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a french peasants

## BPEOTAULES.

"Ipit weren't for the bad nater our felluwn would do well onough hore," raid cap. Lan Adulphe Lachnad, as wo at together uncer the frne ad1 y bhade of a cluster of palm. ly bhade of a cluster of palm.
tivas just outsido the little theas just outsido the little
white fort of Biskra, with the gray unending level of the Suharm Dosert stretcinng dum and lifeless all around us. "But as it is there's hardly a man in the garrison who hasn't got the 'Eiskra sores' s ad his eyes, and sume are su bad as to bo invalided outright."
"It's a pity," observed I, "that you can't provide them with spectacles like those in the advertisement, ' warranted to prevent all diseases of the (yes, and cure any which may hare been already contracted.'"
"Woll," said the captaid, "I remember 8 man, not far from my zative town, who credited ordinary spectacles eredited ordinary spectacles pith much more
"Howers than those. " Has that " asked I, gressing by the trinkle in
lecland's keen black eyes thist something good was . m ming.
"Wocll, you see, there was a fair ono day at Guingampyou remember the old threecomered market-place there, with the quecr fountain in the middle? Old Pierre Roquard, the optician (who told me the story himself), was standing in the dourway of his shop at the corner, watching the carts and pcople crowdingin, when op came a big fellow of the regular country type, with the usual blue blouse and vooien sabots, and a short pipe in his mouth.
"'Show, me some pairs of spectacles,' ssid he.
"Pierre bmught him out sereral. The man put o o
on, and sskod for a newson, and asked for a newspaper, to try huw the glasses rorked. No goved' Hotried three or four more pairs, but it was just the same story vith them.
"Parquard began to think him rathor hard to please. bat be brought him out a fresh loh until this fastidinus castoniler had tried all the best glasses in the shop; but
sill, s9 eure as he beut down
orer his nexspaper, he shook his head as He puled out a trist of paper and lighted if he could mate nothing of it, and it, sud began pufting a cunccutrated es Pierre began to get quito out of paticnco the optician, and he curned upon the man vitie a face liko a thoussand thunders.
" " Eark yo, fellow,' cried he sternly;
"have you orer learnel to read ?" 'havo you erer learned to read?'
"A ANo, of course not!' answorod the think you would be tho good of bnying tpectacles to teach me?

WHAT DO YOC THINR OF THIS?
Onse lay a smart young follow, with ahing shooes, a new bat, nod chockerbwand trousers, boarded a street car in a Western city, sud stapped to the front plation.

 rewintitunat thernmotamo "
"Wh why sil" atam merelt th. ...ing f. il...m "her wio I mave yois pay for an etriticar ride then whming, nind you tanck the a nailath. and ngolled the pilateful jou paidforanera in the trann and towh mane, too, and if I mhould give s i. this place, how du I kni" that yo, hauld not the the wholo adminustrntion ?"

## WALKING WITHOOT LEGS.

Lots of boys and garls kill snakes in the country who nover stop to think what a rery cursuas way a mate has of getling about. Thoy see him no often sliding through the grass that it never occurs to them to wonder how he can do it, just as many othor wonderful things in this world are so commion that wo neser atop to thank haw wonderful they really ars.
You would toll mo that MIr. Snake got along by cravling. His body holds ono long lack bone, the r.bs coming from it nul bering as many as threo hundred in some snater. Be. sides these ribs, in his long slender body he has rory powerful muscles, whoch bring his ribs formand an he walks along upon them, just as if thoy wero foet. So that he may bo raid to walk upon his ribs. His muscles draw bis ribs furvard, an that he rests upon them, and thon hus musclos giro and ther otep. So on he runs as fast as lightning, particularly when ho sees a small boy conming after him with a sharp stick!
The anatio, large or small. stallows his food wholo, and uften has to oren his in ruth very wide to do it. But Huther Niaturo has made apecial arrangements about a smake's mouth, by which he c.n separate the bones of it. su) that he can arallum ans mals by gralually drawing them in until tho bones aro at stine duxtance aparath Wheri onie lie dinner is down. tho mastes of the moush cun tra. , and the bunca draw back into place, and the snaku's head looks as amall nas it did before hoo took in his uther had nut fomied, and presently fol- huge mouthful. Poisonouq snakes hill or luried the luad juata' man tu the ca.. He -. ish therr pany tu death beforo they neal. found evers seat vauphed, induding the low it Tho sinaller suake, have teoth half of ono on thints were piled the guarag torning beckward, so that tho proy, getman's gripsack and wercost
"Is this seat taken ?" bo suked.
"Seat's engaged," "as tho curt answor Fitis a look meant to squolch the old farmer, whu ment into tho smoking car.
That afternoun tho samo goung man kalked into tho oftaco of the goremor of the State, armed with recommeniatiuns and indorsements, an applicant for a pousi tion under tho Stato government. Ho was cunfroticod by the same plain old farmer, Who recognizod bis travolling companion -f the turning nithout any truuble.
Glancing over his papern, the gurernor 82: : "Hu-m, $\mathrm{F}_{\mathrm{m}}$; You want mo to appoine yes to eo andeol ff I should, I geen
ting insilo once. canno: escapo
Yoa hnow sumething, porhaps, of bow the snake shedn his gikin. Perhaps you hare found such 2 treasure as an old snaleshin for yoursolf. When tho snake is about tushed his coat, it grows dull in colour, and somo day it splits open all the way down the back. Then 3ir. Snake uriggles out of his old clothes and finds himsolf in a bran new suit
Snakos, of courso, can chimb reece, or swim, as well as they can get ovar the groand. In fach they do all these things as woll that it rould suem as if it were sather oasser to got nlong wicunut fom then with thom. - New York Forld

