

exact description of the little boy from the country, the son of my dear friend. That the son of Christian parents should be guilty of such an act of meanness and dishonesty seemed to me scarcely possible. I hoped the young man might be mistaken, and tried to drive the thought from my mind. The friends with whom Harry had spent his time had become so much interested in his welfare that they had consented to take him into their own family, when he should obtain a position in a store at the close of the next school year.

I felt that it would scarcely be right to mention the suspicion which had fallen upon him, yet would it not be wrong for me to allow these kind people to take a dishonest boy into their house? Then, as I had furnished the ticket of admission, was I not in a measure responsible for the loss, and should I not make some effort to recover the stolen articles? My mind was greatly disturbed. I prayed for guidance in the matter and concluded to wait quietly, especially as the pretty stones had been returned by mail.

Several months after, I was in need of a lad in my business, and mentioned the fact to the friends who had entertained Harry during his visit. They spoke of him as one in whom they had taken great interest, and for whom they were seeking just such a place in the city. Now, there seemed an opportunity for me to ascertain more certainly the character of the lad, that I might clear him from this suspicion if he was innocent. I wrote, telling of the position, and requesting an interview, desiring him to bring a written certificate vouching for his truth and honesty.

A few days after I recognized Harry as he was shown into my private office. He was a fine looking lad, but I missed the frank smile that had won me on our first acquaintance—it was the smile of his father, my old friend. Now Harry stood with eyes cast down, as I read the note from his grandmother, which he had just handed me. It stated that he was considered an especially truthful boy, and had never, on any occasion, been known to commit a dishonest action. After reading the paper some minutes, I slowly read this sentence, and gravely enquired: "Harry, is that assertion true?"

He promptly replied, "No, sir, but my grandma thought it was true." Then added with faltering voice, while his eyes filled with tears, "I had not the heart to grieve her so deeply, and Dr. Miller did not think it was necessary."

"Who is Dr. Miller," I enquired, "and what knowledge would so deeply grieve your kind friend?"

"That letter will tell you," he replied, pointing to one lying unopened on my desk.

It was from the doctor of the village, who had known Harry from his infancy, and enclosed a letter written by the boy, confessing the theft. Dazzled by the beauty of the stones, seeing them so exposed, he had been tempted to take them. One minute later he would have given his most valued possession for an opportunity to replace them, but the librarian seemed to be watching him. Terrified by thoughts of arrest and imprisonment, he hastened from the place, resolving to request the friends at whose house he was staying to return them, as he was to leave for home early the following day; his courage failed him. On the way home he was strongly tempted to throw them from the car-window. So great was his distress of mind, so terrible his burden of guilt, that his head ached, and when he found himself in the arms of his grandma, he gave way to his grief in sobs and tears, and could say with truth that he felt very ill.

The family physician and friend was called and at the first opportunity Harry revealed to him the cause of his distress, and the valuables were returned. It was not thought best to tell the old lady of his temptation and sad fall, but when my letter was received, Harry had himself proposed to make to me this confession.

After some conversation with the lad, I felt satisfied that this revelation of his weakness under temptation had led him to pray as he had never prayed before, for that strength which only God can give, and I believe that his prayers were answered.

Soon after he entered my employ and the following winter was received into the church.

I watched him many years, as he grew from the little office-boy to be the head of a large business firm, noted always for his strict integrity and honorable dealing, as well as for his humble dependence upon the Lord.

This incident of his life taught him the constant need of the prayer, "Lead us not into temptation."—*Standard*.

WHAT JOSH NEWTON TAUGHT US.

BY W. I. CHASE.

When I went to school at the Brownville Academy, there was a scholar there by the name of Joshua Newton. He was a thick-set, muscular fellow, round headed, not much of a scholar, but a good hand at the bat; good-natured, but ready to fight if anybody wished to settle a dispute in that way. In short, he was just the sort of leader that school boys delight to follow. Nor was he a bad leader, for though not what you would call a Christian, he had a good deal of Christianity about him, combined with a rugged manliness which boys would do well to imitate.

I remember one good thing he did for the school the first week he was there. You see we had three schoolmates, whom we were very willing to get rid of. One was Frank Curfoot and he was, I think, a most contemptible specimen. He was a bully and a coward, and about as deceitful as he could live. He was rich, and always had plenty of spending money and perhaps this may account for the friendship for him of two of the younger boys, John Ford and Lucius Wilson. Before Curfoot had been in the school a month, we were all so disgusted with him that we got together and resolved to "send him to Coventry," that is not to speak to him, nor to have anything to do with him. And since his "toadies," Ford and Wilson, refused to join us, we sent them to Coventry, too.

