STAR PIOTURES AND STAR LESSONS.
(From the Child's Companion:)
We began our lessons with finding out a bear or a part of it in the sky; we will bear or a part of it in the sky; we
end by finding a lion. Leo is the group; and in it I shall show you a figure of a sickle with its handle. You have seen a rouided reaping-hook, and if you take six counters. you cin place them like those in the picture which resemble a small sickle.
At the handle of the sickle is the brilliant At the handle of the sickle
white star called Regulus.


Fig. 18.
A line drawn from Castor to the lowest pointer of the Plough will make the base of ${ }_{\mathrm{a}}$ trinngle, and whon the side lines from the two points of this base line mect, they will point out Regulus; and from it you
will easily trace the figure of a sickle will easily
(Fig. 19).


## Fig. 10.

We have now gone through ten constellations and learned the names of several star therein. Of the constellations we have named-Ursa Major, Cassiopeia, Auriga, Lyra, Cygnus, Corona, Taurus, Orion, Gemini, and Leo.
And now as I mention the stars I hope you will be able to say in what group each
is to be found. Mizar, Vegn, Capella, is to be found. Mizar, Vega, Capella,
Aldebaran, Regulus, Castor and Pollux.
Aldebaran, Regulus, Castor and Pollux.
These lessons are but as one drop from a
These lessonsare but as one drop from a
shoreless sen. Good old Sir Isarac Nowton, shoreless sea. Good old sir siac Newton,
at the close of his long life of study, said at the close of his long life of study, said
that he felt then only like a boy who had that he felt then only like a boy who had
picked up a few pebbles on a sea-shore, while all the great unknown ocean lay yet before him.
We see these things now as if "through a glass, darkly." We know only in part ; but hereafter, in the home beyond, we cannot doubt but that "our Father" who stretched out the heavens, and whose answer the prayer which old Job prayed centuries ago; and which is the prayer of centuries ago, and whilh "That which I see
God's children still-" not teach thou me." (Job. xxxiv. 32.)

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man
that thou art mindful of him? and the son that thou art mindful of him? an
of man, that thou visitest him?"
Thus spoke David thousands of yenrs ago ; and probably all who have studied the heavens at all, whether with the naked oye or with the aid of a telescope, have had feelings similar to those of the inspired Psalmist.
When. we compare ourselves with the vast space around us, occupied by heavenly bodies, of whose size we cinl form no idea, we nust feel overwhelmed with ave at he
power of God. How small we ne! how power of cod. How small we are! how
small is oven this earth on which we live, small is even this enrth on which we live,
compared with the other mighty worlds of compared with
God's creation!
Is it not wonderful to think that the great Creator of the universe, who "spale and it was done," should feel an interest
in each one of us, and should allow and
encourage, wsito call him our Father? The sun, moon, 促d dars obey his commands ${ }^{2}$; should not we, his children, render hirn
loving obedience, and strive to do his will loving obedionce, and strive to
on earth, "as it is in heaven?"