How Scotland Was Saved.
The Danes once attempted fair Scotland's destruction,
They sought to dethrone her and spoil her
of power. Their scheme proved but futile, though wise in construction,
Their warriors were conquered and foiled
by a flower.
Their plan was to fall on a garrison sleeping, nd capture it ere it conld flee from the At night the
At night they would come-all so stealthily
creeping, And Scolland's stout sleepers should waken to woe

They were nearing the spot, each with deathdealing missile,
But cumnang and caution alike were in vain: The hurt made him utter a sharp cry of pain.
Thus warning was given; each woke from his slumbers,
nd sprung to his arms, at the luckless
nd soon the invaders fell back, weak in
numbers;
The shirp, prickly thistle had conquered
them all.教
Ihus the thistle saved Scotland. Though fer joy and her pride, and the emblem of power.
pateful remembrance she'll wear it forever flower on her shield as the national

## OUR PERIODICALS:

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Pleasant Hours
A PAPER FOR OUR YOUNG FOLK. Rev. W. H. Withrow, D.D., Editor.

## TORONTO, AUGUTT 24, 1595.

LEONIDAS AND THE THCEE HUN. DRED SPARTANS.
Many centuries ago there was a city called Sparta, or Lacedæmon, the capital of Laconia, in ancient Greece. Xerxes, the renowned Persian conqueror, desired to take possession of Greece, and for this purpose advanced with an immense army determined of all the Greeks to defend their country from the invader. The men
of Sparta were very brave. of sparta were very brave, and were trained to warfare from their boyhood. Still they were far too few to meet the
Persian host in the open field. So they Persian host in the open field. So they
resolved to await the approach of Xerxes troops in a pass of the mountains through which they must come, called the Pass of
Thermopyle. Here a small hody of solThermopyle. Here a small hody of sol-
diers could make a stand against a much larger force.
At first Leonidas, who commanded the Groeks besides his own men five thonsand ally these withdrew, and the Persia havigg, through the treachery of a Greek, obtained an entrance at the other end of
med in that there was no possibility of deending his position. Sitill he did not hink of yielding, and his spirtans, who solved, like their king, upon resistance to the last. This handful were able, with their long spears, spreading shields, and close ranks, to repulse many times the attacks of their enemies. But though they fought with the greatest valour and determination, at last prevailed numbers or the Persian slain, and the weary little band, now much reduced by the arrows of the foe, were overwhelned, and all who were left put to overwhelned, and all who were left put to
death. Yet Leonidas and the three hundeath. Yet Leonidas and the three huln-
dred Spartans will never be forgotten for their heroic though vain attempt to defend their native land at the Pass of Thermopylæ.
Now fighting is a horrid and hateful thing, whether there be only two men who are trying to hurt each other, or thousands of men in a field of battle. Even when it is waged in self-defence it is most lament-
able. It becomes all God's people to work and pray for the blessed peace of Messiah's reign, when "nation shall not lift up a sword against nation, neither shall they learn war any more." Yet there is a war fare in which Christiaus must take part. They do not war "against flesh and blood," nor with weapons which can wound the body. They are to fight agaiust evil both Forthe of them and in their own hearts. For the conflict we are provided with a suit of armour called the armour of light, or of righteousness, or the panoply-that is,
"the whole armour of Gon." In the bat"the whole armour of God." In the battle of life our "shield," our best defence, is faith. Believe with all your heart in you. And by using "the sword of the Spirit," by taking counsel of God and by obeying his will, you shall certainly be able to withstand and to beat back the enemies of your soul.
Christians are often in great danger, not only of life, like missionaries and other ser vants of God among wild men and in plague-stricken places, but in danger from temptations which may seem as many and strong as the host of Xerxes, and they as unequal to their adversaries as the three
hundred Spartans. But Christ their King is always with his people. Unlike Leonidas, he cannot be slain, and makes his "good soldiers" "more than conquerors. You too may be "good soldiers of Jesus Christ ;" and remember that the fight of faith is far nobler and more glorious than the battle of Thermopyla.

