

had not the last sun-rays showed me the violets nestled in the fence- corners. They brought distinctly before me my mother and the promise I made to her that I would never do anything I did not feel quite sure to be right.

"That is well, my lad, and you will never lose anything by following the advice of such a mother as yours appears to have been," was the reply.

Gertrude had her flowers all arranged. "Look, papa!" holding them up admiringly.

"We must go now, Gerty," said her father.

"But, papa—" looking over to Quince. "Would you like to ask this young lad to go with us, Gerty?" he asked, as the girl hesitated.

"Yes, papa." "Will you go?" to Quince. "We live in the village, just around the hill. I presume you did not think you were already in the suburbs of a thriving little town?"

"Certainly I did not. I was informed that Chelmsford was not far distant, but I had walked on and on, and there was no appearance of a town; so I thought I had mistaken the road."

Mr. Seago proved to be a teacher in Chelmsford, and Gerty was his only child. At once becoming interested in Quince, he secured him a place as janitor in the school-building, with the privilege of using all his spare time in study.

Accustomed to make use of every precious moment, Quince entered upon his task with great energy. The students played their pranks, and many times they made him feel that his undertaking was hopeless. Then, in class, they could not endure to see go above them one who performed menial offices. Still, the lad bore it patiently; he was making progress in his books, and this encouraged him.

On Saturdays, after his work was done, he spent an hour or two with Mr. Seago in his study. At the close of the lesson Gerty was sure to come in, and sometimes she persuaded him to go with her and "see mamma." Mrs. Seago was an invalid, and in look and manner she reminded him of his mother.

When the summer vacation was at hand Quince engaged to work for a farmer until the fall term opened. The first week passed auspiciously; the farmer seemed well pleased, and he had no cause to find fault. Weary as he was at night, he found time to read a little; in the fields he declaimed and repeated aloud the lessons he had learned.

The farmer was not, in his own estimation, a hard man, but he did not believe that one day in the week was to be set aside for religious privileges. He paid his hands by the month, not by the day; consequently, he had an exclusive right to their time. Sunday was to him a work-day as well as Monday.

"What is the difference?" he said to Quince.

"The Bible says, 'Six days shalt thou labor, and do all thy work. But the seventh—'"

"But, tut, lad! You don't pretend to follow the teachings of that old book!" exclaimed the farmer.

"My mother taught me to believe the Bible," answered Quince.

"Well, I reckon my mother believed it, for that matter; but that is no reason that I should. Any way, I don't; I did 't know that anybody did at that day."

"I have seen but very few people who were willing to admit that they did not believe it."

"Well, you've met one now, and before you get much older you'll meet more, most likely. The world grows wiser as it grows older; maybe you will do the same."

Quince made no reply. Let the consequences be what they would, he had made up his mind not to work on the Lord's Day.

Some of the men had gone to the field, and others were waiting. The farmer went into the house for a few minutes, and when he came out he said loud enough to be heard by every one.

"If you've decided, youngster, we'll go right on."

"I am sorry you require this, Mr. Jethro, but I cannot go into the field to work on Sunday."

"Then you cannot work any day for me. Come, boys! let's be moving," turning to his men.

Quince had worked only a week. What

could he do? There were other farmers' and the crops were growing rapidly. Should he make another attempt, or should he go back to Mr. Seago? The latter would, doubtless, feel disappointed, and Gerty would not comprehend his coming back after taking leave of her for two months.

Mrs. Jethro was not so pushing as her husband.

"We used to have Sunday," she said, "and we attended church like other people. Mr. Jethro always went with us, and he would as soon have thought of cutting off his right hand as of hitching up and going into the field to work. There was a right smart man came into the neighborhood a year or two ago—maybe more—and he lectured against the Bible, and father he fell right in with it. One day was as good as another, and, as for church, he wouldn't go, and preachers he's down upon. Not one of 'em ever darkens the door. It nearly crazed me at first, but I've got kind of reconciled. Father's good otherwise, and he'd been real good to you, if you'd worked on. I don't blame you, though; maybe it'll make him think. So few have the courage to refuse after they are once hired."

For Mrs. Jethro there was no rest on the Lord's Day; it was work, work, and no respite. As yet, Quince did not know that he had other reasons for believing the Bible save that his mother believed it and his mother had taught him to honor God and reverence his name. It was for her sake; for himself there was no hope. The best he could do would not annul that law, "Unto the third and fourth generation." Still, he was determined to adhere to the teachings of his mother. He would believe in the Bible, and would not fail to ask God for such things as he needed; he would ask him just as though he were privileged to receive them. It was all that he could do, and he was resolved to do all that he could. The issue was in God's hand; it should not be said of him that he had not asked.

