

"DECENTLY AND IN ORDER."

BY THE REV. W. WYE SMITH.

I have just come home, this wet day, from Toronto, and, as I cannot stir outside, I must go into the history of a Jew, as a Toronto merchant gave it to a friend and me this morning. We were talking of Christian character, and the merchant said: "I never was so surprised as with M——, a travelling dealer—a peddler, if you choose so to call him—a Jew, and the most Jewish looking Jew I ever saw. He was in here with his pack, and after showing some of his samples, he was doing up his pack with such exceeding care and neatness that I could not help taking notice of it, and said to him: 'You take great pains in doing up your things very neatly.' 'Yes,' he said; 'I do all things decently, and in order.'"

The merchant was surprised to hear a New Testament motto from a Jew, and said to him very pointedly, "Where did you learn that?"

The peddler looked up with a calm smile, and said: "I learned it dot vere. I learned, 'Coom unto me all ye dot labor and are heavy laden, and I will gif you rest;' and vere I learned, 'There is no older name giften under heafen among men whereby ye can be saved.'"

"Oh!" said the merchant, "I am delighted to hear you say so. I did not know that you were a Christian." And then he was anxious to learn something of the history of this son of Abraham. He said when he was young he lived in London. He always had an admiration for a true Christian character. He saw a difference—in truth, integrity, and kindness—between those who were Christians, and those who only called themselves so. And this thought, this admiration, wrought in his mind, though he said nothing about it to any one; but secretly he made this resolve, "When I get older and marry, I will marry a Christian woman." Time passed on, and though he did not marry, he came to New York. There he was engaged in some way of dealing, and boarded in a house where the man and his wife were church-going people, and where there were other boarders, none of whom, however, seemed to be Jews. He went to the synagogue on Saturday, and on Sunday he stayed in his boarding-house and did nothing. He could not do business, and he said "he would not be seen on the streets among the loafers." And he felt sometimes very dull and "lonesome." So he said to the landlord, one Sunday evening, "I feel very lonesome when you go out, I have no body to talk to me. I will go with you to church." "Oh, no!" said the man, afraid that what he would hear might only provoke greater hostility on his mind toward Christ and his doctrines; "you are not going with me to church. You had better not go." "Yes," said he, "I will go with you. You will let me go?" So he went with him to Dr. R——'s church. The Scripture read that night was no other than that read by the Ethiopian, and commented on by Philip—the fifty-third chapter of Isaiah. Mr. M—— paid the most devoted attention to the reading and the exposition. When he came home, he said to the man of the house: "I read that chapter in my Hebrew Bible, and I find it is the same as I heard to-night. If my Hebrew Bible is right, and Dr. R——'s English Bible is right, then Isaiah saw the Messiah coming, not to be a great king, but to suffer for men's sins." And from that point he went on, till he found Christ precious to his own soul, and offered himself for membership in Dr. R——'s church. On the day he was received into fellowship, Dr. R—— said to his people, "I have a pleasing surprise for you—to-day I am about to give the right hand of fellowship to an Israelite, a heathen, and a Roman Catholic. They come from all quarters to worship the one Saviour."

"And did he remain unmarried?" I asked of the merchant. "No," he said, "Mr. M—— married; when I know not; but he married a Christian woman, a Gentile." I am sure his pastor will be pleased to hear of him still adorning the doctrines of God his Saviour. And there is one thought I would like to insist on, in this connection, and it is this; the value of Christian example and character. Those Christians in London will never know in this world how the eyes of a young Jew—one of the most unlikely people in the world—were on them, and how he was noticing their conduct and words and spirit; and though, perhaps, he would have resented any words addressed to him on religious subjects, the

Spirit of God was using the daily influence of their lives to give the first impulse toward Christ of a spirit ill at ease with itself, and hungry for something it did not possess. We may not be eloquent, we may not be influential, we may not have many opportunities, but we can "live" Christ, and, so living, be a means of leading and blessing others.—S. S. Times.

JOHN SAUNDERS' MISTAKE.

John Saunders, a cartwright in a small way of business at Hillwood, had long since given up attending any place of worship. He had formerly gone to the Forest Chapel, and he had been a scholar in its Sunday-school. Mr. Evans, the minister, had been very hopeful about him with regard to the best things, but for the present his hopes had been sadly disappointed.

This is how it all happened. John thought himself very badly used in regard to a matter of business by Mr. Allen, who also attended the Forest Chapel. He told his story to Mr. Evans, and Mr. Evans tried to put things straight; but he did not succeed. Mr. Allen was quite as sure that he was in the right as John was that he was in the wrong; and Mr. Evans could not take upon himself to judge between them.

