

words in a low voice to Mr. Helmley, as they crossed the threshold. The good rector ran back with a beaming face and caught Floy's hand.

"I congratulate you," he cried. "You are to be the organist of St. Luke's. I told him you were the best musician here, and now he knows it."

The mother and daughter, left alone, threw themselves into each other's arms. Lifted from want by this providential succor, what words could they find to express their gratitude?

"I'm very weak," Floy said between sobbing and laughing. "I was half disposed to give up teaching the Beckfords when this lucky windfall came. And I'm going to begin trying to do things that are not pleasant to me from this happy day, just because they are things that ought to be done. Then, mamma, I'll be able to resist the 'flower of an hour.'"—*Youth's Companion.*

RELIGION IN TRADE.

BY A BUSINESS MAN.

It seems to me that Christian business men are doing a much greater injury to the cause of Christianity than they imagine, in their tendency to separate religion and business. Bible teachings are very decided in declaring that we must place religious before secular duties. But anyone who will watch the average Christian trader cannot fail to see that his actions and words indicate that he is much more interested in laying up treasure on earth than in heaven; whereas, if the spirit of the Gospel were manifested in his daily life he would show that his religion was uppermost in his thoughts, and that his business life was in all respects in accord with his Christian profession and of secondary importance to it. Christianity requires that a man be "not slothful in business," as well as it requires that he be "fervent in spirit, serving the Lord." If a Christian will go farther to make a dollar than to save a soul, his religion is of much less account to him than any heathen or other system of religion is to its votaries.

A true Christian trader cannot but be industrious, temperate, and honest, and unless all my experience and observation are at fault, these are the three great requisites to success in business. Justice and equity must be the controlling motive in everything that a Christian dealer says or does, or reproach is brought on the cause he professes. A minister called upon a lady a short time since who said she was a member of a Christian church, but because of her husband having been swindled out of \$3,000 by a leading member of that church, that he was opposed to religion—would not go inside of a church, and it was but rarely that she could; and she requested the minister not to call again, as her husband would be angry if he knew it, and would probably forbid her going to church entirely in the future.

That \$3,000 unjustly gained will be the price, in all probability, of that husband's immortal soul, and if I understand God's Word aright, his blood will be required at the hands of the church member who gained the \$3,000, but lost a soul that Jesus died to save.

Justice and judgment are the habitation of his Throne.—*N. Y. Witness.*

"LEFT NOTHING TO HIS FAMILY."

How often is this said of a man who dies, owning no property! How often in their ignorance, are good men saddened by the thought that, having no money to bestow, they can bequeath nothing to their children. But every child is an heir, and his inheritance is indefeasible. First of all, are his memories of his parents and home. Ah! if men and women could dictate to their lawyers, on paper or parchment, what memories they shall leave behind them, how differently would the record read, in so many cases! But memory is a record not open to amendment, nor subject to obliteration by another's will. We shall be remembered chiefly for what we are,—happy if there be even one who will think of what we wished or tried to be. Every day and year, therefore, adds to the possessions of our children and friends, in their memories of us. How inadequately does money represent one, when compared with one's self! The trite truth that it is not what a man has, but what he is, that measures him, never seems less trite than when one thinks what

he will be to his friends when he has been ten years dead!

And so a man who has no property to devise, should not be unhappy. "I give and bequeath to my dearly-beloved wife and children a good name." Isn't that a good start to a last will? If a man can honestly and proudly write that, and then descend to possessions that are expressed in figures, so much the better. But there is the best authority for giving the preference to the intangible bequest. And if in his inmost soul the father feels that among the unenumerated legacies, each dear one left behind will have a memory of him as kind, thoughtful, generous, amiable, loving, tender and true, how dare he think that he shall die poor? These are treasures that no heirs quarrel over, and that require no probate outside of the sanctuary of the heart. They are veritably "laid up in heaven." Why do the errors of the old spiritual materialists still keep men looking beyond the stars as the place where "their possessions be?"—*Golden Rule.*

A PIECE OF GOOD ADVICE.

