

# The Dog That Found a Fortune.

By Florence Yarwood Witty.

CHAPTER V.  
CONCLUSION.

"Go ye and preach the Gospel unto every creature."—Our Saviour's last request.

"Oh, Rose! I have such good news for you," said Ernest, dashing into her room. "Aunt Sarah has given me enough money to send you to the hospital, and ten dollars besides to buy clothes."

"Oh, how good of her!" exclaimed Rose, clapping her little thin hands together.

"I always thought Aunt Sarah was mean," said Ernest; "but she isn't. She's a regular brick."

"If I ever do get well, I shall certainly go and stay with her all I can, and take care of her in her old age."

"Now about your clothes," said Ernest. "Who can you get to buy them for you, and help fix them up for you?"

"Mrs. Long will do that," said Rose. "She is so good and kind, and is always willing to help me in any way she can."

"Yes, we would be badly off if it were not for Mr. and Mrs. Long," replied Ernest. "I wish there were a few more people like them in the world."

Mrs. Long and Rose were very busy for a few days making up some comfortable gowns, and when her slender wardrobe was ready, one bright summer morning Ernest took her to the hospital, where she was to stay for a long three months.

How lonely he would be without her he dared not stop to think, but he consoled himself by thinking what a joy it would be to see her come back well and strong. There were weary days and nights of suffering in store for her. But she bore it all bravely, and at last one day she had the joy of standing up straight and erect like other girls. And when she was pronounced cured, she returned again to Pleasant Valley, where Ernest waited for her, overjoyed to see that his cherished dream was realized. His sister could now walk down the street by his side. She was pale and slender-looking yet, it is true, but she was straight and erect.

As soon as possible she went over to see Aunt Sarah, and was shocked to see how much the old lady had changed and fallen since she had last seen her.

Wistfully the old lady looked at the fair, sweet girl before her, and then she said: "Could you stay here with me all the time? I have no one to take care of me, and I already have one foot in the grave."

Yes, Rose would stay, willingly, gladly, for she felt very grateful to her for what she had done for her, and it would certainly be a great pleasure to be able to do something for her in return. Besides, home was a miserable enough place to stay, with her father and step-mother drunk, and quarrelling all the time.

So she remained with her aunt, caring for her lovingly, tenderly, and doing all she could to make her happy and comfortable.

The old lady's remaining days on earth were evidently but few, and she seemed thoughtful and kinder of late, and not so irritable.

"If you had lots of money, Rose, what would you do with it?" she asked abruptly one day, after one of her thoughtful moods.

"Why, I would give a hundred dollars every year to the mission work," replied Rose, without a moment's hesitation. She had thought it all out when she lay on her back on her couch during weary days of suffering, what she would do if she had lots of money.

"What! Would you waste it like that?" exclaimed the old lady in amazement.

"But that wouldn't be wasting it, auntie," answered Rose, gently. "If we were not surrounded by the civilizing influences of Christianity, we would be sadly in need of some one to carry the Gospel to us. Hence, it is our duty to send the glad news to those far-away lands that are still in heathen darkness. And now that the Lord has been good enough to restore to me my health and strength, I want to go to those dark countries and tell them the glad tidings of great joy which the angel declared should be unto all people."

"I have never done any good in the world," said her aunt, after a pause, in a regretful tone.

"Yes, you have, auntie," replied Rose, comfortingly. "Just think how much

good you did when you furnished the money to send me to the hospital."

"Yes, but that was the first dollar of money I ever gave away. I have lived to be nearly threescore years and ten, and never gave a dollar to a needy creature before. But now I must soon go, and leave my money all behind me, and I want to leave it where it will do the most good in the world, to atone in a measure for the mistakes of my life. I have prayed to the Lord to forgive me, and I believe he has heard my prayer. When I am gone my money will be yours and Ernest's. I believe you will use it wisely, and where it will do a great deal of good. I am glad you are going to tell the heathen about the Bible. May God bless you in your noble work. I once thought it was a needless waste of time and money, but I see things in a different light now."