(To be Continued.)

HINTS TO TEACHERS ON THE CURRENT LESSONS.

(From Peloubet's Select Notes.)

February 17.—Acts 16, 25-40.

ILLUSTRATIVE.

I. Songs in the night. Dr. Franklin says that the New England Thanksgiving Day had its origin in a time of great depression and despondency among the early settlers. They had had days of fasting and prayer, and were proposing to hold another, when an old farmer arose, and said that after all they were enjoying a great many mercies, and therefore he moved that they appoint a day of thanksgiving instead. The Thanksgiving Day was appointed, and there has never been a year since when they have not had abundant causes for thanksgiving.—Foster, Cyclopedia.

II. Saved by Faith. Salvation by faith is well illustrated by an incident which took place near Paris. While Napoleon I. was reviewing his troops, his horse escaped, but was recovered by a common soldier, who brought him back to the emperor. "Much obliged to you, captain," said Napoleon. "Of what regiment, sire?" replied the soldier. Napoleon, delighted with his quick perception and trust in his word, returned, "Of my guards," and rode away. The soldier threw away his gun, and went straight to the officers' quarters, just as he was. He was ridiculed for his apparent madness; he had yet all the appearance of a common soldier, but he declared that he was a captain, because the emperor had said so. So by faith we accept God's promises that we are forgiven, that we are children of God, and acting upon that faith as children of God, we live out the truth, and God honors our faith.

PRACTICAL.

1. Ver. 25. The narrative teaches us these lessons: if God's servants cannot preach, they may be permitted to sing; if not in the synagogue, in the prison; if not to willing hearers, to listening overhearers. G. R. Leavitt, in Monday Club Sermons.

2. Inward joy and peace from God may triumph over the greatest trouble and the hardest lot. Even a prison may become the house of God, and the gate of heaven."

3. God sometimes lets his people suffer, that they may show forth the triumph of His grace and love.

4. We never want something to praise God for, if we have the praising heart.

5. Songs in the night are a proof of faith.

6. Songs in the night are a sign of the morning.

7. Ver. 26. God is mightier than kings, or prisons, or all earthly powers, and can deliver his children when he will.

8. Ver. 27. Infidelity has no songs for its disciples in trouble, but only a sword.

9. See the contrast which exists in periods of distress and alarm between Christians and sinners. The guilty gaoler was all agitation, fear, distress, and terror; the apostles all peace, calmness, joy. The one was filled with thoughts of self-murder; the others, intent on saving life and doing good.—Barnes.

10. Ver. 29. God's manifestations of power convict sinners of their sin.

11. Ver. 30. The great question of life is, What must we do to be saved?

12. Ver. 31. There is but one answer: Believe on the Lord Jesus Christ.

13. Our faith blesses not only ourselves, but all connected with us.

14. Ver. 33. True faith always changes the nature and the actions.

15. Ver. 34. There is no joy like that which flows from the belief of the Gospel. It purifies while it refreshes the soul; it gives a more elevated tone to the feelings than worldly pleasures can give; it sheds a lustre upon every object, and cheers even the dark hours of adversity.—Dick.

16. Ver. 37. A Christian has a right to the protection of the law and to justice none the less because he is a Christian.

SUGGESTIONS TO TEACHERS.

The truths of this lesson may be brought before our scholars in various ways. I. Subject—The Conversion of the Gaoler. (1) The gaoler before conversion. (2) The gaoler converted. (3) The gaoler after conversion.—Stock. II. Subject—The Triumphs of Faith. (1) Faith saves in trouble. (2) Faith saves from sin and death. (3) Faith changes the character. III. Subject—What must I do to be saved? (1) The question asked, Why, what led to it, the need of conviction of sin. (2) The question answered, How faith saves. (3) The fruits of faith in changed character and actions.

MISSING THE BOAT.

A short time since, on a Saturday morning, a young man left his home in Belchertown, Mass., and made his way to New London, Conn., for the purpose of an excursion on one of the steamers there, to the famous watering-place, Block Island. Having spent most of the day there, he saw the steamer on which he had arrived, leave the wharf, and supposed she would return again before starting for New London. On learning that she had left on her homeward trip, he was greatly disturbed as to how he should that day, reach his own home.

