

life. Then you may quicken your churches and your Christian associations. When you pray you talk to God; when you read the Bible, the word of God talks to you. Live with the words of God with you; become an independent reader and feel yourself and grow in strength. Too many Christians everywhere get their religious food by ecclesiastical spoon-feeding. They take only that which is fed to them from the pulpits one day in the week. Take, read, feed on the whole word of God. Don't throw this and that passage in the book aside. If you can't explain, can't understand it, don't try; don't worry because of it. There are depths in the Bible no one, however acute his theology, can sound. Many things in the Old Testament that people carp and cavil about Christ believed. I believe them too. Shall a servant be greater than his master? Christ believed in Noah's ark and the flood, in Sodom and Lot's wife, in the manna and the brazen serpent, and Jonah and the whale. The New Testament is full of the testimony of Christ to his belief in them. I didn't find any difficulty there. I pity those men who are all the time picking away in the difficulties, running their plow into roots and letting it stick there.

If you want power with God and man take the whole book, the whole. What the world wants now is men who believe the Bible. Don't say you believe the New Testament and not the Old, the New Testament is full of the Old. In one gospel is 140 quotations from it, in the Revelation 240, and in the epistles quotation after quotation. You say you can believe all but what contradicts your reason. But you can't throw aside the supernatural. It is everywhere from Genesis to Revelation; it is in the gospels and the Acts. The whole path of Christ was strewn with supernatural things. Christ's resurrection and his ascension were supernatural. But for them would we be here? But for the supernatural visitation at Pentecost would the nations have been converted? The Bible is a supernatural book; so recognize it.

## THE FAMILY.

### OUR BOY—OUR GIRL.

We have a little cherub boy,  
The dearest one on earth;  
Whose sweet young voice is ringing  
In joyousness and mirth.

And daily at the evening hour,  
He, in his happy glee,  
Strives to gain the envied place  
Upon his father's knee.

This child so pure, so dear and fair,  
Is like an angel bright;  
And always lisps in sweetest tones,  
"My father, dear, good night."

We teach his little lips to raise  
To God, a child's fond prayer,  
And point him out the road to heaven,  
That we may meet him there.

We also have a fair young girl,  
With hair as black as jet,  
And eyes whose curling lashes are,  
With glistening dew drops, wet.

We daily press her to our hearts,  
And raise to heaven our eyes,  
And thank our God that he has given  
To us this precious prize.

And thus we glide along life's stream,  
In fearlessness and pride,  
In having two such angel forms  
As guardians by our side.

And prayers ascend to Him on high,  
Who, from this world of joy,  
Hath given to us such treasures rare,  
As our dear girl and boy.

—FINLY JOHNSON.

### A HINT TO SUNDAY-SCHOOL TEACHERS.

Passing on to note in some detail the attitude of the teacher toward the scholar, we are probably stopped and shocked at the temporary insistence which sharply punishes a child for mistakes in a religious lesson. Of course there may be portions of Scripture history which have to be taught in much the same way as any other; but the attempted inculcation of Christian doctrine by severity is fatal to a due impression on the child. I well remember once entering a school where a boy was blubbering. There was nothing especially sad or surprising in that, but I found that he had suffered in the flesh for having omitted in his recital of his lesson to say that he believed in the Holy Ghost. What a disastrous factor this was in the launch of his adult belief! I fear, indeed, that not a few teachers endanger the wholesomeness of a religious impression by rebukes or punishments, which ever after so stick in the memory of the child as to poison his perception of divine truth. I need not say that none of these smart teachers are witnesses to Christ. On the contrary they often lay the foundation of a bitter unbelieving structure, and make Sunday-school the seed-bed of unwholesome scepticism.

In respect to the mode or vehicle whereby religious teaching can be imparted so that testimony is best borne to Christ, the teacher might well remember that it was said of Him, "Without a parable spake He not unto the people." Given the true tenderness and regard for the child, it is not enough to let it take any unprepared shape. The teacher who looks at his little scholar in anything like the yearning mood of Christ will not be satisfied with the consciousness that he wishes to bear witness to his Master. He will seek for the best way in which to teach, and surely cannot find one better than that used by Himself. Graphic details, no doubt, give a special interest to sin, but they are especially needed as vehicles of that righteousness which may not be attractive in itself. The Master's Spirit may well flow best in such channels as the Master used. Let the teacher of a tender heart seek to express himself in no mere language of the scribes; however learned, but help to make the common surroundings of life instinct with the message he conveys. There is double excellence in this. It provides a more promising entrance for the immediate lesson into the child's mind than any other, and it leaves the familiar illustration ready to quicken the memory of the illustration afterwards.—*The Quiver for April.*

