

strong thews and sinews, for their lives seem often to hang on a hair.

But what is that lithe and active figure dancing down the rapids on a single log, at the tail of the jam? It is surely no one else than Baptiste la Tour. How he got there no one knows. He hardly knows himself. But there he is, gliding down with arrowy swiftness on a log that is spinning round under his feet with extraordinary rapidity. With the skill of an acrobat or rope-dancer he preserves his balance, by keeping his feet, arms, legs, and whole body in constant motion, the spikes in his boots preventing his slipping. So long as the log is in deep water and keeps clear of rocks and other logs, he is comparatively safe.

But see! he will surely run upon that jutting crag! Nearer and nearer he approaches; now for a crash and a dangerous leap! But no! he veers off, the strong back-wash of the water preventing the collision. Now the log plunges partly beneath the waves, but by vigorous struggles he keeps his place on its slippery surface. Now his log runs full tilt against another. The shock of the collision shakes him from his feet; he staggers and slips into the water, but in a moment he is out and on his unmanageable steed again.

As he glides out into the smooth water below the rapids, a ringing cheer goes up from his comrades, who had been watching with eager eyes his perilous ride. They had not cheered when the jam gave way, ending their two hours' strenuous effort. But at Baptiste's safety, irrepressibly their shouts burst forth. With the characteristic grace of his countrymen, he returned the cheer by a polite bow, and seizing a floating handspike that had been carried down with the wrack, he paddled toward the shore. As he neared it, he sprang from log to log till he stood on solid ground. Shaking himself like a Newfoundland dog, he strode up the bank to receive the congratulations of his comrades.

"That's wuss than breakin' 'a the breachiest hoss I ever see," the comment of Jim Dowler, who spoke from experience of the latter performance.

"I'd as soon go sailin' on a broomstick wid a witch, through the air," said Dennis O'Neal, who spoke as if he had tried that mode of travelling.

"It's better than being caught like an otter in a trap, as I was," said Evans. "I'm like Apollo," he went on, recalling the classic lore he learned at Brasenose, "vulnerable in my heel. But there, I'm sorry to say, the resemblance ends, so far as I can see," and he laughed a hard, bitter, scornful laugh against himself.

(To be continued.)

If life has been but bitterness to you, taste heaven's sweet in the cup of prayer.

### The Builders.

ALL are architects of fate  
Working in these walls of Time,  
Some with massive deeds and great,  
Some with ornaments of rhyme.

Nothing useless is, or low;  
Each thing in its place is best;  
And what seems but idle show  
Strengthens and supports the rest.

For the structure that we raise,  
Time is with materials filled;  
Our to-days and yesterdays  
Are the blocks with which we build.

Truly shape and fashion these;  
Leave no yawning gaps between;  
Think not because no man sees,  
Such things will remain unseen.

In the elder days of art,  
Builders wrought with greatest care  
Each minute and unseen part;  
For the gods see everywhere

Let us do our work as well,  
Both the unseen and the seen;  
Make the house where God may dwell  
Beautiful, entire, and clean.

Else our lives are incomplete.  
Standing in these walls of Time:  
Broken stair-ways, where the feet  
Stumble as they seek to climb.

Build to-day, then strong and sure,  
With a firm and ample base;  
And ascending and secure  
Shall to-morrow find its place.

Thus alone can we attain  
To these turrets, where the eye  
Sees the world as one vast plain,  
And one boundless reach of sky.

—Longfellow.

## LESSON NOTES.

### THIRD QUARTER.

#### STUDIES IN THE OLD TESTAMENT.

B.C. 1400] LESSON IX. [Aug. 26

#### THE PILLAR OF CLOUD AND OF FIRE.

Num. 9.15-23. Memory verses, 15, 16

#### GOLDEN TEXT.

O send out thy light and thy truth; let them lead me. Psa. 43. 3.

#### OUTLINE.

1. The Cloud.
2. The Camp.

TIME AND PLACE.—Same as in the previous lesson.

