

GATHERING THEM IN.

WAS nigh to a bar, that had long been made,
Leaned a rum-seller old in the liquor-trade;
His work was done, and he paused to count
The receipts of the day—a large amount.
A relic of jolly old toper was he,
And his hair was as white as the foam of the sea;
And these words came forth with the fumes
Of gin:
“I gather them in, I gather them in.

“I gather them in, both old and young;
To my den of death they go and come—
Some to the scaffold, some to the grave,
Some to the prison, but none I save.
Come father, mother, daughter, son—
All I will ruin, one by one.
With my rum or whiskey, brandy or gin;
I gather them in, I gather them in

“I gather them in to a life of shame;
I blast the fairest honoured name;
Make widows and orphans to cry and moan
At the foot of old King Alcohol's throne.
The highest or lowest, I don't care which,
Will soon find their level in a common ditch;
The law protects me, and it is no sin;
I gather them in, I gather them in.”

The old man ceased as he closed his till;
Soon all was dark and gloomy and still;
And I said to myself, as he went to his rest,
“Can it be that humanity dwells in your breast?
Man may forgive you, but God never will.
Though your ill-gotten gains foot the minister's bill,
And his voice will be heard o'er the last trumpet's din,
Hell gathers you in, hell gathers you in.”

A TOUCHING INCIDENT.

THE still form of a little boy lay in the coffin, surrounded by mourning friends. A mason came into the room and asked to look at the lovely face.

“You wonder that I care so much,” he said, as the tears rolled down his cheeks; “but your boy was a messenger of God to me. One time I was coming down by a long ladder from a very high roof, and found your little boy standing close beside me when I reached the ground. He looked up in my face with childish wonder, and asked, frankly, ‘Weren't you afraid of falling when you were up so high?’ And before I had time to answer, he said, ‘Ah, I know you were not afraid—you had said your prayers this morning before you began your work.’ I had not prayed; but I never forgot to pray from that time to this, and by God's blessing I never will.”

TWO SMART GIRLS.

A LONG time ago, in the Indian country, two little girls slipped away from the fort, and went down into a hollow to pick berries. It was Emma, a girl of seven years, with Bessie, her sister, not yet six.

All at once the sun flashed on something bright, and Emma knew that the pretty painted things she had seen crawling among the bushes must be hostile Indians with gleaming weapons in their hands. She did not cry out, nor in any way let them know that she had seen them. But she looked all about, saw that some of the creeping Indians were already between her and the fort, and went on picking berries as before. Soon she called aloud to Bessie with a steady voice, “Don't you think its going to rain?” So they both turned and walked toward the fort. They reached the tall grass, and suddenly Emma dropped to the ground, pulling down Bessie too. “What are you looking for?” asked the little sister, in surprise. Then Emma whispered to Bessie, and both stole silently

and quickly on hands and knees through the long grass until they came to the road, when they started up, ran swiftly to the fort, dashed through the entrance, and had the gate safely closed behind them! Those girls are quite old now, but they remember very well the day they saved themselves, the fort, which their father commanded, and the soldiers and other people in it besides.—*St. Nicholas.*

FISHING IN LAPLAND.

THE water is very clear at Hammerfest, in Lapland; you may see everything that goes on among the fish. A few feet down you may see the young cod snapping at your hook, if you have one; a little lower down the coal fish, and the huge plaice and halibut on the white sand at the bottom; in other places the star-fish, as large as a plate, and purple and green shell fish of all sizes. The plaice is taken in the following manner:

In calm weather the fisherman takes a strong, fine cord, to which he has fastened a heavy spear head, like a whale harpoon. This he holds ready over the bow of the boat, while another person paddles it forward slowly. When the fish is seen at the bottom the boat is stopped and the harpoon is suddenly dropped upon him, and thus the fish is caught. In two hours the fisherman will get a boat-load. The halibut are caught with hooks. They sometimes weigh 500 pounds, and if drawn up carelessly will overturn the boat.

In many of the mountainous districts the rivers swarm with trout, the habit of which is to conceal themselves beneath the boulder-rocks in the bed of the stream, venturing out to feed only at night. Men each with a heavy hammer will enter these waters and strike one or two blows on the stones, when the fish run from their lurking places partly stunned, and are easily caught.

THANKFULNESS.

SAID a very old man, “Some folks are always complaining about the weather, but I am very thankful when I wake up in the morning and find any weather at all.” We may smile at the simplicity of the old man, but still his language indicates a spirit that contributes much to calm and peaceful life. It is better and wiser to cultivate that spirit than to be always complaining of things as we are. Be thankful for such mercies as you have, and if God sees it will be for your good and his glory, he will give you many more. At least, do not make yourself and others unhappy by your ingratitude and complaints.—*The Presbyterian.*

LESSON NOTES.

