

And Mr. Stuart never for a moment suspected the real meaning of those parting words of his visitor. The report of this call satisfied Mr. Wilson, and no further inquiries were thought needful.

"A young fellow who could stand out like that has the right sort of stuff in him," said Mr. Holmes, and Mr. Wilson acquiesced. He could appreciate the pluck of the young man in sticking to his principles, though he might differ with him on the very point in question.

The new teacher soon became very popular in the neighborhood. Rapidly he grew in favor, gaining a great influence over the minds and hearts of his pupils. They considered him something wonderful. The most of them had never come in contact with a mind so well cultivated. They had never had a teacher so ready and willing to communicate ideas. Said one of the boys, when asked how he liked the new teacher: "We like him first-rate! He tells us so many things that are not in the book!"

The boys and girls were studying as they had never studied before. They were learning to think, and learning to read. Now a lesson in geography or history meant more than merely memorizing the words of the text-book. There was a demand for more books, books of reference; dictionaries were called for, biographies were sought after, and it was soon proposed to start a Literary Association. That Mr. Stuart had suggested it was a sufficient reason why one should be organized at once.

So they came together, and behold the thing was done! The Society was called "The Young People's Literary and Temperance Society." It had its debates, its paper, its declamations, with now and then a lecture delivered by some stranger. Timid boys, who were at first frightened at the sound of their own voices, under Mr. Stuart's kindly encouragement, soon found themselves speaking quite at ease upon subjects of which a month previous they had known nothing. Authorities had been looked up, familiarity with the question gained, and then they were ready to tell what they knew. Bashful girls felt a thrill of delight as the editor of the 'Pearl Gleaner,' read the first efforts in the line of composition, and often a sudden flushing of the cheeks would betray the authorship of some article. Philip Stuart was surely doing a good work in that neighborhood, in awakening the intellects of the boys and girls, many of whom had never been taught to think. The gatherings soon outgrew the school-house, and then arose the question of putting the old church into such a state of repair as would make it serve as a place of meeting.

"Can it be done?" said one.

"It must be done!" said two or three bright girls and boys, with their teacher at their head.

"And it was done. The meetings went on. Some way the temperance element grew stronger. There began to be opposition. What scheme worth carrying out does not meet with opposing forces? Those who drank openly at the hotel bar, opposed as openly. Those who were professedly temperance men, but who advocated the use of beer and cider, opposed on that ground. These would be very glad to join the movement if the "wine beer, and cider" clause could be stricken from the membership conditions. But to the astonishment of several people, the clause was retained. In the same quiet way in which every other point was maintained, this also was established.

Of a certainty, Philip Stuart was doing a great work at the Centre. He was leading the people, young and old, far beyond anything they had ever known of intellectual and moral life. A great intellectual revolution was taking place at the Centre; but beyond this their leader could not go. With all his sterling qualities, which had led him to adopt strong moral principles; with all his uprightness of character, he was not a disciple of the Lord Jesus Christ.

A simple-hearted, uncultured boy was to be the instrument in doing for that community what he, with his grand intellect and finished education, could not do; was to lift them to a higher plane than Philip Stuart, with all his knowledge, had yet reached.

Fritz Hettinger belonged to a German family, who had lately come to the Centre. Father he came with the family without belonging to them. Since his twelfth year he had belonged to nobody. He had battled

for himself with all sorts of adverse circumstances. The five years of his life between twelve and seventeen would make a long story; but he had won, and entered upon his eighteenth year with a strong physical development and firm Christian principles. Knowledge of books he had but little, beyond an unusual familiarity with the Bible. He had hired out to Mr. Wilson as a chore-boy, taking the place for which Philip Stuart had thought of applying in his hour of despair. And for a few months, at least, the lives of these two, so unlike, and yet so like in their lack of home and friends, were to run along side by side, often closely intertwining.

A large, airy room in Mr. Wilson's house was fitted up for the only child of the family, an invalid boy of twelve years. Four years Ernest Wilson had spent in that room, never going beyond its threshold, save when on rare occasions he was carried out in the strong arms of his father. His disease affected his nerves, and he was often nervous and fretful, taxing the strength and patience of his attendants. Mrs. Wilson seldom went from home; but this winter, Ernest having taken a fancy to Fritz, she had several times been persuaded to leave her charge and attend the meetings of the Literary Society. Whenever she did so, she noticed that on her return Ernest's face wore an expression of content unusual since his illness.

"Well, my child," she said one evening, going into his room, "can you spare mamma to-night?"