EXPLANATIONS.—*On the day . . . the cloud covered the tabernacle*—That was the first day of the first month of the second year. *The cloud*—Not a "cloud"; it was a peculiarly shaped cloud, a dark pillar, not like any other cloud. *The tent of the testimony*—That is, the inner sanctuary or holy of holies, where God typically dwelt over the mercy-seat. *So it was always*—For forty years it was a constant reminder of Jehovah's presence. *Cloud was taken up*—That is, rose into mid-air in sight of all the people. *They pitched*—That is, they pitched their tents and encamped. *The commandment of the Lord*—Not a commandment in word, but they came soon to call this guiding cloud the commandment of the Lord.

#### TEACHINGS OF THE LESSON.

Where, in this lesson, are we taught—

1. That God honours his house?
2. That God is the guide of his people?
3. That we ought always to obey God's commands?

#### THE LESSON CATECHISM.

1. How did God show his presence among his people? By a pillar of cloud and fire.
2. Where could this always be seen? Over the ark in the tabernacle.
3. How did they regard the movements of this pillar of cloud and fire? As the commandment of the Lord.
4. For how long did God give them this sign of his presence? For forty years.
5. What prayer of David draws its idea from the cloudy pillar? "O send out thy light," etc.

DOCTRINAL SUGGESTION—The guidance of God.

#### CATECHISM QUESTION.

9. Is not your soul then of great value? Yes; because it is myself.  
Luke ix. 25. What is a man profited, if he gain the whole world, and lose or forfeit his own soul?

B.C. 1490] LESSON X. [SEPT. 2

#### THE SPIES SENT INTO CANAAN.

Num. 13. 17-33. Memory verse, 30:32

#### GOLDEN TEXT.

Let us go up at once, and possess it; for we are well able to overcome it. Num. 13. 30.

#### OUTLINE.

1. The Spies.
2. Their Report.

TIME.—1490 B.C.

PLACE.—The wilderness of Paran.

EXPLANATIONS.—*This way southward*—This means not to travel toward the south, but into the south country, a name by which the border land of Canaan was well known. *Into the mountain*—This was the hill country of our Lord's time; the mountainous central ridge from Hebron to Esraelon. *The land . . . fat or lean*—That is, whether productive and fertile, or sterile and bare. *Time of the first-ripe grapes*—About July or August. *Floweth with milk and honey*—A poetic way for expressing the wonderful fertility of the land. *Land that eateth up the inhabitants*—Perhaps it means a land of an unhealthy and malarial climate; or a land subject to incessant invasions, and consequent destructions of the people.

#### TEACHINGS OF THE LESSON.

Where, in this lesson, are we taught—

1. That prudence is a Christian virtue?
2. That unbelief makes people cowardly?
3. That majorities are not always right?

#### THE LESSON CATECHISM.

1. Why did Moses send forth twelve spies? To learn concerning the land.
  2. How far did they travel? Through the whole land.
  3. What did they find? A very fertile land?
  4. What was the effect upon ten of the spies? They were filled with fear.
  5. How did they express their fear and faithlessness? "They are stronger than we."
  6. What was the voice of courage and faith? "Let us go up at once," etc.
- DOCTRINAL SUGGESTION.—Forgetfulness of God.

#### CATECHISM QUESTION.

10. Did God create you? Yes; he made me, both body and soul.  
Psalm c. 3. Know ye that the Lord he is God; it is he that hath made us.  
Job x. 11; Numbers xvi. 22; Hebrews xii. 9.

### DO NOT BE AFRAID TO PRAY.

WHEN Sir James Anderson first went to sea he joined a ship where the men in the fore-castle respected the boy on his knees, and did not molest him, among their number being one who took a special interest in the boy as a countryman, and rejoiced in the name of "Scotch Bob." All went well till they reached Calcutta, and another sailor was shipped for the voyage home whose name was "English Bob," to distinguish him from the other. Young Anderson knelt down as usual to pray at night, when, all of a sudden, a boot was thrown at him, and then another, by "English Bob," who took offence at what he called "canting humbug." "Scotch Bob," hearing the noise, came to the rescue of his compatriot, and there was a fight, the Scotchman getting the best of it. Next night young Anderson was afraid to kneel down as usual, and turned into bed prayerless. Presently out he was pulled and planted on the deck by his former defender, "Scotch Bob," who shook him and said: "You little rascal, do you think I am going to fight for you and then see you act thus? If you are not afraid of your Maker's anger, I'll make you afraid of mine, so come out and say your prayers."

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