

THE SCHOOLBOY'S TURN.

YOU'VE quizzed me often and puzzled me long,
You've asked me to cipher and spell,
You've called me a luncie if I answered wrong,
Or a dolt if I failed to tell
Just when to say ho and when to say lay,
Or what nine sevens make.
Or the longitude of Kamschatka Bay.
Or the I-forget-what-its-name lake,
So I think it 'bout my turn, I do,
To ask a question or so of you.

Can you tell what "phen-dubs" means? I can.
Can you say all off by heart
The "onery tweety icky ann,"
Or tell "alleys" and "commons" apart?
Can you fling a top, I would like to know,
Till it hums like a bumble-bee?
Can you make a kite yourself that will go
'Most as high as the eye can see,
Till it sails and soars like a hawk on the wing,
And the little birds come and light on its string?

TO YOUNG MEN.

THE lesson to be learned by every young man is that if the brain of Robert Burns or the brain of Daniel Webster could not stand the wine-cup neither can theirs. If the scenery of the bottle overcame the mighty men, what chance is there for weaker ones? For the especial damage which alcohol works is wrought in that one vital spot—the human brain. That it is which makes all indulgence in intoxicants so dangerous and drunkenness to be so fearful a crime against God and our own lives. The only honest word to be applied to drunkenness is not misfortune or disease or infirmity; it is voluntary crime. It is a self-inflicted blow at the very seat and throne of manhood; it strikes the brain and overthrows the reason, and demolishes for the time that moral sense which lifts man above the brute. Alcohol is really that devil which has the power to "cast both soul and body into hell"—*Dr. Cuyler.*

BREVITIES.

A TEACHER asked his class, "How do you pronounce s-t-i-n-g-?" A smart boy stood up and said, "That depends a great deal on whether you mean to use it on a man or a wasp!"

AN inquiring man thrust his finger into a horse's mouth to see how many teeth it had, and the horse closed its mouth to see how many fingers the man had. The curiosity of each was fully satisfied.

RESOLVE not to be poor. Whatever you have, spend less. Poverty is a great enemy to human happiness. It certainly destroys liberty, and it makes some virtues impracticable and others extremely difficult.

JEAN PAUL RICHTER once said that he "would rather dwell in the dim fog of superstition than in air rarified to nothing by the pump-air of unbelief, in which the panting breast expires, vainly and convulsively gasping for breath."

BACKBONE.—An old lady in Iowa, says one of our exchanges, was asked what she would do with all the corn if it could not be made into whiskey. She replied: "I would make it into starch to stiffen the backbone of many of our temperance people." The old lady in a very homely way expressed a great truth. What is wanted, and wanted most, in this great cause of temperance is not more friends but more courage.

ONE of Mr. Moody's favourite maxims is that "God cannot work through a discouraged man." It is as bad for a violinist to attempt a *sonata* on a discouraged violin, or for a pianist to try a *nocturne* on a discouraged pianoforte. There is a flatness, a lack of vigour and resonance, which will destroy the best of good intentions or of skill.—*Sunday School Times.*

"No," said Mrs. Homespun, "I haven't seen the 'Light of Asia,' nor I don't want to, either. I've just been bothered to death ever since I began keeping house, forty years ago, with your new-fangled lights, and lamps, and chimblies, and burners. Karry-sene's good enough for me. 'Light of Asia'! No, I don't want nothing to do with it."

ARTEMUS WARD told a story about reading one of his lectures to President Lincoln, and asking the President's opinion of it. According to the showman's version of the interview the Chief Magistrate answered, with grave deliberation, "For those that liked that kind of a lecture, I suppose it is just the kind of a lecture that such people would like."

"HERE'S a neat toast," said an old gentleman, as he read from a volume in his hand—"In ascending the hill of prosperity may we never meet a friend." "What is there neat about that?" asked his wife. "I don't see any point to it." "Don't see any point!" exclaimed the husband: "why, if you're going up the hill of prosperity and meet a friend, he must be going down, mustn't he—must be on the down-hill path, unprosperous—must, in short—" "I see, I see!" interrupted the old lady.

LESSON NOTES.

THIRD QUARTER.

B.C. 1034.] LESSON V. [Aug. 3.

DAVID'S REPENTANCE.

Psa. 51. 1-19. Commit to memory vs. 9-12.

