

was hot and thirsty, when my landlady came in and told me that her eldest child taken very ill with scarlet fever. She has other children, and fears the infection will spread. She is a very poor woman, but is one of those who in their bearing and manner, you, Charlotte, would call noble. She wanted me to leave at once, but this, Charlotte, I could not do. I am staying here, and will give her what little help lies in my power. You know there is no fear for me, for I had the complaint long ago. But, dearest, there is just one thing that is hard. Until this little child is better, I must not see you. You have not had this fever, Charlotte, and for you, for my own sake, and your father's sake, I must run no risk. I will write to you every day, or as much often as you wish, for I can disinfect my paper; but I will not go to Prince's Gate at present.

"Ever, my own true love,  
Yours most faithfully,  
JOHN HINTON."

This letter was posted that very night, but Hinton did not put his new address on it; he meant Charlotte now for prudential reasons to write to his chambers. He returned to his lodgings, and for many weary and anxious nights to come shared their watch with Mr. and Mrs. Home. So quietly, so absolutely had this young man stepped in to his office, that the father and mother did not think of refusing his services. He was a good nurse, as truly tender-hearted and brave men almost always are. The sick child liked his touch. The knowledge of his presence was pleasant. When nothing else soothed him, he would lie quiet if Hinton held his little hot hand in his.

One evening, opening his bright feverish eyes, he fixed them full on Hinton's face and said slowly and earnestly—  
"I did kiss that pretty lady."  
"He means a lady whom he met in the Park; a Miss Harman, who came here and brought him toys," explained Mrs. Home.  
"Yes, isn't she a pretty lady?" repeated little Harold.  
"Very pretty," answered Hinton, bending low over him.

The child smiled. It was a link between them. He again stole his little hand into that of the young man. But as days wore on and the fever did not abate, the little life in that small frame began to grow feeble. From being an impossibility, it grew to be probable, then almost certain, that the little lad must die. Neither father nor mother seemed alive to the coming danger; but Hinton, loving less than they did, was not blinded. He had seen scarlet fever before, he knew something of its treatment; he doubted the proper course having ever been pursued here. One evening he followed the doctor from the sick-room.

"The child is very ill," he said.  
"The child is so," answered the medical man, "that, humanly speaking, there is very little hope of his life."  
"Good sir!" exclaimed Hinton, shocked at his fears being put into such plain language. "Don't you see that those parents' lives are bound up in the child's, and they know nothing? Why have you told them nothing? Only to-night his mother thought him better."  
"The fever is nearly over, and in consequence the real danger beginning; but I dare not tell the mother, she would break down. The father is of different stuff, he would bear it. But there is time enough for the mother to know when all is over."  
"I call that cruel. Why don't you get in other advice?"  
"My dear sir, they are very poor people. Think of the expense, and it would be of no use—no use whatever."  
"Leave the expense to me, and also the chance of its doing any good. I should never have an easy moment if I let that little lad die without having done all in my power. Two heads are better than one. Do you object to consulting with Dr. H—?"

"By no means, Mr. Hinton. He is a noted authority on such cases."  
"Then be here in half an hour from now, doctor, and you shall meet him."  
Away flew Hinton, and within the specified time the great authority on such cases was standing by little Harold's bedside.  
Hinton and Dr. H— shared that night's watch between them, and in the morning the little life was pronounced safe.

(To be continued.)

HINTS TO TEACHERS ON THE CURRENT LESSONS.

(From Peloubet's Select Notes)

September 16.—1. Samuel I : 21-28.

1. "Early consecration." The power of devoting our children in their earliest years to the service of God is well illustrated by the story told by Merivale, in his History of Rome, of the famous Carthaginian general, Hannibal. When he was nine years of age his father Hamilcar proposed to take him on one of his military expeditions, which the young Hannibal eagerly accepted. His father then bade him to devote himself once for all to the service of his country,—Carthage,—and with his hand upon the altar to swear eternal enmity to Rome. This dedication in youth determined the course of his whole life.

2. "The forming age." Lord Shaftesbury lately stated in a public meeting in London, that, from personal observation, he had ascertained that of adult male criminals of that city, nearly all had fallen into a course of crime between the ages of eight and sixteen years; and that if a young man lived an honest life up to 20 years of age, there were 49 chances in favor and only one against him as to an honorable life thereafter. From eight to sixteen—in these few years—are the destinies of children fixed in 49 cases out of 50,—fixed by the parents! I heard the governor of Massachusetts say not long ago, that of the 700 inmates of the State prison, the average age of 600 was less than 21 years. "These are not good men fallen after high training, but mostly young men who never were trained."

