

Mrs. Evelyn Withrow Houston.

BY REV. R. M. TUTTLE.

[Mrs. H. died in China, October 14, 1882, and was the wife of Rev. M. H. Houston, D.D., missionary to China from the Southern Presbyterian Church.]

"She hath done what she could"
In the battle with error,
When the foes of her Lord,
Lost to all that is good,
Seemed as soulless as demons of terror.

"She hath done what she could :"
True memorial of honour ;
And is now with her Lord ;
And we joy, as we should,
That the glory of God is upon her.

She hath given more than wealth,
More than breaking the spikenard ;
For she gave life and health,
Serving even to death,
And is numbered with Martyn and
Barnard.

She forsook home and friend,
"Hated father and mother,"
Looked to God to befriend ;
Dared the wild waves ascend ;
And was borne to the land of another.

Fortin she went, first to die
Of our daughters of Zion,
Where the Macedon cry,
With a pitiful sigh,
Called for truth that the soul could rely
on.

Many years toiled she on,
Vexed in soul by the heathen
Who disowned what was done ;
But we feel that she's gone
To her rest in the mansions of heaven.

We may write of her now,
That her labours are ended,
That her works here below
Are unwreathed on her brow,
And the "plaudit" already descended.

May we ever revere
Her fair name and devotion !
May her zeal re-appear
In us all, far and near,
And our hearts stir with deepest emotion !

Over her orient grave
In "the kingdom celestial,"
May the wild flowers suave
With the grass gently wave,
As in Eden, the garden terrestrial !

In conclusion, a prayer
For the children and father :
May the one well prepare
Many heathen to share
In the hope of salvation together !

And the little ones guide,
O Thou, Hope of the helpless ;
Food and raiment provide,
And salvation beside,
And the joys never fading and deathless.

The C. L. S. C.

THE "People's College," as it has been happily named by some writer, now has a membership of about thirty thousand. It has passed its probationary stage. It has ceased to be an experiment. When first presented to the public in August, 1878, much doubt was expressed even by its friends as to the reception it would meet. The eagerness and enthusiasm with which the first announcement of the plan was received at Chautauqua did much to remove these doubts, and now that for more than four years it has stood the practical tests of use under widely varying conditions and closest criticism, it must be pronounced one of the greatest educational schemes of this age. The measure of good it may do cannot be over-estimated. It is adapted to the wants of rich and poor alike. It will lighten the burdens of the toiling masses by making their homes brighter and happy, while the leisure of the wealthy class will be occupied in self-improvement. It has already exerted a marked

influence in many communities. There are two classes of persons who should be very deeply interested in its plans. The teacher very often succeeds in awakening in the minds of pupils a desire and ambition for a higher culture than the common school affords. Poverty, dependent friends, or some other equally strong reason, close the doors of seminary and college. What they do must be done at home, and in snatches of time between the burdens of the day's toil. Now and then, without aid or suggestion from any, a youth has succeeded in acquiring quite a thorough education, but while one has succeeded a thousand have failed because they needed direction and encouragement, and could receive neither. To this ambitious and earnest class of young people this course of reading is an inestimable boon. The teacher who desires to secure the largest results will now be able to aid thousands in acquiring an education by recommending the C. L. S. C. course of reading and study. The Christian pastor will be interested in this course of study because of the effect it will certainly have in any community of increasing the number of Church attendants and raising the intellectual life of his congregation to a higher plane.

The greatest bane of this age is the reading of poor and impure literature. By its use taste is vitiated, moral standards are lowered. The imagination is made to do constant work in the lower animal realm, and the whole nature becomes debased. The bad book can only be driven out by a good one. Bad tastes can only be reformed by showing the greater pleasure and profit to be realized by the cultivation of good taste. The C. L. S. C. will certainly do very much in securing a reformation in this direction.

Rules and Maxims for the Children of a Sabbath-School.

1. God sees me all the time.
2. God knows my thoughts and words and actions.
3. God will call me to account at the day of judgment.

THEREFORE,

4. Be honest.
5. Always speak the truth.
6. Obey your parents.
7. Obey quickly and cheerfully.
8. Be not contentious.
9. Be not given to anger.
10. Be calm, pleasant, and sweet tempered.
11. Guard against pride.
12. Be humble.
13. Be patient.
14. Be modest.
15. Be industrious. The idle are often tempted.
16. Be studious.
17. Be punctual always.
18. Be attentive to your teachers.
19. Think—soberly and wisely.
20. Always do right.
21. Avoid bad companions.
22. Avoid bad books.
23. Love your Bible. Read it more than any other book.
24. Repent, for you are a sinner.
25. Believe on the Lord Jesus Christ, and you shall not perish, but have everlasting life.
26. Love Jesus Christ, for he died for you.
27. Trust Him—sick or well, living or dying, trust Him to take care of you after you are dead.

