e,

Our Story.

THE FAIRFAX GIRLS. BY, MRS NATIFABLE CONKEIN, AUTHOR OF "UNCLE SETH'S WILL," "WILD.

MOOD," ETC. (By permission of the Presbyterian Board of Emblication, Philadelphia.) VII.-(Continued.)

Bur Miss Kenyon was seized with a sudden inspiration; the thought had never presented itself before: "Is not Mr. Dunbar engaged to be

married to Carol?" True had never thought of it, either; she laughed before replying that Carol

had so many friends, and no one ever thought of her being engaged.
"We are so young," she added, gravely; "we don't think about it seri-

pressed a sigh at the thought of the rowing on the lake and the chats with the girls. Everything about Ellice Kenyon to-day was so very unsatisfac-tory. True's ideal was not a discouraged woman; Aunt Jean came nearer

Miss Kenyon roused herself to speak:
"The life that gives is the noble life —the life that denies uself; the life that is self-denying, not self indulging." "Like Mr. Romeyn's," True said.

"I do not admire his life. He gives a pitying licart, but he does not give fair judgment. He misjudges me." 'Does Aunt Beth misjudge you?"
'You know she does."

"But then, after you make yourself perfect, as you are so sure you can do, what is the end of it all? That face you saw in the coffin?" asked True, calmly.

In her nervousness Miss Kenyon could have shricked; last night she had believed that such an end would be the end of it all " for herself.

"the end of it all" for herself.

"If you will believe what God says, what Christ teaches—" True began, bravely. "I am so sorry for you! I cannot help you any. If you will not believe, what can any one do? Who taught you so wrong?"

"I read."

"And you wanted me to read and to I wanted you to read, I had no

hope to give you."

"There isn't any hope to give ex-cepting in what Christ taught."
"My dear, I will not argue with you;
you are excited, and I am worn out. We will never speak of these things again; I cannot make myself believe." No, that is true."

"Who can help me, then?"

"Oh yes, I know," turning her head wearily away from True's carnest eyes. "But we have promised not to talk about it. There is so much for us to learn together; there are the realms of poetry, music and science for us to wander in. In science we must not talk before we know; in art we must not talk before we do, in literature we must not talk before we think; in teligion we must not talk before—

"Before we believe. But I do believe, and I try to do, and I know." "I will not interfere with your belief or you doing, but I cannot change my-self. I do not know that I desire to The change myself, but I were mine, to be True in her hand, was standing at Miss miracle in the other gospels?

The face disappeared, and a moment vi 30. Compare with vi 7.) Have years hence, by wise methods of work you read the parallel accounts of this today? But perhaps this is too large miracle in the other gospels?

[2] The face disappeared, and a moment vi 30. Compare with vi 7.) Have years hence, by wise methods of work you read the parallel accounts of this today? But perhaps this is too large miracle in the other gospels?

[3] The face disappeared, and a moment vi 30. Compare with vi 7.) Have years hence, by wise methods of work you read the parallel accounts of this today? But perhaps this is too large miracle in the other gospels? Fairfax to-day instead of being Ellice Beth's side.

"Is it too late?" True asked, pity- think," began True.

ingly.
"Yes; nothing is fresh or real to me, I content myself with thinking that others will be seeking and attaining after I am gone-gone into nothingness. Other eyes wil' see the sun, and there will be mirth and music; books ness. Other eyes will see the sun, and side and scated herself with her broad did they go? (Luke is, 10.) By what there will be mirth and music; books will be written and read, and a hun story it was! and where could she there? In what way? Which reached dred tears from to day gifte will be written. dred years from to-day girls will be begin? The day she had promised to eager and women will be discouraged belong to Ellice Kenyon, and help her When people say, 'Be happy, for the to be good? It was a month since that time is short,' I groan to think how day, and every day she had passed

"Yes, but it is lived for the ending. My mother said all her years were lived for that last day; it was a day of peace

"We are powerless to control the ache with hope. Aching with discour-inevitable," continued the calm, pas-agement, rather, for her friend had not sionate voice; "we have to bring the changed; she had been impassive or internal life into harmony with the external order of things. You can take your own spirit into you hands and the Old Testament that she could not mould it as you will; you can fashion yourself into everything that is generous and gentle, forgiving and pititul; you can enlarge your vision until you with a hushed voice, and the end of it become large minded; you can contine all was that Miss Kenyon was not inually 'lift better up to best."