There is a class of girls ranging from fourteen to eighteen years of age, who, living in villages, where the "humdrum" alluded to below is a regular thing, hail with joy, and no little public demonstration, the advent of any stylish young man to the place, and make indecent haste to form his acquaintance. These girls belong to respectable sometimes the most respectable—families, and are well-meaning young women; and, so far as that goes, respectable themselves. But curiosity—love of "a good time," unwillingness to be "dared," passion or something else—sometimes all of these—leads them to surrender by degrees all those points of reserve which set off womanly character, and before they fairly know it they have lost what they can never regain. They become flirts; and when a woman has reached that stage, she has sadly sealed her fate. In view of this condition of things, we gladly reproduce the following from the *New York Herald*—a paper which, in spite of its infamous practice in publishing "personal" advertisements intended to corrupt the very class it advises and warns, sometimes preaches so well that we wonder why it does not suppress three-fourths of these "personals." "If young women would extract the greatest possible happiness out of life, let them never exchange the pleasures of their own social circle, humdrum though they may be, for the society of bright young men who can give them suppers and invite them to balls, drives and excursions. Men whose intentions are honorable woo girls at their homes, not by stealth and in out-of-the-way places."—*The Methodist.*

TAKING THINGS FOR GRANTED.

Half the failures in life result from the habit so many people have of taking things for granted. The business man assumes that his credits are good, or he takes it for granted that his wife knows what style of living his income will warrant, until the logic of addition, subtraction and multiplication proves too much for him, and down comes his business in ruins. The young professional man takes it for granted that veneering instead of solid acquirements will enable him to succeed, because there are so many notorious examples of men's rising and maintaining themselves in public life through pure audacity, native wit, and an utter lack of conscience. He will find too late that it won't do to plan and risk a career by the exceptions rather than the rule. The farmer keeps no accounts; crops his farm according to the season, or last year's markets, or his neighbor's success; takes it for granted that the laws of nature and of trade will accommodate themselves to his necessities; sinks deeper into debt, wonders why farming doesn't pay.

And so on to the end; men everywhere want success without paying its price in thorough preparation, honest hard work, intelligent calculation and foresight, patient attention to details. They take for granted things which it is their business to know, and trust that to fortune which common sense and experience should teach them is controlled by law.

In domestic life the same fatuity is felt. The unhappiness unconsciously and thoughtlessly inflicted aggregates a good part of the total felt in the average life. How many

husbands take it for granted that their wives know they love them, and so never show it in the old lover-like way! How many take it for granted that wife will ask for money if she needs it,—heedless or ignorant of the pain it gives a sensitive woman to ask for every dollar she receives! How many fathers take it for granted that daughters need nothing but a home and clothing,—that boys cannot suffer for want of amusement, recreation, sympathy or companionship,—that the tired mother would herself plan and execute a vacation rest if she needed it!

There is of course something to be said on the other side; but as a rule women are much more thoughtful in such matters than men are. If, however, any of them who read this conclude, on reflection, that they are receiving a little too much as a matter of course the results of a husband's toil and fidelity, they will know how to make amends. The splendid devotions and sacrifices of manly men, illustrated every day and in all walks of life, are not matters to be accepted in an unsympathetic, listless, matter-of-fact way. It is not enough, in this world, to "mean well." We ought to do well. Thoughtfulness, therefore, becomes a duty, and gratitude one of the graces. Alike in the fine things of life, and in its common work and duties, let us not take—or leave those whom we love, to take—too many things for granted.—*Golden Rule.*

THE OUTLOOK.

"The *Congregationalist* very wisely suggests to parents that the fact that their children may be "great readers" may not necessarily be a cause for congratulation, unless they know what kind of reading they indulge in. It truly says that "reading has been the first step to ruin with many a child." Our daily papers have furnished many painful instances of this. A policeman up town, on his round at two o'clock one morning last week, met three little boys marching along in Indian file. One was seven years old, another twelve, and the other, who was thirteen, had two six-barrel revolvers, some ammunition, and copies of sensational weekly papers. The second boy had one six-barrel revolver and several cakes of plug tobacco, and the youngest had his revolver, a large clasp-knife, and \$8.52. They had run away from their homes in Worcester, Mass., where the youngest boy had stolen \$12 from a store in which he was a messenger, that had paid their fare to this city. They confessed that they had left their homes for the purpose of going West and fighting the Indians. One wanted to be a "Buffalo Bill," another a "Texas Jack," and the other a "Dick Deadeye." Even the Superintendent of Police was astonished at their coolness and deliberation. The pestilent seed sown by the "Boys' Papers" had taken root. Other parents who in their joy that their children are "great readers" may find it turn to grief unless they supply them with safer and more wholesome food. *Illustrated Christian Weekly.*