"O yes, if Fritz stays with me," was the ready answer.

"You seem to think a great deal of Fritz," said Mrs. Wilson, with a little twinge, as she remembered that of late her darling actually seemed to look forward to the evenings alone with Fritz.

Then a sudden fear came into her mind, and she asked:

"How do you and Fritz pass the time when we are away?"

"Oh, Fritz tells me stories and reads some. I like to hear him talk."

"What kind of stories?" she asked, anxiously.

Could it be that the mind of her boy was being filled with silly, and perhaps impure stories? How unwise and negligent she had been not to have thought of the danger sooner! But the answer which came promptly, before the thought had time to more than flit through her mind, relieved her fears:

"Why, he says they're all out of the Bible. But they are so new. I never thought that there were such wonderful things in the Bible. I always thought Bible stories were stupid, and only for little children; but Fritz makes them so plain and interesting. You ought to hear him talk, mamma."

"Well," said the relieved mother, "some evening we will get him to tell us some stories." And kissing her darling, the mother went to take her hour of rest and recreation, quite at ease about matters at home.

Ernest had been more free from pain than usual for several weeks; but that night he was seized with a sudden illness. The father and mother applied the customary remedies, but without giving any relief. The racking pain continued, and the little sufferer cried out in agony. After awhile he called—

"Fritz!"

"What is it, Ernest?" asked his mother.

"I want Fritz!"

"Fritz is asleep in his room. Can't I do what you want?"

"No, I want Fritz!"

"Better call him," suggested Mr. Wilson.

Leaving the room for the purpose, he found Fritz in the sitting-room.

"I heard Ernest moaning, and I couldn't sleep," he said in explanation.

"He has been calling for you," said Mr. Wilson.

"Come in and see if you can tell what he wants."

As Fritz came to the bedside, Ernest exclaimed:

"Oh, Fritz, don't you think that your Jesus could take away this pain in my back?"

"I think he could," Fritz replied, with an assurance that astonished Mr. Wilson.

"Oh, won't you ask him?"

The tone was beseeching, and the plea repeated: "Won't you ask him?"

Fritz turned toward Mr. Wilson with a half-inquiring look. To which that gentleman responded, saying:

"Yes, Fritz, if you know how to pray; perhaps that will quiet him."

Without further hesitation the boy knelt, and in simple, homely language presented his cause to the Lord. He asked that if possible the pain might be removed, and that in any event patience might be given. He asked that the sick boy might feel the Everlasting Arms around and underneath him.

As he knelt, Ernest had clasped Fritz's hand in his own, and drawn it under his cheek as it rested upon the pillow, and when Fritz ceased speaking, Mr. Wilson whispered:

"Do not move! I think he is falling asleep!"

And so it proved. He had grown quiet, and presently the steady breathing, the relaxing of his hold upon Fritz' hand, showed that he had indeed fallen asleep.

(To be Continued.)

HINTS TO TEACHERS ON THE CURRENT LESSONS.

(From Peloubet's Select Notes.)

May 24.—1 Tim. 1: 15-20; 2: 1-6.

SUGGESTIONS TO TEACHERS.

A brief glance at Paul's life after he wrote to the Philippians, and at Timothy, and the time, place, and circumstances of the writing of this Epistle.

The truths of this lesson all cluster around this subject,—salvation through Jesus Christ.

I. The Saviour (vers. 15, 5, 6). The last two verses will help us set out more clearly the Saviour of ver. 15, and what he has done to save men.

II. An example of this salvation (vers. 15, 16). Paul refers to his own case as a specimen of what God can do and will do for men. Mark the change in Paul from Saul the persecutor and blasphemer (see 1 Tim. 1: 13) to Paul the Apostle (see 1 Tim. 1: 14).

Illustrations. If God could change a Saul into a Paul, then there is hope for all, and in laboring for all. (1) So the youthful David was sure that God would enable him to conquer the giant Goliath, because he had before enabled him to subdue the lion and the bear. (2) The Alpine guide said to the traveller who hesitated to place his foot in the guide's hand in order to get around a dangerous precipice, "This hand never lost a man." Then there was faith. So Christ can say, "I never lost a man that trusted in me."

III. Praise for this salvation (ver 17).

IV. The human side of salvation (vers. 18-20). Insist on the union of the inner and the outer life. No true faith without a good conscience. No good conscience without faith.

