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THE WINNER.

An Englishman, Irishman and Scotchman made an agreement among themselves that whoever died first should have five pounds placed on his coffin by each of the others. The Irishman was the first to die. Shortly afterwards the Scotchman met the Englishman who asked if he had fulfilled the agreement, to which Sandy replied that he had.

"Well," said the Englishman. "I put on five sovereigns. What did you put on?" "Oh, I just wrote my cheque for ten pounds," said the Scotchman, "an' tuk your five sovereigns as change."

NOVEMBER JOE SUNDAY SCHOOL.

Continued from page 6.

for the time at least, as no hint or Lyon's death had yet drifted back to his native place.

Little by little it came out that only five men were absent from the settlement. Two of these, Fitz and Baxter Gurd, were brothers who had gone on an extended trapping expedition. The other absentees were Highamson, Lyon's father-in-law; Thomas Miller, a professional guide and hunter, and lastly, Henry Lyon himself, who had gone up river to visit his traps, starting on the previous Friday. The other men had all been away three weeks or more, and all had started in canoes, except Lyon, who, having sold his, went on foot.

Next, by imperceptible degrees, the talk slid round to the subject of Lyon's wife. They had been married four years and had no child. She had been the belle of St. Amiel, and there had been no small competition for her hand. Of the absent men both Miller and Fitz Gurd had been her suitors, and the former and Lyon had never been on good terms since the marriage. The younger Gurd was a wild fellow, and only his brother's influence kept him straight.

Continued next week.

"ENGLAND WE HATE—UND BY GOTT, WE SMASH HER" IS GERMAN CRY.

Edward Lyle Fox writes from Germany in the American Magazine:

Gott straf uns—ween wir England schonen. (God punish us—if we spare England).

That is the German pledge. It is the oath of a nation—one nation against another. It is a sincere oath, appalling sincere. They have made for this hate a ritual. About it they have written their stories and poems and songs. I have heard the three terrible words—Gott Strafe England—so many times that I have come to think of them as the sounds by which I shall identify Germany. It is their morning salutation. It is never spoken with levity.

I heard men exchange it as if they were pledging anew a solemn oath. I heard the waiters in the Adlon say it to each other. I heard it in Munchen when a customer came into the shop to buy. I heard it in the hospitals at Glewitz, a wounded man uttering it to Dr. Saunders, and his wound was from a Russian gun. In Berlin they have published a book, "Gott Strafe England," with a cover showing John Bull and his money bag being roasted in hell. You know the Red Cross stamps that you buy at Christmas time to paste on the back of your letters? They are selling hate stamps in Germany and are sealing their letters with them. They read, "Gott Strafe England." They are red and black stamps, and the coloring means something. The black is for hate, and the red is for blood.

I walked through the front line trenches in Arras. I saw cut in the dirt wall the legend of hate—Gott Strafe England. "I thought the French were in Arras?" I asked the soldier. "Are there any Englishmen with them?" "No," he said, "but that does not matter. You see the French are England's fools, and we have no quarrel with them. We only feel sorry for them for being fools. But England we hate, und, by Gott, we smash her."

WHERE COWS GIVE NO MILK.

Foreigners who travel through the interior of China greatly miss "Cows' milk and her butter," as a Japanese sign puts it. The people of the Orient use little of either. Mares' milk is sold to invalids at a high price because the Chinese believe that it is a source of great bodily strength. But the natives use cows solely for draught purposes and, having earned her living for years in this manner, bossy stands upon her dignity when foreigners demand milk of her. To her offspring she will give it, but not to man, if by any possibility she can avoid it.

In Japan there are now a few foreign-bred cattle owned by foreigners, that make the native cows look like goats. One of these cows was imported into Korea by a missionary, but he had difficulty in getting his coolie to tend the beast. The coolie was fresh from his country home, where he had heard little and seen less. He took the cow for na elephant and fled before her. In Korea the little native cow is a petted darling that has been indulged to such an extent that, incredible as it seems, she refuses to eat grass unless it has been boiled. It is not unusual in very cold weather to see a pet cow clothed in a thick, warm blanket, while the children of the family shiver in their cotton garments—and often very few of them.

Lesson VIII.—Third Quarter, For Aug. 22, 1915.

THE INTERNATIONAL SERIES.

Text of the Lesson, 11 Chron. xv, 1-15. Memory Verses, 1, 2—Golden Text, Jas. iv, 8—Commentary Prepared by Rev. D. M. Stearns.

In the story of Jeroboam we had a sample of all the kings of the ten tribes, for there was not a good king among them. They all walked in the ways of Jeroboam, son of Nebat, who made Israel to sin. There were a few—just eight, I think—among the kings of Judah who did right in the eyes of the Lord, and Asa of today's lesson was one of them (verses 1, 2). His father, Abijah, son of Rehoboam, reigned only three years (xiii, 1, 2). The Lord gave him and his army a victory over the army of Jeroboam because they relied upon the Lord God of their fathers (xiii, 12, 18). His words in xiii, 12, are always helpful—"Behold, God Himself is with us for our captain." While the story of Asa is told in part of a chapter in the book of Kings (I Kings xv, 8-24), it occupies three chapters in Chronicles (xiv, xv, xvi), the first two telling of his thirty-five years of faithfulness and blessing and the last telling of five years of disobedience. What a pity that such a good king with such a long reign should waste his later years in wandering from God! But such always is man when he turns away from God. We cannot think of Asa as a lost man, though he acted so badly at the last, but he lost part of the full reward which might have been his (I John 8; I Cor. iii, 11-15).

