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THE SUNBEAM

LARGED SERIES.—VOL. VII.]

TORONTO, MAY 22, 1886.

[No. 11.

ROOKS' NESTS.

is the time for building, and the are hard at it. are a sort of crow abound greatly in Britain. They live in large societies. Their rookeries, called rookeries, are very extensive. One rookery in Edinburgh contained 100,000 nests and about 1,000,000 birds of all ages. They are fond of groves and old mansions, where they are protected. They fly many miles for food, and when hungry will enter the grain fields. They are very intelligent birds, and can be taught to answer the cries of various animals. The nest is a clumsy-looking one, made of sticks, but makes a good home for the little

THE POWER OF GENTLENESS.

is related that a stranger stayed all night at a farmer's house. He noticed that a slender girl, by her gentle ways, had a great influence in the house. She seemed to be a bringer of peace and goodwill to the other ones in the house.

He had power over the others, also, as the following shows: The stranger was going to town the next morning, and agreed



ROOKS' NESTS.

to take the stranger with him. The family came out to see them start. The farmer gathered up the reins, and with a jerk said "Dick, go 'long!" But Dick didn't "go 'long." The whip cracked about the pony's ear, and he shouted: "Dick, you rascal, get up!" It availed not. Then came down the whip with a heavy hand; but the stubborn beast only shook his head silently. A stout lad came out and seized the bridle, and pulled and yanked and kicked the rebellious pony; but not a step would he move.

At this crisis a sweet voice said: "Willie, don't do so." The voice was quickly recognized. And now the magic hand was laid on the neck of the seemingly incorrigible animal, and a simple low word was spoken; instantly the rigid muscles relaxed, and the air of stubbornness vanished. "Poor Dick," said the sweet voice, and she stroked and patted softly his neck with the child-like hand. "Now go 'long, you naughty fellow," in a half-chiding, but in a tender voice, as she drew slightly on the bridle. The pony turned and rubbed his head

against her arm for a moment and started off at a cheerful trot, and was no further trouble that day.

The stranger remarked to the farmer: "What a wonderful power that hand possesses!" The reply was: "Oh, she's good!" Everybody and everything loves her."—*S. S. Advocate.*

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The Sunbeam.

TORONTO, MAY 22, 1886.

A STORY OF JAPAN.

At a meeting in Japan where a number of Christian girls were gathered together the subject was, "How to glorify Christ by our lives." One of the girls said:

"It seems to me like this. One spring my mother got some flower-seeds, little, ugly, black things, and planted them; they grew and blossomed beautifully. One day a neighbour coming in and seeing these flowers said: 'O how beautiful! I must have some too: won't you please give me some seed?' Now, if this neighbour had only just seen the flower-seeds she wouldn't have called for them; 'twas only when she saw how beautiful was the blossom that she wanted the seed.

"And so with Christianity; when we speak to our friends of the truths of the Bible they seem to them hard and uninteresting, and they say: "We don't care to hear about these things; they are not as interesting as our own stories. But when they see these same truths blossoming out in our lives into kindly words and good acts then they say: 'How beautiful these lives! What makes them different from other lives?' When they hear that 'tis the Jesus teaching, then they say, 'We must have it too!'

"And thus, by our lives, more than by our tongues, we can preach Christ to our unbelieving friends."



SPORT.

SPORT is the name of a little white dog in our neighbour's yard. In the same yard there lives also a little boy whose name is Clifford. The boy and the dog are great friends, and when one of them is seen anywhere you may be sure the other is not far away, excepting when the boy is at school or in church, and he is a faithful attendant at both places.

One day last January Clifford when on an errand into a neighbour's house. He is a good errand boy, as he is always careful to deliver his messages in good order to the right person. When he had done the errand on which he was sent he promptly started home with an answer from the lady on whom he had called. As he left the yard he closed the gate before Sport knew that he was ready to go, as he had been playing about the yard.

After awhile the lady of the house heard a dog crying at the door, and as she is a great friend of animals she hastened to see what it meant. When she opened the door Sport was standing at the step, lifting his paw and crying as if it had been badly hurt. He limped around on three legs, and licked the foot that seemed to be so sore. Not knowing what else to do, the lady closed the door, for it was very cold, until she could get a shawl to throw about her as she went to report the matter to Clifford's mamma. When she closed the door the cry of the dog was more pitiful and louder than ever. When she again

SPORT.

appeared at the door with the shawl she opened her and started for the gate Sport's foot was healed so suddenly that he scampered away with her and escaped into the street as there was an opening large enough for him to get out of the yard.

This sounds like a made up story to you, but how smart a dog may be made by training; but it is neither made up, nor has the dog been trained to perform the trick. He has been seen that the children get sympathy and help when they cry and hold up their hands, but this trick was new, and an amusing surprise to all who knew Sport.

JESUS AT BETHESDA.

BESIDE the pool Bethesda,
I hear a mournful cry;
"No help, no hope is offered,
To one so weak as I."
Oh, cease thy sad complaining;
The gospel gives thee cheer;
Come to the house of mercy,
For Christ, the Pool, is here.

