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TORONTO, NOVEMBER 2, 1895.

Vol. XV.]

THE DEAD SONGSTER.

ALL over the world, children are fond of pet animals. There are not many children who are cruel to them. If they continue to be cruel to defenceless creatures, they are not likely to turn out well. A person who inflicts needless pain on a dog or a cat or a bird, will be distrusted. Many of the best of people have been very fond of domestic animals. They respond warmly to human affection. The dog shows pleasure when he is caressed, the cat purrs its delight, and the bird chirrup its joy.

The engraving in this number of PLEASANT HOURS presents a scene that all readers will understand. It is German. Poor little Gretchen's pet canary was found dead in the morning. What a commotion its death caused in the house. The grief of the children was great. At length, accompanied by her brother, she went to see old Hans, the famous bird-stuffer. He could not bring the dead bird to life again, he could not restore its power of sweet song, but he could by his art preserve its beauty of form. Her brother carries the dead bird, while she carries the empty cage. He has to tell the pitiful story of their loss, while she cannot restrain her tears. Hans, surrounded by the instruments and the triumphs of his art, listens with kindly interest to the sorrowful tale, and will do the best he can for little Jacob and Gretchen.



THE DEAD SONGSTER.

ABOUT GLOVES.

THERE are some very curious circumstances attending the glove, independent of its relation to manufacturing industry. It has in various countries and at different periods been the pledge of friendship, of love and of safety, the symbol of hatred and defiance, of degradation and honour, the token of loyalty, the tenure by which estates have been, and are, held, and a customary offering on occasions both of sorrow and of joy. The first law relating to this subject is dated in the year 720, when Charlemagne granted a right of hunting to the abbot and monks of Sithin for the purpose of procuring skins for making gloves and girdles. The first commercial notice of the glove-trade is dated about the year 1462, and two years afterward armorial bearings were granted to the glovers by

Edward IV. At what prices gloves were valued in that reign does not appear. The ceremonial use of the glove in matters of investiture and tenure is illustrated in many ways. We may take as an instance the investment in the family of Dymocke, of the manor of Scryvesley, under the condition of the head of the family acting as champion at the coronation of the English sovereign at Westminster, in which the glove plays a conspicuous part in the ceremony. The glove has been deemed an emblem of firm possession. Thus the former kings of France used at their coronation to receive from the archbishop a pair of gloves, previously blessed, as an emblem of secure possession.

Both honour and degradation have been typified by the glove, according to the circumstances attending the particular occurrence. Challenge and defiance have been in various ages and countries conveyed by the glove. The presentation of gloves at weddings and funerals is another curious item in the catalogue. The presentation of gloves as a gift, with or without money inserted in them, is another curious custom which has passed through many gradations of society. James II., when at Woodstock, received a pair of gloves as a gift from the university. A lady, a suitor in chancery, whose cause had been favourably decided by Sir Thomas More, presented him with a pair of gloves containing a sum of money. His remark was, "I accept

there to commemorate the following historical fact:

When the provinces of the United Netherlands were struggling for their liberty, two beautiful daughters of a rich farmer, on their way to the town with milk, observed not far from their path several Spanish soldiers concealed behind some hedges. The patriotic maidens pretended not to have seen anything, pursued their journey, and as soon as they arrived in the city, insisted upon an admission to the burgomaster, who had not yet left his bed. They were admitted, and related what they had discovered. The news spread about. Not a moment was lost. The council were assembled; measures were immediately taken; the sluices were

the gloves—it would be against all good manners to refuse a lady's New Year's gift—but the lining you will be pleased to bestow elsewhere."

THE MILKMAIDS OF DORT.

Girls often declare that boys have all the fun. Well, they certainly do seem to get the larger share of it in a good many ways. Then, when they grow up, they are very apt, too, to carry off all the honours, the literary fame, the military glory, the professional success, while the girls are left at home to do worsted-work.

Now and then, however, the girls come to the front in art, in literature, in science and even war. You all know how Joan of Arc led the armies of France to victory, and how Moll Pitcher stood at the breech of her cannon, pouring confusion into the British ranks.

