

"There it is again about the heart, aunty; it is a hard part to understand."

"A heart has four things to decide before becoming a Christian heart. It must decide it owes God a debt, and that it cannot pay God itself: it must decide that Jesus is able and willing to pay it: it must decide to let Jesus pay it. Some people get as far as the first three steps, but never get any further. They decide that they cannot pay God themselves, and that Jesus is able to make it all right, but they do not decide to let him do it."

"It seems very strange, aunty; how can they do so?"

"To decide to let Jesus do it is to give the heart to God, to get the heart right. It does not only mean that I believe the truth, that I cannot save myself, and that Jesus can save me, but that I give myself up to Him to do as he pleases with me: I ask Him to take away all evil from me, and to make me all good: to put His Holy Spirit in my heart that I may know what is right, and to make me so strong that when I know what is right I may always do it, no matter how much I may want to do wrong. It is giving up my wishes for God's wishes; it is giving up everything for Jesus' sake—it is called giving God the heart."

Clarice sat with her face resting on her hand, and looking up in aunty's face; she began to see what was meant by "giving the heart."

"God can do as he pleases with us any way, aunty; and we all want him to."

"Some of us want him to, dear, but God's doing with us as he pleases and our doing as God pleases are two different things entirely."

"Yes, aunty."

"I have known people who really seemed to wish in a weak, sad way to do right, who are always doing wrong—very wrong indeed—and that was the reason. They were not willing to have Jesus save them in His way, because they did not care enough about Him, or about being saved, to give their hearts to Him; to give up their lives to Him; to make up their minds to do as nearly right as they could, no matter what stood in the way."

"It seems very easy when we talk about it, but aunty, it is not easy to be good always," said Clarice, sadly. "Do you think people ever make a mistake, and think they are Christians when they are not Christians at all?"

"I am afraid they do, dear; but if they took the trouble they could easily find out."

"How, aunty dear?"

"By constantly watching themselves, and discovering if they like God's way or their own way best. I know a young girl who acknowledges herself that she wants to be honorable; but that she wants gay ribbons and fixings so much more that she sometimes steals to satisfy her wish. I know some one else who would like to be sweet tempered, but who likes so much better to be ill-tempered that she makes herself and others grave troubles. There are plenty of us who admire goodness, but the thing is to determine through all difficulties to be good, not merely to like to be good. Loving God, giving God the heart, obeying God as perfectly as possible, all mean the same thing—a determination to do what is right, to do what will please God through everything, and over everything, no matter how we feel about it, no matter how hard it is, or how much we want to do the other way, or what difficulty starts before us, or how it will make the tears come, or the bones break, or the heart ache; that in all cases, in all times, in all places we will do, as nearly as can be, the thing that will be pleasing to God."

"Being willing for Jesus to save us means a great deal, aunty."

"It is the part that comes hardest, Clarice, though it sounds very easy, and remember always, the four steps necessary to become a Christian,—to feel that we have sinned and owe God a debt, and that we cannot pay the debt ourselves; to decide that Jesus is able and willing to pay it, and that we are willing to let him do it for us."—*Geo. Kingle in N. Y. Observer.*

MANY OF THE LONDON STREET-CARS, which run on more than 400 routes and carry 75,000,000 of people a year, have texts of Scripture neatly posted up in them, at an annual cost of two and a half dollars for each. This is the work of a London association formed for the purpose.

A LETTER FROM INDIA

Last week we gave an account of a mission circle which is working in connection with the Ladies' Society in one of our churches. This week we are permitted to copy a letter that was received some time ago by "The Little Helpers." Perhaps some of the young folks who read it will wish to form mission circles of their own in order to help in the good work of sending the Gospel to far-off lands.

VELLORE, March 8th, 1884.

My DEAR CHILDREN: I am going to try to tell you something of our boarding-school in which Mr. Pakiumnadhan is one of the teachers. Mrs. G. informs me that you intend to help support him, and perhaps you will like to shorten his name as we do and call him Mr. Pakium.

