

Our Story.

THE FAIRFAX GIRLS.

BY MRS. NATHANIEL CONKLIN, AUTHOR OF "UNCLE BETH'S WILL," "WILD-WOOD," ETC.

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CHAPTER XXI.—(Continued).

"I hope it hasn't," said True, sympathetically.

"It is not an easy thing for him to be a Christian; his Christian life is a constant warfare. He would tell you himself that your saint is a very imperfect Christian."

"He isn't my saint as he used to be; my saint doesn't lose his temper, and my saint doesn't shut himself up in his room and be deponent."

"I am afraid you will never have a saint after you come to live in the house with him. Now, you do not think I am at all like a saint."

"I think you are good, Roy," she said, very earnestly.

"How good?" he half laughed.

"Good enough to grow better," she returned, not smiling. "You help me more than he does."

"Perhaps he does not help you at all, though?"

"Yes, he does, but it is more in the way he talks than in the way he lives. And you help me more by the way you live; you do not say much."

"I cannot—from experience. It takes me longer than it does some people to put myself into real words; I want to live it first, and that takes time."

True's quick "Yes" was full of sympathetic understanding.

A moment afterward, as she was watching a squirrel run along the top rail of a fence, he said suddenly,

"True, do you know why this journey is like the journey of life?"

"Because it is only just begun," she hazarded.

"No; because we are taking it together."

"Is that all?"

"No," growing bolder as he saw that she could not lift her eyes, and that the smile around them was losing itself in seriousness. "I asked you to take the journey with me, and you answered 'Yes.' You said 'Yes' very gladly."

"But you did not call it the journey of life."

"I am now asking your permission to call it so. Will you let it be the journey of life that we shall begin together to-day?"

But she could not lift her eyes nor speak.

"I have prayed about this thing for a long time; I am sure of myself. Do you want to take time to be sure of yourself?"

"No," she cried indignantly; "if I don't know now, I shall never know."

"Do you know now that you will take me and make the best of me?"

"You are the best of yourself already; it is I who am not the best of myself," she said, impulsively. "I am not very good, Roy."

"No, you are pretty bad," he said, lightly, laying his hand on hers, "but we will bear with each other. I love you better than anybody better."

True found it easier to laugh than to speak.

His next words were somewhat constrained.

"What will the aunts say to us?"

"Aunt Beth will grieve a little, but I'm sure Aunt Jean will be glad. And Carol? Oh, we have forgotten Carol! We have always said one should never be married and leave the other."

"The aunts will never let me take you away, so you will not be leaving Carol. Don't you suppose the dear old aunts have put their wise heads together and given us to each other?"

"I didn't know it; they never looked so."

"They were too wise."

"Carol never thought of it, either; she knew we had good times together."

"Would you be willing to go away from them all with me?"

"You are not going away."

"But I may in years to come; I cannot promise never to leave Dunellen."

"I am not afraid."

"To go?"

"To go—or stay," she said, shyly.

With his face close to hers, he whispered—

"God bless you, my darling!"

A turn in the avenue brought them to the railroad station; before Roy attempted to cross the track a boy sprang off the platform and ran shouting toward the phaeton:

"A telegram for you, Mr. Dunbar."

As Roy held out his hand the boy exclaimed—

"There's been an accident; Mr. Romeyn is hurt."

True looked over Roy's shoulder, but her blinded eyes refused to decipher a word.

"How soon is the next down-train?" Roy asked, calmly.

"There's the whistle now," said the boy, walking off.

"I must take that train. Take this telegram home. Tell Aunt Jean I will send for her if he needs her; I'll send a telegram as soon as I get there. I am sorry for you to go back alone. Shall I get that boy to drive you?"

"Oh, no!"

"He is very badly injured; this telegram was sent at his request. I must go. Good-bye."

He turned the horse's head homeward, sprang into the phaeton for another good-bye, and before she realized that anything had happened she was alone, trotting along Fairfax Avenue toward home, the telegram crumpled in her hand, and Roy was steaming toward Mr. Romeyn—dear Mr. Romeyn, who might this very minute be dying or dead.