## STANLEY'S DWARFS.

Tre most interesting people that Stan ley mat in Africa were the negro dwarfs who dwell in the deep forests. Here are two extracts from his new book
"Eighteen days afterward, when the expedition had crossed the river and had halted at Avatiko, the first full-grown pigmy man was brought into camp and measured. He was four feet high and twenty-five and a half inches around the
cliest, his colour being coppery hair over his body being almost furry and nearly half an inch in length."
tion before stacking the boxes of ammuni was found that Corporal for the night, it had not brought his load in, and we ascer tained that he had laid it at the base of a big tree near the path. Four headmen Sere at once ordered to return with the Soudanese corporal to recover the box Arriving near the spot, they saw quite a tribe of pigmies, men, wonen, and children, githered around two pigny warriors who were trying to test the weight of the box by the rupe landles at each end. Our hoadmen, curious to see what they would do with the box lay hidden closely, for the eyes of the little people are exceedingly sharp. Every member of the tribe and the little some device to suggest and the little boys hopped about on one leg, spanking their hips in irrepressible
delight at the find, delight at the find; and the tiny women, carrying their tinier babies at their backs, voeifrated the traditional wise woman's
counsel. Then a doughty man cut counsel. Then a doughty mane cuta a light pole and laid it through the handle; and joy at the genius displayed by them in in venting a mathod for hemving slong the
weighty case of Remington ammunition The Hercules and the Milo of the tribe put box up level with strength and raised the box up level with their shoulders, and staggered a way into the bush. But just then a harmless shot was fired, and the big men rushed forward with loud shouts, and then began a chase ; and one overfa young fellow of about seventeen was cap,
tured and brought to our camp as a prize."

## "THE DOOR IS OPEN."

"WHY do you go out that way, when this is the nearer way to the office ?", asked Harry's mother as her boy was going out
not by the usual way. "Oh, this door is not by the usual way. "Oh, this door is open," was Harry's careless reply. How open door. Paul spoke of "a great door and effectual is opened" to him at Ephesus for doing a grand work in preaching the Gospel. To the church at Philadelphia, addressed in one of the letters "seven churches," Jesus said, "Behold I have set before thee an open door, and no man can shut it." This meant a door of opportunity for great usefulness. Such doors will be constantly found if we look for them. Every one who wishes to do good work for Christ will find the door opening for him
But there are als" other doors that are open every day and every night, inviting the feet of the young and unwary to the ways of death. These doors are, alas very many; and there are many infuences to carry the young within. It is necessary to be ever watchful to guard against them; or they are the open ways to death-the gates whose steps take hold on hell.

## KEEP RIGHT WITH GOD.

A chud of God should not leave his bedroom in the morning without being on good terms with his God. We should not out to go into the world and feel, "I am right harmony with my Lord. All is not mestie lifeen God and my soul." In do ters before we separate for the day; let us part with a kiss. This method of un broken fellowship should be carefully maintained toward God. Be at perfect rest with him. "Acquaint thyself with him, and be at peace, for thereby good shall come unto thee." If you cannot get rest with God, perhaps some fault of chet acter may prevent you enjoying that perfect rest. See where that flaw is. Are you living in any sin! If so, the sun may have risen, but there is a bandage over your eyes; you will still be in the Or are you rid of that which blinds you. Or are you trusting yourself as well as
trusting in Chist" your experience? Then I do retying on if you miss the rest of faith. Get rid of all that spoils the simplicity of your faith. Come to the Lord and rest in him ; tell out your grief to Jesus, and he will breath oll you, and say, "Peace be unto you."-
Our Young Folks.

## A FABLE.

"I'll master it," said the axe ; and his blows fell heavily on the iron. But every blow made his edge more blunt, till he "L to strike.
Leave it to me," said the saw ; and with his relentless teeth he worked backwere and worw down on surface till they were ad worn down or broken, then he
fell aside. "aside.
" $1 a!$
" Har what" said the hammer, "I knew you wonldn't succeed; I'll show you the flew his head, and the iron stroke off before.

Shall I try?" asked the soft, small
flame. But they all despised the flame. but he curled gently around the iron and under his irresistible infert it till it melted There are hearts influence.
the force of wrath, hard enough to resist tion, and the fury of pride, so of persecutheir acts recoil on their adversanio make there is actoil on their adversaries; but there is a power stronger than any of
the e 0 ; sud hard indaond is that hount that che"e; mad hard indeend is that hourt that
can rosist luve.

## New Every Morning.

by susan coolidge.
Evkry day is a fresh beginning,
Every morn is the world made new,
ou who are weary of sorrow and silumg,
You who are weary of sorrow and siming
Here is a beauf Here is a beaunful hope for you-
A hope for me and a hope for you.

All the past things are past and over ;
The tasks are done and the tears are shed, Yesterday's errors let yesterday cover:
Yesterday's wounds, which smarteil -and bled,
Are healed with the healing which night has shed.