A.D. 68.] LESSON X. [June 7.

GOD'S MESSAGE BY HIS SON.

Heb. 1. 1-8; 2. 1-4. Commit to mem. vs. 1. 1-3.

GOLDEN TEXT.

How shall we escape if we neglect so great salvation? Heb. 2. 3.

OUTLINE.

1. The Divine Saviour, ch. 1. 1-8.
2. The great Salvation, ch. 2. 1-4.

TIME.—It is not known certainly when nor by whom this epistle was written, but it was perhaps about A.D. 68, soon after the death of Paul.

PLACE.—Unknown.

EXPLANATIONS.—*Divers manners*—In many

ways—(a) The audible voice; (b) the writing on the stone tables; (c) in dreams and visions; (d) in parables etc. *Brightness of his (Father's) glory*—The effulgence of the divine majesty. *Express image*—The exact image of his substance or essence. The word *character* properly signifies the die used in coining. *Flame of fire*—Quick and bright as the lightning. *Slip*—The allusion is to a leaky vessel into which water has been poured, but from which it glides away, as it were, unperceived. *Signs*—That is, miraculous works as evidence. *Wonders*—Considered as the cause of terror, amazement, etc. *Divers miracles*—General term applicable to many exercises of divine influence. *Gifts*—Qualities imparted by the Spirit, fitting men for special duties.

TEACHINGS OF THE LESSON.

Where in this lesson do we find—

1. The divine declaration of salvation!
2. The divine author of salvation?
3. The danger of neglecting salvation?

THE LESSON CATECHISM.

1. How did God speak to his people in time past? “By the prophets.” 2. Afterward how did he speak to them? “By his Son.” 3. What is the sceptre of Christ's kingdom? “A sceptre of righteousness.” 4. What should we do lest at any time we should let slip the things we have heard? Give them earnest heed.

DOCTRINAL SUGGESTION.—The divinity of Christ.

CATECHISM QUESTIONS.

13. What precepts for parents and children? Ephesians vi. 4; Ephesians vi. 1.
14. What precepts for masters and servants? 1 Peter ii. 18; Colossians iv. 1; Titus ii. 9. 10.

A.D. 68.] LESSON XI. [June 14.

THE PRIESTHOOD OF CHRIST.

Heb. 9. 1-12. Commit to memory vs. 11-12.

GOLDEN TEXT.

Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Heb. 7. 25.

OUTLINE.

1. The Tabernacle, v. 1-5.
2. The Priest, v. 6-10.
3. The Christ, v. 11, 12.

TIME, PLACE.—See Lesson X.

EXPLANATIONS.—*Ordinance*—Ceremonies of worship. *Worldly sanctuary*—The tabernacle, so called because made by men's hands and of perishable materials. *The first*—The first apartment; the holy place; and beyond the veil the holy of holies. *Thus ordained*—That is, set in due order. *Priests . . . high-priest*—A contrast between the many offerings of the many priests and the one offering of the one priest. *Reformation*—The time of straightening up, when vital and spiritual worship should take the place of forms. *Good things*—Fuller light, removal of the yoke of ceremonial bondage, and blessings of the spirit. *Perfect tabernacle*—This probably refers to the human nature of Jesus, (chap. 10. 20,) while chap. 8. 2 seems to point to heaven. Some understand the holy place to prefigure the body of Jesus and the holy of holies to refer to the heavens.

TEACHINGS OF THE LESSON.

Where in this lesson are we taught—

1. That there must be atonement for sin?
2. That the sinner cannot atone for himself?
3. That Jesus Christ has made a complete atonement for all sin?

THE LESSON CATECHISM.

1. Under the old dispensation, who were allowed to enter the first tabernacle? The priests. 2. Who were allowed to enter the second? The chief priests once a year. 3. What did the chief priests do in the second tabernacle? Offered blood for himself and the people. 4. What has Christ obtained for us? Eternal redemption. 5. How did he obtain this? “By his own blood.”

DOCTRINAL SUGGESTION.—The intercession of Christ.

CATECHISM QUESTIONS.

15. What does it teach about obedience to magistrates and servants? Romans xiii. 1; 1 Peter ii. 17.
16. How are we taught to behave to ministers of the gospel? Hebrews xiii. 17.
[1 Thessalonians v. 12, 13.]

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