The horse trotted on of his own accord. There was the sound of buzzing in her ears, was the storm coming back, that it should be so dark? Was it only this morning that she had touched his living hand? How could she tell them? Carol would care, oh, how Carol would care! And he would never come back to be glad about her and Roy!

CHAPTER XXII.

CHANGES.

True's white, frightened face revealed evil tidings even before she could hold out the telegram and gasp—

"Mr. Romeyn is hurt, and Roy has gone."

The aunts looked into each other's face. Aunt Beth dropped tremblingly into the nearest chair; Aunt Jean stood at her side, leaning hard against the back of the chair.

Carol threw herself with a low cry upon the lounge:

"Nobody cares as I do, and I can't do him any good."

Standing near, Aunt Jean heard the cry and the sobbing words. True had staggered into the office, and Achsah, finding her, had brought the others:

"Miss True is most dead in the office. Go quick!"

"There is nothing to be done until we hear from Roy," said Miss Beth.

"And that may not be before daylight. I shall expect the telegram every minute after daylight."

"Seriously injured," said Miss Beth, consulting the telegram in her hand; "that may mean more or less. There's no way to find out anything now; Roy will be the quickest and most reliable authority. What a providence that he was at the spot to get the telegram! If it had come here, what should we have done?"

"I should have gone," said Dr. Jean's decided voice. "I don't know but that I might better start without waiting for Roy's telegram."

"Oh, no, Aunt Jean," pleaded Carol, springing up.

"If he isn't living, it would do no good," interposed Miss Beth. "In that case you might better be with us. You might get there after Roy had started for home. Roy may take him somewhere else; this telegram was sent from the scene of the accident. I suppose the sufferers are taken to some place to be taken care of."

"I can go and inquire; I can find him. I shall not be so much behind Roy."

"Carol's arms were about Dr. Jean. 'Do go! I don't see how you can stay here and do nothing.'"

"And it may make the difference of seeing him," said True.

"If I had only been with Roy, I should have gone," considered Dr. Jean; "I have everything to aid me in finding him that he had. Beth, with sudden determination, 'I will go.'"

Instantly, Miss Beth was on her feet, ready for the next thing:

"Change your dress; I will pack your bag."

True went out to order the horse; Carol's shaking fingers assisted Dr. Jean to dress for her journey.

"Aunt Jean"—with another cry Carol's head dropped on Dr. Jean's shoulder—"if he can hear you—tell him—it isn't wrong, and I've got to say it—tell him I can be good without him, but I can never be happy."

"Yes, darling, if it will comfort him, I will tell him. Not those gloves; my dark green. Put more money in my pocket. I shall not leave him while he needs me. I am keeping my promise to Emily Post."

"May I take you to the station? There may be more news."

"Yes, you may do so if you feel strong enough. Beth will call on some of my patients for me; I'll write directions for Dr. Post. I wish you would call on Carrie Meadows, and take a book—there it is on that chair—to Stacia Wentworth, and tell True to go to Mrs. Hyde as often as she can until I return. True must take my class in Sunday-school, and you, Carol, must go to the Bible-reading and take my place as far as you can. Your lips will be opened, dear; this terrible shock and this sorrow have a message for you. God is holding you very close to Himself."

"Aunt Jean, will you kiss him for me after—when he doesn't know it. I know he will die. I cannot hope to see him again, and he has done me more good than anybody. If he is taken away, I want to let his life go in my life." Here eyes were shining through great tears.

Dr. Jean's only reply was to hold her in her arms and kiss her. She felt that her words were not the result of impulse; they were the sudden bursting of a flower that had long been in bud. It was not sunshine Carol needed as much as this thick darkness.

(To be continued.)

—IV Jesus our Redeemer learned obedience by the things which He suffered; surely we ought to learn obedience because He suffered for us.—Rev. R. A. Burdick.

Sabbath School Work.

LESSON HELPS.

REVIEW AND TEMPERANCE LESSON.

LESSON XIII. June 24.—I. Cor. vii. 1-13.

SECOND QUARTER.

REVIEW.

We have been studying the life of Christ for a whole year in succession; and therefore it will be well to take, as it were, a bird's eye view of his life, that the main incidents may be deeply impressed on our memories.