GOLDEN TEXT.

My sin is ever before me. Psa. 51. 3.

OUTLINE.

1. A Confession, v. 1-5.
2. A Supplication, v. 6-19.

TIME.—B.C. 1034.
EXPLANATIONS.—This psalm was written by David after the prophet Nathan had rebuked him in God's name for a great crime. He had caused Uriah, a brave soldier, to be slain that he might obtain his wife, whom he wished to marry. When accused by Nathan he confessed his guilt, and sought forgiveness of God. This psalm is his prayer for mercy. *Loving-kindness*—God's love is our only hope for forgiveness. *Iniquity*—The guilt of sin, from which David longed to be made clean. *Against thee, thee only*—Not that he cared little for the wrong done to man, but all sin is really before God, and against God's law. *Justified*—That God's action in punishing sin may be shown to be right. *Shapen in iniquity*—Born a sinner, and a sinner from birth. *Hyssop*—A plant like the broom used to sprinkle the sacrifices and the people who offered them. *Create in me*—God only can create hearts anew. *Free Spirit*—God's Spirit, which gives the joy of freedom from sin. *Blood-guiltiness*—The guilt of shedding blood. *Desirest not sacrifice*—David felt that offerings of beasts could not take away his sin. *A broken spirit*—A heart sorry for its sins. *Walls of Jerusalem*—David had begun the city, and he feared that God's wrath for his crime would fall upon it. *Bullocks*—These were burned upon the altar at the sacrifice.

TEACHINGS OF THE LESSON.

- Where in this lesson are we shown—
1. The prayer of the penitent?
 2. The confession of the contrite?
 3. The acceptable sacrifice?

THE LESSON CATECHISM.

1. What is David's prayer? "Have mercy upon me, O God." 2. What does David ask of God? "Cleans me from my sin." 3. What does God desire? "Truth in the inward parts." 4. What are the sacrifices of God? A broken spirit. 5. What does God not despise? A broken and a contrite heart.

DOCTRINAL SUGGESTION.—True repentance.

CATECHISM QUESTIONS.

77. By what means were our first parents led to commit so great a sin against God? By the subtlety of the devil, who made use of the serpent to beguile Eve. Genesis iii. 13; 2 Corinthians xi. 3.
78. Who is the devil or Satan? The chief of the fallen angels, who, before man's fall, sinned against God, and were cast out of heaven. 1 Peter v. 8. Jude 6.
79. What is the employment of the fallen angels? They tempt men to sin, and thus seek to bring them to their own place of misery. [Matthew xxv. 41; Ephesians vi. 12; 1 Thessalonians iii. 5; 1 Timothy iii. 7.]

B.C. 1023.] LESSON VI. [Aug. 10.

ABSALOM'S REBELLION.

2 Sam. 15. 1-14. Commit to memory vs. 4-6.

GOLDEN TEXT.

Honour thy father and thy mother: that is the first commandment, which is the Lord thy God giveth thee. Exod. 20. 12.

OUTLINE.

1. A False Prince, v. 1-6.
2. Lying Son, v. 7-9.
3. A Foul Conspiracy, v. 10-14.

TIME.—B.C. 1023.

PLACES.—Jerusalem and Hebron.

EXPLANATIONS.—*Chariots and horses*—To make a great show and attract notice. *Men to run before*—Great men in the East have runners in advance to clear the way. *Rise up early*—In the East business is done early, while the morning is cool. *Way of the gate*—The gate leading to the palace, where the people came to see the king, who acted as judge. *Of what city*—He talked with the people to get their affection. *That I were made judge*—He pretended a deep interest in the people in order to make himself popular. *Do him obeisance*—Bowing before him as the prince. *Stole the hearts*—Made them forget all the brave deeds of David. *Forty years*—Probably this should be four years. *At Geshur*—He was there in exile for the murder of his brother. *Serve the Lord*—By offerings at Hebron. *Sent spies*—Men to organize the rebellion all through the land. *Went in their simplicity*—Nobles who would give honour to the cause, but did not know of the conspiracy. *Ahithophel*—Who was considered the wisest man of the time. *Let us flee*—David saw that the conspiracy was a punishment for his own sin, and bowed before the will of God.

TEACHINGS OF THE LESSON.