Now, though I think we were right in trying to avoid Curfoot, because he was really so irritating that we could not keep our tempers and have anything to do with him, I do not think we had any right to send him to Coventry.

It was Josh Newton who taught me that, by the way. When he first came, he found us all set against the three "black sheep," as we called them, and as soon as we got acquainted, we explained matters and asked him to join in sending the reprobates to Coventry.

He refused. "I won't do anything of the kind, boys," he said decidedly. "I don't believe in it. Whatever Curfoot may be, he's got as good a right to all the friends he can make as any of you, and so have the others too. I'm not going to be drawn into anybody else's quarrel, and I'm not going to be a party to bilking this Curfoot out of any good fellowship that he may have the manners to win or the money to buy."

"You can send me to Coventry, if you like," he added, somewhat defiantly, "but I think you'll find that Josh Newton is old enough and big enough to stand on his own feet."

That broke up the Coventry business, for we could not ignore Newton. We never made friends with Curfoot, but we treated him better, and when he left at the end of the year, Ford and Wilson were taken into favor by the school.

What Josh Newton taught us was this: That, although, according to our schoolboy ethics, we had a right to feel as we chose toward Curfoot and to show our feeling, we had no right to agree to show spite that we did not feel. That we had no right to adopt another's quarrel, nor encourage others to share our spite.

This is a lesson which the world takes a good while to learn, and I wish there were more Josh Newtons to teach it to the school-boys. Even though we choose to disregard Christ's command and hate our enemies, we have no right to hate other people's enemies, nor to encourage other people to hate ours. To do so is to add the sin of robbery to that of uncharitableness, for we rob other people, first by depriving them of our good opinion in adopting our friend's prejudice, and secondly, by depriving them of the friendship which they otherwise might win.—*Church and Home*.

BONES IN THE BIBLE.

BY MRS. ANNIE A. PRESTON.

"There's a new girl in No. 6," exclaimed Mary Stevens, running unceremoniously, as was her wont, into the room of her very dear friend and classmate, Flora Williams, at "Glencove Seminary." "A new girl in No. 6, do you hear, my love? and her name is 'Axy,' Axy Phillips. Did you ever hear, or

read, or think of the like of such a Christian name?"

"It is a Bible name," said Flora, smiling and pushing back her exercise-book. "Let me hear you spell it."

"A-x-y, of course, or possibly, A-x-i-e. What other combination of elementaries could give the unique whole?"

"You are mistaken, dear. A-c-h-s-a-h is the proper orthography. Don't you remember the pretty little story of Achsah, the daughter of Caleb, and her wedding present? It is given in Joshua and also, in the recapitulation of that book, in the first chapter of Judges. Achsah is a Hebrew word, and signifies anklet. There is but one person of this name mentioned in the Scriptures, and only in the connection I have indicated, I think."

"Oh, dear, me," said Mary; "what a queer girl you are to know so much about the Bible! I have never read it much and what little I have read didn't do me any good, I'm afraid, for I was all the time coming upon something that I did not understand. So I gave it up, thinking I would wait until I came to be older before I tried to read it."

"I have read the entire Bible through by course five times," said Flora, "and that isn't much for a girl of eighteen, for all you look so surprised, when you consider the fact that if you read two chapters every morning and seven extra chapters every Sunday, you will have the Bible read through in less than a year."

"It is merely nothing when compared with the miscellaneous, and often useless, reading all of us girls go through with every year. Of course, all Christian people read their Bibles every day, and it is well to have some system about it. This year I am reading my Bible by 'topic.' Father gave me a Teacher's Bible with maps, proper names, chronologies, concordance, &c., in a beautiful binding, for a New Year's present last vacation. By the help of the concordance I am looking out all the passages about hope, faith, the promises, &c. I find it very interesting, and a means of great good to me, withal, I trust. Next year I hope to take up the different characters in the Bible. I wish I could have the Bible on my tongue's end, as they say."

"Yes, it would be nice," replied Mary. "I have heard some one say, or read it somewhere, that any person who possesses a thorough knowledge of the Bible may be truthfully called 'cultivated.' But I am afraid I shall never possess that kind of culture, because, you see, were I to begin to read the Bible through by course, I should come plump upon some puzzling thing in the very first chapter that I couldn't think out, and that would discourage me utterly."