3. Children are among the very best gifts of God. Older people need the children almost as much as children need the older people. A large part of our best training comes from our love and care for children.

4. The future welfare of children is largely in the hands of parents.

5. Children can in very early years become true Christians.

6. The parent who does not daily dedicate his children to God, and pray for their salvation, is neglecting a most solemn duty, and trifling with immortal souls committed to his charge (ver 28.)—Johnson.

7. Parents should fully surrender their children to God, and be willing for him to use them in his service, even if they are taken from home to other scenes and other lands. Many parents pray for God to save their children, and instruct the young souls in religious truth, but in their hearts forbid God to make them ministers or missionaries.—Johnson.

8. Children should be taken to the house of God, and trained in God's worship. They should be taken both to the preaching service of the Sunday school.

9. The earlier a child is trained for the Lord, the more likely he is to become a useful Christian.

10. Ver. 21. Be careful to attend the great gatherings of Christian disciples.

11. Let the whole household go to them together.

12. Our sorrows and our griefs should be brought to God in prayer.

SUGGESTIONS TO TEACHERS.

We have in this lesson a most precious example of the early consecration of children to God. (1) Teach the main facts of Samuel's life as a foundation. (2) The early influences under which Samuel was brought up (vers. 21-23) His religious and generous father, and his praying mother. (3) Consecrated to God in childhood (vers. 24-28). Impress (a) the duty of training up children from the first to God's service; (b) the possibility of early conversion; (c) the duty of bringing children early to the house of God.

A SEEMING TRIFLE.

Said young Wheeler to a fellow-clerk, "Why is it that you are such a steady-going fellow, and manage to keep clear of all kinds of scrapes, and never seem to get into trouble of any sort? You like fun as well as the rest of us, enjoy a good joke, and can crack one, too, sometimes, when you're in the mood."  
Henry Stoddard paused a moment before making a reply.

"If I understand your meaning aright, Wheeler, you wonder why I do not indulge in a carouse once in a while, as I am a merry-minded fellow and enjoy a good, hearty laugh quite as much as any one."  
"Well, yes, I suppose that's the plain English of it."

"Wheeler, when I came to this great city two years ago, a cousin of mine, some ten years my senior, came to see me in my lonely, dreary boarding-house, where I was trying to pass away the first long evenings. He greeted me heartily, telling me that he always sympathized with a young man who, like myself, was alone for the first time in this great wilderness of a city, because he had passed through the same ordeal himself and knew by experience how forlorn such a one must feel. This cousin invited me to his home, where I was welcomed cordially by his young wife and two little children. They are poor in this world's goods, but rich in every Christian virtue. Never are they too much absorbed with the contemplation of their own trials to give a helping word to me in mine. Never are they too busy to attend to anything about which I may need advice. I feel as if entering the gates of Paradise, almost, when I leave this Babel of noise behind me, and ride out to their little house in the suburbs, to spend an evening in the society of these good friends, talking with the father and mother, or romping with the dear little children. And now I have reached the kernel of my discourse. Wheeler, nothing in the power of this world's goods to grant would tempt me to do anything which would render me unfit to enjoy the society of these cousins of mine. Nothing that old Satan could offer would tempt me to make mouth or lips so vile with whiskey, tobacco, or any other abominable stuff, that those innocent children could not kiss me. No, nothing shall God helping me, ever render me unfit to visit that pure-minded Christian wife and mother and her noble husband, to whom I esteem it an honor to be related. Now, you know it all."

"I see, Stoddard, I see; I wish there were more people ready to lend a helping hand to a fellow."

"By the way, Cousin Will asked me the other night if there were not some friend I would like to bring out with me next time I came, and if you would like, you shall be the first choice."

Of course Wheeler did like, and so another soul was snatched from Satan's grasp.

Young husband, young wife, is there not one to whom you can hold out a helping hand? It may seem but a trifle; but, ah! how great the reward!—*Advocate and Guardian.*

SUNDAY-SCHOOLS.

