

Amid the Wheat.

Amid the wheat, amid the wheat,
At morn the sturdy gleaners greet
What time the meadow-lark upsprings.
On buoyant wings and soars and sings
The reapers whet their scythes in tune,
Till dies the sunlit afternoon,
Then homeward thread the laneways
Through,
Where grasses gleam with shimmering
dew,
While birds their vesper songs repeat
Amid the wheat, amid the wheat.

Amid the wheat, amid the wheat,
The popples find a shy retreat;
With every breeze that blows is bleat
Their aromatic, drowsy scent,
That wafts the weary soul away
Across some wild, aerial bay,
Where shoreless realms of dreamland lie
Beneath an iridescent sky;
Such vistas open to those who meet
Amid the wheat, amid the wheat

Amid the wheat, amid the wheat,
Who strays with frolic-loving feet;
A little maid that comes to see
Where dwells the braggart humblebee:
A little maid of summers few,
With laughing eyes of pansy hue,
Whose heart is like a morn in May,
Whose life an endless holiday
Ah! may it ever seem as sweet
As now to her amid the wheat!

LESSON NOTES.

THIRD QUARTER.

STUDIES IN THE ACTS AND EPISTLES.

LESSON XII.—SEPTEMBER 19.

PAUL'S ADDRESS TO THE EPHESIAN ELDERS.

Acts 20. 22-35. Memory verses, 22-24.

GOLDEN TEXT.

Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.—Acts 20. 35.

OUTLINE.

1. A Faithful Ministry, v. 22-27.
 2. A Watchful Ministry, v. 28-31.
 3. A Self-denying Ministry, v. 32-35.
- Time.—Sunday, April 23, A.D. 58.
Place.—Miletus, in Asia Minor, thirty miles south of Ephesus.

HOME READINGS.

- M. Paul's address to the Ephesian elders.—Acts 20. 17-27.
Tu. Paul's address to the Ephesian elders.—Acts 20. 28-38.
W. Exhortation to elders.—1 Peter 5. 1-11.
Th. Beware of deceivers.—2 John.
F. Established in faith.—Col. 2. 1-9.
S. Self-sacrifice.—2 Cor. 12. 10-19.
Su. Out of tribulation.—Rev. 7. 9-17.

QUESTIONS FOR HOME STUDY.

1. A Faithful Ministry, v. 22-27.
Where did Paul feel compelled to go?
Of what was he ignorant?
What had the Holy Spirit revealed?
How did this knowledge affect Paul?
What was his earnest desire?
When would these people see him again?
What did he testify to them?
How had he proved his faithfulness?
What counsel did he give them?
 2. A Watchful Ministry, v. 28-31.
What warning of danger without?
What as to perils within?
What was Christ's warning against wolves?
Matt. 7. 15.
What did Paul urge the elders to remember?
 3. A Self-denying Ministry, v. 32-35.
To whom did he commit them?
What could God do for them?
- What had Paul coveted?
How had his needs been supplied?
What duty had he pointed out to them?
What words did he wish to have remembered? Golden Text.

PRACTICAL TEACHINGS.

- Where in this lesson are we shown a lesson of—
1. Fidelity to duty?
 2. Confidence in God?
 3. Service to our fellows?

RHYMING AIDS TO MEMORY.

BY EMMA E. VALENTINE.

Poetry is more quickly learned and longer remembered than prose. This difference is well understood. Minstrels have gone about proposing to teach the children in a few evenings, for a con-

sideration, the tedious lessons of geography.

This was to be done by having them sing in their heads the names of river, city, and country, coupled with description or history, in the form of rhyme.

And, while that method could not be an entire success, because all knowledge cannot in such fashion be well enough expressed, it is certain that we owe a great deal to simple rhyme.

How many a school-boy, for instance, has first remembered a difficult place in the multiplication table by the homely couplet:

"Nine times nine are eighty-one,
I'm the father, and you're the son."

There is, perhaps, no stanza in the language that has proven itself more practically valuable than the well-known—

Thirty days hath September,
April, June, and November;
All the rest have thirty-one,
Except the second month alone;
To this we twenty-eight assign,
Till leap year gives it twenty-nine."

when the driver wishes to cheer him on to a brisker pace, he sings some wild melodies of his country; and the delighted creature moves on more quickly to the music, patiently toiling on his way till the hour for rest arrives, when a few dates, or a few mouthfuls of barley-cake, may, perhaps, be given to him as a delicacy, and he is permitted to browse on the prickly plants that grow in the barren desert.

His teeth are peculiarly formed, so as to bite and crush the thorns that are strong enough to pierce the boot of the traveller; while, at the same time, his delicate upper lip enables him to crop the most tender herbage.

