

THE FIRST STEAMBOAT.

Robert Fulton travelled on his steamboat from New York to Albany, a distance of one hundred and fifty miles, in thirty-two hours, and thought he did a wonderful thing; and so he did, for that day. In a letter dated August 22, 1807, and written to Joel Barlow, of Philadelphia, he says: "My steamboat voyage to Albany and back has turned out rather more favourable than I had calculated. The distance from New York to Albany is one hundred and fifty miles. I ran it up in thirty-two hours. The latter is just five miles an hour. I had a light breeze against me the whole way going and coming, so that no use was made of my sails; and the voyage has been performed wholly by the power of the steam-engine. I overtook many sloops and schooners beating to windward, and passed them as if they had been at anchor."

"The power of propelling boats by steam is now fully proved. The morning I left New York there were not, perhaps, thirty persons in the city who believed that the boat would ever move one mile an hour, or be of the least utility. And while we were putting off from the wharf, which was crowded with spectators, I heard a number of sarcastic remarks; this is the way, you know, in which ignorant men compliment what they call philosophers and projectors."

THE JEWISH TABERNAACLE.

The tabernacle comprised three main parts—the tabernacle more strictly so called, its tent and its covering. Ex. 35. 11; 39. 32, 34; 40. 19, 34; Num. 3. 25, etc. These parts are very clearly distinguished in the Hebrew but they are confounded in many places of the English version. The tabernacle itself consisted of curtains of fine linen woven with coloured figures of Cherubim, and a structure of boards which contained the holy place and the most holy place and the tent was a true tent of goat's hair cloth to contain and shelter the tabernacle—the covering was of red ram skins and seal-skins—Ex. 25. 5 and was spread over the goat's-hair tent as an additional protection against the weather. It was an oblong rectangular structure, 30 cubits in length by 10 in width (45 feet by 15) and 10 in height, the interior being divided into two chambers, the first or outer of 20 cubits in length, the inner of 10 cubits, and consequently an exact cube. The former was the holy place, or first tabernacle—Heb. 9. 2—containing the golden candlestick on one side, the table of shew-bread opposite, and between them in the

centre the altar of incense. There can be no reasonable doubt that the tent had a ridge, as all tents have had from the days of Moses down to the present time. The front of the sanctuary was closed by a hanging of fine linen, embroidered in blue, purple and scarlet, and supported by golden hooks on five pillars on shittim wood, overlaid with gold and standing in brass sockets; and the covering of goat's-hair was so made as to fall down over this when required.

The court of the tabernacle, on which the tabernacle itself stood, was an oblong space, 100 cubits by 50. i.e., 150 feet by 75, having its longer axis east and west, with its front to the east. It was surrounded by canvas screens—in the East called "kannauts"—5 cubits in height, and supported by pillars of brass 5 cubits apart, to which the curtains were attached by hooks and fillets of silver—Ex. 27. 9, etc. This enclosure was broken only on the east side by the entrance, which was 20 cubits wide, and closed by curtains of fine twined linen wrought with needlework, and of the most gorgeous colours. In the outer or east side of the court was placed the altar of burnt offering, and between it and the tabernacle itself, the laver at which the priests washed their hands and feet on entering the temple. The tabernacle itself was placed toward the west end of the enclosure.

Housekeeper—"Nora, you must always sweep behind the doors." New Servant—"Yes'm, I always does. It's the easiest way of getting durrin' out of sight."

SOME STRANGE FRIENDS.

BY L. A. BANKS.

Mr. Edward Lang tells some very interesting stories about how some kinds of animals which are supposed to be natural enemies to each other may be trained to be friends. He once knew a cat and a mouse that played together. When tired, the mouse ran back to his hole.

A lady who was very fond of animals owned a fine dog. One day she brought home a cat. War was declared at once between the cat and the dog; some one had to be on guard all the time to protect the cat. At last the lady decided that they must be taught to live in peace. She made them know each other, and in less than a month they became friends enough not to watch each other; and in three months' time they took their regular meals out of the same dish. Just at this time a friend gave the lady a canary. The bird, then, must be guarded from the cat. As the cat had gone freely about the house, this was not an easy thing to do, to remember to shut the doors and to see where the cat was before a door was opened. The lady then decided that bird and cat must live in harmony. She succeeded so well that at last the cat, the dog, and the bird would drink from the same dish; and it was not an unusual thing to see the cat sleeping with the bird standing on her head.

