

natured, too. Rich, too; plenty of money, a great bag. Missy Kate lucky. Old Ambrose know."

"Nonsense, Ambrose! you know nothing about it." "What you say, master?" said the old man, suddenly standing as upright as he could, which was not very, and looking provokingly knowing. "Old Ambrose know," he added, as usual.

"I don't lay wagers, Ambrose, you know; but I'll lay a farthing cake, and have the first bite, that you know nothing of what you are talking about."

"Done, master!" shouted the poor idiot, with sudden alacrity. "Come along with me, Old Ambrose know." He threw down his hammer, and led the way to the corner of the warehouse in which the conversation had been carried on. It was a crafty hiding-place. None but a half-witted being, with the prying faculty of a magpie, or a police-officer, would ever have discovered it. Shillings, half-crowns, crowns, half-sovereigns, and sovereigns, there they were.

The idiot chuckled out, "There! Old Ambrose know! Mr. Archer rich man. Miss Kate lucky. Old Ambrose know!"

But it was lost upon the bewildered grocer. Muttering a prayer that his wits might be preserved, he turned to old Ambrose: "What do you know about this, old man?"

Terrified by this unexpected change in his master's tone and aspect, old Ambrose explained, as well as he was able, how that he had a month or two before, found out this hoard, ingeniously as it had been hidden; that he had watched, and more than once had seen Mr. Archer resorting to it.

"But don't tell of me, master," said the old man; "Mr. Archer, he-a-be mad with me, mayhap. Rich man, he, master. Missy Kate lucky. Old Ambrose know." A blank look then came over his countenance. "Another nest some-a-where, master. Old Ambrose don't know."

"Another!" gasped the poor grocer, holding in his trembling hand the recovered treasure. "Where? and what do you mean?"

"There was, more than a month ago," old Ambrose said, "another bag."

I need not describe, I could not if I were to try, the distress of mind which fell upon Mr. Hacket, on making these discoveries.

"Say nothing about it, Ambrose," he gasped; and hastening to his chamber, he shut himself in. He tried to count the money, but he couldn't, and he threw himself on his knees, in an agony of grief.

An hour or two later, and he was in close conference with his daughter.

"Kate," he said kindly, but peremptorily, "Anthony shall have fair play; but if it is as I fear it must be, there must be no marrying."

A few hours later and Archer returned. It was early in the evening, but the shop was closed. He went round to the back door and entered the parlor that way. Mr. Hacket was there alone.

"My dear sir, is anything the matter?" asked Anthony. He might well ask, such a change had a few hours' agitation of mind wrought in the usually calm and undisturbed old man.

"Do you know anything of this, Anthony?" hoarsely whispered the grocer; and he uncovered a heap of money on the table, and held up a thick canvas bag.

No need for another accuser. Pale as a corpse, the unhappy young man staggered to the door, and essayed to speak, but his bloodless lips refused their office, and his tongue seemed to cling to the roof of his mouth. He opened the door.

"Stop, stop!" exclaimed his employer, not unwilling, even then, to be deceived, if he could be. "Stop, Anthony, stop!"

But Anthony was gone.

He never came back again; but a week or two afterwards came a letter from him, written apparently in an agony of remorse and despair, which put the question of his delinquency beyond a doubt. The first act of dishonesty, he declared, was when he pocketed a penny which he found behind a tub of rice, under the counter. There was a packet, he said, in his sister's keeping, containing some bank notes between the leaves of a book; but she did not know what was in it. That, and the hoard which Mr. Hacket had found, was the bulk of what he had ever taken; and, if not quite all, there was the hundred pounds, his grandfather's legacy, which was in his mother's hands, that would more than cover it. There was a scrap of writing, almost illegible, enclosed for Kate. That was all.—Day of Days.

THE IDEAL HOME OF THE SUNDAY-SCHOOL SCHOLAR.

The parents in this home believe that it is the true mission of a home to raise up as many children as possible for the glory of God and the good of the world. They give their home a distinctively religious character. The little ones know that father and mother are interested in the prayers at the family altar. They

take time enough and go about this service in a leisurely and restful way, never hurrying it, though the time given it may sometimes, of necessity, be very brief. They sing as well as read and pray, when they can, and repeat the Lord's prayer, so that the children may join in it.

