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How important that the  
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**The Home.**

**Father at Play.**

Such fun as we had one rainy day,  
When father was home and helped us play!  
We made a ship and hoisted sail,  
And crossed the sea in a fearful gale—  
But we hadn't sailed into London town  
When captain and crew and vessel went down.

Down, down in a jolly wreck,  
With the captain rolling under the deck.  
But he broke out again with a lion's roar,  
And we on two legs, he on four,  
Ran out of the parlor and up the stair,  
And frightened mamma and the baby there.  
So mamma said she'd be policeman now,  
And tried to rest us. She didn't know how.

Then the lion laughed and forgot to roar;  
Till we chased him out of the nursery door!

And then he turned to a pony gay,  
And carried us all on his back away.

Whippity, lickity, hickity ho,  
If we hadn't fun, then I don't know!  
Till we tumbled off, and he cantered on,  
Never stopping to see if his load was gone.

And I couldn't tell any more than he  
Which was Charlie and which was me.

Or which was Towzer, for all in a mix,  
You'd think three people had turned into six.

Till Towzer's tail was caught in the door—  
He wouldn't hurrah with us any more.

And mamma came out the rumpus to quiet,  
And told us a story to break up the riot.

—The Standard.

**A Few Quotations.**

"The greatest genius God can give a man is the genius for hard work."

"Common-sense in an uncommon degree is what the world calls wisdom."

"A man may know his own mind and yet not know a great deal."

"For life, not for school, we learn."

"We can do more good by being good than in any other way."

"He has hard work who has nothing to do."

The most noble of all ambitions is that of promoting peace on earth, good will to men."

"Be not simply good, but be good for something."

"Who learns and learns,  
But acts not what he knows,  
Is one who ploughs and ploughs,  
But never sows."

"Do thy duty, that is best,  
Leave unto the Lord the rest."

—Wade Allen.

**Daughters and Mothers.**

It is a peculiar thing, but true, that the average girl finds it easier to appreciate her father than her mother. There is often an attitude of criticism on the part of the daughter toward the mother that is quite absent from the relations between daughter and father.

Have you never noticed how, in divorce cases, daughters usually side with the fathers, and sons with the mothers?

What we wish to ask you girls to give, whatever else we do, is appreciation to that mother. The tie between you two ought to be the strongest, tenderest tie that heaven ever weaves. No one can do so much for you as your mother. In ninety-nine cases out of a hundred no one has done so much for you, or sacrificed so much.

Take care about those critical words. Wounded love is the deepest of agonies. Do not be ashamed of your mother's infidelities of speech. She had not your oppor-

tunities for education. Her very sacrifices, of which those grammatical mistakes are the proof, bought for you the power to wound her. Do not be ashamed of her faded, furrowed face. Once her cheeks were as fair and fresh as yours. The pallor and wrinkles came from what she suffered for her children.

So, I say, as you are tempted to wish she were more like such and such a cultured, beautiful matron of your acquaintance, remember what your mother has been to you, and instead of a breath of criticism, give to her such a wealth of appreciation as will bring new light to the eyes and new color to the cheeks of her who loves you as only a mother can.

Then give her a hand of help. I would not think this caution, necessary had I not seen how some girls at League conventions were willing to see other girls' mothers burdened, without an effort to help.

Give your mother your presence in the kitchen or dining-room before breakfast. Give her some rest from the heavy burdens that are wearing out body and brain and heart for usefulness in the world, the sure index of which is preliminary usefulness in the home.—Rev. Wilbur F. Sheridan.