I once owned a dog and a cat that were such great friends that at the close of a summer vacation I sent them by express, in the same box, from Silver Creek, N.Y., to Boston, a distance of over five hundred miles. While they were waiting to be put aboard the train in the express-office, the dog was lying

it was their funny little dog brother that had made all the noise, and that they were in no danger. From that day on the pup barked to his heart's content, but the kittens were not alarmed at it any more.

There is no more interesting study for boys and girls than the habits of these creatures which God has made to live in the world with us. The Bible says that Solomon, the wisest man that ever lived, took a great deal of interest in such things. "He spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall; he spake also of beasts, and of fowl, and of creeping things, and of fishes."

"IF I WERE A BOY."

BY JAMES T. FIELDS.

If I were a boy again I would look on the cheerful side of everything; for almost everything has a cheerful side. Life is much like a mirror; if you smile upon it it smiles back again at you, but if you frown and look doubtful upon it you will be sure to get a similar look in return. I once heard it said of a grumbling, unthankful person, "He would have made an uncommonly fine sour apple if he had happened to be born in that station of life!" Inner sunshine warms not only the heart of the owner, but all who come in contact with it. Indifference begets indifference. "Who shuts love out, in turn shall be shut out from love."

If I were a boy again I should school myself to say, "No!" oftener. I might write pages on the importance of learning very early in life to gain that point where a young man can stand erect and

LESSON NOTES.

FOURTH QUARTER.

STUDIES IN THE ACTS AND EPISTLES.

LESSON IV.—OCTOBER 24.

PAUL BEFORE KING AGRIPPA.

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

GOLDEN TEXT.

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.—Matt. 10. 32.

OUTLINE.

1. The Apostle, v. 19-23.
2. The Governor, v. 24, 25.
3. The King, v. 26-32.

Time.—Close of A.D. 60 (?).

Place.—The judgment hall in Caesarea.

HOME READINGS.

- M. Statement by Festus.—Acts 25. 13-23.
- Tu. Paul's answer.—Acts 26. 1-11.
- W. The persecutor converted.—Acts 26. 12-18.
- Th. Paul before King Agrippa.—Acts 26. 19-32.
- F. Redemption and resurrection.—Col. 1. 12-20.
- S. Paul's ministry.—Col. 1. 21-29.
- Su. Boldness in bonds.—Phil. 1. 12-21.

QUESTIONS FOR HOME STUDY.

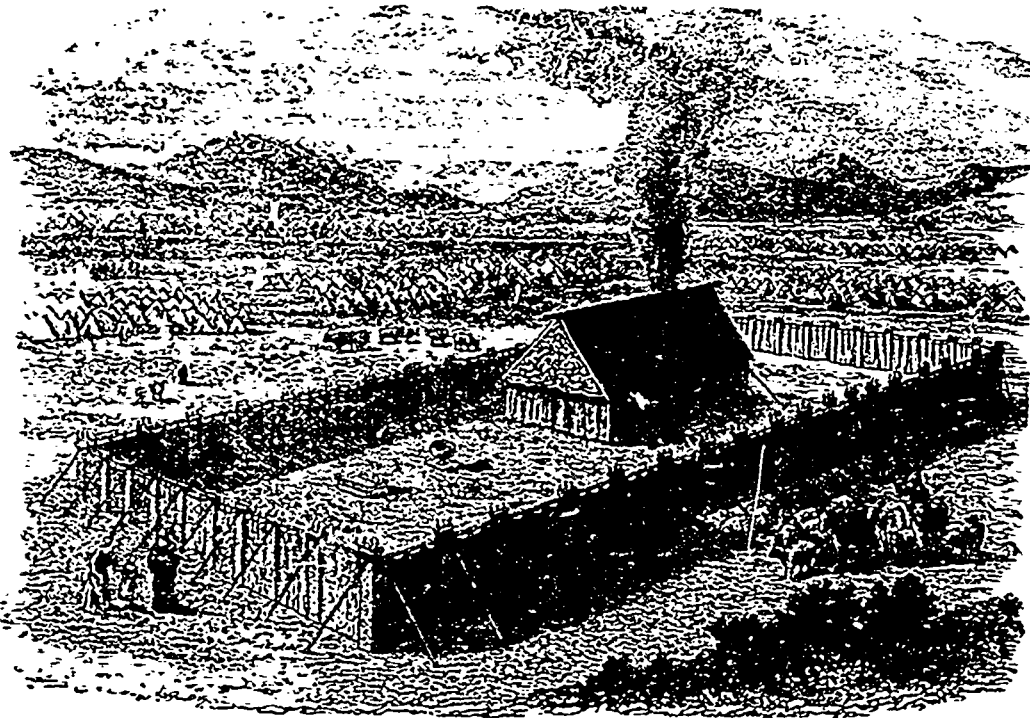
1. The Apostle, v. 19-23.
 - To whom were these words spoken?
 - To what had Paul been obedient?
 - What duty had he preached?
 - To whom had he declared this duty?
 - Why had the Jews sought to kill him?
 - Who had been Paul's helper?
 - Whose witness had Paul repeated?
 - What was the testimony?
 - What is our Golden Text?
2. The Governor, v. 24, 25.
 - How did Festus interrupt him?
 - What was Paul's reply?
3. The King, v. 26-32.
 - To whom did he appeal as knowing these things?
 - Why would the king have ample knowledge?
 - What question did Paul ask?
 - What did he affirm that he knew?
 - Who uttered words of indecision?
 - To whom were they spoken?
 - What did Agrippa say?
 - What was Paul's wish for Agrippa?
 - As Paul ceased speaking what occurred?
 - What did they say of Paul's guilt?
 - What did Agrippa say to Festus?