A Sunday-school scholar was recently heard to make this confession. She had attended Sunday-school for six-years, and in all that time no personal appeal of any kind had been addressed to her by her teacher to become a Christian. Finally one summer her teacher was away, and for six weeks another teacher occupied the teacher's chair. This teacher's method was as different as it well could be; there was a practical application of the lesson, followed by what some would call "leading questions." But the result was that before the old teacher had returned two scholars had determined to confess their Saviour, which they did, and shortly afterwards united with the church. This incident fairly illustrates the worthlessness of much of the Sunday-school instruction of the day, which consists wholly in teaching the naked facts of the lesson, utterly ignoring the practical bearing upon the child's life. Now it goes without saying that Sunday-school teaching of this kind is not worth all the trouble it costs. The paraphernalia and appointments of the Sunday school, the responsive readings and waltzing tunes, the blackboard and the mottoes, picture cards, papers and books, plus the services of the teachers—all these and more, instituted that the scholar may receive a half hour's instruction once a week on the bare facts of the lesson—well, positively it does not pay. The Sunday-school is called the nursery of the church; there is sarcasm in the phrase, for it is feared that many Sunday-school chapels are little else than religious play-rooms for the children. A teacher who teaches the

Sunday-school lesson, and yet who fails to say one word to the scholar as to the duty of right living, and the solemn obligation of discharging his duty to God—utterly fails in his first and most imperative duty. You might as well expect to make flesh for your children by feeding them with naked bone, as to build up the spiritual nature or bring a boy or girl to a better living by drawing a picture of the fortress of Macharus or speculating as to whether the soul of Lazarus was in the same place during his first funeral as at his second.—*Christian at Work.*

TEMPERANCE IN THE SUNDAY-SCHOOL.

Do you in your Sunday-school point out the evils of drunkenness? That is not enough. You must go farther, and point out the danger of beginning to drink, and urge the children neither to touch nor taste the unclean thing. You may keep your mouth shut on this subject, but depend upon it that the drink-shops will open theirs and swallow up some of your fairest treasures. If a lake existed in your neighborhood in which thousands went to bathe, and in which hundreds perished every week, you would need no prompting to warn the children in your classes of the danger, and to urge them to keep away from the place. And here, and all around us, laying our very doorsteps and smothering away the richest treasure of our homes, is the great ocean of drunkenness. And what shall we do? Shall we be content to point out the perils of this ocean and tell how many have sunk beneath its waves, and then leave our young people to take their chance; or shall we go a step further and cry, "Boys and girls, keep away from the shore; pledge yourselves, in the strength of God, never to taste the drink, and you will never know the drunkard's sorrow, and never be branded with the drunkard's shame?"—*Rev. Chas. Garrett.*

Question Corner.—No. 17.

BIBLE QUESTIONS.

- 1. Where do we find the expression, "a mother in Israel?"
- 2. Whose spear was equal in weight to three hundred shekels of brass?
- 3. Who slew eighty-five priests at the command of Saul?
- 4. Who smote the Philistines until his hand was weary.
- 5. Who slew a lion in a pit in time of snow, and killed an Egyptian with his own spear?
- 6. When was David permitted to choose one of three kinds of punishment?

BIBLE STUDIES.

One of the most highly esteemed and celebrated trees among the ancients. It has spreading, crooked branches, bright green leaves, white flowers with four petals, and a small egg-shaped berry containing a smooth nut. It is said by a Jewish historian that a famous queen introduced it into a certain locality near the junction of the River Jordan and the Dead Sea. A Scottish traveller and writer thinks that it was introduced a thousand years earlier. The products of the tree are small and valuable. A certain conqueror of the country where it grows ordered a tribute of three pounds' weight to be sent annually to his capital. A prophet of the Old Testament speaks of this substance.

- What is the tree?
- Who was the Jewish historian?
- What queen and what place do I allude to?
- Who was the Scottish writer?
- What valuable commodity does the tree produce?
- To what conqueror do I refer?
- To what capital?
- To what prophet?

ANSWERS TO BIBLE QUESTIONS IN NO. 15.

DOUBLE SCRIPTURE ACROSTIC.—1. Job; 2. Abner; 3. Chusa; 4. Huz; 5. Ignorance; 6. Nathan; 7. Asp; 8. Nabhi; 9. Daniel; 10. Barachei; 11. Omega; 12. Abiatar; 13. Zacheus; 14. Primas; 15. Jacin and Boaz; 16. Finis; 17. Brazen pillars.

CORRECT ANSWERS RECEIVED.

Correct answers have been received from—Lillian A. Greene, A. Coburn, Clara E. Folsom, and Eleanor McFadden.