## ROOFS IN SYRIA.

What would you think of a house without a garret, cellar, or chimney? - without a place in which to stow away old bonnets and dresses and trunks, where little girls can go and play on rainy days, and cats can chase funny little mice ; without a cellar where boys can go on rainy days and build bridges, and railways, and work as carpenters ; without a chimney into which to run a stove-pipe, or where the swallows can hide.
But I want to tell you something about roofs, and I must not wander too far from my text. The Syria of to-day is a poor land. The people are poor, and cannot send all over the enrth to bring whatever
they need from other lands. So they use they need from other lands. So they use
very few nails in building houses, nnd very few nails in building houses, and
almost no sawed lumber. Dirt is cheaper and ensier to obtain than quarried stone so they use dirt in making the walls and roofs.
The ordinary way here in Zahleh is to build only one, or at most two, walls of stone, and all the rest of mud bricks. The renson for one or two stone walls is hint torms. They build the south and west walls of stone since the henvy stormsalways wallsof stone, sincelhad west. If youlooked comefrom the southand west. Ifyoulooked at Zahleh fom well-built town of stone houses; but when you came round to the east, you would see nearly all mud walls, which are much poorer and more untidy. Yet the people say the mud walls are safer when earthquakes come. Our house has only one stone wall. The room in which I am writing has four mud walls, and is badly cracked in several places.
When all things are ready, and the walls are up, they go about making the roof in this way. The long poplar beams are cut this ay. proper lengths, and lifted up by mnto proper lengthis,
many men to their place, being ranged many men to their part. If the beans are long and the room large, they usually put a very large beam for a girder, and support this by a stone or wooden post in the centre of the room. After the beams are up, they fill in between the ends with mud and
stones to keep them steady. Then they bring the branches, or split pieces, and ar:range them as closely as possible, in order to keep the clay and dirt from falling down into the house. If the roo bring thousands of dry reeds, and place them the opposite way of the small branches or split pieces, and these help to hold the thorns, and the trampling down to make them pack closely ; and after this the roof is ready for the clay and earth. The first is ready for the clay and earth. The frst so as to mat more closely with the thorns. I an sorry to say that people usually choose a Sunday to do the remaining work on the roof. People are then standing round with not much to do, so the man who is building the house invites all his friends to come and help to finish the roof. They come, fifteen or twenty of them, and, with great noise and singing, they carry or draw by daycing in baskets, and trample singing by dancing shouting. When they have put on a foot of closely pressed clay, the roof is done, and it needs ply the rain and the roller to make it ready for winter. The owner of make it ready for winter. The owner o the house buys a stone roller about two
and a half feet long and a foot thick, and weighing about two or three hundred pounds. To this is fitted a rough handle and when the first rain comes, he must be very industrious by night and by day, and go up to trundle that roller back and forth
many hundred times, pressing down the many hundrod times, pressing down the
damp enrth until it become very hard, and damp enrth until it be
Now, the passing of this roller over the roof is like thunder, and corresponding to the rain is a showering of dust and fine clay; and this continues for years in all except the very best roofs. In many cases water comes down also, but never very sonking, if a cold night comes, and freezes sonking, if a cold night comes, and freezes
the water, it tears up the clay at a great
rate. When the sun softens the frost and ice, then the roller must be used a and it is like squeezing water from a sponge. This rolling must bo done every time it ains, and it is a curious sight when the rains, and it is a culious siget.: There is first shower comes after sunseb. a noise of shouting, and on every roo is seen a lantern or lamp which looks he firefy. The wooden handles creak and gronn, and tho peoplo shout to each other in sport. This sometimes takes place at two o'clock after midnight, and then thein is very little slee
These roofs require constant care all through the winter, and whenever the mow folls it must be shovelled off, and the roof given an extra rolling. The weight of roof given an extra rot earth is enough to brenk timbers; and not a winter passes without such calamities, in which men vomen, and children lose their lives.
Nearly every roof lenks. I have seen water dropping in fifty, places at once in our bedroom, at three o'clock in the morn ing; so that at length, at great cost and trouble, we bought tiles and covered one side of our house, so that now four rooms are under tiles, and four rooms are not. In winter we live largely in the four tile covered rooms and leave the others to leak, laving covered the furniture with quilts and rubber blankets.
Of course, such roofs are fint, with only or course, to carry the water off And the uses to which these roofs are put are raried. You cin easily understand how they tore up the roof in the house where Christ was, to let the sick mian down. All such houses have only one story, and there is always an ensy way to reach the root. If the house is on a hillside, there is a path leading up, and the roof is accessible bo go to the roofs to fly kites. When anything happens, like a wedding or funeral, people all run up to the roofs to see what is going on. In New York, a cat on the roof is confined to one block; but in a city like Sidon a cat can go from one side of the city to the other on the roofs. The result is, many cats, many fights, many concerts, and many cats visiting your house. Peo ple use the roots also for drying every hing such as wheat, raisins, figs, onions, and whatever needs the sun. In summer they
carry up their beds, and sleep there ; and it is an amusing sight to look at the town at day-break on a warm summer morning. Any one walking over a vilhge roos sinds down a shower of dust and mud. I lived two summers in a village named Jezzin, and one of my duties before sleep every night was to shake and brush the dry mud out of my bed.
I had another experience in the same village which came near costing many dolars. I then owned a favorite horse named Rob Roy. He was a benuty, and very tractable and gentle ; but he had one fault, -he would slip his halter and go wandering a way. One warm August day he rub-
bed his halter off, and went walking out of the yard, and before he know it, was on the roof of a neighibor's house. I wonder if you ever saw a horse on tho top of a house? Well this particular roof was very old and rotten, and before Mr. Rob had and he yas in a bad plight. Little boy came running and shouting, and frightened him all the more.
No one came to tell me; and so poor Rob could only kick and plunge until he had made a hole so large that he dropped through into the man's house below. There never was a worse frightened horse than Rob Roy was that day; I came running to the roscue after he haid disappoared, and when I ran to the door I expected to find him with broken back or legs; but there he was, standing safe, and looking as ashnmed and sheepish as any horse could, Fortunately for him, he landed on a pilo of clippings of grape-vines, which the owner of the house had brought from his vincyard for winter fuel. Now, if a hors could so éasily get up on a roobf, and. so ensily and safely descend to the house bowho let the sec man down to where Jesus nas.-Rev. F. E. Hoskins, in Sunday School Times.

The Man who goes around comparing himself to other people, to their disadvan tage, is in small business.

## SABBATH-KEEPING. IN NEW

 GUINEA.Some years ago $\hat{a}$ native teacher in New Guinea was greatly annoyed whilo preaching by the sound of hammering, which came from a small store near the church. It was a white man who had been desecrating the Sabbath." The tencher, a stalwart Rarotongan, could not read English, but knew enough to find chapter and. verse of the Fourth Commandment in an English Bible. With the Bible open: in his hand he strode up to the white man, and pointing to Ex. xx. 8, roared out, "Rend that !" The white man tried to pass it off as a joke, but the tencher was terribly in earnest. The man saw he was very angry, and moreover a very muscular Christian, so he took the book and meekly read the lon $r$-forgotten words: "Remember the Snbbath day to keep it holy." Then followed a short but very vigorous sermon in broken English.-" Your country sent my country the Bible, and we learn to mako Sunday, then I come here, and bring the
Bible teach New Guinea people Sunday, and youch make me a liar?" Needless to say that there wis no more hammering in that store on a Sunday afternoon.-Wxchenige.

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