

I never got the chance, Billy, just to tell her I was an ungrateful wretch, but I did love her; I wanted to say that so much."

She mouth was twitching, and the soap seemed to have got into Billy's eyes. "When a woman is good she is like my mother, and yours, maybe. She hates talk that is bad, and she hates mean, low thinking that don't get out in talk; and if a fellow wants his mother that way, he ought to be ashamed of himself if he wants to be what she despises. Ain't that so, Billy?"

In the clear light of the lantern the boy's face had grown softer, and his really fine eyes looked frankly into Si's, as he replied: "Yes; only boys and men never are like—well, like"—

"They are strong, and loud, and bold, you mean, of course. That's the way they are meant to be; but a turnip can be just as clean and wholesome as a rose, if it ain't pretty enough for a flower-pot. You ain't so fine and delicate as Nan Ellery, but you've no call to say what her father wouldn't have her hear for five thousand dollars. Ain't you ashamed of this night's goings on?"

"Yes."

"Prove it, then, by letting it be the last such talk you ever let out. Prissy said you was asking her where she supposed your mother was, and kind of inquiring about heaven. I don't know many Bible verses for all sorts of things, as granny does, but here's one you try and remember. After almost everything had been said that the Lord himself meant to have said to us down here on earth, on the very last page of the Bible, he tells us who can get into heaven, and who must stay on the outside, and never enter in through the gates into that city."

"Who can't go in?" asked Billy, slowly, after Silas stopped.

"Filthy people—not filthy bodies, but filthy souls! They are shut out; and the word will be—it says just this exactly: 'He that is filthy, let him be filthy still.'"

For a little while after that neither the man nor the boy spoke. A rat gnawed away behind the meal bin, and not far off the horses were pounding their hoofs on the stable floor. Billy seemed to be gazing at a great cobweb, white with dust, hanging from a halter on the wall; but he was doing considerable thinking, and some repenting, making to his better self a good promise or two.

When Silas picked up the lantern and prepared to go, he followed him, saying: "I guess you're sound, Si. I don't suppose if it hadn't been in me, Stan Ellery could have stirred it all up. But he!"

"He is no crony for you, and the less you have to do with him the better."

Si locked up the barn, and Billy crept in the kitchen door and up to his little chamber. His mouth was sore, and his self-conceit was terribly cast down; but deep in his heart was the firm conviction that the rough "hired man," whose fists were like a blacksmith's, was a cleaner, better being than the elegant stripling who had killed away his time at the well with him.

(To be Continued.)

DOMESTIC VINEGAR-MAKING.

Perhaps the best vinegar, writes a correspondent of the *Rural New Yorker*, is made from elder. It takes some time to make unless in warm weather the barrel is rolled out in the sun, the vent opened, and some wire mosquito-netting is nailed over the opening to keep out insects. A small quantity may be quickly made by filling glass fruit cans nearly full, adding a little water and brown sugar, and putting them where it is quite light. If corn, mustard seed, horseradish, or any such thing has been put in the cider when it is new, to arrest fermentation, it will be much longer in turning to vinegar, and I think it is never so good.

Vinegar can be made by mixing one gallon of molasses with five or six gallons of water—pure, soft water is best. If a little molasses is spread on a piece of brown paper as large as the hand, and put in after it is mixed, it seems to answer the purpose of "mother," or the vinegar plant as it is often called. I have had nice vinegar made of sweetened currant juice and water, equal parts. It was rather thin, but fine flavored.

Where maple sugar is manufactured, the richest vinegar may be made from the rinsings of all the dishes used, if saved in a suitable vessel, with the addition of some maple syrup, the whole thing being allowed to ferment. It is as far superior in flavor to all

other kinds of vinegar as the maple sugar is to other kinds of sweets.

I knew a very careful, painstaking house-keeper who used to keep a large stone jug in her pantry, and every dish used for molasses, or anything of the sort, was always rinsed and the contents poured into the jug. She always had an abundance of vinegar (of good quality too), and it certainly did not seem expensive, it only took a little time and care on her part.

I think it is desirable, when possible, for families to make their own vinegar, for they know then what they are using, and a housewife, ever confronted with three meals a day, will find plenty of good vinegar a very great convenience, as it gives a relish to many dishes.

A QUEER WAY TO GET FRESH WATER.

In the Persian Gulf is a place called Bahrain, where men go a-fishing for drinking water. So, at least, a sailor who has been there told a writer in the *Sun*.

