

service with a happy consciousness of "acts of humility."

We should all have a "proper regard" for public opinion. Only what public opinion? Our most conventional acquaintance seeks the favorable verdict of Pluto Place, not of Black Slum.

MR. GLADSTONE ON SELF-HELP.

While the Earl of Beaconsfield is being lionized at noblemen's sets, where the wealthy assemble to congratulate him on his newly-acquired honors, Mr. Gladstone is enjoying the quiet home-life of Hawarden, and making common cause with the humble inhabitants for the public weal.

I CAN'T HELP IT.

That was what Harry Day always said when he was told of any of his bad habits: "I can't help it," which really meant, "I don't wish to help it;" because we know well enough that we can every one of us "help" doing wrong if we try in the right way.

been; but with several efforts it was accomplished.

"The third had grown quite tall and strong, so that the youth was a long time before he could tear it up; but when his master pointed to a fourth, which was still larger and stronger, he found that, try as he might, it was impossible to move it."

"Now, remember and take heed to what you have seen," said the hermit. "The bad habits and passions of men are just like these trees of the wood. When young and tender they may be easily overcome, but let them once gain firm root in your soul, and no human strength is sufficient to get rid of them. Watch over your heart, and do not wait till your faults and passions have grown strong before you try to uproot them."

That was the end of the story; but, as I have said, it set Harry Day thinking, and when "I can't help it" was rising to his lips he was ashamed to utter it. So he set himself to the work of mastering his temper, his idleness, and all that conscience told him was amiss.

ALL IN ALL.

Christians too seldom experience the fulness of blessing to which they are called. While the world is vainly seeking satisfaction at a thousand impure streams, the child of God, catching something of the spirit of an evil age, too often forgets that there flows for him sweet waters from a living fountain, waters which alone can quench his thirst and bring refreshment to his weary soul.

A languid faith in a far-off Saviour, and a faltering hope of future salvation, are not enough. We need an in-dwelling Christ; we need a present salvation; and not until the Christian learns to look to Jesus only for joy, and rest, and peace, can he ever know how much, even in this life, is revealed of what God hath prepared for them that love Him.

Dr. Payson, in his dying hour, said he could have saved himself much trouble in life if he had only believed that the Saviour's presence was enough to fill him with joy, if all the worldly comforts were taken away. He found that he could not quite believe it in health. A poor, simple man, with none of Payson's imagination or fancy, once said in a similar spirit with his dying words: "I have lost all my property; I have lost all my relatives; my last son is dead; I have lost my hearing and my eyesight; I am all alone, old and poor, but it makes no difference—Christ never grows old; Christ never is poor; Christ never dies, and Christ will never forsake me."

A greater than these has said, "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus, my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." (Phil. iii. 7-8).

Having Him, we have sufficient. Knowing His love, we are satisfied. Resting in Him, naught can disturb. Receiving of His fulness, we can never want. We have only to look forward to the time when "we shall be like Him, for we shall see Him as He is."—American Christian.

READING FOR KNOWLEDGE.

Reading for knowledge is different from reading for entertainment. When reading for entertainment, you are not obliged to be particular or accurate; but in reading biographical or historical books, or books of science, there is nothing more necessary than accuracy, as far as you go. I would say to every young person, Read with your pencil. Never pass a word, or an allusion, or the name of a person that you do not understand, without marking it down for enquiry. Then go to your dictionary for the definition or explanation. Generally go when you are reading. Go to your encyclopedia, if you have one at hand, for information respecting historical or biographical allusions. Never read about any country without having the map of that country before you; and if any great event turns on some geographical feature, on some range of mountains, or on the flow of some river, before going on with your reading see what it is. This kind of study will fix things in your mind as no formal methods of the schools ever will.

Remember, too, that in reading for knowledge it is to the last degree desirable that you should so store up what you read that you shall never be obliged to read it the second time. Dr. Macaulay of New York advised me (I have always been sorry that I did not take his advice, and you will be sorry if you do not take mine) to form the habit of reading down a page, and then reciting to myself the substance of all that was on that page. He said

that at first he could not do it, but that he went back and read the page again, and then he could give about half; and that after reading it once more he could tell the whole that the page contained; and then he went on. He said that it was slow in the beginning, but grew less and less so, and the result was that whatever he read he retained in his memory, and knew accurately. To be particular about the accuracy of your facts, of your dates, of your names of persons and places and of events, is a habit which is gained very easily if you begin in some such way as this, but which will grow difficult if you put it off till a later day.—Beescher.