How wonderfully the religion of Jesus does change us! Rose could hardly recognize in the subdued, thoughtful old woman the irritable, peevish one of a few months ago.

The end came quite unexpectedly after all. She was suddenly stricken with paralysis, unable to move or speak but very little.

"You—will—and—my—will—up—in—that—tin—box," said she, with great difficulty, pointing to a tin box up on the mantel. "And—the—money—is—"

But where the money was she could not tell, for her strength failed her, and in a few moments she was dead.

After the funeral was over, Rose and Ernest began searching for the money. They were sure they would find it without much trouble in some of the drawers or boxes about the house, but after a careful search they were dismayed at not finding any clue to it whatever.

Again and again they looked the whole house through, searching in all the odd, out-of-the-way places, for they had often heard it said that their aunt was peculiar, and always kept her money in some strange, secluded place. But each time they failed.

It was a lovely autumn day, so they went and sat outside, under a tree, for a while, trying to think where they had better look next for the missing treasure.

Their dog had accompanied them, and he ran around the house, frisking about, and finally he made a dash under the house, and soon returned with an old boot in his mouth, and sailed around the yard with it in high spirits.

Rose sat watching him in a careless, indifferent way, when suddenly, as the dog came near her, still shaking and throwing the boot, in true puppy style, a bright tin box rolled out from the inside of it, and fell at her feet.

Ernest took his knife out and opened it, and there was the missing money, a goodly sum, too.

"Who ever would have thought of looking in such a place as that for it!" exclaimed Rose, in astonishment. "I noticed that aunties pointed down when she was trying to tell me where it was, and I thought she meant under the carpet, but it seems she meant under the house. She was so afraid of burglars, that she has put it there, where they would never find it, and I am sure no burglar would have ever thought of looking in such a place as that."

And now, dear reader, my simple story is drawing near a close. I want to tell you a very little more about the characters I have introduced to you here, and then adieu.

Far away in the sunny fields of Japan Rose is working to-day, holding up the banner of love to a perishing people.

Ernest is one of the ablest temperance speakers and writers in our land. His whole heart and soul is in the work. His boyish dreams are realized. He is a man now, and is working with all his might to put down the liquor traffic.

Dick White is what the world calls a respectable drunkard. He manages to keep on his feet, for he has grown accustomed to the liquor, and it has also grown accustomed to him, but he takes almost enough to swim in every day.

Old Hank Brown and his wife still get drunk and quarrel and fight. During the long winter evenings his wheelbarrow often takes a trip out to steal wood.

And now my story is told. And, as I lay aside the pen, the earnest prayer of my heart is that all the boys and girls who read it may be true temperance and missionary workers, and after a while will come the joyful harvest, when,

"The King, our King, shall take his throne,  
And the loved shall all be gathered home."

The End.

One ought to talk only as loud as he lives—a rule which would deprive some people of the privilege of shouting.—Crapman.

## LESSON NOTES.

SECOND QUARTER

STUDIES IN THE LIFE OF JESUS

LESSON IX - MAY 27

PARABLES OF THE KINGDOM.

Matt. 13. 24-35 Memory verses, 31-33.

GOLDEN TEXT.

The field is the world.—Matt. 13. 38.

OUTLINE.

1. The Parable of the Tares, v. 24-30.
2. The Parable of the Mustard Seed, v. 31, 32.
3. The Parable of the Leaven, v. 33. Time.—A.D. 28. Place.—Near to the Sea of Galilee.

LESSON HELPS.

24. "Another parable"—Another illustration by means of a story "The kingdom of heaven"—God's government in the affairs of men.

25. "While men slept"—"While the providence of God and human affairs were going quietly on."—Whedon. "His enemy"—The devil (verse 39). "Came and sowed tares among the wheat"—This is said to be a not uncommon way in Eastern countries of wreaking malice upon an enemy, it has been practiced in modern times even among civilized peoples. "Tares"—Bastard wheat, darnel; a very familiar pest in fields of grain. Tares look at first like wheat, and could not be separated from it without great difficulty, but the grain is black. When eaten with wheat the tares have a directly poisonous effect, causing nausea, giddiness, and sometimes paralysis, and even death.