ONE day Jessie was sitting in her granpa's lap, and while sitting there, noticed that his head was bald on top. She said: "O Ranpa, your head's peeking froo!"



CHINESE GIRL AND BOY.

CHILDREN IN CHINA.

HERE is no gladness in a Chinese family at the birth of a little girl, though friends and neighbours come together to rejoice when a boy is born. Parents think it a disgrace to have only daughters in their family, and they fear the gods must be very angry to send them such a misfortune. And though it is almost too sad to believe, little girl-babies are sometimes put to death by their own parents, who do not want the trouble of bringing them up. A Chinese girl is seldom taught to do anything but to use her hands—to cook, to sew, to do embroidery, etc. She is taken away when quite a child from her own father and mother to be married, and then, if she belongs to the poorer classes, she is seldom seen outside the house of her father-in-law. Indeed, you will not wonder if you remember their strange custom of cramping the feet of women to make them small. The mother begins to bind the foot when the little daughter is only a few years old, and the bandages are worn for years, though some children die of the pain. At last the poor foot loses all feeling, but it is crippled and almost useless. The small-footed girl cannot walk a distance without the help of a stick, and her hobble must indeed be painful to her. Yet the Chinese admire the walk of the small-footed ladies, and say it is like "the rustling of willow-boughs in a breeze." Are you not thankful, dear girls, for your freedom to learn and play, to walk and run? Chinese girls are just as willing as we are to learn when the opportunity is given them. There are now some schools in China where girls are gathered together to learn, from patient teachers, lessons more pre-

ferent than heathen masters can teach their pupils. These are the Christian mission-schools for girls. We give a picture of a girl and boy of the mission-schools.

REBUKING A KING.

THE timidity which hesitates to rebuke profanity was once shamed by a king. Riding along the highway in disguise, and seeing a soldier at an inn, he stopped and asked him to drink ale with him. On an oath which the king uttered while they were drinking, the soldier remarked:—

"I'll pay part of the ale, if you please, and go; for I so hate swearing that, if you were the king himself, I should tell you of it."

"Should you, indeed?" asked the king. "I should," was the emphatic reply of his subject.

Not long after, the king gave him an opportunity to be "as good as his word." Having invited some lords to dine with him, he sent for the soldier, and bade him stand near him in order to serve him if he was needed. Presently the king, not now in disguise, uttered an oath. And deferentially the soldier immediately said: "Should not my lord and king fear an oath?"

Looking at the heroic soldier and then at his company of obsequious noblemen, the king severely remarked: "There, my lords, is an honest man. He can respectfully remind me of the great sin of swearing; but you can sit here and let me stain my soul by swearing, and not so much as tell me of it!"—*Exchange.*

A CHILD'S ANSWER.

A LITTLE boy, seeing two nestling birds pecking at each other, inquired of his elder brother what they were doing.

"They are quarrelling," was the answer. "No," replied the child "that cannot be. They are brothers."

LITTLE GIRLS.

I was a little girl
You "O, no!"
Who, when she's asked to go to bed,
Does just so—
She brings a dozen wrinkles out
And takes the dimples in,
She puckers up her pretty lips,
And then she does begin—
"O dear me! I don't see why
All the others sit up late,
And why can't I?"

Another little girl I know
With curly pate,
Who says, "When I'm a great big girl
I'll sit up late
But mamma says 'twill make me grow
To be an early bird"
So she and dollie trot away
Without another word
O, the sunny smile and the eyes so blue!
And— and, why, yes, now I think of it,
She looks like you!

A BAD REPUTATION.

SOME years ago, in a farming neighbourhood, a middle aged man was looking about in search of employment. He called at the house of a respectable farmer and told his errand.

"What is your name?" asked the farmer.

"John Wilson," was the reply.

"John Wilson—the same that lived near here when a boy?"

"The same, sir."

"Then I do not want you."

Poor John, surprised at such a reply, passed on to the house of the next farmer, and there a similar reply was given, and he found no one in the neighbourhood who was willing to employ him.

Passing on, he soon came in sight of the old school-house. "Ah," said he, "I understand it now. I was a school-boy there years ago, but what kind of a school-boy? Lazy, disobedient, often in mischief, and once caught in deliberate lying, and, though since I have been trying to reform, they all think me the same kind of a man that I was as a boy."—*Sabbath-school Visitor.*

"NOTHING BUT HEAVEN."

A good man, who had long loved Jesus and worked for him, came to his last hour. Some one said to him, "Do you want anything more?" His eye grew bright, and he smiled a happy smile as he said:—

"Nothing but heaven!"

Dear children, to be sure of a home in heaven makes death look like a friend! Such a home we shall surely have if we love Jesus.

SOME SWEET DAY, BY AND BY.

We shall reach the summer land,
Some sweet day, by-and-by;
We shall press the golden strand,
Some sweet day, by-and-by;
Oh, the loved ones watching there,
By the tree of life so fair,
Till we come their joy to share,
Some sweet day, by-and-by.

