

BOYS AND GIRLS

Lessons from an Old Book.

When William the Conqueror began his reign in England, he called a meeting of some of the chief men of the kingdom, and required them to write down in a large book which he had prepared for them the names of the principal families in the land, with an account of the number of acres which they owned, and the other property which they possessed.

This book was called 'The Domesday-book;' and though written in the middle of the eleventh century, it is still preserved in the Record Office in London.

King William had the book prepared in order that the government might know exactly what the leading people of the country were worth, and how much aid in men and money might be expected from them.

The lesson of which we are now to speak is not to be learned from King William's book. But it may well remind us of another book, which our Father in heaven

taught in that book. Surely we should learn from this a lesson of carefulness about what we do.

And then, when we think about this book, we should learn a lesson of anxiety about what has already been written in that book concerning us. Who can bear to think of going to meet all the things written there against him? Then what are we to do about this matter? Why we should at once repent of our sins and ask God for Jesus's sake to forgive them.—'Friendly Greetings.'

Conscience,

I was going out on Monday morning to make a few calls, as my custom is, when I was met by Henry Horton.

Now he had been in my church on the previous evening, and he was not the most agreeable person to meet after he had been listening to a sermon. With a very genial manner, he had also a caustic tongue, and

you must regulate your life by it." And here was the Cardinal setting up his conscience as a rule for the reformer, and trying to force him to obey it. Whatever he was doing, whether right or wrong, the Cardinal was on the side of the tyrants and oppressors and bigots; while the reformer, in defending his right to obey his own conscience, was on the side of truth and freedom.'

'Very nicely put,' continued Mr. Horton with a smile; 'that ought to have been in your sermon. But look here. Let us agree, the Cardinal honestly believed in his religion, and that it was his duty to force the other to accept it. Not to have done it would have been to neglect what he thought was his duty, and, though very painful to him to torture the reformer, yet he did it because he felt it to be right. Will God punish a man for doing what he believes to be right?'

'Very cleverly put,' I replied, smiling in my turn. 'Why, Mr. Horton, you should have been a lawyer! But it won't do.'

'Oh, won't it?' he exclaimed.

'No, it will not; because it confounds all our notions of right and wrong. According to this, a man has only to persuade himself that a thing is right, and then, however wicked it may be, if he does it, God will not punish him for it. Why, in this way you set a man's conscience above the law of God.'

'I don't see it.'

'God requires us not only to learn to think, but to think correctly.'

'True,' was his answer.

'Mistakes are often as seriously punished as faults. If a man steers his ship on a sandbank by mistake, it will be as much wrecked as if he did it on purpose.'

'Well, of course it will, but—'

'But,' I continued, 'if we are to get safely through this world we must find out what is right. There are moral sandbanks as well as physical. If we do not find out where they are, we may be wrecked.'

'Then you affirm,' said Horton, 'that God is justified in sending me to hell if I do wrong when I think I am doing right?'

'No, I said nothing of the kind,' was my reply. 'I only insisted that it is every man's duty to find out what is right, and God will hold him responsible for that.'

'But he must do what conscience commands after all,' he exclaimed:

'Yes, unquestionably,' was my answer. And the man, as a rule, will not go far wrong who does it. And yet happy is the man whose conscience is enlightened by the law of God. For, after all, it is the law of God that is the supreme rule of right and wrong.—J. Scott James, in 'Friendly Greetings.'