QUESTIONS.

SUBJECT: THE LIFE OF CHRIST.

I. HIS BIRTH AND EARLY LIFE.

Which was Jesus born? In what place? Who was his mother? Give three chief incidents in his early life. Where did he spend most of his time? In what occupation? When and where was he baptised? How was he tempted?

II. THE TIME AND PLACE OF HIS MINISTRY.

How long did Jesus' public ministry last? In what place was most of it spent? What other countries did he visit? Name the chief cities he visited; two mountains, a lake, a river, the place where he died.

III. HIS TEACHINGS.—What sermon of Jesus is recorded? In what way did he do much of his teaching? Name some of the principal parables he spoke. What are some of the great truths he taught?

IV. HIS MIRACLES.—What are some of the principal miracles Jesus wrought? Against what evils and enemies of man were they directed? What was his purpose in working miracles? Were they all miracles of help and blessing?

V. INCIDENTS REVEALING HIS CHARACTER.—How did Jesus gain the victory over temptation? What did his example teach us about keeping the Sabbath? What do we learn about him from his appearance on the mount of transfiguration? What from his washing his disciples' feet? from his agony in Gethsemane? from his words on the cross?

VI. THE ATONEMENT ON THE CROSS.—Who betrayed Jesus? Where? What did he receive for it? Before whom was Jesus tried? Who mocked and reviled him? When was Jesus crucified? In what place? How long was he on the cross? How many times did he speak while he was being crucified? What events took place at his death? Where was he buried?

VII. HIS RESURRECTION.—How long was Jesus in the tomb? On what day did he rise? Give some proofs that he rose again. How many times did he appear? For how many days? What was his last message to his church? How and when was he last seen by his disciples?

TEMPERANCE LESSON.—I. Cor. vii. 1-13.

GOLDEN TEXT.—Wherefore, if meat maketh my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble.—I. Cor. vii. 13.

CENTRAL TRUTH.

We should be total abstainers from all that can intoxicate, for the sake of others.

DAILY READINGS.

M. 1 Cor. vii. 1-13.

Tu. 1 Cor. vii. 1-13.

W. Matt. xiii. 24-33.

Th. Matt. xix. 16-30.

F. Luke x. 25-37.

Sa. Gen. iv. 3-14.

Su. Prov. iii. 1-17.

TIME.—1 Corinthians was written about A.D. 57.

PLACE.—From Ephesus in Asia Minor to Corinth in Greece.

AUTHOR.—St. Paul, who had lived and preached in Corinth.

CIRCUMSTANCES.—The Christians in Corinth were surrounded on all sides by idolatry. When sacrifices were offered to idols; a part of the animal was burned, and parts were eaten by the priests, or the offerings of the sacrifice. When they did not wish to eat it, it was often sold in the public market. Christians might buy it, and unknowingly eat of what had been sacrificed to idols. Or they would eat such meat at the festivals and weddings of their heathen neighbours. Some thought it wrong. Paul says that it was not wrong, if they did not eat it as a sacrifice. And yet if his eating it led his brethren into idolatry, he would rather never eat meat than to injure his brother.

HERE IS A FOUNDATION STONE OF TOTAL ABSTINENCE. Whether drinking intoxicating liquors injures us or not, yet we should not do it, since it injures others and leads them into temptation and ruin.

I. THE MOLOCH IDOL OF STRONG DRINK. Moloch was a horrible idol of the ancient Canaanites. It was brass, hollow, and a fire was kindled in it, and into its red-hot arms were cast children, whose cries as they were burnt to death, were drowned by the beating of drums.

TEMPERANCE is such a horrible idol!

II. ITS VICTIMS are the men, women, and children injured and ruined by strong drink. 60,000 die every year from intemperance. Millions suffer from its evils. Men sacrifice to it wife, children, home, happiness, character, prosperity, life, heaven.

III. THE WORSHIPPERS are numbered by the million. All who drink to their own injury, all who sell intoxicating liquors, or aid the traffic in any way for personal gain, are worshippers of this idol.