On the wharf at his side, stood another young man. They were strangers to each other. The latter being there from Providence, on a pleasure trip, spoke kindly to the other, on seeing his perplexity, and told him, that by going to Providence in the steamer *Canonius*, he might, perhaps, reach New London by rail, and he invited him to accompany him. The invitation was accepted. On the trip to Providence, the subject of religion was introduced by the young man of Providence, and he soon learned that the stranger had never been converted, and was destitute of a hope in Christ. On reaching Providence, it was ascertained that there were no means left the young man for reaching his home that night. His Christian friend, well aware of the snares and dangers of the city, invited him to his own home. During the evening the subject of a personal interest in Christ was urged upon the stranger with some effect. Sunday morning, his host, who is a member of the Mount Pleasant Baptist Church and Sunday-school, Providence, invited him to the Sunday-school. He was introduced to the class of which his friend is a member, and by the conversation of the previous day and evening his young mind and heart were prepared for what he was yet to see and hear and feel. The golden text of the lesson for that day was, "As for me and my house, we will serve the Lord." At the close of the school, the superintendent

gave a blackboard exercise, and prominent on that board were the words, "Whom you this day whom you will serve." The superintendent had, at the opening of the school, placed in the hand of each teacher a slip of paper headed, "As for me, I will serve the Lord," with the request that each member of his or her class would put their names to it. The young stranger's heart was greatly affected. His convictions were deepened. He felt that the time had come when he must make his choice, and he resolved to give his heart to Christ. After the school closed, the friend who had taken him under his wing, the teacher, and the superintendent of the school, repaired with him to an adjoining room, and closing the door, they all knelt in prayer. Then and there, the young man made a full surrender, and became a new creature in Christ Jesus. In the evening prayer-meeting he rose in his seat, told the audience what the Saviour had done for him, and asked them to pray for him. The next morning he started for home, the home which he left to seek pleasure in worldly recreation, and to which he returned with joy unspeakable and full of glory.

From this interesting incident may we not learn that while God takes His own way, and makes use of means as to Him seems best for the accomplishment of His own sublime purposes, it is the duty of every Christian to seize upon every opportunity that presents itself to speak a word for Christ, to shield the exposed from danger, and by all means secure for them salvation? That Christian young man might have said not a word to the perplexed stranger, he might not have opened his mouth on the subject of religion, he might not have taken him to his own home, he might not have invited him to the Sunday-school. All this he did, and God rewarded his efforts. May the number of such young men be greatly increased.—Watchman.

Question Corner.—No. 3.

BIBLE QUESTIONS.

- 1. What gift did King Solomon ask of the Lord?
2. How many proverbs did he speak, and how many were his songs?
3. Who was put to death during his reign in consequence of having gone to seek his own servants? Why?
4. How long after the Jews left Egypt did Solomon begin to build the temple?
5. How long was he in building it?
6. Who made the brazen work for the temple?

BIBLE RIDDLE.

A goodly child, comely and fair,
Concealed awhile with mother's care.
A royal maiden passing by
Heard the lone infant's wail and cry,
Sent and brought the child unknown,
Reared and loved him as her own.
When he grew to man's estate
Proved himself both wise and great:
A chosen leader for his race,
Talked with Jehovah face to face,
Meekly obeyed his God's command,
Went up the mount and viewed the land.
When he died with loving care,
God buried him we know not where.

ANSWERS TO BIBLE QUESTIONS NO. 1.

- 1. Caesar Augustus, Luke 2: 1.
2. Herod the Great, who held the sceptre of Judaea merely by the courtesy of the Roman emperor.
3. Under Tiberius Caesar, Luke 8: 1.
4. Judaea was then reduced to a Roman Province of which Herod Antipas was tetrarch. But was called king. The "Sceptre had departed from Judah"—"Siloah," the Messiah had come (Gen 49: 10) The Jews acknowledged that they had no king but Caesar, John 19: 15.
5. Pontius Pilate, Luke 3: 1.
6. Under Titus, who was afterwards emperor in Rome.
7. History says that the Christians in the city—seeing the "sign" given them by the Saviour, Luke 21: 20—fled to Pella beyond Jordan, and not one Christian perished in the overthrow of the doomed city.

BIBLE STUDY.—Heber. He was 34 years old when his son Peleg was born, and he lived to be 461. Heber, a descendant of Noah; his wife was Jael, Genesis 2: 23; xl, 14 St. Luke 11, 32. Judges IV, 11 17 v. 24. Bishop Heber, Missionary to India. The life of Jeremy Taylor. Bishop Heber died of apoplexy at Trincompee. "From Greenland's icy mountains."

CORRECT ANSWERS RECEIVED.

Correct answers have been received from Mrs. D. P. Lockerbie.