Not so great as these women of martial fame were the "Milkmaids of Dort," but still they have their place in history. If any of you ever go to Holland, the land of wadden dykes and windmills, it is quite possible that you may find yourselves some day in the ancient town of Dort, or Dordrecht. It is a grand old city. Here among these antiquated buildings, with their queer gables and great iron cranes, many an interesting historical event has taken place.

In the centre of the great market-place of Dort stands a fountain, and if you will look close you will see upon the tall pyramid a *relievo* representing a cow, and underneath, in sitting posture, a milkmaid. They are

The Bishop's Visit.

BY MRS. EDNA HUNTINGTON NASON.

Tell you about it? Of course I will!
I thought 'twould be dreadful to have him
come,
For mamma said I must be quiet and still,
And she put away my whistle and drum -
And made me unharness the parlour chairs,
And packed my cannon and all the rest
Of my noisiest playthings off upstairs,
On account of this very distinguished guest.

Then every room was turned upside down,
And all the carpets hung out to blow;
For when the Bishop is coming to town
The house must be in order, you know

So out in the kitchen I made my hair,
And started a game of hide and seek;
But Bridget refused to have me there,
For the Bishop was coming—to stay a
week—

And she must make cookies and cakes and
pies,
And fill every closet and platter and pan,
Till I thought this Bishop so great and wise,
Must be an awfully hungry man

Well! at last he came; and I do declare,
Dear grandpapa, he looked just like you,
With his gentle voice and
his silvery hair,
And eyes with a smile
a-shining through.

And whenever he read or
talked or prayed,
I listened to every
single word;
And I wasn't the least bit afraid,
Though I never once
spoke or stirred;

Till, all of a sudden, he
laughed right out
To see me sit quietly
listening so;
And began to tell us
stories about
Some queer little fel-
lows in Mexico.

And all about Egypt and
Spain—and then
He wasn't disturbed by
a little noise,
But said that the greatest
and best of men
Once was rolicking,
healthy boys.

And he thinks it is no
matter at all
If a little boy runs and
jumps and climbs;
And mamma should be
willing to let me
crawl
Through the banister-rails in the hall some-
times.

And Bridget, sir, made a great mistake,
In stirring up such a bother, you see,
For the Bishop—he didn't care for cake,
And really liked to play games with me.

But though he's so honoured in word and
act—
(Stoop down, for this is a secret now)—
He couldn't spell Boston! That's a fact!
But whispered to me to tell him how.



THE BISHOP'S VISIT.

the social order of the nation had been pre-
served primarily by the priesthood and
hereditary "elders," chiefs of clans. Now
and then a "man of God" appeared to call
idolatrous backsliders to the true worship.
And now and then a strong-willed hero
liberated some portion of the Holy Land from
cruel invaders, whom God had used as instru-
ments of punishment. But there was yet
"no king in Israel," and "every man did that
which was right in his own eyes."

HOME READINGS.

- M. Saul chosen king.—1 Sam. 10. 17-27.
- Tu. The people's desire.—1 Sam. 8. 1-9.
- W. Saul indicated.—1 Sam. 9. 15-22.
- Th. Anointing of Saul.—1 Sam. 10. 1-9.
- F. Samuel's exhortation.—1 Sam. 12. 6-15.
- S. Laws for the king.—Deut. 17. 14-20.
- Su. Christian loyalty.—1 Peter 2. 11-17.

QUESTIONS FOR HOME STUDY.

1. *God Rejected*, v. 17-19.
What assembly did Samuel call?
Whose message did he give to Israel?
What had the Lord done for them?
How had they treated him?
When had they first rejected the Lord?
1 Sam. 8. 4-7.
What were they commanded to do?
What King now rules the earth? (Golden
Text.)

2. *Saul Chosen*, v. 20-27.
What tribe of Israel was chosen?
Out of this tribe what family was chosen?
What person was selected at last?
How had Saul been before pointed out?
Verses 1-6.
What inquiry was made of the Lord? Why?
What answer was given?
What was Saul's personal appearance?
What said Samuel to the people?
What was their answer?
What record did Samuel make?
Who went home with Saul?
How did the sons of Belial treat him?
Of what would gifts have been a proof?
1 Kings 4. 21.
What did Saul do?