"I cannot—of myself," answered these things.
The "I want something more real." I think I appreciate the literature than words and thoughts. Aunt Jean of the Bible," she commented once and Aunt Beth talk thoughts, but the 'I want something more real thoughts are mighty: they lift you up; they work in you; they prove them-selves to be more than words. They are never discouraged like you; they do what they talk about. Every day brings them nearer something better even than this good world. They are always saying something new, but what you say sounds threadbare, I have

heard it all, only put so much stronger. Mr. Romeyn's teaching is a strong tower, a strong wind, strong forces : it is something you do, and yet something that is done in you; your teaching is weak and pitiful beside it. I want somebody; I want a person with a will, and wisdom to guide the will, and force to move it. That 'external order of things sounds like Nature movements of the control of th ing on with no God behind it. That is what you mean. I want a will in my fife; I want to oley. Your thoughts vanish away; it is like call

ing with no one to answer; it is like worshipping idols."

"You may think what you will; I will never hinder you, or seek to influence you."
"Miss Kenyon, are you a heathen?"

The lady smiled at the innocent,

abrupt question: Carol is not so young; it is yourword signified originally. Those who
Keep happy, sweetheart, and
dwellt upon the heath or out in the
wide did not learn as early, as the in-

> "I do not acknowledge myself to be such a degraded ainner." "Your life is not like Aunt Jean's or

Mr. Romeyn's, it is not like Christ's life." In her time of need True's shy lips were opened ashe had prayed for words to speak to Ellice Kenyon. being her ideal than that.

"Miss Kenyon, what do you bid ine "Did somebody try to teach you as you to do with myself?"

have tried to teach me?"

"Some one attempted, and some one succeeded. I had not your Christian training and Christian faith as a foundation or as a shield. You would have been afraid to sleep all night in the home of my childhood, elegant as it was. No one ever taught me to kneel down and say my prayers as I have since seen little children taught. True, are you not sorry for me? Will you not give yourself to me to do me good, to help me believe as you do, to

live like your aunt Jean, to become a happy, helpful woma's like her?"

Flow could True'resist? With a burst of tears she threw her arms about her and promised: "May I read the Bible to you every

"Yes, every day. Now will you feel safe with me?"

"If you will be in earnest," True answered doubtfully.

VIII. CHOOSING.

" Aunt Beth 1" Miss Beth's plump figure was seated in her sewing-chair, in the deep-recessed bay-window of the sitting room; she loved sewing as she loved every other department of women's household work. cupation of mending them was taken Philip in John vi. 3-7. 19. Sit donor from her, and, now that they had on the grass: in tegular companies or learned not only to mend dresses, but ranks, by hundreds and by fiftles (Mark "You know who can help you, and you will not go to Him that you may have life. Christ said that: "Ye reil!" out among the poor to find enough for not come to Me." her busy fingers to do.
"Aunt Beth !" True repeated be-

fore that lady responded.
"Well, child?" pushing her spec-tacles up on her forehead and turning

to look at the girl's face, framed in hou cysuckle leaves at the open window.
"I wish you would come out."

"I can't; Mr. Rameyn has given me enough to do it a week. What with him and Aunt Jean, I never have a minute to myself. They are a prec fous pair to keep people at work."
"Nevertheless, I wish you would

come out," was True's reply.
"Nevertheless, I wish you would

Aunt Beth, I don't know what to

"Is that something new?"

sauntering along the country roads—and all the time her heart had been aching with one hope, if the heart can restless during the daily. Bible reading, and True had selected the portions in

read herself without enthuslasm, or those stories of the Lord's life that terested; she simply cared for none of

and that hurt True more than her rest lessness or her silence.

One day Roy asked True to call at his store—the largest bookstore in Dunellen—and he gave her a book, bidding her read it with Miss Kenyon. (To be continued.)

See the Raviane club rates in another col

Sabbath School Work.

LESSON HELPS.

FIRST QUARTER. THE MULTITUDE FED. LESSON II. Jan. 8th. Matt. xiv. 13-21

Memorize verses 19-21, GOLDEN TEXT .- Jeans said unto bem, I am the bread of life .- John vt. 35.

CENTRAL TRUTH. Jesus Christ is the bread of life.

DAILY READINGS. M. Matt. 2lv. 13-21. Th. Mark vi. 30-44. W. Luke ix. 10-17. Th. John vi. 1-14. P. John vi. 25 58. Sz. Matt. vi. 19-34. Su. 2 Kings iv. 1.7.

TIME-Early in April A.D. 29, soon after our last lesson.

grow wise."