Where are we shown in this lesson—

1. That wicked ambition leads to crime?
2. That pride and ingratitude in a child are open gates to rebellion?
3. That a bad son makes a sad home?

THE LESSON CATECHISM.

1. What did Absalom do? "Stood beside the way of the gate." 2. What did he say to those who came to the king for judgment? "O that I were made judge!" 3. What was the effect of this? He stole the hearts of Israel. 4. Where was the rallying point of Absalom's rebellion? At Hebron. 5. What did David do when he heard that Absalom had rebelled? He fled.

DOCTRINAL SUGGESTION.—Filial reverence.

CATECHISM QUESTIONS.

80. Can they do what they please? No; God controls their power, and will save from their malice and subtlety all who put their trust in Him. James iv. 7; Luke xxii. 31, 32; Romans xvi. 20. [1 Corinthians x. 13; Ephesians vi. 11.]
81. What is said concerning the power of Satan? Our Lord calls him "the prince of this world." (John xii. 31.) Ephesians ii. 2.
82. And what is said concerning the bondage of sin? Our Lord said: "Every one that committeth sin is the bondservant of sin." (John viii. 34.) [Romans vi. 16; 2 Peter ii. 19.]

HOME COLLEGE;

OR,

SPARE MINUTE SERIES.

Price, each, 5 cents. Per 100, for cash, \$4.00 net.

(Continued from last Number.)

73. A Few Facts about Zoology. By Mrs. V. C. Phœbus.
74. Circle (The) of Sciences.
75. Daniel Webster. By Dr. C. Adams.
76. The World of Science.
77. Comets. By C. M. Westlake, M.S.
78. Art in Greece. Part II.
79. Art in Italy. Part II.
80. Art in Land of Saracens.
81. Art in Northern Europe. Part I.
82. Art in Northern Europe. Part II.
83. Art in Western Asia. E. C. Rand.
84. Our Earth. By Mrs. V. C. Phœbus.
85. John Wielif. By Daniel Wise, D.D.
86. Martin Luther. By Daniel Wise, D.D.
87. Charles Lamb. By Jenny M. Bingham.
88. Injurious Garden Insects. By B. D. Halstead, Sc.D.
89. Sketch of Amos Lawrence. By C. Adams, D.D.
90. John Knox. By Daniel Wise, D.D.
91. Margaret Fuller. By Jennie M. Bingham.
92. The Life Current. By Rev. C. M. Westlake, M.S.
93. Charlotte Brontë. By Jenny M. Bingham.
94. John Ruskin. By Mrs. V. C. Phœbus.

Any of the above mailed post-free on receipt of retail price.

BOOKS FOR BOYS AND GIRLS.

TWO NEW BOOKS.

BY J. JACKSON WRAY,

Author of *Nestleton Magna*, etc.

- Carton Rowley; or, Leaves from the Log of a Master Mariner. Illustrated, 12mo, cloth. Price \$1.
Honest John Stallibrass. Illustrated, 12mo, cloth. Price \$1.
10,000 Miles by Land and Sea. By Rev. W. W. Ross. 12mo, cloth, pp. 284. Price \$1.
Toward the Sunrise; being sketches of travel in Europe and the East, to which is added a memorial sketch of Rev. Wm. Morley Punshon, LL.D. By Rev. Hugh Johnston, M.A. B.D. Illustrated, 12mo, cloth, pp. 453. Price \$1.25.
Legends and Tales of the Harz Mountains. By Toofie Lauder. Cloth, pp. 253. Price \$1.
Tact, Push, and Principle. A book for boys. By Wm. M. Thayer. 12mo, cloth. Price \$1.
Capital for Working Boys. By J. E. McCaughy. Illustrated, 12mo, cloth. Price \$1.

By W. H. WITHROW, D.D. F.R.S.O.

- Valeria, the Martyr of the Catacombs. A tale of early Christian life in Rome. Illustrated, 12mo, cloth. Price 75 cents.
Neville Trueman, the Pioneer Preacher. A tale of the War of 1812. 12mo, cloth. Price 75 cents.
The King's Messenger; or, Lawrence Temple's Probation. A story of Canadian life. Illustrated, 12mo, cloth. Price 75 cents.

WILLIAM BRIGGS, 78 & 80 King St. East,

TORONTO.

C. W. COATES, S. F. HUESTIS,
Montreal, Que. Halifax, N.S.