DOING BUSINESS.—When will Christians learn to do business on Bible principles? We met a lady the other day, who, with her husband, is in the decline of life. They had been diligent in business, industrious, and frugal. At the same time she has always been liberal in her benefactions to the cause of God. But now, when they are about to retire from business, they have lost their all. How? By signing for others. Those who wished to be accommodated were old neighbors and friends from childhood. It seemed almost unkind to refuse them assistance—especially when so positively assured that no loss, nor even inconvenience would result from it. But the neighbors failed—with a good deal of property in their possession, so held that it cannot be touched by the creditors, while our aged, conscientious friends commence life again poor. Many are every year reduced to want from this very cause. And yet the Bible is very explicit upon this point. "Be not thou one of them that strike hands, or of them that are sureties for debts." Prov. xxii. 26. "He that is surety for a stranger shall smart for it, and he that hateth suretyship is sure." Prov. xi. 15. "A man void of understanding striketh hands, and becometh surety in the presence of his friend." Prov. xvii. 18.—*Earnest Christian.*

HINTS ON household health are as plentiful as blackberries this season, and if one does

not know all about the sewerage, and ventilation, and other hygienic machinery of his house, it will be from no lack of popular attention to the subject. One hint may properly be added to this body of good advice—that an occasional overhauling be given to the cellars of Sunday-school rooms and churches. Even where the building stands in a healthy neighborhood, and is well swept and aired before occupancy, it sometimes is permitted to stand over a wretched hole, given up to darkness, and dampness, and decaying wood, and even dead animals. If you do not want people to study the Bible in a whitened sepulchre,—or what is still worse, a sepulchre that isn't even white-washed,—see to it that church-goers and children be not compelled to sit an hour or two over an impure and unwholesome crypt, containing nobody knows what.—*S. S. Times.*

Question Corner.—No. 6.

Answers to these questions should be sent in as soon as possible and addressed EDITOR NORTHERN MESSENGER. It is not necessary to write out the question, give merely the number of the question and the answer. In writing letters always give clearly the name of the place where you live and the initials of the province in which it is situated.

BIBLE QUESTIONS.

61. Where is the command "Thou shalt rise up before the hoary head and honor the face of the old man?"
62. To what tribe did Caleb belong?
63. Where did Aaron die, and who was successor as high priest?
64. By what death did Balaam die?
65. By whom and for what reason was the altar Ed built?
66. What nation oppressed Israel during the time of Gideon?
67. To what tribe did Gideon belong?
68. How many judges were there between Gideon and Jephthah?
69. From what people did Jephthah deliver the Israelites?
70. Who were the last three judges of Israel?
71. To what tribe did Naomi, the mother-in-law of Ruth belong?
72. Why did she go to the land of Moab?

SCRIPTURE ENIGMA.

Afar they watch my whole arise,
Its summit seems to touch the skies;
"When all is done," the crowds exclaim,
"Then shall we make ourselves a name!"

Remove a letter, and behold!
A shepherd issue from his fold,
With blood devoutly draws he nigh,
Himself, alas! how soon to die.

Remove a letter still, and now
Before an idol-god they bow;
To wood and stone is worship paid,
And men adore what men have made.

Remove a letter yet once more.
We see an altar stained with gore;
And he who built it named it thus,
To teach a precious truth to us.

ANSWERS TO BIBLE QUESTIONS IN NO. 4.

37. Matthew ix. 13; Hosea i. 6.
38. The turning water into wine, John ii. 7, 10. The feeding of the multitude on two occasions, Matt. xiv. 15, 21; xv. 34, 38.
39. Eleazar, Num. xx. 26, 28.
40. Gehazi, 2 Kings v. 27.
41. In the reign of Hezekiah, because the children of Israel did burn incense to it, 2 Kings xviii. 4.
42. Ezra, Neh. viii. 4.
43. Forty-eight cities, Josh. xxi. 41.
44. Moses, Ex. xxxiv. 28; Elijah, 1 Kings xix. 5, 8.
45. Abner in Hebron, 2 Sam. iii. 27.
46. David before Achish king of Gath. 1 Sam. xxi. 12.
47. Captain of the host of Jabin king of Canaan, Judges iv. 2.
48. Jonah to the people of Nineveh, Jonah i.

ANSWER TO SCRIPTURE ENIGMA.

GAMALIEL.—Acts xxii. 3.

1. Elim—Exod. xv. 27.
2. Gaal—Judges ix. 14.

CORRECT ANSWERS RECEIVED.

To No. 4.—William Walsh, 8.
To No. 3.—Claude Johnson, 12; Thomas Watson, 9; Flora Estella Bell, 10; James Morton, 11; William Wickham, 10; William Walsh, 10.