



### CHURNING IN ARABIA.

BY MRS. K. N. HILL.

THERE is something cool and fragrant and pleasant in the mere idea of butter-making, as we are in the habit of seeing it done when we go to spend our vacation at some old-fashioned farm-house, standing in the midst of its rolling grass lands.

The dairy there is as clean and pure as the freshest of air and water can make it. There are shelves scoured white, upon which stand rows of shining pans filled with rich yellow cream; there is the great churn, kept sweet by constant scourings and rinsings; and there is the fresh-faced butter-maker, with her round bare arms, and her lively motions, as she pushes the big dasher up and down, or strains off the cool buttermilk for the children who have run in, warm and thirsty, from their play; or tosses and pats into shape the smooth yellow lumps that taste of the clover the cows have been feeding on.

Our picture shows a very different way of making butter which is common in Arabia. We all know where Arabia is—in Asia, on the borders of the Red Sea. Many of its people are wandering tribes, who live in tents, and have herds of camels instead of cows.

Instead of a churn they use the skin of a goat, made into a bag. Into this they pour the camel's milk, tie the bag to a pole, and then a woman stands and shakes it to and fro until the milk is curdled into a kind of cheese or butter. This is never worked over nor salted, nor are the rancid goat skins ever cleansed. So we may imagine that what these half-savage Arabians call butter is a very different thing from the fragrant golden cakes that we see upon our breakfast tables.

I have seen the same sort of churning in Palestine.

### TEACH THE BOYS AND GIRLS.

BY DR. J. G. HOLLAND.

It is a cruel thing to send a boy or girl out into the world untaught that alcohol in any form is fire, and will certainly burn him if he puts it into his stomach. It is a cruel thing to educate a boy in such a way that he has no adequate idea of the dangers that beset his path. It is a mean thing to send a boy out to take his place in society without understanding the relations of temperance to his own safety and prosperity, and to the safety and prosperity of society.

What we want in our schools is to do away with the force of a pernicious example, and a long-cherished error, by making the children thoroughly intelligent on this subject of alcohol. They should be taught the natural effect of alcohol upon the processes of animal life. (1) They should be taught that it can add nothing whatever to the vital forces or to the vital tissues, and that it never enters into the elements of structure, and that, in the healthy organism, it is always a burden or disturbing force. (2) They should be taught that it invariably

disturb the operation of the brain, and that the mind can get nothing from alcohol of help that is to be relied upon. (3) They should be taught that alcohol inflames the baser passions, blunts the sensibilities, and debases the feelings. (4) They should be taught that an appetite for drink is certainly developed by those who use it, which is dangerous to life, destructive of health of body and peace of mind, and in millions of instances ruinous to fortune and to all the high interests of the soul. (5) They should be taught that the crime and pauperism of society flow as naturally from alcohol as any effect whatever naturally flow from its competent cause. (6) They should be taught that drink is the responsible cause of most of the poverty and want of the world. So long as six hundred million dollars are annually spent drink in this country, every ounce of which has ever entered into the sum of national wealth, having nothing to show for its cost but diseased stomachs, degraded homes, destroyed industry, increased pauperism, and aggravated crime, these boys should understand the facts and be able to act upon them in their first responsible conduct.

The national wealth goes into the ground. If we could only manage to bury it without having it pass thitherward in the form of a poisonous fluid through the inflamed bodies of our neighbours and friends, happy should we be. But this great, abominable curse dominates the world. The tramp reminds us of it as he begs for a night's lodging. The widow and the fatherless tell us of it as they ask for bread. It scowls upon us from the hovels and haunts of the poor everywhere. Even the clean, hard-working man of prosperity cannot enjoy his earnings because the world is full of misery from drink. The more thoroughly we can instruct the young concerning this dominating evil of our time the better will it be for them and for the world.

## LESSON NOTES.

### THIRD QUARTER.

#### LESSONS FROM THE LIFE OF PAUL.

A. D. 58.] LESSON XII. [Sept. 17.

#### PERSONAL RESPONSIBILITY.

Rom. 14. 12-23.] [Memory verses, 19, 21.

#### GOLDEN TEXT.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth.—Rom. 14. 21.

#### OUTLINE.

1. A Principle, v. 12-19.
2. An Application, v. 20-23.

#### TIME AND PLACE.

Written by Paul, from Corinth, in the early spring of the fourth year of Nero's reign, A. D. 58. The apostle had been intrusted by the churches of Macedonia and Achaia with some money to be paid to the Christian poor at Jerusalem. On his way thither he made his third visit to Corinth, where he stopped three months, and from which he sent this letter by the hand of Phebe, a deaconess, to the Christians at Rome. It is one of the profoundest of human compositions. This lesson presents an unanswerable argument for total abstinence.