IV. THE DESTRUCTION OF THIS IDOL.—(1) Abstain from all that can intoxicate, because drinking injures you. (2) Abstain for the sake of others. (3) Do nothing for your own pleasure which might lead others to ruin. (4) Sign the pledge. (5) Work for the cause of temperance.

SUBJECTS FOR SPECIAL REPORTS.—1 Corinthians.—The question of idolatry among the Corinthians.—Intemperance as an idol.—Its victims.—Its worshippers.—Its cost.—The principle of happiness. How to destroy intemperance.

QUESTIONS.

INTRODUCTION.—Who wrote the Epistle to the Corinthians? When and where? What kind of surroundings and influences had those who became Christians in Corinth? What hard questions arose on account of idolatry?

I. THE MOLOCH OF STRONG DRINK.—What was Moloch? Give some account of its worship. In what respects is intemperance like this idol?

II. ITS VICTIMS.—Do many suffer from intemperance? How many lose their lives every year through strong drink? What injury is done by it to families? to children? What do intemperate people lose in happiness? in usefulness? character? manhood? prosperity?

III. ITS WORSHIPPERS.—May whatever we think most of and sacrifice most to be called our God or idol? Why may those who use strong drink, knowing that it injures them, be called idolaters? What of those who sell intoxicating drink and injure others for their own gain? Should those who aid the traffic be classed with them? Are there many such worshippers?

IV. THE COST OF THE WORSHIP.—How much is spent yearly in this country for intoxicating liquors? How much do you suppose is spent in your own town or city? How many churches and schoolhouses and libraries would this money build? Does intoxicating liquor make paupers and criminals? What does it cost the drunkards? What does it cost the moderate drinkers?

V. THE DESTRUCTION OF THIS IDOL.—How will your own total abstinence help destroy intemperance? Why should you still abstain, even if you fancy imagine that a little will do you good? What is Paul's argument in the text? Should you make Paul's resolve? (v. 13.) Is this one way to obey the Golden Rule? What more can you do to put down intemperance.—Peloubet.

THE STATE OF RELIGION.

SYNOD OF TORONTO AND KINGSTON.—CATECHISM—MEMORIZING SCRIPTURE—MISSIONARY WORK—EVANGELISTIC WORK, ETC.

(Continued.)

(c) "What use is made of the Shorter Catechism?" The answers to this question are very gratifying. "The Shorter Catechism is taught in all the Sabbath Schools and in some of the homes." (Peterboro', Orangeville, Whitby, Lindsay, Toronto, Barrie, Kingston.) In the other Presbyteries the answers are not so satisfactory. In Owen Sound one session "laments the obsolescence of the old time custom of family recitation of the Catechism." In Saugeen one session says "not very much use made of Catechism." From Guelph "there are comparatively few returns respecting the Catechism." These may be taken as exceptional cases. This grand old system of truth is still honoured worthily by the Church. Strong men are fashioned by it.

(d) "Are pains taken to have the children memorize the Word of God?" This important matter seems in the great majority of cases to be left to the noble band of Sunday School teachers who are doing so much for our Church. One presbytery answers: "Yes, in the Sunday School." (Peterboro',) "And in some homes," adds Owen Sound, Saugeen, Lindsay, Barrie, Orangeville. "No special pains, however, seem to have been taken to have the children memorize the Word of God. What are called Golden Texts seem to be the extent of Holy Scripture committed to memory." (Kingston, Whitby, Toronto.)

(e) "What is done for those who by age or infirmity are shut out from attendance on Ordinances?" The answer of Toronto Presbytery types those of all the other Presbyteries. "Systematic visitation by the pastor and in some cases by the elders and members is the means usually adopted. Some mention cottage prayer meetings held at such homes occasionally. Another adds, 'The Lord's Supper is dispensed in addition to systematic visitation, on the ground that old age or infirmity is not a sufficient reason for depriving any believer from the privilege of commemorating the Lord's death.'"

(f) "Does the spirit of liberality grow in view of the extension of Mission work at home and abroad?" To this question many sessions respond "No," while the great majority answer "Yes, but not in proportion." One says, "In some cases the growth is on the other side, especially where there is most wealth." Another, "Not so fast as

we would desire." In the broad outlook over the entire Synod there is observed a general movement in advance of anything reached in the past. However, in some quarters "depression of trade" and "heavy demands for congregational purposes and poor harvests last year," are mentioned as "preventing us giving much to the Mission schemes."