Cheerfulness will fill such a home till it is the gladdest, happiest place in the world to the boys and girls who live in it. The parents will taboo everything that has a bad tendency, but will let their children know why they disapprove: and they won't call people names who do the things which they disallow. The home may be made such that the boys shall boast of it as "the jolliest place" when father and mother are there. It won't hurt the father's standing with his boys to romp with them. They will honor him quite as much, if he be sometimes a boy among them.

This home will minister to wise practical life. The children will be taught how to get a living; how to do useful things in the house, that they may know how to use life. The Sabbath-school lesson will be studied for a little time every day. The ten-year-old son in one family could say all the Golden Texts for a certain quarter, having practiced every morning at the breakfast table. His little brother only four years old had caught them, and he too could repeat them.

In this ideal home everybody goes to church—servants, babies and all. The housekeeper considerably plans for the Sabbath, so that the servants are not kept at home to prepare a dinner as for a feast day. Suppose the little two-year-old does trouble the people in the pew behind, who have no children, it's not the least matter in the world. If he cries and it troubles the young minister, take him out and bring him back again; the minister will become reconciled and used to it, if he live long enough. Never let a boy stray away from church as long as he eats at his father's table. Of course all in this home will attend the Sabbath-school.

This home has in it the holy of holies which enters into the life of each child as one of the most sacred things in his experience. I give to my mother's memory the gratitude of a son who lives every day under a sort of inspiration given by her. Every Sabbath evening after family prayer, she used to take her children to a private room, and there talked with them about the deep things of life, while the hot tears sometimes rolled down over her children's hands clasped in hers. Then how she prayed! It helps a mother to live consistently during the week, when she meets such responsibilities on Sunday.

Care will be taken that no carping words are spoken about any minister, or about Christians of other denominations. A beautiful spirit of charity for all will be the atmosphere of the ideal home.—From a talk of Dr. J. H. Vincent.

"THE NEXT IS YOUR TRAIN, SIR!"—"The next is your train, sir!" So said an official at the Aldersgate street Railway Station, and relying upon his word, I took my seat, and was being conveyed along—station after station having been passed—when, from some incidental remarks of my fellow-passengers, I found that I was in the wrong train, and I had to alight and wait for the next, which carried me to my destination. "Ah," thought I, "how sad, how awfully sad, to think of the consternation, fear and alarm that will overtake those who, at the end of life's journey, will find, to their eternal loss, that they have (either from their own willful ignorance, or through trusting to a false guide) been travelling through Time, in a wrong train, to eternal happiness! "Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then I will profess unto them, I never knew you: depart from me, ye that work iniquity." The Saviour also said, "Enter ye in at the straight gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat; because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Episcopalian.

PLUCKING OUT THE RIGHT EYE.—Miss Eastman writes that the mission school at Toungoo embraces 125 pupils, of whom forty are girls. Many of the pupils are from heathen villages. Lessons in the Old and New Testament and Catechism form part of the instruction of every day. Nearly an hour every forenoon is devoted to music. The Karens, when trained, sing beautifully. An interesting notice is given of a Red Karen boy, a Christian, who, on being asked his idea of the meaning of the passage, "If thy right eye offend thee, pluck it out," said he thought he could illustrate it, which he did as follows: "I love my father and my mother, but they are heathens. I cannot persuade them to become Christians, and I cannot worship God if I stay with them; so I have left them. I think this is plucking out the right eye."

SCHOLAR'S NOTES.

(From the International Lessons for 1875 by Edwin W. Rice, as issued by American Sunday School Union.)

LESSON XVII.

OCTOBER 24.] THE VINE AND THE BRANCHES. [April, A. D. 30.] READ JOHN XV. 1-8.—COMMIT TO MEMORY VS. 5, 6.

GOLDEN TEXT.—By their fruits ye shall know them.—Matt. vii. 20. CENTRAL TRUTH.—Fruitfulness flows from union with Christ.

DAILY READINGS.—M.—Ps. lxxx. 8-19. T.—Isa. xxvii. 6-13. W.—John iv. 2-21. Th.—Gal. v. 1-25. F.—Matt. iii. 10-17. Sa.—Col. i. 10-21. S.—John xv. 1-8.

TO THE SCHOLAR.—Jesus here shows by a beautiful comparison how close that union between himself and the Christian must be. A branch cut off from the vine dies. So a Christian apart from Christ must die. Abiding in Christ he has life, and bears much fruit. Are you thus in Christ?

