

find yourself under another's undue influence and power. There is a social hypnotism which has perverted many a true life, and to which you have no right ever to expose your freedom in the Lord.

Another principle, and one of far-reaching application is, 'Take heed lest by any means your liberty become a stumbling-block to them that are weak.' 'If meat make my brother to offend I will eat no flesh while the world standeth.' This principle ought to settle most of the questions relating to our indulgences in things which we believe to be for us harmless and lawful.

Take, for example, the question of the use of stimulants. What is the effect of this indulgence on innumerable lives, and what may the effect of our example be upon others? There can be but one answer to this question, and on the ground of love, the sensitive conscience will be prohibited from the use of that which may become a stumbling-block to a brother.

The same principle may be applied to the horse-race, the theatre and the dance. We know of most painful instances where young men who have been saved from the world have been led back to the horse-race and the intoxicating cup by the example of their Sunday-school teacher or some Christian friend.

A man who loved horses with what he believed to be an innocent affection and a good conscience, and who had no sympathy with the abuses of the ring, was the occasion of the ruin of some of the noblest members of his own bible-class, who would never have thought of going had they not seen him on his way.

This also includes the Sunday newspaper, the doubtful novel, the society ball, the cigar and pipe of the smoker, and the whole range of doubtful things which may be decided without any difficulty or doubt, by the higher law of what is the best for others, for the glory of God, and what is the most Christlike thing for me to do.—'Christian Alliance.'

Some Ways of Interesting a Sunday-School in Missions.

(By Miss N. B. Forman, in 'Endeavor Herald'.)

Everyone who has anything to do with children knows how they love to help, or to feel their importance. Let us appeal to this tendency by giving them something to do along missionary lines. Make them feel that there is responsibility attached, and that what they do 'counts.' Children are the most practical Christians on earth, always responding when something definite is given them to do for the Master they love, and the missionary cause is so fraught with needs they can help supply, that no field of effort is a more useful one in which to exercise their virtues.

It is best to make some systematic effort. Let missionary teaching be a live factor in the work of the school, and not relegate it to one Sunday a year. A good plan is to have every sixth Sunday, say, or one Sunday a month, or one a quarter, a missionary day. On this Sunday have the collection for missions, and have someone who knows how to talk to children give a short talk on some missionary theme. Child life in the different heathen countries could be made intensely interesting, especially if illustrated. A series of these talks would be worth trying. Stories of missionary heroes and their adventures are interesting too. Why not celebrate the birthdays of some of these great men? The anniversaries of the dates

of their arrival at their different posts might be suitably remembered. These talks need not take up more than five or ten minutes, and so need not interfere with the regular lesson. Not only will they prove interesting, but they help to make the pupils intelligent about missions.

Then, too, these inquisitive little beings should be taught how the missionary funds are spent. They should know the name of the general secretary of missions of their denomination and his address. They should know, too, in what countries and at what points their denomination has missionaries at work, and should be familiar with the names of as many of the missionaries as possible. It is surprising how many interesting items the children will find for themselves when once their interest is aroused. It is well to have a missionary superintendent or secretary appointed who can arrange for these programmes, and whose business it shall be to be on the alert for new schemes to keep up the enthusiasm.

Be sure to have a good supply of missionary books in your library, and advertise them. Missionary leaflets are also very profitable. A plan one school tried was this: Quite a number of copies of 'Who will open the Door for Ling Te?' and other short stories were secured and bound in bright-colored cotton. These were given to the children, to be loaned by them to as many people as they could induce to read them. One little girl brought in a list of 561 names of persons who had read hers, and many others had over 300.

A word about the collections. Do all you can to get the pupils to give money they have earned or that is their very own.

Many schools are adopting the plan of celebrating Christmas by allowing the children to send gifts to less fortunate little ones either in the city missions or among the Indians, and the children enjoy this more than receiving gifts themselves.

With conscientious efforts to educate the children along these lines, may we not expect to see not only much money, but many bright young lives, devoted to this grand work?

Dull Children.

There is nothing like a masterpiece of literature on which to sharpen the wits of a dull boy or girl. One of the best school principals I have ever met, once said to me, 'If I had a stupid pupil whom I wished to brighten up, I would do nothing during the first six months but entertain him with interesting reading.' People who try to develop reason in a child before developing imagination, begin at the wrong end. A child must imagine a thing before he can reason about it. The child who has had his powers of imagination opened up through 'Pilgrim's Progress,' is much better fitted to attack 'Longitude and Time,' or 'Relative Pronouns,' than the boy who has been kept stupidly at work committing text to memory or reducing common fractions to circulating decimals. The dullest boy in mathematics that I ever knew, the boy who declared that he was tired of life because there was so much arithmetic in it, and persistently read Burns and Shakespeare, soon mastered arithmetic when it became necessary in order that he might accept a position as teacher in a high school. People will always learn arithmetic as fast as necessity compels them if they know how to read. I wish I might reverse the order and say that a child brought up on cube and square roots thereby attained the power to master the great thoughts which lie in poetry and science.—Mary E. Burt.

A Father's Happy Death.

Mr. David Clark remarks: 'Some months ago, I met a young man who told me he was about to join the church. I was surprised, for, from what I knew of him, he swayed between Universalism and Agnosticism; the only thing upon which he was always sure was that the bible could not be trusted, and was not inspired. I enquired what had wrought the happy spiritual change, and was told, with tears in the young fellow's eyes, that his father was dead. His father had been a most sincere and active Christian, and his death was a singularly beautiful one. Knowing that he was going, he had for weeks looked confidently forward to meeting his Saviour, and when at last the summons came, he was ready, and passed without fear or terror, without pain or struggle, from being with his Saviour on earth to being with him in glory. His son had witnessed his closing days, and the assurance was borne in upon him that there must be something beyond the grave. The body might die, but the spirit, which feared not death, and rose superior to it, could not be subdued even by the grim king. His father's death proved to him that there was a hereafter, which he had always been ready to doubt, and he found himself kneeling at the feet of his father's God and asking for mercy.'—'Christian Herald.'

Three Followers.

The wise old Hassan sat at his door, when three young men pressed eagerly by.

'Are ye following after anyone, my sons?' he said.

'I follow after Pleasure,' said the oldest. 'And I after Riches,' said the second. 'Pleasure is only to be found with riches.' 'And you, my little one?' he asked of the third.

'I follow after Duty,' he modestly said. And each went his way.

The aged Hassan, in his journey, came upon three men.

'My son,' he said to the eldest, 'methinks thou wert the youth who was following after Pleasure. Didst thou overtake her?'

'No, father,' answered the man. 'Pleasure is but a phantom that flies as one approaches.'

'Thou didst not follow the right way, my son.'

'How didst thou fare?' he asked of the second.

'Pleasure is not with Riches,' he answered.

'And thou?' continued Hassan, addressing the youngest.

'As I walked with Duty,' he replied, 'Pleasure walked ever by my side.'

'It is always thus,' said the old man. 'Pleasure pursued is not overtaken. Only her shadow is caught by him who pursues. She herself goes hand in hand with Duty; and they who make Duty their companion have also the companionship of Pleasure.'—Source unknown.

The Longest Day.

At New York the longest day is about fifteen hours, and at Montreal, Canada, it is sixteen.

At London, England, and Bremen, Prussia, the longest day has seventeen hours.

At Hamburg, in Germany, and Dantzig, in Prussia, the longest day has seventeen hours.

At Stockholm, Sweden, the longest day is eighteen and one-half hours in length.

At Tornea, Finland, June 21st brings a day nearly twenty-four hours long, and Christmas one less than three hours in length.—'Morning Star.'