"I don't know who discovered the fact, but there are numberless springs of ice cold water at the bottom of the Gulf near the shore, where the water is about sixty feet deep. This must have been known when they first set up the town, of course, or it wouldn't have been started there. This fresh water gets salt enough, though, before it gets from the bottom, and so they have to send down after it. When a man's wife calls him to go after a pail of water, and he quick about it, over in Bahrain, he grabs a goatskin bag, yells at the first neighbor he sees stretched out on the sand, and the two jump into a boat and row out a short distance. The man who is after the water wraps the goatskin around his left arm, with the mouth of the bag in his hand. Then he takes in his other hand a heavy stone. This stone is tied securely to the end of a long and strong line, for stones are valuable property there. Without them no one could go out and fetch a pail of water, and they are very scarce. With the stone firmly clutched in his hand the man dives into the water, and down he goes to the bottom. When he reaches the cool, fresh water gushing up from the sand he opens the mouth of his goatskin bag, drops the stone, and floats upward in the strong current. The bag quickly fills, and the mouth is closed again.

"When the man reaches the surface his companion lifts the bag into the boat, and the diver follows. The stone is then carefully drawn up and the men go home.

"The water is cold and refreshing when it comes up from the depths of the sea, but it soon gets flat and warm. The more you drink of it the thirstier you get, but the natives can get along on a few swallows of it now and then. The requirements of the climate keep the divers at work in the submarine springs for all they are worth, and the shore is lined with their boats all day long. These springs are said to be the outlet of large natural aqueducts in a range of mountains more than 500 miles from the coast, but I guess they would have a hard time to prove that theory if they were called upon to do it."

TRUST CHRIST WITH EVERYTHING.

Do not trouble yourselves unduly, for if you do so you cannot remove sickness thereby, but you may even increase it. If I could do any good by worrying, I would worry away to my heart's content; but as it is useless, I find it best to let it alone. They tell me that if a man were to fall into the sea he would float if he would remain quiet, but because he struggles he sinks. I am sure it is so when we are in affliction. fretfulness results in weakening us, in hiding from us wise methods of relief, and, in general, in doubling our pains. It is folly to kick a gainst the pricks; it is wisdom to kiss the rod. Trust more and fear less. If you have trusted your soul with Christ can you not trust Him with everything else? Can you not trust Him with your sick child or your sick husband, with your wealth, with your business, with your life? "Oh," says one, "I hardly like to do that. It is almost presumption to take our minor cares to the great Lord." But in so doing you will prove the truthfulness of your faith.

I heard of a man who was walking along the high road with a pack on his back; he was growing weary, and was, therefore, glad when a gentleman came along in a chaise and asked him to take a seat with him.

The gentleman noticed that he kept his pack strapped to his shoulders, and so he said:

"Why do you not put your pack down?"

"Why, sir," said the traveller, "I did no, venture to intrude. It was very kind of you to take me up, and I could not expect you to carry my pack as well." "Why," said his friend, "do you not see that whether your pack is on your back or off your back, I have to carry it?" It is so with your trouble; whether you care or do not care, it is the Lord who must care for you.

First, trust your Lord with your souls and then trust Him with everything else. First surrender yourself to His love, to be saved by His infinite compassion, and then bring all your burdens and cares and troubles and lay them down at His dear feet, and go and live a happy, joyful life, saying, as I will say and close,

"All that remains for me is but to love and sing, And wait until the angels come, To bear me to my King."

—C. H. Spurgeon.

HINTS TO TEACHERS ON THE CURRENT LESSONS.

(From Peloubet's *Select Notes*.)

Oct. 4. 2 Kings 6: 8-23.

As this is the first lesson of the quarter, give the scholars a clear and vivid idea of the condition of the two kingdoms.

Review briefly the history and miracles of Elisha. Note the time and place of these marvellous works.

The subject of this lesson is, The Defenders of God's People.

I. Israel attacked by Syria (ver. 8). The location and causes of the war.

II. Defended by God's prophet (vers. 9-12). The lesson from this is that God reads the secret thoughts of men. Have the scholars look up the texts in the Bible which prove and illustrate this. The two different effects of this fact. (1) Comfort to the Christian; (2) God knows his secret longings, even when he cannot express them; (3) God understands his motives when others misrepresent him; (4) God knows just how to lead and comfort him.

Illustration. Many years ago the Rev. H. W. Beecher was mobbed. The mob thought he was in a certain house, and threw stones and eggs at its windows and doors. But all this time Mr. Beecher was in another house near by, looking at the attack, and feeling perfectly safe because he was not there. So we watch the attacks of infidels and opposers. They often attack caricatures of the Bible truths and not the truths themselves, and we can look calmly on, because we are not where the blows fall.

(2) Terror to the sinner; (3) his secret sins are known; (4) he is judged by the motive, and not by the outward act alone; (5) he can hide nothing from God, and therefore God can hinder his secret plans.

III. The assault upon Elisha (vers. 13, 14).

IV. The multitude of his defenders. The Christian is surrounded by unseen defenders. (1) God (Ps. 46: 1); (2) Christ (Matt. 28: 20); (3) the Holy Spirit (John 14: 16, 17); (4) angels (Heb. 1: 14); (5) the secret forces of nature (Rom. 8: 28).

