

The Child's Sunday.

BY CAROLINE E. BURRELL.

In the morning there is always the church service, and after a child is four or five it is old enough to attend this regularly. Many parents think Sunday-school enough for children, but, as a superintendent of a quarter of a century said recently: "If they cannot go to both, send them to the church service only. Experience has shown me that if they go to the Sunday-school alone they graduate from that without any habit of church attendance, and they never form one which is worth anything."

As to Sunday-school, children cannot help loving that. What more could be done to make it delightful than has been done when every conceivable device is employed for their pleasure and instruction. Yet a parent should not depend altogether upon the child's teacher; the lesson should be explained at home and thoroughly learned there. There is, unfortunately, little systematic Bible-study done in most of our Sunday-schools to day, and what is taught there must be supplemented outside.

If books are drawn from the Sunday-school library the list should be made out by the parent, for these are sometimes the poorest of literature, full of pious twaddle or sentimental cant. Fortunately a great change has been made in this respect of late years, and libraries are being placed in our Sunday-schools made up of books of standard excellence.

The Sunday dinner should be made one of the principal delights of the day to the children. It need not be elaborate, but it should be planned always to gratify their tastes, especially by way of the dessert. There should also be something extra in the shape of a treat after dinner, either of bonbons or of some other sweet to mark the day. This will put them into such an agreeable frame of mind that they will willingly entertain the suggestion that their parents should be given a period of rest on Sunday afternoon.

If there is a large play-room they may be established there with their every day clothes on, and a number of delightful things to do. The Sunday playthings will be taken out first; each little girl may have her doll, an especially pretty one which never appears except on this day. The boys may have dissected maps of Palestine to put together, or they may draw maps with colored chalks on the blackboard which their parents are to see later on. Then there may be mottoes or Bible verses to be pricked on card board or sewn in worsteds, or, most delightful of all, done in old-fashioned spatter-work. The children may also make scrap-books after any one of half a dozen plans, out of religious pictures cut out of papers and magazines on rainy week-days, or they may print those already made. The doors of the Sunday library may be unlocked and the books reserved for this day alone will seem full of interest. There should be a good Life of Christ, a collection of Bible stories, a Pilgrim's Progress, and a few good story books. The older children will enjoy a simple concordance to the Bible, and may vie with each other in writing out lists of birds or flowers or stones.

By the time all these things were exhausted, and the little limbs become restless again the naps of the older people will be over and there will be an opportunity for noise: If the children's home is in the

country nothing can fill up the rest of the afternoon better than a walk with their father. Too many busy men might be described by their children as a boy is said to have described his father, as "the man who spends Sunday here." Few children feel as well acquainted with their father as with their mother, but Sunday afternoon is his opportunity.

But if there are only crowded pavements about the home or if the day is stormy, still there are pleasant things to do indoors. There may be a Noah's ark under the dining-room table for four-footed beasts and creeping things. Daniel in the den of lions, or Joseph sold by his brethren may be represented realistically. Or the example of one ingenious father may be followed who had his boys sit on the stairs and answer questions of Bible history, each going up a step as he answered correctly, or down one as he failed.

After the animal spirits of the children are somewhat quieted there is always that pleasantest of hours, the twilight time, when the family circle sing together their best-loved ballads and hymns—a time no child can ever forget.

Then will come supper, which the children will always enjoy helping prepare; this should be something of a picnic meal, charming because of its unlikeness to any other during the week. After this the day will close happily enough, especially if last of all there is a story which begins "when I was a boy—"

One cannot well suggest any special religious exercises for the children's Sunday since the ideas of the parents and the atmosphere of the home must regulate these yet one should not forget that children need some sort of spiritual training. Many children have a sense of the uncanny in connection with the supernatural, which should be guarded against. A mother told a child not to be afraid of the dark, because the angels were all around her bed. An hour later the child was found trembling beneath the bedclothes because "she was afraid of the sky folks."

"Comfort One Another."

BY MARGARET E. SANGSTER.

Comfort one another,
For the way is often dreary,
And the feet is often weary,
And the heart is very sad.
There is heavy burden-bearing,
When it seems that none are caring,
And we half forget that ever we were glad.

Comfort one another,
With the hand-clasp tender,
With the sweetness love can render,
And the look of friendly eyes.
Do not wait with grace unspoken,
While life's daily bread is broken—
Gentle speech is oft like manna from the skies.

The New Century's Danger.

Rev. R. E. Knowles, on the morning of the last Sabbath of the old year, preached a very interesting and practical sermon, the theme of which was "The Waning Century," and the text the well known words: "So teach us to number our days that we may apply our hearts to wisdom." He outlined, says the Galt Reporter, the progress that marked the century's career in nearly every department of life, ecclesiastical and social, industrial and commercial, in arts and sciences, and went on to declare that the greatest danger of the incoming century was that which threatened to arise between labor and

capital, owing to the tendency toward the concentration of wealth in the hands of the few, whether individuals or companies or corporations. This friction has almost attained corporate existence in the United States the Bryan movement being little more or less than the arming of murmuring labor against selfish capital.

Mr. Knowles then proceeded to discuss the best available remedy for existing friction between capital and labor, and the best preventative against such friction where happy relations at present prevail. In this connection he reprehended the cowardice of ministers who failed to boldly declare to men of wealth their duties toward those who were in their employ. Undoubtedly in days to come, public sentiment would demand that, in some measure, the employees' hold share by an equitable increase of wages, in the gains of companies making vast and ever-increasing profits. It is folly to say that all should share alike. This heresy is combated by facts in every day life. A lawyer receives his ten dollars for five minutes' work, a physician his fee correspondingly large for proportionately brief time employed. And why? Because it is recognized, and justly so, that the expense of previous education, and that skill and ability and genius have to be adequately awarded. This principle must be fairly applied also to the foundry and the factory. But, nevertheless, employees who are faithful and industrious should feel in a practical way the tide of financial prosperity. This would be an incentive to more useful toil, more faithful application. Employers, moreover, should recognize that their responsibility for their employees does not end with the closing of the doors at six o'clock. Relationship implies responsibility. God never gives relationship without responsibility. God setteth the solitary in families, and there are families domestic, families ecclesiastical, families municipal, and families commercial, and each one brings its own responsibilities. Take, for instance, a large factory in which 250 or 300 girls are employed, with ill-furnished rooms, often cold in winter and hot in summer, who can wonder that many of them give over their evenings to walking restlessly about till the hour for retiring arrives? Why should not these girls, most of them of lovely character and from Christian homes, be provided by their employers with a place of cheerful resort for the evenings, where they can talk or read or sew? And, by the same token, why should not young men have similar resorts provided, where they could, for a small cost, have pleasant company, play their games, smoke their pipes, and read their papers? What we sorely need is a workingman's club. Concerning labor organizations, said Mr. Knowles, I believe in them. I believe in labor unions. But I would have their leader a man who sometimes wipes the sweat from his own brow! I would have as their moving spirit, not a man who wears a diamond ring upon his hand, but one whose palm bears the better insignia of the grimy signs of toil. Let him be one of themselves, selected by themselves, and living among themselves—not some foreign potentate whose principal concern is to draw a handsome salary, for which the workmen have to pay. Whenever workmen are compelled to quit work because of a dictate from some central board in New York, or Chicago, or St. Louis; wherever a British subject is forbidden to sell his labor in whatever market and for whatever price he pleases; wherever bitter strikes for the benefit of those far away bring squallid homes, and confiscated property.