Illustration. This can be illustrated by a fact in nature. All plants and trees have an inner life, and an outer expression in leaves and fruit. And both these must go together. Cut a ring of bark from the tree, so that no sap can ascend, and the tree will die. And on the other hand, if you strip off the leaves as fast as they grow, as is sometimes done by caterpillars, the tree will die. It cannot live without both the inner and the outer life. The sap is made over by the leaves before it can do good in making the tree. So our faith must come into our outer life, or it is not complete, and will not make us true living Christians.

V. Prayer for the salvation of all (vers. 1-3).

VI. God's desire for the salvation of all (vers. 4-6). Note how often this is expressed, as Ezk. 18: 31, 32, and 33: 11; 2 Pet. 3: 9. And God proves his desire to be sincere by doing everything possible that we may be saved,—as the atonement, the teachings of Christ, the gift of the Holy Spirit, the Bible, the sabbath.

Justification. If any are not saved, it is because they refuse God's gifts. As a parent provides a singing-school, teacher, books for his child, who has an ear and a voice. If the child will not go to school, and will not learn music, it is only his own fault if he is forbidden to join the choir. He shuts himself out. So men shut themselves out from heaven.

ON THE requisition of the native race in New Zealand an area of three million acres of the most fertile land in the country, and possessing one of the finest harbors in New Zealand, has been absolutely dedicated to temperance for ever by the governor of the colony.

PUZZLES.

VARIATIONS.

My first is reckoned out of date, Or kept till in decaying state.

Transpose, a crime will then appear Which Law holds penal, that is clear.

Now change to lowest in degree And then you'll have my number three.

Again, and have a smooth-faced stone, And you can write a song thereon.

Now change again, and notice well, Both facts and fables it will tell.

Transpose, and diving birds 'twill be, Nice for a dish of fricassee.

Now change to dikes with water flowing To set the mills all fast agoing.

PECULIAR CROSS WORD PUZZLE.

Triple acrostic in cross-word puzzle, the three parallel words giving the name of a distinguished man in Europe, and his title.

In hard, but not in Paul or maul.

In fill, and also in rill and ill.

In rise, but not in rill or fun.

In lame, but not in wies or ties.

In date, but not in cries or dies.

In said, but not in din or tin.

In tract, but not in mate or late.

In trick, but not in drain or train.

ANAGRAMS.

1. Tom in a pet.
2. A true sign.
3. Emily made it.
4. Our best Indian.
5. Ann wears blue.
6. Mix clean outs.
7. Sin sat on a tin tar tub.
8. Call, O Hymen.
9. I merit a slip.

HALF-WORD-SQUARE.

1. A quantity.
2. An animal.
3. A verb.
4. A prefix.
5. A vowel.

ANSWERS TO PUZZLES.

BREATHING AND CURTAILING.—1, Mate; 2, cow; 3, cart; 4, wink.

OVER AND UNDER.—I understand you undertake to over-throw my undertakings; and if you don't understand that I understand it, I will have to put you underneath the table until you do understand it.

INCREASING AND DIMINISHING DIAMOND.

A
A I I
A I I E Y
L E Y

HIDDEN PROVERB.—All is not gold that glitters. CORRECT ANSWERS RECEIVED.

CORRECT ANSWERS HAVE BEEN RECEIVED FROM STAUFEL WAINWRIGHT.

KNOWLEDGE NOT WISDOM.

Parents have very generally entertained the idea that to give their children an opportunity to take the whole course of study afforded by the public school is to give them great advantages. They think that to start a girl in life with all the knowledge they can obtain in years of book learning is to give these girls wisdom. They have very confused ideas of the difference between knowledge and wisdom. A girl may be perfectly crammed with a knowledge of facts, no one of which may be of any practical use to her. We would not by any means decry the benefits of education, but the mere knowledge of facts is not necessarily education. It seems almost like the statement of an axton to say that a girl ought to learn what it is necessary for her to know. Yet that is what the great majority of the girls in our public schools do not learn.

Instead of keeping their daughters at study a proper length of time and then teaching them those home duties, that practical housewifery which conduces to thrift, economy and makes home happy, too many mothers take pride in allowing their daughters to spend all their time at school until early marriage places these girls in families without any knowledge of the duties of this new and untried sphere. Does not this account for the many unhappy marriages and wretched homes? Is it not owing to this that ill-regulated households are so constantly to be seen, and that in so many homes of the poorer classes the wife spends the hard-earned money of her husband so unwisely? We all of us know cases of poor girls going to school long after the age at which they ought to be helping their parents.—*Christian Intelligencer.*