Our school is in many respects very different from any that you have attended. It is composed entirely of black or colored girls, but they do not resemble negroes, as they have nice, straight, long black hair. Negro girls have flat noses and thick lips but our girls have often pretty noses and mouths, and beautiful teeth. The last they get by cleaning them with charcoal. They never need to be reminded to clean them, as so many children in America do, because these little people are brought up from infancy to look upon keeping the mouth clean as a very important thing, which must never be forgotten. Tooth-brushes are not the fashion here, but the end of the forefinger or a bit of soft stick is a very good substitute. They do not use a hairbrush either, but a wooden comb. They put cocoanut-oil on the hair, and that makes it very glossy.

Their dress is also quite different from yours. They wear a very small colored jacket with short sleeves, a colored petticoat, and over that a long strip of calico or muslin laid over one shoulder, one end falling in front like an apron. The other end is brought from the back around the waist and back again, where it falls like a broad sash behind. It can be made to look very pretty.

They have no shoes or stockings, no hats or bonnets, but when they go to church they loose this strip of cloth and put it over the head. The big girls have a large cloth which is made to form the whole dress, and is very graceful when well put on. It can be very costly. I saw a rich native lady with one on that cost seventy-five dollars, but those that our girls wear cost from two to four dollars, or even less.

In this seminary we have at present fifty-four girls, divided into four classes, and varying in age from nine to sixteen. They have good memories and can repeat many verses in the Bible, the Heidelberg Catechism, and other books. They like to sing and know many of their own native songs or hymns, which are not at all like yours.

They, however, play some games very like those that children play in America, especially the running games, and they count out the girls with a funny sounding verse, just as I remember to have done when a little girl. You will be surprised to hear what these children have to eat. About seven o'clock in the morning, after they have swept the building and taken a bath themselves, they each have a rice cake and some gruel. At twelve they each have a large soup-plate full of boiled rice, meat and vegetables made into a curry. Curry is made of spices, red peppers, onions, tamarinds, and some kinds of seed. All these ingredients are rolled on a large stone until very fine, and then by the addition of water made into a paste. The meat and vegetables are chopped and stewed with this paste, and then each child has some poured over her dish of rice. In the evening at seven o'clock they have another dish of rice and curry without meat, and a different kind of vegetable. On Sunday night they have salt fish to eat with their curry, and occasionally they have pickles and bananas.

These children all give something to the Lord, but this they do in a different way from most children at home. They are entitled to two rice cakes apiece every morning, but they give up one in order that they may have something to put into the plate at church, and to help in giving the Scriptures to other heathen children. This giving up a part of their early breakfast is quite an act of self denial, for, as you may imagine, they must get very hungry before twelve o'clock.

They are taught to do very pretty crochet work, and they like it better than sewing. However, they are all obliged to learn a little plain work, and also to cook their own food, but as they have not much variety in their meals, this last is not very difficult.

When you pray to God ask Him to bless Mrs. Scudder and her schools at Vellore.

Yours affectionately,
Mrs. J. W. SCUDDER

—*Christian Intelligencer.*

TELEPHONING TO GOD.

A little girl who had never heard of a telephone was filled with wonder when she first saw one being used. She understood there was a conversation being carried on, but with whom, and where the person was, were both mysteries to her. Seeing her deep interest, the matter was explained.

Some time afterwards she was visiting her grandpapa, and family worship was a new thing to her. She asked many questions about it. Her grandpapa told her of God, who made all things, and who gives us all the blessings we enjoy.

"But, grandpapa, I never saw him. Where is he!"

She was told that he was everywhere, and could see and hear us, though we saw him not. For some time she sat lost in thought. Then suddenly her eyes sparkled, and she exclaimed:

"I see; I know now. When we pray we telephone to God!"

When we pray, dear readers, do we always realize, as we do when we speak through the telephone, that our words will be heard and answered, "if we ask aright"?

As a tender parent stoops down to listen to the request of the little one, so our Heavenly Father "inclines his ear" to hearken to us. He is the "hearer and answerer of prayer." Whatever gives us anxiety or trouble, even though it may be too small to tell our fellow-creatures, we may pour into his ear; with the assurance that if he does not see fit to remove it, he will give us strength to bear it. Let us in our prayers "become as little children."—*Illus. Chris. Weekly.*

"IN GREAT DANGER."

As a Christian man was passing out of church a few Sabbaths ago he met an old acquaintance whom he had not seen for several years. In the brief interview he seriously said to him, "I understand that you are in great danger."

The remark was heard with surprise. The friend addressed was not aware of any danger, and eagerly inquired what was meant. The answer was, "I have been informed that you are getting rich."