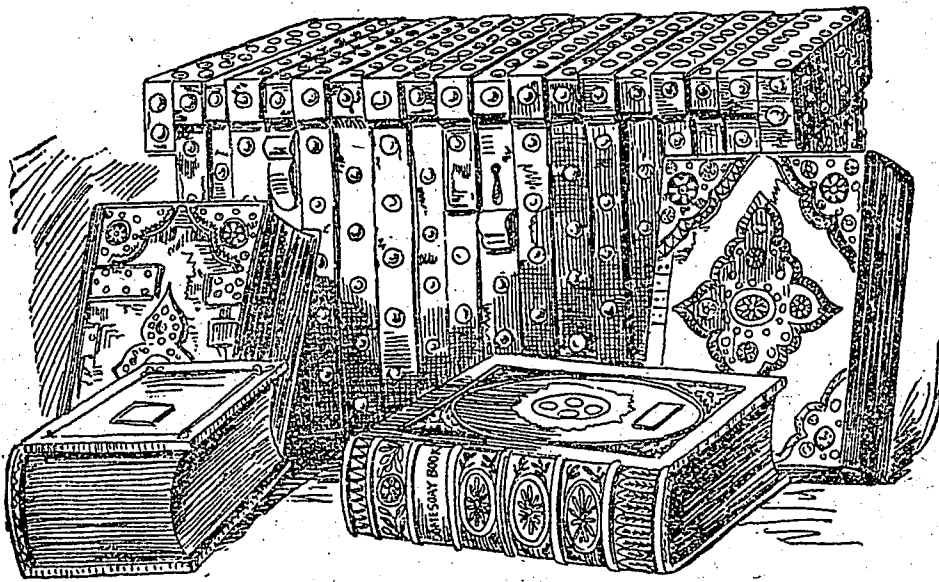
Edward VI. and the Three Swords.

King Edward VI. was crowned when he was only nine years old. Among other ceremonies, three swords were presented to him to show that he was ruler over three kingdoms.

The young king looked at them and said: 'There ought to be another one.'

The nobles asked in wonder what His Majesty meant.

'The Bible,' he answered, 'is the sword of the Spirit, and should be preferred before all these others. That in all right ought to govern us who use these, by God's appointment, for the people's safety.'—'Juvenile Magazine.'



THE DOMESDAY BOOK AND ITS CHEST.

has had prepared. In this book are written the names not only of some of the people of the world, but of all of them. And not only is the property which belongs to us written in that book, but the talents committed to us and the opportunities for usefulness afforded us are all entered there.

Yes! and what King William never put in his Domesday-book about the people of England, God writes down in his book about us all. Whatever we do or whatever we neglect to do is entered there. All our good deeds and all our bad deeds, every idle or wicked word that we speak, every thought or feeling or desire in our minds or hearts contrary to the will of God is put down in that book.

And when the day of judgment comes, that great book of God will be brought forth. It will be opened, and we shall be judged according to what is found written there. How well that may be called the Domesday-book!

There is not one lesson only, but two most important lessons, that we may learn from this book. One is a lesson of carefulness about what is written in that book concerning us every day.

If we could see the angel of God sitting before that book, with pen in hand, ready to write down anything wrong that we may be tempted to do, how careful we should be not to do it! But though we cannot see the angel, he is always there, and every wrong thing we do is sure to be en-

tered in that book. Surely we should learn from this a lesson of carefulness about what we do.

'I had the pleasure of hearing you last night,' he said, after we had shaken hands, 'and I must say, for a parson preaching on conscience, it was pretty good. You didn't say, like most of your cloth, "My conscience is supreme, and you must regulate your life by it."'

'No,' I answered, 'I did not say it because I did not think it.'

'Exactly,' he said. 'That was a very good piece, too, about the Cardinal following his conscience whilst sitting in the Inquisition torturing his victim, who was obeying his conscience in resisting him. Very good indeed!' he added, smiling, 'though perhaps not quite original.'

'No,' I answered, with a smile, 'it was not quite original.'

'But,' he continued, 'I cannot see why you should deny that the Cardinal was quite as good in the sight of God as the man he was torturing. Both were loyally obeying conscience.'

I laughed, and replied:—'You are about the last man I expected to talk in that fashion. What next?'

'Why, what's the matter?' he said, looking up.

'You are arguing for the very doctrine you condemned just now.'

'Oh, no!'

'Did you not say that we parsons usually affirm "My conscience is supreme, and