Illustration. As around the virgin and child Jesus, in Rachel's Sistine Madonna, the air is filled full of angels' faces, so ever around the Christian are there invisible angels of God for his defence and help,—ministering spirits who minister to those that shall be heirs of salvation.

Illustration. A good man dreamed he had died and had gone up to the gates of heaven. Before admission, he was, however, bidden to tarry awhile in the picture-room. He looked from scene to scene upon the canvas there, and all appeared familiar to him. At last he recognized them as from his own life, and in each presentation he was in peril of some kind, but angels, sent of God, were guarding or directing him. The disclosure thus made put all his life into a new light. God's messengers had cared for him all the way through. His heart was at once raised in gratitude to his divine protector, and then he was ushered into the city.—S. S. Times.

Illustration. The unseen forces of nature many and mighty, which yet God has promised shall work good to those that love Him. We are surrounded by these forces,—magnetism, heat, light, chemical affinities, attraction of gravitation, all under the control of God.

V. The peaceful victory. Dwell especially on conquering enemies by changing them into friends (Rom. 12: 20, 21.)

Question Corner.—No. 18.

BIBLE QUESTIONS.

SCRIPTURE SCENE.

The city we are now to speak of was a new city in the time of the Israelites. The early kings of Israel had not always the same capital, till one of them built for himself a royal city. His son, wishing to make it the centre of worship as well as of government, built there a temple to the false gods whom he wished the people to honor. Being thus as it were the heart of the nation, it was the point to which the attacks of hostile armies were mainly directed.

Thus we find in the Bible history that it underwent no less than three sieges. Two of these were conducted by the armies of the Syrians, and both ended in a miraculous manner. In the first the king was directed to send out a small band of men, led by his young nobles. These young men slaughtered the Syrians, and drove them away in confusion. When the second siege had lasted some time, the besiegers were panic-stricken by an alarming noise they heard, and fled away, leaving their camp to be spoiled. The third siege was carried on by the Assyrians, and lasted three years. Now, however, God had quite forsaken the kingdom of Israel, and the end of the siege was the end of the kingdom. The inhabitants were carried away by the king of Assyria, and others brought in their stead. These proved to be bitter enemies of the Jews when they returned from Babylon.

In this city Jehu completed the work entrusted to him; first, by ordering all Ahab's sons to be killed and their heads sent to him; and secondly, by collecting all the idolatrous priests together under pretence of a great festival, and then setting men to destroy them.

We propose the following questions:

1. What is the name of the city?
2. Who built it?
3. Why did he give it the name it bore?
4. To whom was the temple dedicated?
5. What king of Syria besieged the place first, and who was the king of Israel?
6. Who was king of Israel at the time of the second siege?
7. Show the terrible straits the inhabitants were reduced to.
8. Who announced in the city the breaking up of the besiegers' host?
9. What king of Assyria finally took the city?
10. Where did the new inhabitants come from?

ANSWERS TO BIBLE QUESTIONS IN No. 16.

ANSWER TO SCRIPTURE ENIGMA.

Capernaum.

On the west of the sea of Galilee, the mountains retire further from the shore than in other parts. Thus there is left a plain of some breadth. Ancient writers, particularly Josephus, extol the fruitfulness of this plain. He speaks of it as bearing fruit trees of all kinds, both those that require heat, as the figs, and those that flourish in cooler air, the walnut. The fertility of the soil remains, but now the industry is wanting. Somewhere towards the northern end of this plain Capernaum was situated. No one can fix upon its site with certainty and this want of certainty seems to fulfil the prophecy of our Lord that it should "be cast down to hell." It was a busy place. Apart from the trade which necessarily grows out of a large population, there was a great deal of traffic across the lake; this trade was controlled by custom-house officers as we should call them of whom Matthew or Levi was probably one. As usual when the site of a place is not well known, a great deal has been written for and against two of the most likely spots. Josephus mentions a fountain as being near Capernaum, and it is amusing to read how this mention of the fountain helps the learned to disagree, rather than to agree as to the particular spot. In one of these places, however, called Tell Hum, there are the ruins of a large and noble building; that building was evidently a synagogue; a traveller found on one of its stones the form of the seven-branched candelstick. So whatever may be the arguments either way, it is pleasant to believe that those are the remains of the centurion's tabernacle, and that these stones heard the voice of Jesus. See also Luke 4: 23, Matt. 8: 13, Matt. 9: 9, Mark 5: 22, 42, Mark 9: 36, Mark 2: 3, 12.

CORRECT ANSWERS RECEIVED.

Correct answers have been received from Alfred Gould, Jennie Light, H. E. Greene, Miss Dewar Lizzie E. Caldwell, Albert Jesse Finch and Jennie E. Hall.

VENTURE NOT to the utmost bounds of even lawful pleasure; the limits of good and evil join.—Fuller.