

hopping on one foot. But she changed her mind before night about that.

There was the tiny entry with a square front room on each side, into whose south windows a wealth of sunlight was pouring now, revealing dust and cobwebs in abundance. The one at the right was the kitchen, and over its west windows a Virginia creeper hung full of purple fruit, and there was a side-door here too, under an apple-tree, with a path leading down to the spring. There was a little pantry and two bedrooms also, and up-stairs was simply divided into two parts under the roof.

"How he will enjoy finishing up this!" said Beulah.

As for themselves they made a busy day of it with soap and sand, and the next morning a wagon and Davy were on hand and Ida was supremely happy in the fact of "moving." That fitting and settling was not exactly as if there had been carpets to fit and mirrors to carry by hand. They were quite through by dark, and back, on the second-story door was tacked a note to "Isaac Sharpe, Esq.," inviting him to tea in the old Kent cottage.

Time fails to tell of the light bread, and white curtains, and countless steps of the next day. Evening came at last. The table was ready, from the stove came unusually savory odors, and at last, just as everybody was giving him up, the little gate opened, and the four flew out the door together and overwhelmed their father with chatter but not a word of explanation. While he washed the girls hurried on the supper and they sat down. The "thanks" were offered, and then Ida cried:

"Father, look under your plate."

Mr. Sharpe did so, but found only a long, folded paper. However he put on his spectacles "to see," and slowly read out the deed making over to him all interest in the late Kent property, and it was paid for.

"Children, what—" he began, and then he broke down, and the spectacles had to come off and a handkerchief take their place and then again they all talked at once and laughed and cried, and might have forgotten their supper entirely if Davy had not been along, who of course being a boy, never had a slip of memory on that subject.

"And Jim Baker is moving again to-day as well as me," the father said later on, "but, poor man, I'm afraid there'll never be such a surprise in store for him as for me to-night. Thank God for my children, and thank him too that to-night I can also say 'my home.'"

"And Davy," Beulah said afterwards, "I verily believe that if Betsy had not found me that night longing after that feather, and set me to thinking, this happy day might never have come to any of us," and in her heart she said "Thank God!" also.—*Illustrated Christian Weekly.*

SINNERS AGAINST THEIR OWN.

"Souls," the Bible has it, and there are multitudes of such sinners; but the saying might also appropriately be closed with the world "sons." How many sinners against their own sons are to be found in society! Our sins against his own sons by keeping intoxicating drinks in his house, using them himself, and teaching his sons to use them. No surer way could be devised for the training of boys to be saloon-hunters, loose characters, and finally intemperate. Many fathers have sons utterly lost long before middle age—sons concerning whom the only hope is that the grave will soon close over them.

Another sins against his own sons by setting before them the example of smoking tobacco an example which they are prone to copy, growing up hollow-cheeked and spindle legged; objects of pity to all who see them smoking on the streets. The father has given them an expensive, unwholesome and offensive habit for life, which if they are sensible, they will never cease to deplore.

A third sins against his own sons by showing a disregard for strict veracity and strict honesty. Lessons of the kind are easily learned and rapidly improved. Hence the number of boys whose word cannot be depended upon, and whose stealing of postage stamps or other property, is the cause of much anxiety and distrust to their employers. Who to trust is the difficult question and when the boy is found who can be sincerely trusted his prospect of rising in the world is good. Many boys sell all

that prospect for less than Esau's mess of pottage.

There are many other ways in which fathers sin against their own sons, but we only mention one more here. How many fathers in taking a daily paper into their families care for the tastes and well-being of its various members? Does the average father ever give a thought to the subject? Is it not his own taste exclusively that he consults, and if that leads him to a lax journal, does he ever give a thought to the effect upon his sons of its pernicious advertising, long reports of dog fights, rat baits, cocking mains, pigeon-shooting matches, races, theatres, and the other attractive roads to ruin.—*N. Y. Witness.*

MINISTERIAL POPULARITY.

Among the cursed blessings that are conferred on preachers, is that popularity which makes them for the time the centre of attraction and the topic of general conversation. Out of a thousand or ten thousand ministers not more than two or three at any time are likely to be famous, and it will be a mercy if those do not speedily come to be infamous.