"I used to be troubled that way," said Flora, "and one day I said something about it to my grandmother. What she then told me helped me bravely over that difficulty. She told me that when she was a school-girl she heard an old minister, who was fond of making homely, practical illustrations, say that reading the Bible was like eating fish. That when he came to a hard place he left it and called it a bone. When he read the Bible in that way he found plenty of good, nourishing meat, and never had occasion to choke over the bones. That the older he grew, the less bones he found, until, when he came to be an old man, with silvery hair, the book that he used to find so full of bones as a Connecticut River shad, was like a halibut with only the one big bone in it of God's incomprehensibility, and that was in such plain sight that no one could stumble over it, and grandly served its purpose as a strong framework to keep the sweet, white, nutritious meat in place."

"Thank you," said Mary, stooping to kiss the radiant face of her friend. "I will go back to my room now and dust my pretty red Bible that my mother gave me when I left home, and begin to read it on the old minister's principle. I shall stick to it, this time, you see if I don't."

Mary was as good as her word, and since that time in her capacity of pupil, of teacher of both day and Sunday-schools, she has often pointed out this method of Bible reading, and said, "I think the aged minister's experience would be beneficial to many a conscientious seeker after divine truth, for, with the correlatives of a prayerful spirit and a susceptible heart, I find fewer 'hard places' in the Bible year by year, and more of simplicity and sweetness, beauty and sublimity, incentives to hope and trust and a pervading, abiding comfort, all combining to lead us poor, sin-inclined mortals in the way of life."—*Watchman*.

Question Corner.—No. 22.

BIBLE QUESTIONS.

253. Who was king of Judah at the time when Sennacherib king of Assyria came up against it?
254. How was Sennacherib defeated?
255. What was the end of Sennacherib?
256. Who, when asked to tell his age, said, "Few and evil have the days of the years of my life been," and what was his age?
257. How old was Moses when he died?
258. Of whom was it said that there arose not a prophet since in Israel like unto him, whom the Lord knew face to face?
259. When the Israelites entered the promised land, which of the tribes settled on the east side of the Jordan?
260. What was the name of the woman who concealed the spies in her house when they came to spy out the land about Jericho?
261. To what nation did Goliath belong?
262. How did it come that Christ during his life on earth was in Egypt?
263. How long did they remain there?
264. When they came from Egypt, why did they not return to Bethlehem?

BIBLE ACROSTIC.

1. What prophet wrote in sweet melodious strain
The coming glories of Messiah's reign?
2. A man alone of all the human race
Who spake with God his Maker face to face.
3. A woman by the Saviour well approved,
All of the household, too, by Him beloved.
4. In Asa's reign, who urged the king to free
His realm from sinful, vile idolatry?
5. Who did her idol gods and country leave,
And to her husband's mother fondly cleave?
6. A man instructed from his early youth
In Holy Scripture and in gospel truth.
7. The patriarch in whom, it is confessed,
"Shall all the nations of the earth be blessed."
8. Whose noble uncle plead with God in vain
To spare the guilty cities of the plain,
Though he was rescued from the impending doom
Which sank those cities in a fiery tomb?
9. Who when a child was banished from his home
With his mother in a wilderness to roam?
10. The disciples say, "We have seen our risen Lord!"
Who, doubting still, would not believe their word?
11. For last, my Bible I have searched in vain,
Nor name of place or person can obtain;
Letter for word, then, I must leave intact;
Search, puzzlers, all, and prove my word a fact.

These initials compose a word denoting a precious boon vouchsafed to humanity through the gospel of Christ.

ANSWERS TO BIBLE QUESTIONS IN NO. 20.

229. At Rephidim. Ex. xvii. 8.
230. At Mount Sinai. Ex. xviii. 5.
231. Made and worshipped the golden calf. Ex. xxxii. 1, 6.
232. Three thousand. Ex. xxxii. 28.
233. When they were encamped in Gilgal. Joshua v. 11, 12.
234. Ai. Joshua vii. 2.
235. Because of Achan's sin. Joshua vii. 10, 26.
236. Deborah. Judges iv. 4.
237. By Jabin, king of Canaan. Judges iv. 2.
238. The song of the women when he returned from slaying Goliath. 1 Sam. xviii. 6, 8.
239. Nathanael. John i. 46.
240. Phillip, Andrew and Peter. John 1. 44.

BIBLE ACROSTIC.

- 1, Padan-aram. 2, Hackilah. 3, Iconium. 4, Lystra. 5, Antipatris. 6, Derbe. 7, Ephesus. 8, Laodicea. 9, Philippi. 10, Hebrews. 11, Illyricum. 12, Areopagus.—*Philadelphia*.

CORRECT ANSWERS RECEIVED.

- To No. 19.—Edward B. Craig, 12 ac; Barbara Bannerman, 12; John Leask, 12; Rebecca Jestin, 11 ac; Lizzie Christie, 11; Annie M. Steele, 9 ac.