Contented camel! fitted as he is to enjoy the best, yet content with the worst—satisfied with dry thorns, when dates and tender herbs are not to be had. His foot is broad and expanded, and furnished with a sort of elastic cushion, that enables him to tread more lightly over the desert sands than any other animal.

The camel is the wealth of the Arabs. They eat its flesh and drink its milk; from its skin they make tents, saddles, harness, pitchers, shields, and many



THE SHIP OF THE DESERT.

THE CAMEL; OR, THE SHIP OF THE DESERT.

The camel has been called "The ship of the desert," and well does it deserve the name. What animal but the camel could cross the sandy, stony wastes, where there is neither lake, nor river, nor spring, without drinking water for many days; and satisfied to feed on the dry, prickly plants that even our patient, hardy, thistle-eating ass would refuse to touch? God has fitted the camel for the desert, as he has fitted the reindeer for the snowy north. In all his works, wisdom and goodness appear.

There are two species of camel. The common camel has two humps on his back, and the dromedary has but one. The dromedary is the swifter, and is mostly used for riding. The baggage camel, loaded with a weight of six hundred, eight hundred, or even one thousand pounds, can travel from twenty to thirty-five miles a day. The swift camel used for riding will carry its master with ease from sixty to ninety miles a day, or even more.

The camel patiently kneels to be loaded, or to permit the rider to mount. He needs no whip, no spur, but has a great delight in musical sounds. And

other articles; and its hair is woven into various materials for dress.

"For all these reasons the camel has been extensively employed in the East, and that at a very early period. The merchants of those sultry lands subjected it to their service in long past ages. The picture is an old one:

"A company of Ishmaelites came from Gilead, with their camels bearing spicery, and balm, and myrrh, going to carry it down to Egypt." (Gen. 37. 25). Individuals, too, used camels for a conveyance, sometimes in riding and in carrying private stores. (Gen. 24. 64). So in 1 Kings 10. 2, it is said of the Queen of Sheba: "She came to Jerusalem with a very great train, with camels that bare spices." "So Hazael took forty camels' burden." (2 Kings 8. 9). Their possession was, in consequence, regarded as wealth. Job is said to have had three thousand camels; and that Arabian clan, the Midianites, are spoken of as being, themselves and their camels, without number. (Judges 7. 12). Camels were also made serviceable in war. They dragged the heavy and clumsy armaments of those times. Sometimes, also, they carried the warriors themselves. (1 Sam. 20. 17)."

Sleeping Now.

There were mothers a hundred years ago,
Singing sweet lullabies soft and low,
Fair were the babes by their fond arms
pressed;
Fairer the mothers who hushed them to
rest;
Their tresses as yellow as the tasseled
corn;
Their eyes as bright as the dowy morn.
Oh! strong young mothers, good and
fair,
Your babes long since outgrew your
care;
Long since those tresses lost colour of
gold,
Long since those eyes grew dim and
cold.
Where are the mothers of the years
long gone?
Sleeping now!

There were babes a hundred years ago,
Hushed to sleep by lullabies low;
Their cheeks as sweet as the dew-bathed
rose,
Their eyes undimmed by a rough world's
woes;
Secure from unrest or griefs or alarms,
Nestling they slept within fair, shelter-
ing arms;
But the years have gone—the hundred
years—
They woke to knowledge, to pain to
fears;
They hearkened at length to Death's
lullabies,
To the songs sung at night, and then
closed their eyes.
Where now are the babes of the years
long gone?
Sleeping now!

BEGIN AT ONCE.

Begin at once to do what your Master commands. Begin to practice religion. A child would never learn to walk by a hundred talks about the law of gravitation. It must use its own feet, even at the risk of many a tumble. Wait not for more feeling or more pungent convictions, or for anything you read of in other people's experiences. These are all snares and hindrances if they keep you from doing at once the very first thing that will please Christ. Have you never opened your lips to an unconverted friend, either to avow your own feeling or to do that friend some good? Then try it; you will strengthen yourself, and may bring an unexpected blessing to him or her. In short, you must begin to obey a new Master—to serve a new Saviour—to strike out on a new line of living, and rely on God's almighty help to do it.

When you give yourself to Christ in this whole-hearted and practical fashion, he will give you a thousandfold richer gift in return. Yes; he will give you himself! When you possess Christ, you have everything.—Dr. Cuyler.

A poor Japanese woman came to a Christian teacher and begged her to care for a ragged, forlorn child, saying, "Please do take the little baby. Your God is the only god that teaches us to be good to little children."

The school-house that Kate attended was burned, so school was held in an empty store building, where the sign was still hanging over the door. One day Kate said to her teacher: "Which are we, dry-goods or groceries?"

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