

School is Out.

BY M. H. WINDSOR.

The clock has struck the hour of four,
And school-room duties now are o'er,
The books and slates in order laid,
And benediction has been said,
Now restless little ones in glee
Await the words which set them free,
Then chattering tongues and merry
shout
Do well betoken—"school is out."

What care they now for history's lore,
For conquests won in days long o'er,
No interest now in mood and case,
Nor e'en John Gilpin's famous race,
They homeward trip with dinner pail,
And butterfly and blue-bird hail,
No knotty sum to sigh about,
They're free from care, for "school is
out."

They frolic, laugh, and skip along,
Or listen to the robin's song,
They chase the noisy bumble-bee,
And shake the nuts from off the tree,
They pluck wild rose and columbine,
And garlands of the daisies twine,
The hills give back their merry
shout,
Nature seems glad—when "school is
out."

School days pass and soon are flown,
The child's to man or woman grown,
But still he learns in the school of
life,

Its pleasures or pains, its friendships or
strife,
On its shifting scenes there's a bright
ray cast,
O'er the heart as it turns to the happy
past,
When a thoughtless child, with no care
or doubt,
He gambolled or sauntered when "school
was out."

Rice Lake, Ont.

HOW JANGI USED THE DOLL.

A missionary in India reports an incident of his work, which would be comical were it not so sad to think of men and women so benighted as to bow down and worship a child's toy. A damaged doll-baby of the missionary's household was missing one day, and so was a native boy named Jangi, one of the servants. There was a great heathen mela, or camp-meeting, in the neighbourhood at a place where three temples were, and a learned man (pundit), who was also a native preacher, went from the mission to proclaim Christ there.

One of the first sights which struck the pundit's eye, so the narrative goes, was the fugitive Jangi, who had stationed himself where many must pass. Before him a white cloth was spread on the ground, and on this, sitting like a queen on her dais, was the missing doll, our English doll.

Jangi sat near holding in one hand an umbrella and in the other a bell, which he was ringing vigorously, and crying out: "Behold, here is an English goddess! Come and worship! Behold this Wilayati devi (English goddess); by worshipping her no sickness or trouble will ever come to your children!" And these poor, foolish, ignorant village people, believing him, threw down their offerings of cowrie shells, small coins, and grain, and then, folding their hands, they knelt and worshipped and went away.

In front of the so-called goddess at that time lay about twelve pounds of grain, some covies, and money.

The pundit then said to Jangi: "If I ever find you doing like this again, I will take the doll away from you." Then Jangi solemnly promised that he would not do so again; but seven days after, the mela still continuing, the pundit was again in the neighbourhood of the temples, preaching, when in the distance he saw Jangi holding forth as before. Jangi saw him, too, for, quickly covering up his show, he ran away. Some time after the preacher passed by that way; Jangi had come



INDIANS AT HOME.

back and was offering the doll for worship and crying out to the people.

There was the white cloth spread; the doll now was tied to the end of a stick, the other end of which was fastened in the ground.

"Jangi, what are you doing?" said the pundit. "You promised me you would never do such a thing again. Enough. Give me the doll."

Jangi began to cry and to supplicate, saying, "Oh, forgive me. I will never do it again." But without any more ado the doll was taken away from the disobedient boy. A large crowd, had gathered, very curious to see and hear all that was going on, many of them having, perhaps, worshipped that very doll. Turning to them the pundit warned them of the folly of bowing down to a god made by man's fingers, and then preached to them Jesus, instead of the god they ignorantly worshipped.

There are no children's funerals and no infants' graves in China.

INDIANS AT HOME.

What a lazy lot of people these Indians look! and they are just what they look. A lazy, idle race of people, who never work if they can help it. All they care for is to hunt all day long and smoke all night by a great camp fire. They never take in their grain till Indian summer, a time which has been prepared for them by the Lord. These tents are their homes, and they dwell there all the time and never wish a better. They are a quarrelsome race and are always fighting among themselves. They are never happier than when dressed in their feathers and war paint.

COPYING.

It hardly needs the title to tell our young readers what this picture means. We hope, however, that it recalls to none of them a personal experience, at least not that of the disreputable actor in the scene. It is a sad piece of de-



COPYING.

ceit as well as dishonesty to thus seek to appropriate to one's self, or rather strive to appear to possess the knowledge which another has fairly earned. And in this case it is the one who does the stealing that is alone injured. He commits a dishonest act, in itself degrading, but still more hurtful to him, he hinders his teacher from forming a correct estimate of his actual knowledge and consequent needs. The result is that he is likely to be left without much instruction really necessary for his progress. It is said, and truly, that sin always brings its own punishment. Here is an instance where this punishment is very sure and likewise most severe.

LESSON NOTES.

THIRD QUARTER.

STUDIES IN THE HISTORY OF THE TEN TRIBES.

LESSON XI.—SEPTEMBER 11.

SINFUL INDULGENCE.

Amos 6. 1-8. Memory verses, 3-6.

GOLDEN TEXT.

They also have erred through wine, and through strong drink are out of the way.—Isa. 28. 7.

OUTLINE.

1. Recklessness, v. 1, 2.
2. Luxury, v. 3-6.
3. Ruin, v. 7, 8.

HOME READINGS.

- M. Sinful indulgence.—Amos 6. 1-8.
Tu. Be wise!—Prov. 23. 15-23.
W. Walking wisely.—Eph. 5. 6-21.
Th. Punishment of sin.—Isa. 24. 1-12.
F. Given to pleasure.—Isa. 47. 5-11.
S. Sin of worldliness.—James 4. 1-10.
Su. Love it not!—1 John 2. 12-17.

QUESTIONS FOR HOME STUDY.

1. Recklessness, v. 1, 2.
Who is the author of this lesson?
What was his business?
During the reign of what king of Israel did he write?
Upon what sort of people is the woe pronounced?
What two kingdoms are included in the woe?
To what places were the hearers of Amos invited to go?
What was the purpose of inspecting these great ruined cities?
What questions does Amos ask?
Is intemperance better than sobriety?
2. Luxury, v. 3-6.
What did these sinners put far away from them?
What five marks of luxurious ease are named?
What is meant by the "affliction of Joseph"?
3. Ruin, v. 7, 8.
What disaster is foretold?
What positive assurance of this evil was given?
Of what does God express his abhorrence?
What city was to be given up?

PRACTICAL TEACHINGS.

Where are we taught the ruinous effect—

1. Of indifference to duty?
2. Of self-indulgence?
3. Of self-confidence?

Sunday-School Outlines
—BEING—

Normal Studies

For Teachers' Meetings, Normal Classes, Normal Institutes, Young People's Societies, and Individual Students

By W. Bowman Tucker, M.A., Ph.D.

Price, Cloth, 35c. net, postpaid.

Contents: Chapter I. The Principles of Sunday-school Work. II. The Book. III. Bible Study. IV. The Home Class Department. V. Sunday-school Dynamics.

We have just issued this useful little work and believe it will be of immense service to our Sunday-schools and Epworth Leagues. The attention of Normal Class teachers particularly is requested. Send for a copy and get it introduced into your school.

WILLIAM BRIGGS,

Methodist Book and Publishing House,
Toronto.

C. W. COATES, MONTREAL.

S. F. HUESTIS, HALIFAX.