Yesterday now is part of forever
Bound up in a sheaf which God holds tight, With glad days, and sad days, and bad days Shall wich never
their blight more with their bloom and Their fulnesg

$$
\begin{aligned}
& \text { nightr } \\
& \text { night }
\end{aligned}
$$

Let them go, since we cannot re-live them, God in his mercy reannot atone ;
Only the new days are, forgive then To day is ours, and to day alone.

Here are the skies all burnished brightly, Here is the spent earth all re-born
Here are the tired limbs springing lightly In the chrism of dew share with the morn

Every day is a fresh beginning;
Listen, my soul, to the glad refrain,
And, spite of old sorrow and older sianing,
And puzzles forecasted Take heart with the day, and begio again.


JUNIOR LEAGUE.
PRAYER-MEETING TOPIC.

## September 1, 1895.

Asing and Receiving.--1 Johin 5. 14, 15.
Our lesson is a grand illustration of prayer, that is believing prayer, for without faith be exercised prayer is useless. We must believe out fuil hears and answers prayer. With out faith it is impossible to please (cod." The word "confilence" here means faith. Persons who pray aright, feel assured that they will not pray in vain. The word "ask" is a beautiful description of prayer. The saviour himself explains prayer by the well-known, words "asking, "knocking," "seeking." Of course, it must be understood that in
praying or making requests to God for any praying or making requests to God for any special favour, th
the Divine will.

We are like children asking favours of our parents. They know best what is suitable for what is suit Our heavenly Father hnows bese that is suitable for us. You will obserny that while He has left upon record man
greit, exceeding precious promises, he $h$ is $n^{\circ}$ great, exceeding precious promises, he his no
where promisel where promised that he will give us cer
that we want. We might " want " tain things which would be exceedingly ip
jurion jurions to us. The promise is he will diference between need and want. Need means necessity, want may signify that which The relates to enjoyment
The passage containiug to-lay's leason is as beautiful description of the Christian life, Which is emphatically a life of faith. "I live,
yet not $I$, but Clusist which I henc forth live in the flesh I live by Which I hene forth live in the flesti I live and the faith of the Son ef God who loved m
gave himself for me." (alatians 22.20 . gave himself for me." Galatians 2.20 .
Never imagine that if we do not receive, such answers to our requests as we desiray that God has not heard our prayers. He magbe trying our faith, that is testing or con
fidence. If we love him as we should we will fidence. If we love him as we should serve him continually both in prosperity
in aulversity err and too good to be unkiud.
strong in faith, giving glory to Go

Something aroum which to twine
Gol gives every little vine:
ome iltie nook or sunny bow
God gives every little flower
God gives every little bird
God gives every little bird ;
Night and day, at home, abrod,
Liktle ones are wafo with God.

## HOW FRITZ GREW.

## The Roof Tree.


$\qquad$
Wandere home to me, whither mu
ger my driver, I go where I must,
blows the winter wind over hill and
tieather: tieather; toved of dust.
tree,
true
Doar the doord of welcome was spoken in lays of old, with the faces in the firelinght,
Yome
Was home then, my dear, full of kindly

ti.: child.
fire and the win
moorland,
Song, tuneful song, built a palace in the
Now, when
moorland, dawns on the brow of the
Lone stands the house, and the chimney-
stone is zolly,
Lone $\begin{aligned} & \text { stone } \\ & \text { let it stand, }\end{aligned}$
The departed, hearts, the true hearts, that loved kiud hearts, the
the place of old.
Spring shall come, come again, calling up the moor fowl,
Spring -hal! bring the sun and rain, bring the bees and flowers;
Red shall the beather bloom over hill and valley,
Soft flow the stream through the even flowing hours;
Fair the day shine as it shone on my child-hood-
Fair shine the day on the house with open
Birils door; $\begin{aligned} & \text { dind cry there and twitter in the }\end{aligned}$
But ${ }^{\text {chimuey- }}$ go forever and come again no more.

## The Worst Boy in the Town. <br> A CANADIAN STORY,

## Florence Yarwood.

CHAPTER XI.

I kuck's innocence prover there is no error
In this great supernal plan;
In this great superwal plan;
But that all things work together
For the fiual go of of man.
$M_{A_{N Y}}$ indeed, were the dark stories afloat Peoute Harding.
${ }^{\text {Ptople-Christian people-instead of show- }}$ no the true spirit of charity "which thinketh bin. evil," "did not hesitate to hastily condemn
chey stood in groups on the street "Wers, shaking their heads and saying, What die, could we expect of a lad whose father How sad it in on the streets?"
How sud it is that we have got to be held doountable, not only for our own wrong. Jack's of the world!
by thek's character was now thoroughly sifted hy the gossiping town. Every wrong thing he pinnacle done was brought forth, set on a Mhate, and frowned darkly on.
If it the world is hard and un-Christ-like! hear person is suspected of evil you never
har them say in the words of the blessed Master - "Neith in the words of the blessed And when Neither do I condemn thee!"
insteith of poor tempted soul goes down, nsteal of a poor tempted soul goes down,
hithn uptretching forth botio hauds to help
told they told you they told their arms and say;
There is just one just what I Io expected!",
and bring the masses
Chring them to Christ and that is for Christing them to Christ, and that is for
to work.