True lifted the fan and awayed it slowly back and forth. The cool, shaded room with the perfume of flow-ters, with the lovely and loving friend so tempt at playfulness.

Wilds did not seam as configured them yet, the new teachings of the day. I have not learned them yet, the day. I have not learned them yet, the day if the mouth of the Jordan, you see," she added, with a faint at town at the mouth of the Jordan, tempt at playfulness.

Wilds did not seam as configure to mortheastern shore of the Sea or Gardensen to the mouth of the Jordan, the mouth of the Jordan, and the mouth of the Jordan, the place was six or eight miles by land the mouth of the Jordan, and three or four canadam and three or four canadam and three or four PLACE - A desert place on from Capernaum, and three or four miles southeast from Bethsaids.

RULERS.—Therius Crestr, emperor of Rome. Pilate, governor of Judea, Herod Antipas, of Galilee and Peres. PARALLEL ACCOUNTS - Mark vi. 12 34; Luke ix. 10-17; John vi. 1-14. INTRODUCTION -Soon after the death of John the Baptist, as recorded

in our last lesson, the twelve disciples return from their tour (Mark vi. 30) and meet Jesus, probably at Caper-naum. At this point our lesson for to-day begins.

HELTS OVER HARD PLACES.—13.

Heard of it: the death of John the
Baptist. He departed thence from Capernaum, which was within the dominions of Herod. His REASONS appeared to be (1) to avoid possible danger for his disciples, as they knew not how far Herod might carry his persecution. (a) Rest and retirement. Mark vi. 31. (3) Pernaps to avoid any excitement among the people on account of Herod's murder of John, might lead to rebellion ship: boat. A deurt place: uninhabited, uncultivated. It belonged to Bethsaida (Luke In to.) See Place. Out of the cities: Capernaum, Chorazin, Bethauida, etc., 14. Went forth; from the boat. Mark says the people reached the place first. Healed their sich, and taught them many things about the kingdom of God (Mark vi. 34; Luke ix. 11). Then he retired to a mountain with his disciples (John vi. 3). 15. And token if toes evening a The first evening lasted from three to six o'clock, p.m. The time is now past: True laughingly lamented that she and the time for the evening meal, or the well adapted to members of the gentle Carol did not teat their dresses and daytime. 16. Give ye them to eat: aex.

aprons any longer, for Aunt Beth's octor Then follows his conversation with the officers having been selected cupation of mending them was taken.

vi. 40.). Fire logice: bailey loaves, or

SUBJECT: THE BEFAD OF LIFE

I. MULTITUDES SERKING JESUS (V. "Is that something new?"

"In this case it is.

True came around in front of Miss
Beth's chair, and atter standing another moment drew a chair to Miss Beth's disciples need a rest? To what place and seated breast with her broad state and seated breast with her broad state and seated breast with her broad state her co. The beth's the place first? (Mark vi. 33) What led the people to follow Jesus

ithout the gospel? What two things

should we do for them? III. JESUS FEEDS THE MULTITUDE those stories of the Lord's life that with Minaculous Foon (18 13-21).— the children can attend only one-were too precious to be read excepting How long were the multitudes in this school or church, it should be the desert place? What did the disciples church. So far as children of Chrissuggest to Jesus? What was Jesus' tian families are concerned, this is a reply? What did he say to Philip? matter for which parents are answerable. (John vi. 5-7.) How much of our Almost the sole responsibility rests on money would it have cost? What them. The whole family, unless it be provisions had the disciples? How the baby, should be in the church pew. were the people arranged? (Mark vi. Efforts are being made to put the res.

40) What did Jesus do before die ponsibility on the Church, on the pas-40) What did Jesus do before disinbuting the food? (v. 19; John vi.
11.) What does this teach us? How
many were fed? (v. 21.) How much
remained over? What lessons are
ing all its privileges and sharing all its taught by the orderly arrangement? by the distribution through the disciples

IV. JESUS THE BREAD OF LIFE. What great lesson did Jesus the next day teach the people by means of this miracle? (John vs. 25,22).) Who is the bread of life? (John vs. 33-35, 18-51.) What does this mean? What are some of the hungers of the soul as for love, forgiveness, happiness, etc.? How does Jesus satisfy these hungers? Is the gospel provision abundant for all? What is it to eat of this bread of

> PRACTICAL AND EXPER-IMENTAL. OFFICERS.

life?-Peloubet.