Old Aunt Peggy.

A GOOD Kentucky lady, upon her return to the home of her youth, after an absence of many months, heard of the distressed condition of "Old Aunt Peggy," a negro who had belonged to her family. In the kindness of her heart, she immediately made arrangements for her comfort, and started out in the rain to find her. When Mrs. B. entered the wretched hovel, Aunt Peggy was hovering over a little fire in an old rusty, broken stove, and exclaimed, "Dar, now! if dar ain't Miss Mary!" After an exchange of hearty greetings, Mrs. B. said, "O dear! how have you lived in this condition?"

"Oh, de good Lord mit'y mi'nful 'bout me. Sometimes I has nothin' to eat, but then He takes my appetite 'way from me, so I dosen't crave nothin'; den I gets sleepy, an' I dreams mit'y pleasant. O child! I takes it friendly!"

"Well, but, Aunt Peggy, you have not a dry spot in your shanty."

"Well, honey, I knows dat; but it don't seem to gin me no cold; den, bless you it doesn't rain eb'ry day."

Mrs. B., who by this time was very much impressed that "godliness and contentment" is truly "great gain," said:

"Well, Aunt Peggy, I will send for you this afternoon. We have a nice little room fitted up, and your wants shall be supplied as long as you live."

Clasping her hands together, she fell down on her knees, and with tears of joy streaming down her poor old black cheeks, she praised the Lord; then quieting down, said:

"Dar, now! didn't I tell you I takes it all friendly! S'pose Aunt Peggy hadn't been in such a fix, whar'd Miss Mary got a chance to put another star in her crown? An' I knows its gwine to be sot full on 'em, kase you was always good to us."

Boys' and Girls' Temperance Lessons.

LESSON VIII.

Alcohol in the Family.

QUESTION. What earthly relation is the nearest and dearest?

ANSWER. The earthly relation nearest and dearest is the relation of parents to children, and children to parents.

Q. Whose love is the broadest, and deepest, and most enduring?

A. The broadest, and deepest, and most enduring love is the love of parents.

Q. What earthly blessing is the greatest that children can have?

A. The greatest earthly blessing that children can have is the blessing of good parents.

Q. What earthly blessing is the greatest that parents can have?

A. The greatest earthly blessing that parents can have is the blessing of good children.

Q. What place on earth is intended to be the happiest?

A. The place on earth intended to be the happiest is the family—parents and children, brothers and sisters, united in common aims and bound together in a common love.

Q. To what is a happy home most truthfully likened?

A. Heaven.

Q. What brings the greatest sorrow to a parent's heart?

A. The knowledge of the child's choice of an evil course.

Q. What evil course is, to the parent's sight, fullest of danger to the child?

A. The habit of using alcoholic drinks.

Q. Why?

A. Because out of this habit the greatest and the deadliest evils grow.

Q. How is this drinking habit usually begun?

A. It is usually begun, by association with those who have themselves learned the sad lesson.

Q. How do they accomplish their harmful purposes?

A. By the example they set, and by the invitation given to drink with them.

Q. What danger is to be always feared when one begins to drink?

A. That the person who has begun will continue.

Q. Why?

A. Because the second step in any downward course is easier than the first, and almost sure to be taken.

Q. How can the crowning sorrow that comes to parents by the beginning of drinking habits in the child be avoided?

A. This sorrow can be avoided by the child's steadfast refusal to associate with persons who have formed the drinking habit, and by never tasting, except as a medicine, drinks that contain alcohol.

Puzzledom.

Answers to Puzzles in last Number.

27.—Mat-a-moras(s).

28.—Lip-pin-cot(t).

29.—

P

J E T

P E T E R

T E N

R

30.—George Washington.

NEW PUZZLES.

31.—CHARADE.

A mythical person; a consonant; a relative; a letter. A holiday.

32.—CROSS-WORD.

My first is in Memphis, not in Elam;
My next is in Joseph, but not in
Balaam;

My third is in Herod, not in Gideon;
My next in Ninevah, but not in
Midian;

My fifth is in Matthew, not in Paul;
My last is in Simon, but not in Saul.
The home of the redeemed.

33.—CHARADE.

To foster; to clamour. A tree
found in Jamaica.

34.—PROVERB PUZZLE.

Take a word from each and form a
proverb.

1. "Strive not with a man without
cause."

2. "The wise shall inherit glory."

3. "My son, give me thine heart."

4. "A man's gift maketh room for
him."

5. "Put away from thee a froward
mouth."

6. "My son, be wise and make my
heart glad."

7. "A foolish son is a grief to his
father."