(g) "Have you a missionary service, once a month, or once a quarter? Or how do you keep alive a missionary spirit?" Various are the means adopted to keep alive a missionary spirit. Chief among them are, "addresses once a month at the weekly prayer meeting," "Auxiliaries of the W. F. M. S.," "Mission Bands," "Missionary Literature," giving "missionary intelligence at the weekly prayer meeting." These are so general throughout the Synod that such an "admission as this from Peterboro' Presbytery is quite unexpected: 'With three notable exceptions there does not appear to be any regular and continuous plan for the keeping alive of a missionary spirit in the congregations.'"

In Knox and St. James' Square churches, Toronto, at the monthly missionary prayer meeting a collection is taken up. As a result, in the latter case \$120 were raised for missions during the past year. This plan is worthy of being adopted everywhere.

"The fourth question deals with Evangelistic efforts."

"Have any special services been held in your congregation during the past year?" In Toronto Presbytery seven missions report special services, Lindsay, five sessions; Saugeen, one session; Owen Sound, one session; Kingston, none; Orangeville, three sessions; Barrie, two sessions; Guelph, every session make mention of special services as a presbyterial appointment; Peterboro', eight sessions; Whitby, eight sessions; so that in all fifty-nine congregations have held special services during the year.

(h) "By whom and with what results?" The best results seem in every case to have followed from these services. Quickened and enlarged life in Christians; a deeper sense of their responsibility to the unsaved; and the conviction and conversion of sinners. In Guelph Presbytery the work was done by the interchange of brethren all over the bounds. Mr. Donald Ross, elder; Dr. J. K. Smith, Galt; Dr. McTavish, Lindsay; Mr. Crombie, evangelist, are mentioned as giving important help in this kind of work.

The report from Kingston Presbytery makes these observations: "The question: 'There is no desire to multiply public services, or to have any meeting that can be called special in a sense that through them, more probably than through the ordinary services of the sanctuary, God the Holy Ghost may work in human hearts. There seems to prevail, certain confidence in the adequacy and adaptability of these services to our people, when followed up by prudent and affectionate private personal appeals. For all this the ministers seem to consider themselves competent and have imported no evangelistic assistance.'"

(i) "What has been done by your congregation for the unconverted during the year? Are members encouraged in individual effort to save souls?" One session instances the fact of "members going to the house on Sabbath morning for the careless and bringing them to church." Another, "holding district prayer meetings." Barrie affirms that all sessions report that "members are encouraged in individual efforts to save souls, though in most cases it is found, as most difficult matter to induce members to undertake a task of this kind." Lindsay, "Everywhere members are encouraged to rescue others." Saugeen, "personal dealing," and they have been spoken to in their own houses and elsewhere as opportunity presented itself. In Owen Sound presbytery one session reports "a mission band specially organized for this work meets monthly, and the ladies hold a prayer meeting from house to house."

(To be continued.)

YOUR CLASS.

It is of no use to go and sit down before your class; pretty, polite, well dressed young lady though you may be, even with your lesson well studied and well arranged in your mind. You must get acquainted with your boys, and if one "breaks in" on your fluent sentences with a remark about his "grandmother being awful old and tottery," we are expecting her to drop off any time, don't snub him with a "We will return to the lesson;" for he has to be his grandmother's grandson all the rest of the week, and he ought to be a gentle and respectful one; he will be far more apt to be so if his Sunday school teacher remembers that that boy has a grandmother and enquires for her from time to time. Find out how your boys live at home. Get their ideas on all practical questions suggested by the lessons—and boys, as a rule, are not slow to give them—and soon you will be able to see which boy is inclined to prevaricate, which is the selfish one, which is the leader, and which is led; which one is under dangerous influence, and which one is the "honour bright" sort of a boy, whose good heart and good temper continually inspire you with new vigour and courage. To the honour of boyhood be it said, he is always there; I never found a class without him.—Selected.

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