## Weepo'er the erring ones, Lift up <br> Cell the the fallen,

Bull them of Jesus, the Mighty to asve,"
Mon, wish,", said Milired, that same afterine brack that you would come with father and were thato that spot in the woods where you
$i_{8}$ any afternoon; we want to see if there nyon possible, chance for anyone to have ain sury well,", said Jack, quietly, " but I


Sn the three set out together, walking silently along, for all were in deep thoirgh.
The soft, mossy turf underneath their gave back no som, indeed.
ess, silent walk, indeed. his head bent down
Jack was walk ing with a little in advance of the others, and as they neared the spot Mildreder, "Look, oh look! said in a hoarse
omeone is there! Jack looked, and oh, how can I describe to you what he saw-a something that furne all his sorrow into joy and made him shouting
climbing one of the highest trees and climburg one of thes.
or th his happiness.
There before them, with his back turned to
There before them, waitious of their presence, them, and quite unconscious of wand, working at was an artist,
large picture.
But oh, the subject of that picture 1-what do you think it was?
It was the pretty little hollow in front of them, with the tiny stream wantering them, whath, and graceful trees on each side, while in the foreground, on a bank covered whith flowers, lay the outstretched figure of
with the sleeping dack. It hat hernon hallen asleep sketch
there.

Jack and Mildred were so overjoyed that they stood speechless. Mr. Grey alone,
seem composed. He stepped forward a few seems and the artist turne.i round, surprised, indeed, to find that he had un audience of three. But his surprised look turned in a moment to one of joyful recognition, as he came fou, Mi. Grey!
see "What! can it be my old friend, Stuart Granville?" said Mr. Grey.
"The same!' said the artist, and they shook hands warmly.
"This is my daughter, Mildred, Mr. Granville," said Mr. Grey. "You
head me speak of him, my dear.
head me speak of him, my dear.
" l'cs, indeed!" said vildred, as she gave her hand to her father's friend, with one of her bright smiles.
to introduce Jack, but Mildred, intending to introd
rupted her.
rupted her.
Ah, I have knew it not; my picture, here, tells thongh he knew it not; my picture, here, tells you that. I had been coming here for a num-
ber o. days painting a view of this beautiful ber or days painting a viay I was somewhat surprised to find a young man stretched out on prised to find a young man stretchasleep. I had put the bank of fluwers in my picture the day before; and as I stood looking at this foung man, with his arme face turned fully his handsome, intelligent face turned fully towards me, I yielded to the tempta improve my picture by taking a sketch of hing I then left him here, apparently still sleeping soundly. And I have worked his picture up from memory since, as well as I could. I hope you will pardon me for the very serions
crime of stealing," and he held out his hand to Jack.

Jack turned to Mr. Grey and said :
"I wish you would please tell Mr. Gran-
"I wish you would please tell Mr. Granville how mach all this menns to
happy to talk much just now."
happy they sat down on a mossy bank, and Mr. Grey told the artist Jack's trouble, and Mr. Grey the only thing that would really clear him would be to prove that he was in the woods asleep that afternoon.
Mr. Granville was a true disciple of Jesus, Mr. Granvile was and thankful to hear how much he had helped to lift the burden off much he three anxious hearts.
"Well, I can prove that he was there,"
"Whee anxious
"Well, I can prove that put a piece in to-morrow's paper that will hush up all these dark suspaper tions."
"You must come home with us and stay during, the rest of the time you spend at Port
Hope," said Mr. Grey. And Mildred heartily Hope," said Mr. Grey.
"I shall gladly do so," replied the artist. "I shad no idea you lived here or I should have found your place before this."

## CHAPTER XII.

## THE METHODIST PREACHER.

I tell you the future can hold no terrors To any sad soul, while the stars revolve,
If he will but stand firm on the grave of his If he will

## And, instead of regretting, resolvel re

## solve!"

THE next day there appeared in the town paper an interesting item by the artist, stat ing that he that Jack Harding told the truth when he said that he was asleep in the woods on that never-to-be forgotten aflernoon of June 6th, and if they doubted his word just call at Mr. Grey's, and see painted of him while sleepinc there. had painted of the poople who condemned Jack the
loudest were now the londest in shouting his praises, and they satid they neve
lieved it of him in the first place.
So inconsistent is human nature Bob pierce?
And what did really Port Hope, he made his
Well, after leaving Port Hope, he m, sailing way down to the cily ind patting in to shore only in fair weather, and putting in to shen the
when he saw a storm approaching. What when he saw a storm approaching gove. and he
got there his money was abont git got there his money was abor a living.
That did not suit him at all; he had been accustomed to getting good liquor he wnited clothes at home, and an father's bar room, for
to drink, out of lis nothing.