TRANSCENDENTALISM DEFINED.

Transcendental is a long word, and those who use it most can't give any very precise definition of it. Twenty-five years ago it came into great vogue under the lead of a great thinker, now famous (Mr. Emerson), and got into the language of young women and of young students, and the clergymen talked about it; but still the question was, what transcendental meant. Well, on one of the Mississippi River steamboats, when a party of eminent divines were returning from a general convention of the Presbyterian Church, they were in high discussion about orthodoxy and the old faith and transcendentalism; and a layman who enjoyed their conversation—one of the lay delegates, returning with them—still felt a little puzzled about what transcendental and transcendentalism meant. So he ventured to ask the divine in whom he had the greatest confidence:

"I hear you use this word transcendental and transcendentalism. Now what does it mean?"

"Well," said the doctor of divinity, "that is a question that is more easily asked than answered." They were passing by a bluff on the river. Said he: "Do you see that bluff on the side here of the river?"

"Yes."

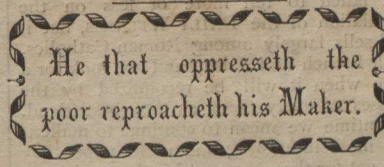
"Do you see how pierced it is with swallows' holes?"

"Yes, I see that."

"Well, now," says he, "you take away all that bluff, and leave nothing but the swallows' holes, and that is transcendentalism."—N. Y. Independent.

story of canine sagacity: "When the dog wishes to cross a river where alligators abound, he goes up the stream a great way and barks with all his might; the alligators go there and wait for him getting in to swim across. The dog knows what he is about; when he sees by the number of snouts above water that his enemies have all gathered to the feast, he runs down the bank as fast as he can, and swims across before the alligators are aware of the trick that has been played upon them."

—To maintain a healthful missionary spirit in a Sunday-school is very important. But it cannot be maintained for nothing. Somebody must seek information concerning missions, and this must be carefully digested and wisely presented to the pupils. Interest in mission work will soon make them intelligent concerning it and active for it; and the children of to-day will be the adults of to-morrow. If well trained now, they will do splendid work hereafter.



PROV. 14: 31.

SCHOLAR'S NOTES.

(From the International Lessons for 1876 by Edwin W. Rice, as issued by American Sunday-School Union.)

CONNECTED HISTORY.—The persecution which sent Phillip to Samaria to preach Christ, sent Saul to Damascus to arrest Christians. On his way he is arrested by a great light from heaven and the command of Jesus; he enters the city blind, but confessing Christ.

NOVEMBER 5.] SAUL'S CONVERSION. [About 36 A. D.] READ Acts ix. 1-18. RECITE vs. 3-7.

GOLDEN TEXT.—A new heart also will I give you.—Ezk. xxxvi. 26.

CENTRAL TRUTH.—"Jesus is mighty to save."

DAILY READINGS.—M.—Acts ix. 1-18. T.—Acts xxvi. 9-23. W.—Matt. xxv. 31-66. Th.—Acts xxii. 3-21. F.—Eph. iii. 1-12. Sa.—2 Cor. xi. 16-33. S.—Acts xx 17-38.

NOTES.—Saul, born at Tarsus, of the tribe of Benjamin, about six years after Jesus; a Pharisee; educated at Jerusalem under Gamaliel, the noted rabbi of that age; taught the trade of a tent-maker; consented to Stephen's death; active in persecuting Christians; miraculously converted to Christ, and becomes the apostle Paul.—Damascus (advi y), a noted and beautiful city of Syria and counted the oldest in the world; Abraham's steward was from it (Gen. xv. 2); the city was conquered by David (2 Sam. viii. 5, 6); was taken by the king of Assyria (2 Kings xvi. 9); by the Chaldeans after the destruction of Jerusalem; ruled successively by the Persians, Greeks and Romans; the place of Paul's first preaching; is still a great city of 140,000 people, and under the Turkish rule.—Ananias, a devout disciple of Damascus. Tradition says he was afterward bishop of Damascus, and died a martyr.—Tarsus, a large city on the river Cydnus, and the capital of the province of Cilicia in Asia Minor. It was made a free Roman city by Mark Antony, but this did not confer Roman citizenship upon its people; Paul became a citizen in some other way. The city now has about 20,000 inhabitants, and is called Tarsous.