HISTORICAL NOTES.—The vine is frequently spoken of in Scripture. Vines and vineyards were very common and productive in Palestine. The fruit (grape) was eaten fresh, dried as raisins, made into syrup of honey (Gen. xliii. 11), now called dibs by the Arabs, and also made into wine. The comparison Christ here makes may have been suggested by the "fruit of the vine" of which they had just drunk, and shows the living and necessary union which must exist between Christ and every Christian.

EXPLANATION.—(1.) true vine, real vine, not a shadow, imperfect, or typical one (Ps lxxx. 8); husbandman, not only the vine-dresser, but the owner. (2.) Every branch (see Rom. vi. 5, 11, 17, 18); taketh it away, as Judas (John xiii. 26-30; see also Matt. xxv. 29); purgeth it, pruneth it. (3.) ye are clean—i.e., pruned, purified. (4.) Abide in me, take care that ye abide in me and I in you (John xv. 4); except ye abide in me, no Christian fruit out of Christ. (5.) the vine . . . the branches, Christ the vine, his people the branches; without me, or apart from me fruitless as the broken branch. (6.) cast forth . . . withered . . . burned, awful words, showing the final end of all apostates and false professors. (7.) ask what ye will, all prayer answered if we abide in Christ. (8.) much fruit, the most fruitful most glorify God; so shall ye be, and thus ye shall remain my disciples.

ILLUSTRATION.—It was a beautiful saying of a little child of eight years, "Jesus is the vine, grown-up people are the branches, and the children are the little buds." Do older heads understand the truth of this comparison any better?

TOPICS AND QUESTIONS.

(I.) THE TRUE VINE. (II.) THE BRANCHES. (III.) THE FRUITFUL BRANCHES.

I. What does Jesus call himself in this lesson? Why true vine? What may have suggested this illustration to Jesus? Of what had the disciples just drunk? Who is the husbandman? State some of the duties and rights of a husbandman.

II. What is done with the fruitless branches of the vine? What does the Father do with fruitless branches in the true Vine? Who are probably meant by fruitless branches? [False professors.] What would be done to those who refuse to abide in Christ? v. 6.

III. How does the Father treat the fruitful branches in this true Vine? v. 2. How may Christians bear much fruit? v. 5. What might those abiding in Christ ask? v. 7. With what result? By what would the Father be glorified?

Which verses in this lesson teach us— (1.) The need of abiding in Christ? (2.) The danger of being fruitless branches in this true Vine? (3.) The good results of abiding in Christ the true Vine?

FRUITFUL LESS BRANCHES PURGED. PERISH.

LESSON XVIII.

OCTOBER 31.] FRIENDS AND FOES OF JESUS. [April, A. D. 30.] READ JOHN XV. 11-19.—COMMIT TO MEMORY VS. 18, 19.

GOLDEN TEXT.—Whosoever therefore will be a friend of the world is the enemy of God.—James iv. 4. CENTRAL TRUTH.—The world hates Christ's friends.

DAILY READINGS.—M.—John i. 1-10. T.—1 Cor. xiii. 1-13. W.—James i. 17-27. Th.—Mark. xi. 12-24. F.—Matt. x. 16-39. Sa.—1 John iii. 8-24. S.—John xv. 11-19.

TO THE SCHOLAR.—Notice how clearly Jesus teaches that Christians should love one another, and foretells the certainty of hatred and trouble from the world, and why it hates the good.

HISTORICAL NOTES.—Servant or slave. The Hebrew servant, or slave, worked in the house, the field, or waited upon his master, as ordered. He could know nothing of his master's plans (Lev. xxv. 39). Hebrews might become slaves by (1) poverty; (2) theft; (3) sale by their parents. War captives were usually made slaves

also by the Hebrews. Love.—Jesus gives the highest standard of Love for Christians: "Love one another as I have loved you."

EXPLANATION.—(1.) these things, these words of comfort; that, he gives his reason for speaking this discourse: my joy, the joy of the son in the love of the Father (see v. 10); remain in you, or "be in you" be full, filled with divine joy; what happiness! (12.) love one another (see Notes). (13.) greater love . . . life, life the most valuable earthly possession; giving it requires greatest love. (14.) if ye do, obedience to Jesus proves we are his friends. (15.) servants (see Notes). (16.) chosen you, to be apostles and friends; ordained, literally, "placed" or "appointed" you; bring forth fruit (see last lesson); remain, we see now the fruit of their labors: whatsoever ye shall ask (see v. 7). (18.) the world hate you, sin hates holiness; ye know, or imperatively, "know ye;" hated me, if they kill you so they do me (1 Pet. iv. 12, 13). (19.) of the world—i. e., had its spirit; selfish love only prevails in the world.