TEACHINGS OF THE LESSON.

- Where in this lesson are we taught—
1. That government is ordained of God?
 2. That civil rulers are God's servants?
 3. That we should honour those in authority?

THE LESSON CATECHISM.

1. Who was the first king of Israel? Saul, the son of Kish.
2. By whom was he appointed king? By the Lord.
3. By whom was he anointed? By the prophet Samuel.
4. Where was his appointment made known? At an assembly of the people.
5. What was his appearance? He was the tallest among the people.
6. What did the people say when they saw him? "God save the king."
7. Repeat the Golden Text: "The Lord reigneth," etc.

DOCTRINAL SUGGESTION.—The kingdom of God.

CATECHISM QUESTIONS.

What is prayer?
Prayer is an offering up of our desires to

God, in the name of Christ, for things agree-
able to his will.
Psalm 62. 8.

What must always accompany prayer?
Confession of our sins, and thankful ac-
knowledgegment of God's mercies.

A LETTER FROM CHINA.

ABOUT two months ago we placed some
provisions in our cart and started off on a
missionary tour, during which we rode
over 700 miles. It was a long cart-ride.
The mules that draw our carts are har-
nessed, not side by side, but one in front of
the other, and they are guided by the
voice and the snap of the whip, instead of
reins.

I am going to tell you about the girls'
school and the boys' school here in Peking.
There are nearly fifty girls and about
thirty boys, and of course they are all
Sunday-school scholars. We are studying
the Sunday-school lessons. These are trans-
lated into Chinese, and the pupils have their
lesson leaves just as you have. We have
our hymn book, with many of the hymns
you have to sing, and if you could step into
our Sunday-school in the chapel here, and

come to see that their own religion must
be false.

She said, "You don't really mean to say
you are a Christian?"

Yes, that was what he was. She ran
away to the little box, the one private
thing that belonged to her, in which she
kept her treasures, and, bringing out a
Bible, she said, "I, too, have been reading
this book, and have come to the conclusion
that it contains the true religion. A few
days after that both husband and wife pro-
fessed their faith together and were pub-
licly baptized in the name of Christ.

Sowing.

"ANGEL of the Spring-time," said she,
"Show me where to sow my grain.
Shall I plant it round my door-step,
Or afar there on the plain?"

"At thy feet!" the angel answered,
"Sow at once the nearest field!
First, thy dooryard, then beyond it,
Let new fields new furrows yield.

"Fill the nearest spot with gladness,
Fill thy home with goodness sweet;
Wider fields shall ask thy sowing,
It thou first sow at thy feet!

"Thus for thee shall widening harvests
Wave their manifold grain,
Till the sixty-fold, the hundred,
Gild the dooryard and the plain!"

THE TRUTHFUL BOY.

SAYS Robert Burdette: "How people
do trust a truthful boy! We never worry
about him when he is out of our sight. We
never say, 'I wonder where he is; I wish
I knew what he is doing; I wonder whom
he is with; I wonder why he doesn't come
home.' Nothing of the sort. We know
he is all right, and that when he comes
home we will know all about it, and get it
straight. We don't have to ask him where
he is going and how long he will be gone
every time he leaves the house. We don't
have to call him back and make him 'solemn-
ly promise' the same thing over and over
two or three times. When he says, 'Yes,
I will,' or 'No, I won't,' just once, that
settles it."

THINK OF IT!!!

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ton Magna," "Simon Holmes,
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LESSON NOTES.

FOURTH QUARTER.

STUDIES IN JEWISH HISTORY.

B.C. 1095.] **LESSON VI.** [Nov. 10.]

SAUL CHOSEN KING.

1 Sam. 10. 17-27. Memory verses, 24, 25.

GOLDEN TEXT.

The Lord reigneth; let the earth rejoice.—
Psalm 97. 1

OUTLINE.

1. God Rejected, v. 17-19.
2. Saul Chosen, v. 20-27.

TIME.—B.C. 1095.

PLACES. Mizpah, in the tribe of Benjamin, a
"holy place," which shared with Gilgal and
Bethel the reverence of the people.

RELIGION.—The "period of the judges" was
now drawing to its close. Down to this date