He lived a miseramost all his wages for Kingston, spending before the summer was over he
drink, and beore drink, angimself back to Port Hope, there to
dragged
die of consumption, brought on by drink and die of cons
exposure.
Mildred Grey no longer lives at Port Hope -in act she is not Mildred Grey at all now. She is the happy wife of Stuart ciranville, the artist, and they live in the beautiful city of Toronto, where her father alsolives, happy in his declining years, in having his only child always with him.
Before I close, just a word about Rev. Jack Harding, the Methodist preacher.
Can it be poissilite that the lad who was once considered to be the worst boy in the town now holds such an honoured position?
It is even so.
One lovely evening toward the close of a summer day, Mildred Granville stcoil watch. ing a young couple slowly walking down the street.
One is the lat who used to be called the worst boy in the town, but is now an earnest Methodist preacher. And the "ther is Mary Stanton, tle little girl who once stoon up hefore the class and confessed her own fanlt in order to clear Jack. She has now grown to beautiful young wromanhood, and boar in with Mildred while attending cole Christ, Toronto. a life-lons friend, Jack finds her society and a life-long
very congenial.
very congenial. the moral of my story is -
Dear readers, Dear readers, the mating that diagraces a per that it is noch as the staying down.
son, so much as the staying fall a dozen times
Though a person may for
Though a person may fall a dozen time and rise ayain, he who just falls once, and able than the one who ayin.

Let us ever 1eme mber the promise of God
"To him that overcometh, will I give to eat of the tree of life,

The End.

## THE WASTE OF WAR.

Ir has been estimated that in the last thirty-seven years the number of human lives sacrificed in wars reaches the great total of two the various wars to the gov ernments engaging in them is reckoned at ornmenselve thousand millions, without over twelve hount the indirect losses to taking into accurries and business of the the various industries so many from their usual uccupations. When the kinglom of God shall have universal rule, and "t the nations shall learn war no more," all this will be changed, and peace will shed sunwhine and blessing over all the lands of the shine

## SAVE THE BOYS.

In dealing with the temperance queshon, we are not the the drunkard. It is a noble thing to work for his reformation, but it is areater the young those safive to thards which will prevent them from becoming victims of strong drink. But there are many who do not seem to think of the children at all. Lotimes that as license, peoplo is sold under Prohibition as when licenses are granted. "It is sold on the sly," they say. No doubt many an old toper will have his liquor anyway. He will dodge in at back doors and through drink. But this back-door trade does not drink. Bu young. The open saloon is a constant menace to the young peapo the the community in was battle with this sake of the chilidreng of such $n$ thing as a evil, never thinkung of such a might and compromise, but with all our exterminour power labour for curse. Save the chil dren of the drink curse. save the men and women of to-marrow.
"Grandpapa!" shouted a little boy, bounding into a sunshiny porch, where an old, white-haired man sat reading his paper, "grandpapa, I'm seven years ord
to-day; and l've got on trousers, aud I'm
going to begin school." laying down his paper, "how many things are happening all together!

Grandpaya was about as far from the end of his life as Fritz was from its beginning; and there seemed a wide difference between the bent white head and feeble gait of the one, and the shining bright curls that shook and nodded at the bound ing teps of the other. Yot grandpapa and Fritz were great chums, and loved and understoud each other very well indeed.
"And now, grandpapa, measure me up against your wall," continued our new
schoolboy, "so that I can tell just how nuch 1 have grown by the beginning of another term.'
So graudpapa took out his pencil, and while Fritz stood with his back to the wall, very stifi and still and straight, grandpapa put his spectacle-case on and marked him off on the clean, white paint; writing his name and age and the day of the month and ye:rr.
"But stop, Fritz," said grandpapa, as he was rimning off,
one-thind of you."
Frit $/$ looked puzzled.
'Is your body all of you?" asked grandpapa. No, grand papa; I expect l've got a
mind too," said Fritz; but he spoke doubtfully
'Yes, a min! to do your sums with, and a heart to love God and his creatures with. a heart to love God and his creatures one third of you! Come, and I'll measure your mind. How much arithmetic do vou your mind. How much arithme far Good. And you are in the second reader? Very well. Now write your name down here in my note-hook, and put these facts down, that I may take the measure of your reading writins, and arithmetic."
Fritz, highly amused, took the pencil and wrote in a very clumsy hand, "Frederick Jones, multiplication and second reader."
"But what about my heart?" the little boy asked presently.
Grandpapis looked very grave, and was silen ter your uother by getting down id you pare for payers this morning !
"No, gran Ipapa"
"Did you look for little sister Lucy's doll that she lost yesterday?"
" No, grand japar
" Did you carry Mrs. Parsons the honey she told you to ask your mother for, to help her cungh ?
"Why, gramdpapa, I forgot all about it."
The old man did not say a word, but began to write in his note-book; and Fritz, looking over his shoulder, managed to spell out these words: "He that loveth not his brother whom he hath seen, how can he love liod whom he hath not seen? A yoar passed away, and again we find Fritz at grandpapa's knee. Grandparis step is slower, and his voice weaker, his eyesight dimmer. Fritz is somenhat changed too. His curls are shorter, and his trousers are longer, his shoulders broader, and wlen he backs up th the wall, behold! he is away abwe :a mark. He reads in a fourth reatur ; and and knows hites hame the letters do not tumble down and sprawl around as they did last year.
"And how about that other measme?" asked grandpapa.