ILLUSTRATION.—Love for friends. Damon and Pythias of Syracuse are noted examples. Pythias, unjustly condemned to death by the tyrant Dionysius, was allowed to go home to settle his affairs, promising to return on a fixed day, Damon taking his place in prison, ready to die if his friend failed to return. Pythias was delayed, and Damon led forth to execution; but on the way Pythias arrived, rushed through the crowd to save his friend. As each asked to be permitted to die for the other, the people melted into tears, and the tyrant pardoned both, and desired them to admit him into their friendship.

TOPICS AND QUESTIONS.

(I.) THE FRIENDS OF JESUS. (II.) THE FOES OF JESUS AND OF HIS FRIENDS.

I. Why did Jesus say these things to his disciples? What does he mean by my joy? Whose joy would be full? What commandment did Jesus give to his disciples? What was to be the measure of their love to one another? What is the greatest proof a man can give of his love for a friend? How could the disciples prove that they were the friends of Jesus? v. 14. Why would not Jesus henceforth call them servants? For what had he chosen and appointed them? What might they ask of the Father? How would he answer them?

II. Who would hate the disciples? Whom had the world hated before it hated them? Whom would the world love? Why would the world hate his disciples?

Which verses in this lesson teach us— (1.) That we should love one another? (2.) To what extent we should love one another? (3.) Why the world hates Christ and his friends?

ARE WE FRIENDS OF JESUS? OR FOES

LESSON XIX.

NOVEMBER 7.] THE WORK OF THE SPIRIT. [April, A. D. 30.] READ JOHN XVI. 7-14.—COMMIT TO MEMORY VS. 13, 14.

GOLDEN TEXT.—He shall teach you all things.—John xiv. 26. CENTRAL TRUTH.—The Holy Ghost witnesses for Christ.

DAILY READINGS.—M.—John xiv. 16-31. T.—1 Cor. ii. 4-16. W.—Heb. v. 5-14. Th.—Acts ii. 1-40. F.—Rom. viii. 1-17. Sa.—Acts x. 24-48. S.—John xvi. 7-14.

TO THE SCHOLAR.—The disciples filled with sorrow because Jesus is about to leave them, are assured of the gain to them, since the Comforter will then be sent to abide with and teach them. This lesson shows the tenderness of Jesus in dealing with his disciples.

HISTORICAL NOTES. Comforter, Holy Ghost, Holy Spirit, Spirit of truth, the third person in the God-head. The name Paraclete means not only Comforter but also advocate, counsellor, defender. As Christ represents the interest of our souls with God, so the Holy Spirit explains to us the work of God in Christ, and shows us our need of it, and counsels us to accept it.

EXPLANATION.—(7.) nevertheless, though not asked I will tell you (see vs. 5, 7); expedient, it is better—i. e., the invisible presence of the Spirit better for the disciples than the visible presence even of Jesus; the comforter (see Notes); I will send him (see John xiv. 16-26); the Spirit sent of the Father and the Son, showing that he is a distinct person, for "one does not send himself" (Hovey). (8.) when he is come, or "and he having come," not his first coming into the world; reprove, or refute, convict, convict; sin . . . righteousness . . . judgment, reprove of sin, course of righteousness, convict for sentence or judgment. (10.) righteousness, that Christ's truly righteous, and the world's righteousness false. (11.) of judgment, the world condemned, the sentence and execution delayed; prince of this world, the devil. (12.) many things, deeper, fuller, higher views of salvation, yet gradually taught; cannot bear them, disciples not strong enough yet, for these truths sorely troubled them. (13.) guide you into all truth, the Spirit to become the great instructor in spiritual truth; things to come, as in the case of Peter, Paul, and John. (14.) glorify me, the Spirit exalts Jesus; receive of mine, not his own, but the truth of Christ.

ILLUSTRATION.—Fixing the truth. When Daguerre was working upon his sun-pictures, his greatest difficulty was to fix them. The light would imprint his image, but as soon as the tablet was taken from the camera the image vanished. At last he discovered a chemical