Men of this class are not accustomed to suspect danger from such a cause. They see none, and they see no reason why others should. And yet they are in peril; they are in great peril of losing their souls. They are in danger of making a god of mammon, instead of the living God. They are in danger of seeking to lay up their treasures on the earth, instead of in heaven, as the Saviour exhorts them to do. To his disciples he said, "Verily, I say unto you that a rich man shall hardly enter into the kingdom of God." And Paul thus wrote: They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." And Solomon says, "The prosperity of fools shall destroy them." Alas, prosperous worldly men stand in slippery places, and there is great danger that their feet will slide in due time, and that they will be destroyed both body and soul in hell.—*American Messenger.*

AN INFIDEL'S PRAYER.

The following incident has just been related by a minister, whose veracity will not be questioned by any one who knows him. It occurred under his personal observation, and hence it is not a story manufactured to illustrate a point. He has no objection to the use of his name, nor would he hesitate to give the name of the person who was most concerned. He is ready also to furnish the precise date and locality of an event in the history of a young man, that speaks in thunder tones

to those who deliberately make light of God and of his Word.

This young man, just entering upon the practice of medicine, had become a scoffing infidel through the reading of Ingersoll's wretched books, and other vile productions of hell. He seized every opportunity to pour forth a tide of shocking blasphemy against Christ, and held up the Bible among his companions to coarse and obscene ridicule. At length he went so far in his desperate wickedness that he uttered a wilful lie, and perpetrated a monstrous fraud, in order to express his contempt for Christianity. He pretended to be converted, and asked permission in a meeting of the Young Men's Christian Association to confess the Lord Jesus publicly by leading in prayer.

Of course his request was gladly granted, but, meanwhile, he had prepared a prayer addressed to the Unknown God. It was filled with horrible irreverence and thoughtfully-planned insult of the Saviour. Spreading the manuscript before him on a seat, he knelt down, and commenced to read his ribaldry, when his voice was suddenly hushed, and his body was heard to fall upon the floor. The young men who were present hastened to him, but found that he was dead, and in unspeakable awe they carried forth the corpse, the ghastly pallor of the face and stony stare of the eyes haunting them, as they bore all that was left of the scoffer to his home.—*The Truth.*

Question Corner.—No. 23.

BIBLE QUESTIONS.

1. Which name, beginning with A, is that of a good housekeeper who averted a great peril from her cross husband, and made a friend of an enemy?
2. How many loaves of bread, clusters of raisins, and cakes of figs did this matron prepare as a gift at a very short notice?
3. Which name, beginning with H, is that of a wise woman who was a prophetess? Where was her home?
4. Which king was only seven years old when he began to reign? His mother's name began with Z. What is it?
5. Give the name of a royal lady beginning with V. She was shamefully insulted by her husband, a king. Give the name of the beautiful maiden who succeeded her as queen. It begins with E.

SCRIPTURE ENIGMA.

An exhortation we all should heed.

1. The place where Jesus wrought His first miracle.
2. The priest unto whom Samuel as a child ministered.
3. The place where Paul came and abode with the disciples.
4. The first king of Israel.
5. The first of the seven churches to which John wrote.
6. Where Jonah sought to flee from the presence of the Lord.
7. He who hid a hundred prophets in a cave.
8. He who was worshipped by a king.
9. He in whose house the ark of God rested.
10. Joseph's youngest son.
11. The queen who refused to appear before the king at his command.
12. A symbolical name given to Christ by the prophet Isaiah.
13. The place where the people attempted to offer sacrifices to Paul, calling him Mercurius.

ANSWERS TO BIBLE QUESTIONS IN No 21.

1. Jael, the wife of Heber the Kenite; and Sisera, captain of the host of the king of Canaan. Judges 4. 1, 21.
2. Deborah. Judges 4. 4.
3. The ten tribes revolted because Rehoboam refused to lighten their burdens. 2 Chron. 10. 1, 19.
4. Elisha feeding the hundred men with twenty loaves and some ears of corn. 2 Kings 4. 42, 44.

SCRIPTURE ENIGMA.

EAR—EYE.

1. E-v-e Gen. iii. 20.
2. A-r-m-y Judges ix. 29.
3. R-om-e Acts xviii. 2.

CORRECT ANSWERS RECEIVED.

Correct answers have been sent by Cora May Snow.