#### EXPLANATIONS.

"Of himself"—Individual, personal. Men may become partners in crime, but they cannot become partners in guilt. It may require six men to tell one lie effectively, but when it has been told each of the six is guilty of the whole, and his conscience tells him so. "Let us not, therefore, judge"—That is, judge harshly—condemn. "Judge this"—That is, Decide this, let this be your judgment. "No man put a stumbling-block"—The apostle means if you watch others' faults and neglect to notice your own, you will soon have other folks stumbling over your faulty example. "I know"—Without a doubt. "Nothing unclean of itself"—Many articles of food were counted unclean by the Hebrew ritual, but intrinsically there was nothing wrong in eating any of them. "To him that eat-

teemeth anything to be unclean, to him it is unclean"—If a man act contrary to his conscience he, as a consequence, contracts guilt. The right and wrong of actions is determined by their moral purpose—their intent; and if you determine to do a thing which you believe to be wrong, even though you be mistaken, and the act itself have no moral character, you have committed a sin, because you meant to do wrong. "Thy brother be grieved with thy meat"—If you think you are acting wrong, and you persist in your action, you are likely to lead him to sin. "Charitably"—According to the law of love, which requires the sacrifice of your own convenience and taste for the good of others. This principle bears directly on the indulgence of strong drink. "The kingdom of God"—Is God's dominion over the heart. "Edify"—Means upbuild. "Hast thou faith? Have it to thyself before God"—What is here condemned is such a zeal for small points of Christian liberty as would endanger Christian love. "He that doubteth is damned"—Damned means condemned. He who with self-condemnation indulges in any such course is under God's condemnation.

#### PRACTICAL TEACHINGS.

Where does this lesson teach—

1. That we cannot escape personal responsibility?
2. That all men and women are our brothers and sisters?
3. That conscientious scruples should always be respected?
4. That we should avoid the very appearance of evil?
5. That God's kingdom consists not in externals?
6. That it is our duty to abstain from all intoxicants?

#### THE LESSON CATECHISM.

1. For whom, and to whom, must each one of us give account? "Of himself, to God."
2. What should we avoid putting in a brother's way? "A stumbling-block, or an occasion to fall."
3. The kingdom of God is not meat and drink: What is it? "Righteousness, peace, and joy in the Holy Ghost."
4. In this world of cross-purposes, what should we follow? "The things which make for peace."
5. What is the Golden Text? "It is good neither to eat flesh," etc.

DOCTRINAL SUGGESTION.—The kingdom of God. Verse 17.

#### CATECHISM QUESTION.

What is the providence of God?

The providence of God is his preservation of all his creatures, his care for all their wants, and his rule over all their actions.—Acts 17. 28.

Does God care for you?

I know that he cares for me, and watches over me always by his providence.

### TWO BRAVE BOYS.

Two young boys, sons of a clergyman, living in Cincinnati, O., went not long ago with their father to visit the Soldiers' Home in Dayton. After awhile the clergyman left his sons in charge of an officer, who was to show them the sights. Presently the soldier began:

"Now that the old man has—"

"We do not know any 'old man,'" interrupted the elder of the boys.

"Now that the old gentleman—" said the soldier.

"We do not know any old gentleman," once more interrupted the boy; "he is our father."

A little while afterward the soldier began to swear. The younger brother looked up into his face and said:

"Please don't use such words."

"Why not?"

"Because we do not like to hear them; we are church folks."

"Oh!" said the soldier, as he gave a whistle.

But he did not swear any more, and he guided those boys around the grounds as respectfully and attentively as if they had been the sons of Queen Victoria.—Selected.

It is encouraging to note that recently at Lathrop, Mo., several druggists have been indicted and fined for selling the tincture of Jamaica ginger without a prescription. One of the number who stoutly maintained his right to sell the tincture of ginger or any other tincture "of recognized medical utility," was overruled by the court and fined forty dollars for selling intoxicating liquor.

### Back at School.

ALL in the sweet September morn, the little feet are trooping,  
Through city street and country lane, along the pleasant ways;  
And in the schoolrooms, far and near, are sturdy figures grouping,  
In eager haste for happy work, these bright autumnal days.

From frolics on the pebbly beach, from dreaming on the shingle,  
From scrambles up and down the hills, from gathering wildwood flowers,  
The children like an army come, and merry voices mingle  
In greeting, as they answer swift the call to study hours.

Dear little sunburnt hands that turn the grammar's sober pages,  
Sweet lips that con the lesson o'er, to get it all by heart,  
Afar from your soft peace, to-day, the great world's battle rages,  
But by-and-bye 'twill need your aid to take the better part.

There's always in the thinning ranks, and in the vanward column,  
A place for brave and buoyant souls, for truth without a flaw;  
And, somehow, as I look at you, the hour grows grave and solemn,  
And prayer ascends that God will give you strength to keep his law.

You ask a motto for the days, a motto bright and cheery;  
Look at me straight and fearlessly, sweet eyes of brown and blue.  
For not a motto have I found, but just an earnest query,  
In every trying place you meet, ask, "What would Jesus do?"

And follow Jesus, every day, in all the loving labour  
The hardest tasks will give you joy, the tangles cease to vex;  
Be honest, open as the day, be gentle to your neighbour,  
And Christ will always give you aid, whatever may perplex.

MARGARET E. SANUSTER.



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BY

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