Mr. Evans was very sorry that John should leave the chapel, and he did all he could to persuade him to remain, but it was of no use. "No John said, 'not he; he was not going to a place where a man went who made such a big profession of religion and who had used him so shamefully.'"

It is always a bad thing when, without a very good reason, a man breaks away from the place of worship where he has attended nearly all his life, and especially when, like John, he breaks away in a bad temper. It is often a long time before he settles anywhere else, and sometimes he never settles at all.

After leaving the Forest Chapel, John went on a Sunday first to one church or chapel and then to another; but he did not find one of them quite to his mind. Either he did not care about the minister, or he did not like the people, or the singing was bad, or something else was wrong. So it often came to this, that on a Sunday morning he could not make up his mind where to go, and in the end he stayed at home. By and-by he gave up going anywhere.

But the Sundays hung heavily, and John did not know what to do with himself. Of course he could not open his shop and work, and though he was fond of reading, he could not read all day. When it was fine weather he strolled into the country; but then the weather was not always fine. When it was fine he did not care to go by himself, and the company he found was not of the right sort. At length, not a Sunday came which did not find John in the public-house. Of course he went on other days as well.

This kind of thing is sure to bear its fruit, and very bad fruit too. John's home was no longer the happy home it had been. His wife got disheartened, some of his children, following his example, began to neglect both Sunday-school and chapel, and John's business fell off. He was on his way to ruin.

Happily, however, something occurred which, by God's blessing, brought him to a better mind.

A friend and former companion of John, who had left the town some years before, came back again. Like John, George Walters had been a scholar in the Forest Chapel Sunday-school, and after he had ceased to be a scholar he had continued to attend the chapel. When he returned to Hillwood, he went to the old place, and one of the first things he did was to look-out for John; but John was not there.

The first evening Walters had at liberty he went to see John, but John was not in. He had gone out not long before to the Green Dragon.

Walters sat down with Mrs. Saunders for a few minutes, and he saw at once that all was not right. Mrs. Saunders did not tell him of her husband's altered life. Two of the children were there, and she was wise enough not to say anything against John in their presence; but as Walters went away, however, she told him in a low voice where she thought John might be found. Walters, however, did not care to go and seek him there, but he left a message for John, asking him to go to see him the following evening at his own house.

John went and the two men exchanged very hearty greetings. Of course they had a great deal to say to one another of what had happened to themselves and to old companions and friends since they had met. At length Walters, who in the meantime had heard a little about John, told him in how he had looked for him at chapel, and how sorry he had been to miss him.

This opened the way for John to tell how it was that he had left.

"And where do you go now, John?" asked Walters.

"Well, George," replied John, "it is of no use going about the bush, it is not often I go anywhere. The fact is, I got so disgusted with what Allen did to me, that I did not care to go where he was; and then I've heard such a lot of things since of the same sort, that I made up my mind to have nothing more to do with religion or religious folks."

"That's a pity, John," said George, "and I think it is a mistake. Now would you mind answering me a question or two?"

"Well, what?" asked John.

"How many people, do you think, go to the Forest Chapel?" or rather, how many went before you left off going?"

"I don't know," replied John; "Maybe five hundred."

"Then," asked George, "out of that five hundred how many could you name who wronged you, as you think Mr. Allen did—you or anybody else?"

"Well," replied John, after a little thought, "I can't say I could name anybody just at this moment."

"And of those other professing Christian people you spoke about as having done wrong," asked George again, "how many do you think you could name?"

"Oh, I can't tell," replied John, "half-a-dozen, at least."

"Half-a-dozen out of how many? I suppose out of ever so many hundreds?" John was silent.

"Now, is it fair," asked Walters, "to judge religion by the half-dozen or the dozen who dishonour it, and take no account of the hundreds who, though still not perfect, were honest and true?" And even though most of the people you know who profess to be religious were not what they ought to be, would that make the Bible and the Gospel false, or would that render it needless for you to seek salvation?"

John had evidently nothing to say to that.

"How much did you lose by Mr. Allen, John?" asked Walters.

"Every penny of twenty pounds," replied John.

"Well," said Walters, "that's a lot of money, and yet I suppose you did not think it enough, but took all the money you had in the house and threw it away."

"What do you say?" asked John. Walters repeated it.

"Nay," said John, "you know better than that. I was not such a fool."