EVERY army needs officers, good officers can in time make a good army. With incompetent officers, no army can do much. But officers must be well backed by the Home Government, or they will be unable to work effec-tively. The Church is the Home Government. If the supplies are with held and co-operation gives way to criticism, no officers can accomplish much. Too many church boards are like Pharaoh,—they want bricks made, but decline to furnish even the needful straw. They feare the officers and teachers to do the work and pay the bills besides, and grumble if all is not done to their satisfaction. Having thus put the whole butden upon the shoulders of the workers, they want to do all the governing themselves. If any church wants good work from its Sunday school officers, let them be well and even generously treated. Give them the "sinews of war" in sufficient measure, and support them by influence

and prayer. To be properly officered, every school needs one superintendent, one assistant superintendent (a large school needs two, and a very large school, of for many a church member who cannot "speak in meeting" to do something, and that a very effective something, for the advance of the good cause. In rieak parishes where there are more sisters than botheren, let them be called

dried and salted and used as a relishing their baskets undistributed.

Subjects for Further Study and Special for their baskets undistributed.

Subjects for Further Study and Special for their baskets undistributed.

Subjects for Further Study and the leader is behind the students how to shape the disciples do soon after? (Mark vi. 30. Compare with vi. 7.) Have you read the parallel accounts of the interest of Subject in the other goarsels?

Busines, encouraged, rewarded. If and distress. A number of persons the stood around him, laughing at his putilities stood around him, laughing at his putilities, and contributions, and cracking their customary bast room jokes. As I drew shell consequently the story of the first result. If the music goes badly, and the leader is behind the stories of this mirstle.—Asking a bless ling.—Jesus the bread of life.—I essons taught by the iniracle.—Lessons taught by the iniracle.—Lessons taught by the iniracle.—Lessons taught by the iniracle.—Lessons taught by the iniracle.—Asking a bless in guestions.

QUESTIONS.

INTRODUCTORY.—What was the great event of the last lesson? What did the disciples do soon after? (Mark vi. 30. Compare with vi. 7.) Have you read the parallel accounts of this mirstle in the other gouncis? But perhaps this is to blame. If the stood around him, laughing at his putilities, and less the condition, and cracking their customary bate room jokes. As I drew shall condition, and cracking their custions are ble condition, and cracking their customary bate room jokes. As I drew shall condition, and cracking their customary bate room jokes. As I drew shall condition, and cracking their customary bate room jokes. As I drew shall condition, and cracking their customary bate room jokes. As I drew shall condition, and cracking their customary bate room jokes. As I drew shall condition, and cracking their customary bate room jokes. As I drew shall condition, and cracking their customary bate room jokes. As I drew students of the eligent code, and less the passon can be to-day? But perhaps this is too large a hope. In spite, however, of much defective seminary training, much can be done by the pastor, if only he have a heart to work in this direction.—

> CHURCH AND SUNDAY-SCHOOL.

Parish Problems.

It is ritally important that the children and young people be trained to church going habits. It is important for the young themselves, for unless they to be good? It was a month since that
II. THE COMPASSION OF JESUS FOR grow up interested in the Church, and day, and every day she had passed hours with her, in her chamber, in the when he landed? How did he feel drift altoghthe out of the Church, and toward the multitude? What reason is of the world. It is important for sauntering along the country roads—for this is given in Mark vi. 34? Was the Church, for if it does not retain its into this world? (John lil. 16.) What strength? No delusion in this maintain its icy does not pay, the demoralization of two things did Jesus do for them? could be worse than that the Sabbath. (v. 14; Mark vi. 34.) What did he school takes the place of the Church teach them? (Luke ix. cr.) How to the chi'dren and youth. It is an imshould we feel toward those who are portant part of the Church and list traching mission is invaluable. But treffic simply means the paralyzing of the Sabbath school should never become a substitute for the come as t come a substitute for the church. I blessings - Westminster Teacher.

> by the saving of the fragments? by the One year's subscription, to the Pausar. TERIAN REVIEW does not cost half-e-cont a day

Temperance.

THE SWISS GOVERNMENT AND THE LIQUOR TRAFFIC.

