

what my feelings were, on meeting my class all rejoicing in the Saviour.

"I do not know that my instructions were, in any considerable degree, the means of leading the class to seek religion; that is left to be developed another day. But I felt, when I saw them all hoping in the Saviour, as if I should like to commit them to the care of some other person, and take another class, that I might still teach sinners."—*Dr. Todd.*



The Supreme Question.

DYING is nothing in itself. A preparation for dying is everything. Whether to be in the body or to be absent from the body is a question of very small moment, but our spiritual condition whether in the body or out of the body is the supreme question. To leave the cars at Sing Sing to be cast into prison under sentence of confinement and hard labor for life is a most painful event, a very sad catastrophe; but to leave the cars at the same place to enter a home of beauty, where love and joy and peace abound and abide, is most delightful, is a real blessing. So to leave the body, to be cast into outer darkness, where there is weeping and wailing and gnashing of teeth, and where the smoke of their torment ascends up forever and ever, is a most appalling event; its contemplation is even most melancholy and afflicting; but to leave the body to enter that mansion which Jesus has gone to prepare for us in heaven, to go into the presence of God where there is fulness of joy, and up to his right hand where there are pleasures forevermore, is the highest privilege which infinite beneficence can give to a human spirit.—*Bishop James.*



THE teacher who neglects to seek the cooperation of the parents of his scholars, in the work of preparing the children for the Sunday School hour, fails to avail himself of an important agency for his scholars' good. Parents can do much, if they will, to increase the teacher's effectiveness. Teachers cannot throw off the responsibility of securing such co-work with themselves—at all events until they have prayerfully and persistently sought the parents' help.

Home Life.

If you have found "the blessing"—the blessedness of the man who trusteth in God—it will make you *sweet at home*—at the breakfast table, and all day long. Those who live with you, saints and sinners, must feel that you have Christ in your life. If they do not, go at once to God about it, for you have not yet the love which "endureth all things." There is a humility, sweetness, and tenderness in the home lives of those who have Christ dwelling in their hearts, which *must* be felt, even where it causes the opposition of the natural mind. Do not press this fulness of the gospel in its doctrinal, dogmatic side. It is not a doctrine to be argued, so much as a *life* to be lived. *Confess* Christ—do not *profess* to be anything. Acknowledge his grace courageously, for nothing so reaches the hearts of others, but remember that *you* are now no better in and of yourself—only that you have learned that you may dare to trust Christ for more than you ever conceived of before. Your life must be your argument to those who see you constantly. Do not worry them by doctrinal statements, but love them into the fulness of salvation. It is usual to hear persons say, "I was wrong. I could meet the arguments, but *the life* of my friend has convinced me that she was right."—*Christian Standard.*



Responsibility of Fathers.

For ourselves we cannot get rid of the old-fashioned notion that fathers are quite as answerable as mothers for the right training of children; that God expects of both the same forbearance, gentleness and self-sacrifice; and if the children fail to come up in the right way, the mother will not be the only one held to account, but that the blood of souls will also be required at the father's hands.

Can the father, by any plea, slip out of this grave responsibility? If God gives him children they are to be held as a sacred charge; not laid in the mother's arms, and left there to receive all physical, mental and moral nurture through her.