

CHURCH ATTENDANCE.

There are two methods in the matter of church attendance. One is the right way. The other is the wrong way. One is the Christian way. The other is the worldly way. One is the way of the many. The other is the way of the comparatively few. The Christian way is for a man to make church attendance a matter of rule, of principle, of duty; if possible, of privilege also, great and blessed privilege; but, in any event, a matter of duty and principle. The rule is to be at church whenever we can, unless we know it is our duty to stay away. And we should stay away only when not able to go, or when seemingly we can do more good by not being at church than by being there. That, however, will be decidedly the exception, not the rule; and, as to that, every Christian should be guided by an enlightened conscience, remembering that, "If any man has not the spirit of Christ, he is none of His." This is the right way, the Christian rule, as to church attendance. The other way is the wrong way, the worldly way. In effect it is so: do as you please; go to church when you like; stay away when you like, do not act from principle or a sense of duty; make it a mere matter of whim, fancy, inclination, caprice; never consider the effect of your example or what would be for the greater glory of God. Should "neighbours drop in about church time," sit and gossip with them. It is a very effective way of showing them how little you care for that which Scripture enjoins and the Church prescribes.—*Church Work.*

SIMPLE EPITAPH IN A THICKET.

"I saw a rude, roughly-hewn stone above a grave on an eastern Kentucky hillside a few weeks since," said Mr. Walter Wade, a State insurance solicitor, "that was placed there before monument-makers flourished in that part of Kentucky. There were but two graves in the little unfenced spot, and they were in the centre of a sassafras thicket. This old stone, over which the ivy had crept, well-nigh blotting out the inscription, bore these words, which seemed to

have been chiselled by a trembling-fingered novice: 'Jane Laler, ded Agus, 1849. She wuz allus kine to evrybuddie.' I thought, as I stood there by the weed-crested mound, of what a world of meaning there was in those few simple words, 'She wuz allus kine to evrybuddie.' When I shall have composed my weary limbs for the last sleep, I would ask no greater boon than that such a compliment might truthfully be placed on the tomb above my silent form. It was so different from any of the chiselled platitudes one sees in large cemeteries. I wondered what loving heart could have inspired it, and stopped to ask about the woman whose gentle life could merit so tender a tribute. Nobody on either the Kentucky or Virginia side of the mountains knew much of the Lawler family, but one old mountaineer said he had been told the woman was the wife of an old woodsman who lived and hunted on Mount Elkhorn in the first half of the present century. The palsied hand of the loving husband doubtless traced the last testimonial of reverence."—*Louisville Post.*

TO-MORROW OR TO-DAY.

A sinner ought to remember at the close of the year that he has lost that period, and not only lost it, but converted it into the means of sin and ruin; that he is more sinful than at the beginning; that all the difficulties which lie between him and salvation are increased; that his mass of guilt and the reasons of his condemnation are mightily enhanced, his evil habits strengthened, and his hopes of returning lessened; and that he may, within a few days, be lodged in the grave, and summoned to the judgment.

The sinner says, "To-morrow." The Saviour says, "To-day." Dear reader, what do you say? To many, to-morrow never comes. Are you sure it will come to you? And, if it does, will it come only to find you again repeating your excuse for neglecting the salvation of your soul? Remember that it is written for our warning, "See that ye refuse not him that speaketh from heaven."

Boys' and Girls' Corner.

SUNDAY SCHOOL LESSONS.

Nov. 4.—St. Luke xvi. 1-14.
Nov. 11.—St. Luke xvi. 19-31.
Nov. 18.—St. Luke xvii. 11-20.
Nov. 25.—Titus ii. 1-16 or 1 Thess. v. 1-12.

Sunday-school lessons should be studied as diligently as any other lessons, and yea of all studies that of the Word of God is most important, for it is given us "To be a lamp unto our feet, and a light unto our path."

THE BOYS WE NEED.

We need the boy who's not afraid
To do his share of work;
Who never is by toil dismayed,
And never tries to shirk.

The boy whose heart is brave to meet
All lions in the way;
Who's not discouraged by defeat,
But tries another day.

The boy who always means to do
The very best he can;
Who always keeps the right in view
And aims to be a man.

Such boys as these will grow to be
The men whose hands will guide
The future of our land; and we
Shall speak their names with pride.

All honour to the boy who is
A man at heart, I say;
Whose legend on his shield is this:
"Right always wins the day."
—*Golden Days.*

WHAT A LITTLE GIRL DID.

Away off in Japan there lives a little girl nine years old.

Her father is a Church of England missionary, the Rev. J. Cooper Robinson.

One of the regular works of a missionary is to teach English to the Japanese, but Mr. Robinson had so much to do he could not do this in certain cases.

So his little daughter said: "Father I think I could help you. Let me try and teach them English."

So she began and was so successful that before long three young Japs were being taught by the earnest young teacher. But the little girl taught them more than English.

She asked them to come to church, and they did. There they were taught about Christ, and after a while asked that they might be baptized. On Sunday, the 8th of July, they were baptized, the little