EXPLANATIONS AND QUESTIONS.

Lesson Topics.—(I.) SAUL FIERCELY PERSECUTING. (II.) SAUL ARRESTED. (III.) SAUL INSTRUCTED.

I. SAUL FIERCELY PERSECUTING. (1.) yet, as at Stephen's death (Acts viii. 1); breathing, living in an atmosphere of rage and murder.—(Alexander.) (2.) letters, an official order; Damascus (see Notes); synagogues, Jewish churches or places of worship; this way, the new way, followers of Jesus.

I. Questions.—How did Saul feel toward Christians? What shows the fierceness of his feeling? Of whom did he ask authority to persecute the disciples? In what city? Where were they to be brought for punishment?

II. SAUL ARRESTED. (3.) as he journeyed, or "in the journeying;" shined, or "flashed." (4.) fell, blinded and overpowered as one would be by a flash of lightning. (5.) Lord, not "Sir," but the Lord (see v. 6); kick, as an ox kicks against the goads or pointed sticks of its driver, only to hurt itself more. (6.) Lord, what, Saul humble and ready to do Christ's will now; the city, Damascus; told thee, the honest enquirer directed where to learn his duty. (7.) speechless, they were fixed and awed; heard the voice, but did not understand what was said (Acts xxii. 9); seeing no man, Saul probably saw Jesus. See vs. 17, 27; 1 Cor. xv. 8 (8.) saw no man, for he was blind. (9.) eat nor drink, he fasted three days and prayed. v. 11.

II. Questions.—What came from heaven to Saul on his way to Damascus? How far was he on his journey? What effect did the light have on him? What did he hear? How reply to the voice? State the answer to his second question. The answer. How Why was Saul led into the city? How did he spend the next three days?

III. SAUL INSTRUCTED. (10.) Ananias (see Notes); vision (see Matt. ii. 12, 13); Straight, this street extends now from east to west about three miles through Damascus; prayeth, showing that he was ready to receive instruction from Ananias. (12.) vision, as the Lord spoke to Ananias. (18.) how much evil, Moses also excused himself (Ex. iii. 11); Saul a persecutor blind; it is well! So Ananias would think. (14.) to bind, Saul's plan was known in Damascus before he came. (15.) Go, the Lord commands; for, but gives a good reason. (17.) went, Ananias goes now with joy; Brother Saul, or "Saul, my brother," the persecutor accepted as a disciple and a brother. (18.) as it scales, something like scales or flakes; baptized he confessed Christ openly.

III. Questions.—Who appeared to Ananias? How? Why? State the command given to Ananias. The two excuses he made. How were they answered? State how the command was obeyed. The effect on Saul's eyes. How he confessed Christ?

Which verses of this lesson teach us— (1.) The folly of opposing Christ? (2.) The power of Jesus over his enemies? (2.) That the most violent unbeliever may be converted? (4.) That we should receive every true convert as a brother?

CONNECTED HISTORY.—Saul at once begins his new life; work of preaching Christ.

LESSON VII. NOVEMBER 12.] SAUL'S EARLY MINISTRY. [About 37-39 A. D.] READ Acts ix. 19-30. RECITE vs. 20-23.

GOLDEN TEXT.—He which persecuted us in times past, now presseth the faith which once he destroyed.—Gal. i. 23. CENTRAL TRUTH.—"Saints believe, and therefore speak."

DAILY READINGS.—M.—Acts ix. 19-30. T.—Acts xli. 13-43. W.—Acts xvii. 22-34. Th.—Acts xxvi. 1-32. F.—Psa. xl. 1-17. Sa.—Col. ii. 1-23. S.—2 Cor. viii. 1-24.

To THE SCHOLAR.—Saul at once began to preach Jesus, and grew in strength; so young Christians ought to confess and work for Christ, and they will be stronger and happier for it.

NOTES.—Barnabas, a name given by the apostles to a Levite of Cyprus, Acts iv. 36. He is said to have been a fellow-student of Saul under Gamaliel; commended Saul to the disciples (Acts ix. 27); was sent to Antioch; went with Paul on a missionary tour through Asia Minor; returned to Jerusalem to the council (Acts xv. 2); had a sharp contention with Paul at Antioch; separated from him and went to Cyprus. There is a