"I did not think you were," replied Walters; "but have you not been throwing away what was worth a deal more—your peace of mind, your immortal soul? And then what harm you have been doing your family, by setting them such a bad example. If your children all go wrong, John, who will be to blame?"

This was plain speaking; but it was said so kindly that John could not take offence. He hung down his head for some minutes, and then he said, "Well George, it's true, I have been a fool."

They had a good deal more talk together, which we have not space to repeat. Enough if we tell the result. Under the influence of his friend, John went back to the house of God, and forsook the public-house. It was a hard struggle for him to get on his feet again in regard to his business, but he did it. His children are turning out well, and Walters hopes and believes that he has sought and found salvation.—*Buds and Blossoms.*

THE KITCHEN.

Last in the thoughts of many, the kitchen should come first in the thoughts of all who wish to keep house successfully. Far from being an unimportant factor in the comfort of the family, it plays a part really superior to the parlor. Yet how much is lavishly spent to make that room beautiful and attractive in houses where the kitchen is damp, dark, small, and insufficiently supplied with conveniences for doing the housework.

See to it, friends, that the kitchen utensils are whole, in good order and handy to use. If you cannot have the new chair, the dainty vase, the longed-for rug for the drawing-room, have at least enough spiders, sauce-pans, pots and griddles for the easy preparation of the meals. Let the kitchen be well-lighted and cheerful, with a painted floor if possible, or a bright thick oilcloth. Have one strong, large table, and a couple of smaller ones, with chairs that are comfortable as well as serviceable. I believe in making the kitchen an inviting place, and in keeping its appliances up to the times, just as a farmer insists on having the latest labor saving contrivances in his fields and barns.

Far too many women spend their energies wastefully in "making things do," after the things in question are worn out and fit for the junk-shop. This is mistaken economy.—*Christian Intelligencer.*

A FATHER ROBBING HIS DAUGHTER.—"I never knew a liquor-seller's money to stay in his family a generation, however much the man may have made by his trade. I once knew a publican who had a large fortune, made through selling whiskey. He became a confirmed drunkard, and his fortune soon vanished, and he was glad to get an allowance of a pound a week from his friends. He had one daughter, an invalid, who, through the kindness of some friends, was living at the coast, and was supported by some Christian ladies. After it came to her father's knowledge that she received money from these ladies, his visits were very frequent. He would go over to her bedside, on pretence of speaking to her, and put his hand under her pillow where he knew the money was kept, and always succeeded in carrying her little store away with him. When drink gets the mastery over any one, it makes its slave regardless of doing any dishonorable and heartless act."—*English Paper.*

Question Corner.—No. 6.

BIBLE QUESTIONS.

A DISTINGUISHED COMMANDER.

This commander was distinguished in several ways. First by his age. He was eighty years old before his chief battles began. Next, by his exploits. By a succession of these he almost destroyed one nation and organized another. Thirdly, by his weapons. His only visible instrument in achieving these victories was a piece of wood. Fourthly, by his mistakes. Before he was asked, he wanted to run; when he was asked he could scarcely be persuaded to move. Lastly, by his disinterestedness. He willingly gave place to a successor who, in one most important respect, was to do more than himself. Give the name of this commander; and justify all that is said of him here.

SCRIPTURE ENIGMA.

1. A village near Jerusalem, often visited by our Saviour.
2. The name of a bold and dauntless prophet.
3. That period when Solomon admonishes all to remember their Creator.
4. The place where a king sought the assistance of a witch.
5. The name of a copernicith mentioned in St. Paul's Epistle to Timothy.
6. One of the sons of Methuselah.
7. An exceedingly strong man mentioned in the Old Testament.
8. The Israelitish king who besieged Tirzah.
9. An ancient city of Italy.
10. A young man who was restored to life by the apostle Paul.
11. The name of a cave where David hid himself from Saul.
12. The king who caused Daniel to be put into a den of lions.
13. One of the numerous articles that Solomon brought from Egypt.

ANSWERS TO BIBLE QUESTIONS IN No. 4.

1. Jericho. 2 Sam. 21, 32, 33.
2. Jonathan and Ahimelech. 2 Sam. 17, 17, 21.
3. 1. Trees. Acts 16, 8, 9.
4. In Ephesus. Acts 19, 23, 27.

SCRIPTURE ENIGMA.

1. Lotheca. Achah. Korah. Eli. Olives. Foil. Goshen. Abel. Lazarus. Ishmaelites. Levites. Eden, Egypt.—LARK OF GALLILEE.

CORRECT ANSWERS HAVE BEEN RECEIVED FROM Albert Josse French, George Garbutt and Lillie A. Greene.