**Is Cycling Healthy?**

The lengthy correspondence which has recently appeared in the columns of a contemporary, has, as might have been expected, elicited a wonderful diversity of opinions. Some have nothing but good to say of the cycle; others record all sorts of aches, pains, and nervous affections coming in after a ride. One rider attributes these entirely to the use of the bicycle as apart from the tricycle, owing to the unconscious strain involved in keeping the former upright. The plain truth seems to us to rest upon a very simple basis. Cycling is not good for everybody, and if abused, is good for nobody. Within the last two years people of all ages have rushed into cycling in the most haphazard way. They have regarded neither age nor previous habits, nor their physical conditions. Small wonder, then, that many have found evil rather than good come from an exercise which inevitably demands a heavy expenditure both of nervous and muscular force. Probably just the same outcry would have arisen if the same class had suddenly taken to running or rowing, or mountain-climbing, without any previous preparation. It is easy to preach moderation, but it must be remembered that moderation is a term varying with the individual, and every one finds for himself how much he can do. With regard to the strain involved in keeping up a bicycle and keeping a lookout, it is probably no more than that involved in walking down the Strand without "cannoning" against others, but many of us have done the one from childhood, while the other is but a newly-acquired accomplishment. There is no need to make a bicycle a very wheel of Ixion, especially with a "safety," for it is easy to get off and equally easy to remount; therefore the cry, "You must go on or you will fall" seems to us to ignore the fact that we are reasoning animals.—Lancet.

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The Bible says quite plainly that we must not make provision for the flesh to fulfil the lusts thereof, and what is morally wrong can never be physically right.

The present is the seed-plot of the future state, and the harvest which we reap in eternity is the same in character and quality as that which now we sow. Every thought we think, every word we speak, every action we perform, every opportunity of service neglected or improved, is a seed sown by us, the fruit of which shall multiply untold miseries or myriad blessings in the eternity into which we go.—William M. Taylor.

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**BIBLE LE**

Adapted from Hu

Second Qu

Lesson VIII.—May 23.

**THE CONFERENCE**

[Read chapter 15, 1-35.]  
GOLDEN  
Through the grace of the  
we shall be saved, even  
11.

**I. JEWISH LAW.**

1. CERTAIN MEN—omitted, either on account of negligence or out of conduct. See the description of the Pharisees in Luke 11:54-55. "Up" and "down" only to high localities, tails. These false teachers sent themselves as sent TAUGHT THE BROTHERHOOD teaching." Like a after their kind they di heathen, but, with ste sought to proselytize Ch own narrow, bigoted se MANNER OF MOSES—The cision" used here stands particular rite, but for the al law of Moses, just as John stands for the whole Baptist, and the cross for pel. CANNOT BE SAVED—F This Pharisaic party had The Jewish religion was o Circumcision was the bad ant. The existence of Jud with Mosaic ritualism, national religion made the strong efforts to render this manent obligation. On the adopt this view would be to Gospel system and make ment a mere Hebrew sect.

2. PAUL AND BARNABAS heads of the church at A DETERMINED—This "they brethren mentioned in ve JERUSALEM—Being the me Christendom and having so ties still there. Christian higher authority. It is n the church at Jerusalem as ity over the other churches, a sort of pre-eminence a church. As the party whic trouble at Antioch came fro fitting to check the disturbin this way.

4. COME TO JERUSALEM—T third visit to Jerusalem sinc sion. See Gal. 2, 1-10. W At a meeting held for the they had previously informed and John of the object of These private interviews an discussion settled Paul's equa DECLARED ALL THINGS—Se This was done in a congreg ing. The narrative would it statement of the trouble at A

5. ROSE UP CERTAIN—It is to whether these were the so returned from Antioch, or cop dent in Jerusalem. The qu was too grave to be decided by ate vote; another meeting w to secure the deliberate judg church.

6. CAME TOGETHER—Luke of the apostles and elders as the assembly, but verses 12 a that the congregation was pres operated in deciding the que case in dispute was submitte eral judgment of all the believ salem.

11. CHRISTIAN LIBERTY. VER

22. THE APOSTLES AND ELI THE WHOLE CHURCH—Though possessed a divine authority, sought the counsel and judgm general membership. "The m present at the conference (ver the decision mentioned in verse which seemed good to the apost elders, with the whole church, reasonable to suppose that the lay men and women, had some voi legislation of the primitive

—CHOSEN MEN OF THEIR O PANY—That the report of Barnabas might be verified by un messengers. JUDAS SURNAMED —Either the Barnabas mentioned 23, or his brother, SILAS—travelling companion of Paul, and ed in the epistles by his full name s. CHERE MEN—Possessing influ endowed with the gift of prophes 32.)

23. LETTERS—As possessing mo and designed for wider diffusion a