life beautiful. He sleeps in a dishonoured grave without even a single stone to record his name to those who pass by it.

But this sad fact is not all, for he, also, did drag others along with him, until the roof felt the demon's breath upon the faces, and then the struggle for liberty was long and terrible. One of his best companions was the son of Mr. Marshall who believed in "minding his own business." When the terrible truth became apparent to the deceived father, there were frantic efforts to save his son, and also a humble confession to his neighbour Eaton. Other boys too were tempted, and fell, almost every family in the community of the evil influences springing up and bearing fruit from two or three fast young men.

So it was somebody's business besides the poor victims who went to ruin. Other homes were filled with sorrow and other lives were haunted with sad memories long years, because there was none to reach out a helping hand to a wanderer away from a pure life.

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