Most famous men are over-estimated, and their popularity causes unpleasant comparisons, breeds envy and distrust, leads to criticism, slander and fault-finding; causes every error to be magnified, and every fault to be proclaimed; and if in some unexpected hour the praised and flattered pet of society shows himself to be a man of like passions, infirmities and sins, with others, how soon every foul bird of prey will peck at his gay plumage, and turn his glory into shame. Many a popular preacher has finished his course in shame, in sorrow, or in crime.

Young man, do not fret because your kite does not fly quite so high as your neighbors. Hold on to the string, and you may keep it out of the ditch. It may be very pleasant to see your name in print, but that depends largely upon what is printed under it.

Keep low. Before honor is humility. Be true to God and man, and if you miss fame you may also escape shame; if you do not hear hosannas shouted to-day, you may not hear the cry, "Crucify him!" to-morrow; and if you can serve your generation in this life, and get quietly into your grave without bringing reproach upon yourself, your friends and your Lord, you will have a fine opportunity for fame and appreciation in the day when the righteous shall "shine forth like the sun in the kingdom of their Father." Wait and see if it is not so.—*The Christian.*

ORDERS FOR THE DAY.

BY THE REV. J. ALDEN, D. D.

"What are the orders for the day?" said a laborer, as he presented himself in the morning at the appointed place of work.

This question should be asked by the Christian every morning. "What are the orders for the day? What does the Master wish me to do this day?"

There are standing orders which he is always to obey, but each day has its specific duties. These every one should be anxious to know and to do.

Many begin the day with a general purpose to do their duty—to do right. They perform the duties of their calling with fidelity. No charge of neglect or of dereliction can be brought against them. But it may be said of them. "What do ye more than others?" There are those who do not profess to follow Christ who lead upright and benevolent lives. It is right to be prudent, industrious, faithful to trust; but all our acts should be done heartily as unto God. A high sense of honor is a good motive, but a desire to please God is a better one. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." We should have reference to the will of God, in all our actions. Each day and hour we should ask, "Lord, what wilt thou have us to do?"

This asking for the orders of the day will prevent many sins of inadvertence or thoughtlessness. The child's excuse, "I did not think," is often applicable to the Christian. While acting from habit under a general purpose of doing right, he often does things which he would not do, if his successive acts were determined by the question, "Lord, what wilt thou have me to do?"

The act of decision, or, rather, the perplexed state of mind preceding the act of decision,

is painful and exhaustive. The state of mind can often be avoided by reference to the "orders for the day." We often compare the advantages and disadvantages of a given course or act, and are unable to come to a decision when the question, "What would Christ have me to do?" would cause a prompt decision. Such a decision will be a wise decision. Christ is infinitely wise.

When we ask this question, we are not to expect an express revelation of his will—a direct communication from the Spirit; but when we ask with an obedient mind, the decision will rarely be erroneous.

CHRISTIAN HUMILITY.

Some Christians keep a museum of their old sins and call an exhibition of it humility. Some will be burden-bearers of the past, and almost sink into the dust under the weight of their old sins. They won't have them absorbed into that all-absorbing burden the Cross of Jesus. Only the lessons of the past belong to us, the rest is God's. He permits us sometimes to wear the scars that the old burdens left impressed on our shoulders, but he doesn't want us to keep the wounds open for the inspection of the world. It is a bad state of things when a man's spiritual position is reckoned by the wickedness of his past. It is the condition of that Reform Club in the West, which would not listen to a new member, because he "was of no account, hadn't been anything but a cider toper." It is the condition that sets men running after converted thieves, converted gamblers, converted clowns, and converted atrocities generally. It is a morbid running to see the marks of the old chains. They reverse the proper order of the Christian life, and place first what was instead of what is.

Now what is real Christian humility? It is a forgetfulness of self in Christ Jesus. It is joyful, unceasing activity in God's work. It is a feeling that the work of God ennobles. It is a standing erect as the peer of angels while doing the task of humanity. It is a constant measuring of ourselves by the standard of Jesus, and a constant realization of the fact that any resemblance we may have to Him is due to Him and not to ourselves. It is a constant view of the glories of our inheritance, which in their dawning on earth fit us better for earth and lessen the wide difference between us and their full realization in heaven. This humility is the radiant humility that needs no expression in words. It shines out of the possessor's heart into every act of life; it is the *noblesse oblige* of the Christian life, and its source is the Prince of Peace who walked tear-blinded and thorn-bruised through this world of ours, that we might go crowned into the Kingdom.—*Illustrated Christian Weekly.*

THE POWER OF THE BIBLE.