Quietness and rest on every side and a whole hearted seeking, the Lord God marked the first ten years or more of his reign (xiv, 1-7; xv, 12-15). Such rest and peace and quietness is the privilege of every true believer, and when He giveth quietness who then can make trouble whether in the case of a nation or a man only (Job xxxiv, 29). It is our privilege thus to foretaste the kingdom when the work of righteousness shall be peace, and the effect or service of righteousness quietness and assurance forever (Isa. xxxiii, 1, 17). The same Lord is ever saying to all, "Come unto me, * * * and I will give you rest" (Matt. xi, 28-30), and it is written, "We who have believed do enter into rest" (Heb. iv, 3). The great adversary hates peace always, and so he stirred up the Ethiopians with an army of over a million to go against Asa, who had only about half as many men, but Asa cried unto the Lord his God in the words of that ever memorable prayer of chapter xiv, 11, so brief yet so comprehensive, which has helped me many a time, and will prove a comfort and strength to all who appropriate it.

Every day and hour we should say, "We rest on Thee, and in Thy name we go." Compare part of the prayer of Jehoshaphat in chapter xx, 12, which we may also continually appropriate. Although the Ethiopians were such a huge host, yet because Asa relied on the Lord He delivered them into his hand, for the eyes of the Lord run to and fro throughout the whole earth to show Himself strong in the behalf of (or as in the margin, strongly to hold with) them whose heart is perfect (or whole) toward Him (chapter xvi, 8, 9). This ninth verse is and has been for long years a continual strength and comfort to me and is working in me an increasing desire to have a whole heart for Him, and to see no one save Jesus only. The Spirit of God brought a message of encouragement to Asa by Azariah, whose name means the strength of Jehovah, which is found in lesson verses 1-7, and the exhortation in verse 7 is for us also who believe, "Be ye strong, therefore, and let not your hands be weak, for your work shall be rewarded." Salvation is never of works, but always to him that worketh not but believeth (Rom. iv, 5); but we are thus saved by grace in order to serve the Living and True God, and all true service unto Him shall be rewarded (Luke xiv, 14; Rev. xxii, 12; I John 8).

We need always the exhortation of Eph. vi, 10, "Be strong in the Lord and in the power of His might." Asa, being thus encouraged, cleansed the land of idols, even destroying that of his own mother, but this cleansing was chiefly in Judah and Benjamin, many of the high places still remaining in Israel, over which he had no control; and yet many out of Ephraim, and Manasseh, and Simeon, and other tribes fell to him in abundance when they saw that the Lord his God was with him; all because he was seeking the Lord with all his heart and soul (verses 8-15). They also renewed the altar and offered sacrifices, and there was no more war until the thirty-fifth year of his reign. But the next year the king of Israel came against him, and, instead of relying upon the Lord, he made a league with the king of Syria. This brought a reproof from the Lord by Hanani the seer, who reminded Asa how the Lord had wrought marvelously for him against the Ethiopians because he relied upon Him and how foolishly he had now acted by relying upon the king of Syria (xvi, 7-9).

Asa, being out of fellowship with the Lord, gave place to the devil, became angry with the seer, and put him in prison and oppressed some of the people (xvi, 10). Near the close of his reign he became greatly diseased in his feet, but in this also he turned away from the Lord to purely human help.

ONTARIO FALL FAIRS

Table listing Ontario Fall Fairs with dates and locations: Arthur (Oct. 5-6), Atwood (Sept. 21-22), Blyth (Sept. 28-29), Brussels (Oct. 1), Chesley (Sept. 21-22), Collingwood (Sept. 22-25), Dundalk (Oct. 7-8), DURHAM (Sept. 23-24), Fergus (Sept. 28-29), Gorrie (Oct. 2), Hanover (Sept. 16-17), Hepworth (Sept. 21-22), Holstein (Sept. 28-29), Kincairdine (Sept. 16-17), London (Sept. 10-18), Listowel (Sept. 21-22), Markdale (Oct. 12-13), Mount Forest (Sept. 15-16), Orangeville (Sept. 16-17), Owen Sound (Oct. 6-8), Paisley (Sept. 28-29), Palmerston (Sept. 23-24), Pinkerton (Sept. 24), Port Elgin (Sept. 22-24), Priceville (Sept. 30 Oct. 1), Ripley (Sept. 28-29), Shelburne (Sept. 22-24), Tara (Oct. 5-6), Teeswater (Oct. 5-6), Toronto (Aug. 25-Sept. 13), Walkerton (Sept. 14-15)

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