PRACTICAL TEACHINGS.

Where in this lesson have we an example of—

1. Obedience to duty?
2. Blindness to truth?
3. Want of loyalty to conscience?

Five-year-old William was talking about his knuckles, and his brother asked what he meant. "I mean the little elbows on my fingers," was the ready reply.



THE JEWISH TABERNAACLE.

down, and the cat was curled up asleep, with its head on the dog's shoulder, to the great amusement and astonishment of many people gathered about. They went through all right, and were as good friends as ever after their journey.

I have told in one of these stories about an old cat that adopted a little squirrel, and brought him up just the same as her kittens. I have since heard of a cat that adopted a tiny puppy whose mother had died. The cat had five kittens. The puppy was put in the box with the kittens while the mother cat was away. When she came back, she discovered the little orphan at once. She was very much interested, but soon nestled down with a contented little "me-ow" and purr, and seemed to love the new member of the family as well as the older ones.

One day, in jumping into the box, she jumped on the pup, and he barked. She sprang from the box badly scared, her tail like a great plume over her back. She looked all around, but not seeing any dog, she got back into the box and settled down to rest.

Whether he did it just for fun or not I do not know; but the old cat had scarcely got to sleep when Master Pup gave another queer little bark. The cat family were in an uproar at once; mother and kittens were in a wild state of excitement. The lack of fear on the part of the pup seemed to arouse the old cat's suspicions, and she boxed the pup's ears, and he barked again. She saw through it at once, then, and her tail came down to the regular size. In some mother-cat way she told the kittens that

decline doing an unworthy thing because it is unworthy.

If I were a boy again I would demand of myself more courtesy toward my companions and friends. Indeed, I would rigorously exact it of myself toward strangers as well.

But I have talked long enough, and this shall be my parting paragraph. Instead of trying so hard as some of us do to be happy, as if that were the sole purpose of life, I would, if I were a boy again, try still harder to deserve happiness.

WAIT FOR THE MUD TO DRY.

Father Graham, as everybody in the village called him, was one of the old-fashioned gentlemen of whom there are so few left now. He was beloved by every one, and his influence in the little town was great, so good and so active was he.

A young man of the village had been badly insulted and came to Father Graham full of angry indignation, declaring that he was going at once to demand an apology.

"My dear boy," Father Graham said, "take a word of advice from an old man who loves peace. An insult is like mud; it will brush off much better when it is dry. Wait and little till he and you are both cool and the thing is easily mended. If you go now, it will only be to quarrel."

It is pleasant to be able to add that the young man took his advice, and before the next day was done, the insulting person came to beg forgiveness.

Just Published

A New Canadian Religious Story
BY
Maud Pettit

Entitled

BETH WOODBURN

Paper, 35c. Cloth ornamental, 60c.

The scene of this story is laid on the shores of Lake Erie and in Toronto. Every Sunday-school library should have a copy.

WILLIAM BRIGGS,

Methodist Book and Publishing House,
Toronto.

C. W. COATES, MONTREAL.

S. F. HUESTIS, HALIFAX.