A Bible distributor, going through a district where they were building a railroad, gave copies of God's word to several of the laborers on the works. The Romish priest, hearing that a copy had been left at an Irish dwelling, told the father of the family that it was a very unsafe and improper book for him and his family to read, and ordered him to burn it when he went home. The man's curiosity was excited, and he thought he would look into the dangerous book for himself and see what it contained. He did so, and reading in the New Testament, had his eyes opened to the truth, and was converted, and he and his whole family renounced their Romish views and connected themselves with a Protestant church.

An infidel young lawyer, going to the West to settle for life, made it his boast that he "would locate in some place where there were no churches, Sunday-schools, or Bibles." He found a place which substantially met his conditions. But before the year was out he wrote to a former classmate, a young minister, begging him to come out and bring plenty of Bibles, and begin preaching, and start a Sunday-school, for he said he had "become convinced that a place without Christians, and Sabbaths, and churches, and Bibles, was too much like hell for any living man to stay in!"—*American Messenger.*

ONE NIAGARA is enough for the continent or the world, while the same world requires thousands and tens of thousands of silver fountains and gently flowing rivulets, that water every farm and meadow and every garden, and that shall flow on every day and every night with their gentle, quiet beauty.

So with the acts of our lives. It is not by great deeds, like those of the martyrs, that good is to be done; it is by the daily and quiet virtues of life, the Christian temper, the good qualities of relatives and friends, and all, that it is to be done.—*Albert Barnes.*

THAT is always best for us which is best for our souls.

Question Corner.—No. 2.

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.

13. What does the Bible say is harder to be won than a strong city?
14. Where do we find that "there is a friend that sticketh closer than a brother?"
15. How long was Solomon's temple in building?
16. How many years elapsed from the return of the children of Israel from Egypt till the commencement of the building of Solomon's temple?
17. What miracle led to the dispersion of mankind over all the world?
18. What kind of trees were the Israelites forbidden to cut down when they besieged a city?
19. How was the timber which was used in building Solomon's temple brought from Lebanon?
20. What does the Bible say is the whole duty of man?
21. What is called in the Bible the royal law?
22. Where is it said that "he that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city?"
23. What army was smitten with blindness?
24. What is the meaning of "Nehushtan" and to what was the name given?

SCRIPTURE ENIGMA.

- Where first did David seek his promised crown?
 Who won his wife by capturing a town?
 Where fled a man before his brother's threat?
 Who in a desert land three monarchs met?
 Who seeking Canaan died upon the way?
 Who killed his master that in sickness lay?
 Name where an exiled king in sorrow trod
 Whose son in cunning service wrought for God?
 What prince was slain at noon upon his bed?
 Say at whose threshing floor a priest fell dead.
 Where first did Israel eat of Canaan's corn?
 What son to Boaz was in gladness born!
 Who sought to turn Paul's teaching into scorn?
 Learn with the Psalmist, from whose words we borrow,
 To serve the Lord and trust him for the morrow.

ANSWERS TO BIBLE QUESTIONS, IN NO. 24

277. David.
278. Jesse, to the tribe of Judah, 1 Sam. xvi. 1.
279. In Bethlehem, 1 Sam. xvi. 4, 13.
280. When he was brought to play before Saul, 1 Sam. xvi. 14, 23.
281. The Philistines, 1 Sam. xviii. 1, 2.
282. He was sent by his father with provisions for his brothers, 1 Sam. xvii. 17, 19.
283. A giant Philistine whom David killed, 1 Sam. xvii. 48, 51.
284. Went to Saul's court, 1 Sam. xvii. 2.
285. Michal, Saul's daughter, 1 Sam. xvii. 27.
286. Michal, his wife, let him down out of the window in a basket, 1 Sam. xix. 10, 16.
287. To Samuel at Ramah, 1 Sam. xix. 18.
288. Came back to Jonathan to find out why Saul was trying to take his life, 1 Sam. xx. 1.

CORRECT ANSWERS RECEIVED.

To No. 24.—Andrew Hill, 12; William C. Wickham, 12.
 To No. 23.—S. Eastment, 11; Martha Van Dusen, 12; Andrew Hill, 9; Julia Smith, 11; Minnie Cummings, 10; William Cooke Wickham, 11; Flora B. Gunn, 10.