Dr. DRYSDALE, the senior physician of the Metropolitan Free Hospital, who attended the recent Alcoholic Congress at Zurich, in a letter to one of the daily
papers, gives some interesting particulars respecting the liquor question.
The Federal Government of Switzerland, it appears, has lately made an exhaustive inquiry into the consumption at Zurich, in a letter to one of the daily haustive inquiry into the consumption of alcohol, and the laws relating thereto, in the various states of Europe and in America. The information thus colfected has been embodied in a valuable report, which shows (inter alia) that the inhabitants of Canada, Norway and Finland, are very temperate indeedalmost total abstainers—as compared with those of Sweden, Belgium (which has free trade in liquor), Holland, and Denmark; which last State con sumes five times as much spirit per man as any of the three first named cold countries. The United States consume rather less spints per man than Great Britain, but more than twice as much beer. In Prance, which uses far more spirits than England-to say nothing of a producious quantity of wine—deaths from drinking are on the increase. A very careful examination which was also made of the Gothenburg system, shows it to have been a failure. The authors of this report, whilst speaking in terms of great admiration of the suc cesses achieved by the temperance movement in the United Kingdom and in America, which now contain respec tively five and eight millions of total abstainers, despair of any such great results in France, Germany, or Switzer land. The Swiss have, therefore, on needs two, and a very large school, of say one thousand members, needs three), a music leader, a librarian, a treasurer, and a secretary. Large poly of the sale of all spirits, whether made at home or abroad. We are not according to their size. Most schools are under officered. The result is that the work is poorly done. Better too many than too few officers. None of these officers need have the sign of these officers need have the sign of these officers need have the sign of their recommendation, passed a law their recommendation, pas many than too few officers. None of Government can either prevent or rethere officers need have the gift of duce the consumption of liquors by public speech, excepting perhaps the converting themselves into publicans, auterinferdent, and even in that office. The first step in any real reform must we have known efficient workers who be taken by the people. Let a strong were more brilliant in silence than in public feeling be aroused in favous utterance. There is thus a field here ether of progressive restriction or total either of progressive restriction or total prohibition, and then let the Govern ment be called upon to give its legisla tive force. - The Christian.

"O, MY POOR BOY!"

sisters than bethren, let them be called on for service. There is no office in the Sunday school that may not be get. I was walking down the main well filled by a woman, provided no main can be sound; and the officers of librarian, treduzer, and secretary are place, from which honest and sober well adanted to members of the gentle people turned aside with disgust and dismay. As I drew near, the door The officers having been selected opened, and I saw them lead out a boy of fourteen or fifteen years, who was and the means having been furnished, of fourteen or fifteen years, who was it remains for the pastor, as general in-chief of the army, to see to it that his able to walk, he sat down upon the officers are rightly led, instructed, re-aidewalk, the picture of wretchedness strained, encouraged, rewarded. If and distress. A number of persons things go ill, he is to blame. If the stood around him, laughing at his puti-

slumbers, and seek to banish this dire and bitter evil from the homes and haunts of men .- Philadelphia Presby-

haunts of men.—Philadelphia Prespterian.

The Niger Trading Company has adopted the policy of the prohibition of intoxicating liquors in all trading tran sections with the African races, because it has been found that the opposite policy does not pay, the demoralization of the natives by spirit drinking runting trade. We wish that a similar sensible view could be taken nearer home, trade. We wish that a similar sensible view could be taken nearer home, where the development of the drink treffic simply means the paralyzing of other trades. "One missionary to every 70,000 barrels of rum "certainly is a startling estimate taken from the records of our African exports, but there are districts in England in which the disproportion between the exangelising and demoralizing element is no less painful.

The Established Church of Scotland has just lost its oldest member by the death of Miss Jane Gibson, of Glasgow, who had attained the age of 102 years and six months. Miss Gibson founded the "Gibson Bursaries" in Glasgow University.

A History of the Religious World for a merit if the found in sporty number of The Texasy-castal Research and the "Gibson for the Religious World for a merit if the found in sporty number of The Texasy-castal Research and the "Gibson for the Religious World for a merit if the found in sporty number of The Texasy-castal Research and Rose and 15 a floor of the Religious World for a merit if the found in sporty number of The Texasy-castal Research and Rose and 15 floor Street Research Research and the Religious Reputation of The Texasy-castal Research Researc

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before.

She could not leave him in his misery and disgrace. Some of the bystanders helped him up, and the poor mother led away her drunken boy.

There are places all about us where mere boys are poisoned, debauched and ruined by the accurred cup. Shall this curse consume forever? Shall mothers rear children to be devouted by this dragon? Or shall men and women who fear God and love righteousness rouse themselves from their slumbers, and seek to banish this dire divised by the same and the same are same are same and the same are same and the same are sa to last four years, in paper covers, 21 cents; quarter bound, 40 cents, 4. The Sabbath School Register and

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