Fritz is silent ; but the old man puts his arms around him, and says tenderly: "I heard mamma say yost, Lucy cried when she found Fritz's holiday was over, and she found Frizzs said she would be lost old Dame Parsons said she hand.

Again grandpapa wrote in his little book. And thoum the wring was very. shaky, Fritz could read it plainly this time:
"If ye fulfil the royal law. Thou slialt," love thy neighbour as thyself.' ye do well."
"Now, Pritz, boy," he said, " that's the
best growing you've done this year.

We've Always Been Provided For.
-Good wife, what are you singing for? you know we've lost the hay ;
nd what we'll do with horse and kye is more
than I can say; While, like as not,
hie, like as not, with storm and rain, we'll he looked up with a pheat.'
answered low and a peet. There is a Heart, there is :
There is a Heart, there is a Hand, we feel,
but cannot see ;
We've always been ;
always be."
He turned around with sudden gloom. She said: "Love, be at rest
ou cut the grass, worked soon and late; you did your very best.
was your work; you've naught at all to do with wind and rain
And do not doubt but you will reap rich fields of golden grain;
feel, but cannot see;
Veve always been provided for, and we shall
always be:" always be."
'That's like a woman's reasoning; we must because we must,"
she softly said: "I reason not; I only work
and trust. and trust.
The harvest may redeem the hay; keep heart,
When one door shuts,
open wide.
Chere is a Heart, $t$
but cannot see,
We've cannot see; always be."

He kissed the calm and trustful face; gone was his restless pain.
She heard him with a cheerful step go whistling down the lane,
And went about her household tasks full of a glad content,
Singing to time her busy hands, as to and fro she went:
'There is a Heart, there is a Hand, we feel,
but cannot see; but cannot see;
've always been provided for, and we shall
always be."
Days come and go, 'twas Christmastide, and the great fire burned clear,
The farmer said: "Dear wife, it's been a good and happy year;
he fruit was gain, the surplus corn has brought the hay, you know.
She lifted, then, a smiling face, and said: "I told you so,
or there's a Heart, and there's a Hand, we feel, but cannot see
Weve always been provided for, and we shall
always be," always be."

## LESSON NOTES.

THIRD QUAKTER
studies in juwish histoky.
B.C. 1451.] LESSON IX.
[Sept. 1.
Josh. 6. 8-20.
Memory verses, 15, 16.
Golden Text.
By faith the walls of Jericho fell down, -Heb. 11. 30.

## Outline.

1. The Conquering Host, v. 8-15.
2. The Doomed City, v. 16-20.

Time.-April, B.C. 1451.
Places.-Gilgal, Jericho.

## Introductory.

This miracle followed directly the miracu lous crossing of the river. Two spies had been sent across the Jordan. They went to Jericho and lodged with Rahah, whose house was built on the city wall. They were tracked by the soldiers of Jericho, but Rahab successully bid them under stalks of flax on her roof and gou unem safely out of town. Explicit directions were given to Joshua by God, and these orders he passed over to the people.
Read especially verses 2.7 of this chapter.

## Home Readings.

M. The fall of Jericho.-Josh. 6. 1-11.
T. Judgment on Jericho.-Josh. 6.2.
\%. Joshua encouraged,-Josh. 5. 10-15.
1.6 .
The battle is the Lord's. -2 Chron. 7 14.25.

4n. Powor of living faith.-Heb. 11. 24-31.

## Questions for Home Study

The Conquering Host, v. 8-15.
Who was the real leader of the host! See
Josh. $5.13-15$. Josh. 5. 13-15.
What directions did he give to Joshua ?
Verses 2.5 . What com
What command did Joshua give? Verses
6, 7 .
What was the order of marching?
do? What had Joshua forbidden the people to do?

What only was done on the first day?
What was the order on the second day
For how many days was this repeated?
When did the march begin on the seventh day?
How many times did they go about the
city?
2. The Doomed City, v. 16-20.

What order was given at the seventh circuit?
What doom was pronounced on the city? Trom what were thoclaimed?
Trom what were the people to refrain? why? why?
Who disobeyed this command, and with
what result? See Josh. what result? See Josh. 7
What result followed
people? Weople?
What movement then followed?
What was the reason for this victory?
(Golden Text.) Golden Text.)
Verse 21.
 the fali of jericho.