At the crystal river's brink,
Some sweet day, by-and-by.
We shall find each broken link,
Some sweet day, by-and-by;
Then the star, that fading here,
Left our hearts and homes so dear,
We shall see more bright and clear,
Some sweet day, by-and-by.

Oh! these parting scenes will end
Some sweet day, by-and-by;
We shall gather, friend with friends,
Some sweet day, by and by.
There before our Father's throne,
When the mist and clouds have flown,
We shall know as we are known,
Some sweet day, by-and-by.

—Edna J. Park.

LESSON NOTES.

SECOND QUARTER.

A.D. 29.] LESSON IX. [May 30.

JESUS FEEDING FIVE THOUSAND.

John 6. 1-21. Commit to memory vs. 9-11.

GOLDEN TEXT.

Jesus said unto them, I am the bread of life. John 6. 35.

OUTLINE.

1. Feeding the Multitude, v. 1-14.
2. Walking on the Sea, v. 15-21.

QUESTIONS FOR HOME STUDY.

Who followed Jesus when he healed the sick in Galilee? Great crowds of people.

What did Jesus say to Philip? Where shall we find bread for all the people?

Why did he so speak? To try Philip's faith.

What did he know? That he could feed them abundantly.

What did Andrew tell Jesus? That they had five loaves and two fishes.

What did Jesus command? That the people sit down on the grass.

What did he do? He took the loaves and fishes in his hands.

To whom did he offer thanks? To God, the giver of all things.

What did Jesus do with the loaves and fishes? He gave of both to all the people.

How much was left when all were fed? Twelve baskets full of pieces.

What did the people say when they saw this miracle? This is the prophet of God.

What did Jesus tell them? (Repeat the GOLDEN TEXT.)

Why? Because, as bread keeps our bodies alive, so Jesus can keep our souls alive forever.

What did the people try to do? Make Jesus their earthly king.

Where did Jesus go? Alone to the mountain to pray.

What did his disciples do? They entered a boat to sail to Capernaum.

What arose on the sea? A great wind.

What made them afraid? They saw Jesus coming to them on the water.

What happened when he came into the boat? It was immediately at Capernaum.

WORDS WITH LITTLE PEOPLE.

The best that the disciples could find were five loaves and two little fishes, but they brought them to Jesus, and he blessed them. They went to work feeding them to the people, and Jesus made them enough for five thousand. Jesus wants you to bring him the best you have—ears, eyes, hands, feet, tongue, and heart, and he will bless them. Then if you will go to work with them, little and weak though they are, he will make them a blessing to many people.

DOCTRINAL SUGGESTION. — The supernatural in Christ.

CATECHISM QUESTIONS.

What is sin? Sin is not obeying the commands of God.

What command did God give to our first parents in the garden of Eden? He commanded them not to eat of the tree of knowledge of good and evil.

A.D. 29.] LESSON X. [June 6.

JESUS THE BREAD OF LIFE.

John 6. 22-40. Commit to memory vs. 27-29.

GOLDEN TEXT.

Lord, evermore give us this bread. John 6. 34.

OUTLINE.

1. The True Teacher, v. 22-29.
2. The True Manna, v. 30-36.
3. The True Disciples, v. 37-40.

QUESTIONS FOR HOME STUDY.

Who came to Capernaum seeking Jesus? The people who had been fed with the loaves and fishes.

Why did they seek him? Because he had given them bread.

Why should they have sought him? Because he had shown them that he was the Son of God.

What did Jesus tell them? Work for the food for the body.

For what should they work? For food for the soul.

What did Jesus say was food for the soul? The bread of God, sent down from heaven.

For what was it sent? To give life to the world.

What kind of life? Eternal life.

What did the people ask of Jesus? (Repeat the GOLDEN TEXT.)

What was his reply? "I am the bread of life."

Who shall never hunger? Those who come to Christ for life.

Who shall never thirst? Those who believe on him.

What precious promise did Jesus give? "He that cometh to me I will in no way cast out."

What did he tell them? That they had seen him, but had not believed on him.

For what did Jesus come to the earth? To do the will of his Father in heaven.

What is the will of the Father? That men should believe on his Son, and have everlasting life.

WORDS WITH LITTLE PEOPLE.

He who fed the thousands on the mountain wild,

The bread of life now offers every little child.

"Break thou the bread of life, dear Lord, me,

As thou did'st break the loaves beside the sea;

Bless thou the truth, dear Lord, to me, even me,

As thou did'st bless the bread by Galilee.

DOCTRINAL SUGGESTION. — Faith works.

CATECHISM QUESTIONS.

Did they keep this command? No: they did not eat of the tree.

What evil did they bring upon themselves thereby? They lost the favour of God, were condemned to pain and death, and were driven out of the garden.

GOD'S PROVIDENCE.

THE wheels of a watch or clock do not all move the same way; some contrary to each other, yet they serve the original purpose of the maker, show the time, or strike the hours.

So in God's world. Providence sometimes works at cross-purposes, sometimes against God's promises; yet, in truth, all working out his will, the great ends and purposes of the good Creator.