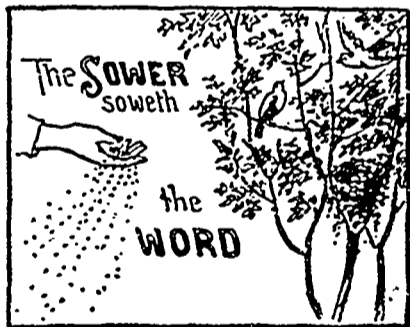
26. "When the blade was sprung up"—After the wheat had grown and showed the ear. "Then appeared the tares"—Darnel first begins to appear unlike wheat when the fruit comes.

27. "The servants of the householder"—In the parable these stand for people who are interested in the cause of Christ, who labour for its advancement.

28. "Wilt thou then that we go and gather them up"—The servants who asked this question have their parallel in the history of the Christian Church in those good but terribly mistaken men who have sought to purify the world by persecution.

29. "He said, Nay"—This does not mean that we are not to expel from the church unworthy members. The parable was not told to give precepts for the government of the church, but to unfold God's principles in the government of the world. "Ye root u, also"—The wheat and tares being twined together at the roots.

30. "The harvest"—When the crop is cut down. "Barn"—Often the barns



in the East are caves in the mountain sides. "Pits are lined with straw and covered with stone and pyramids of earth."

32. "The least of all seeds"—Not true botanically, but true as compared with the various kinds of seeds familiar to Jewish husbandry. "Becometh a tree"—Under the hot climate of the valleys of Palestine this shrub grew large and with such vigour as to make it equal to a small tree. "Lodge in the branches"—Build nests there, and dwell there as their home.

33. "Like unto leaven"—Leaven, or yeast, was the common material for fermentation necessary to make what is known as leavened or raised bread "Three measures of meal"—Some comparatively large quantity as measured by the small quantity of leaven.

HOME READINGS.

- M. Parables of the kingdom.—Matt. 13. 24-33.
- Tu. The parable explained.—Matt. 13. 34-43.
- W. Further parables.—Matt. 13. 44-52.
- Th. The enemy at work.—Gen. 3. 1-8.
- F. Separation.—Matt. 25. 31-46.
- S. Judgment.—Rev. 20. 11-15.
- Su. Growth of the kingdom.—Mark 4. 26-34.

## QUESTIONS FOR HOME STUDY.

1. The Parable of the Tares, v. 24-30. Who spoke this parable? With what kingdom did he compare what sort of a man? What does the good seed represent? Verse 38. Who sows it, and where? Verses 37, 38. What had seed-sowing was done? Who sowed the tares? Verse 39. When did the owner of the field find the tares? Who questioned him about his seed-sowing? Over what were the servants perplexed? To whom did the owner refer the evil? What did the servants propose to do? Why were they forbidden to gather the tares? How long were the wheat and tares to grow together? Which would, then, be first gathered? How were they to be disposed of? What was to be done with the wheat? What, in brief, is the meaning of the Parable of the Tares? What lesson from it should come to each of us?
2. The Parable of the Mustard Seed, v. 31, 32. To what seed is the kingdom of heaven likened? What is said of the size of the seed? What does it become when grown? What shelter does it offer? What lesson comes to us from the Parable of the Mustard Seed?
3. The Parable of the Leaven, v. 33. To what, again, is the kingdom of heaven likened? What is "leaven"? Where was the leaven placed? What effect had it on the meal? What transforming effect has the Gospel on human hearts? From the Parable of the Leaven what lesson comes to us?

## PRACTICAL TEACHINGS

- Where in this lesson are we taught
1. That the wicked are found among the good here?
  2. That the wicked will be separated from the good hereafter?
  3. That the wicked will have a fate different from the good?
  4. That true religion is progressive?

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