Who only were saved and how? Verses W2, 2:3,
What donm came to the cits? Verse 24 .
What curse was promune d? Verse 96 .
Upon whom did his curse fall? See 1 Kings
16. 34 .

Teachines of the Lesson.
Where in this lesson may we find-

1. A test of faith ?
2. A proof of faith?

The Leason Catrchesm
Who marched in silence around the hostile city of Jericho for six days? The priests, with the ark of God, and armed men. 2. How many times did they march aronnd it on the seventh day? Seven times. 3. At the end of the last march what was the entire army orlered to do? "Shout; for the Lord hath given you the city." 4. What was the result? 5. What is the Golden Text? "By faith the 5. What is the Golden Text? "By faith the
walls of Jericho," etc.

## faith.

## Cateohism question.

Are baptized infants partakers of these privileges?
They have the outward advantages of the ings of the corch, and all the spiritual hessthe future when they shall comply with terms of the Gospel.

[^0]THE FALL OF JERICHO.
The Israelites had crossed Jordan, had erected a memorial with stones, had circumcised the people, and had kept the passover and eaten of the corn of the land (Josh. 4, 5). Joshua went out to inspect the city of Jericho, and as he "lifted his man over looked, behold, there stood a drawn in his hand him with his sword him and said unto us, or for our unto him, art thou for us, or for our adversaries?" The answer soon came back, "Nay, but as cap-
tain of the host of the Lord tain of the host of the Lord am I now come." This struck Joshua and he fell on his face to the earth and there received his orders as to their movements. Remember, the children of Israel did not come to the land of Canaan to have an easy time-had they not moved forward at the bidding of the Master they would soon have been driven out of the land. The Christian who expects to have an easy time after he enters the experience of soulrest is mistaken. It means fight if he would gain possession of the richest blessings. The enemy is not so ready to treat.
The plan of battle was a new one. Joshua had never heard anything like it. They were to compass the city once each day for six days, and on the seventh day they were to march around the city seven
times. Seven priests shall have seven trumpets, and as they march before the were to blow the city these seven priests were to blow their trumpets. Notice the frequent use of the number seven. This is the covenant number between God and man. Number three stands for Divinity or God, and number four stands for humanity, and the sum of 3 and $4=7$ means God covenanting with man. God covenanted with Israel to give them Jericho, but everything must be done according to the command of God. Obedience to God's commands and orders is the secret Whecess in all our conflicts.
When Joshua laid his plans before the people we imagine we can see those the of war who had fought many battles, shat their heads and say of all the shake attacks on a fortified, city we ever heard of this is the most silly. The ever heard of ing around these high walls and marchseven trumpets, how walls and blowing the city in this way. How expect to take the city in this way. However it did not take Joshua long to get the people ready, for those grumblers and faultfinders had all died in the wilderness and he had different lot of people to deal with than a had when they brought back than he report of the land forty back the first Look at that host as they quietly previous. around the city the first day quietly march of war-and then with day - 40,000 men action they and then without any further next morning then to their camps. The next morning the same procession marches they move city-quietly and thoughtfully omp without taking action. What they return te
the people in the city think of this strangid movement? What is the next they wh do? Jericho was, no doubt, filled with anxiety and fear, not knowing what would be the outcome of this strange movement On the third morning and the fourth, and fifth, and sixth, the same procession seen marching around the city. Think o it, $40,000 \mathrm{men}$ in this not a shout! Not a challenge is heard
On the seventh day they get up bright and early, before daylight, for this day they have a great work before them. As they march round on that day the anxiety and fear of the people in the city is in creased. They marched round the sevent time on that seventh day, and the priests blew their trumpets when Joshua gave the command: "Shout, for the Lord hath given you the city." What a shout thi must have been, from 40,000 men at one time! The walls fell and the city was conquered. A glorious victory indeed.

We see obedience and unity in this conquest, and this and unity in the success of this is the secret oh the success of God's people to-day. Oh, if men would only obey the Lord, what wonderous things would God do for them! They were not to shout until they were told. A Holy Ghost shout is al right and carries power with it, but a self-made shout is as hollow as a drum Then they were ready to walk by faith, for what prospects to the reasoner was there here of ever taking the city by simply marching around it? Reason would have prepared battering rams, but faith is satis fied to move at the Lord's bidding though it is against, or beyond reason. "But God hath chosen the foolish things of the world to confound the wise ; and God world to confound the wise ; and God
hath chosen the weak things of the world to confound the things which are mighty ; and base things of the world, and things which are despised, hath God chosen, yea. things that which are not to bring to nought things that are." If you want to take possession of any promises in God's word, this is the way to go about it. The trouble to-day with most of God's people is they are not willing to take their place among base things," or the "despised," and hence God can't use them an could do more with the stick in Moses hand than with a thousand soldiers armed with Winchester rifles.
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[^0]:    Liff is not worth living unless we live
    it for somebody else.