### HINTS TO TEACHERS OUTSIDE OF THE SUNDAY-SCHOOL.

- I. Visit your scholars in their homes.
  1. To acquaint yourself as much as possible with their personal surroundings, advantages and needs.
  2. To reach the parents in order to secure their co-operation in your work, and perhaps even to encourage them to more decided well-doing.
- II. Have an eye to your scholars during the week.
  1. Cultivate a familiarity that shall convince them of your interest and sympathy, and at the same time give you an understanding of their peculiar occupations, temptations and trials.
  2. Ascertain how they are helped or hindered by their daily companions, and wisely use such knowledge to the good of themselves, and, if possible, their associates.
  3. Influence their reading as much as may be, so that they shall grow intellectually and morally.
- III. Invite your scholars to your home.
  1. To promote further acquaintance and convince them of your loving interest.
  2. To do them good in all legitimate ways, and to strengthen them socially, mentally and spiritually.
- IV. Write your scholars in temporary absences. An opportunity of this kind wisely made use of, is oftentimes productive of most gratifying results.
- V. In all, and at all times, encourage in your scholars, a Christian nobility of character.

In this your example will be better than your precept. It is well to bear in mind that while by the above method you are familiarizing yourself with your scholar's life and character, he is enjoying similar opportunities in the study of yours. Only a conscientiousness of Christ's presence in us can make this thought welcome.

Finally, remember that the above are not ends to be reached, but merely methods to an end—the greatest of all—the saving of souls.—*Pacific Churchman.*

### BE KIND TO-DAY.

A Little child may brighten scores of lives every day. There is not one of us who may not gladden and strengthen many a heart between every rising and setting sun. Why should we not live to bless the living, to cheer the disheartened, to sweeten cups that are bitter, to hold up the hands that hang down, to comfort those who mourn, to bear joy into joyless homes? Kind words will not spoil man. If a sermon helps you it will do the preacher no harm to tell him so. If the editor writes an article that does you good, he may write a still better one if you send him a word of thanks. If a book blesses you, do you not owe it to the author to write a grateful acknowledgement? If you know a weary and neglected one, would it not be Christ-like work to seek an opportunity to brighten and bless that life? Do not wait till the eyes are closed, the ears deaf, and the heart still. Do it now. Post-mortem kindness does not cheer. Flowers on the coffin cast no fragrance backward over the weary days.—*Selected.*

### DEATHS.

LECAIN.—At Annapolis, July 10th, after a lingering illness which she bore with Christian patience, Mrs. Mary LeCain, age 73 years. The deceased was the mother of Bro. A. LeCain, conductor on the W. and A. railway, who is thus again called to pass through deep affliction. But the consolations of the Gospel are sweet to the believer. Our aged mother passed away with the hope of life eternal. E. C. F.

CAMERON.—In the month of August, the vicinity of South Lake, Lot 47, P. E. I., was visited by that terrible scourge, diphtheria, and five of the little loved ones of the community were carried off by it; among whom was the only daughter of Bro. James Cameron. She died Tuesday, August 17th, and was buried the same day. The blow fell heavily on Bro. Cameron, who lost his wife, by death, about two years ago, and whose loneliness was often cheered by his little girl and boy. The little boy is all that remains to him now. O, may our brother be able to look above these changes of time and see that God's ways are not our ways, and that He doeth all things well. She is safe forever. O. B. E.

SEPT. 20th, 1886.

STEWART.—At the home of her daughter, Mrs. Stewart, Red Point, Lot 46, P. E. I., July 2nd, 1886, in the 90th year of her age, Mrs. Janette, relict of the late Peter Stewart, Esq., of South Lake, Lot 47, passed to her rest for which she had long waited. Those who knew Sister Stewart best, speak most highly of her excellent character and pure life. Her public profession of faith in the Christ of God reached back over more than half a century. She came from Scotland, her native land, in the year 1818. Gaelic was the language of her childhood and principally of her mature years, and in that rich language she loved to drink deeply at the fountain of light and love, in the volume of inspiration—the revealed will of the loving Father to the children of men. In the same language, she loved to sing and repeat the songs of Zion, and in her last days when earth seemed to recede, and Heaven to come more clearly to the view of the eye of faith, she was often heard by those around her couch, repeating those songs of ecstasy, which cheer the saint of God, while approaching the chill waters which lie between this life and the land of light and glory. In the last hours of the dying saint, her children, grand children and great grand-children were with her. She passed beyond their reach. May they all meet again where there will be no more parting, tears, nor death, because there will be no sin there. O. B. EMBRY.

SEPT. 20th, 1886.

HOOPER.—At Back Bay, Sept. 15th, Bro. Peter Hooper, age 37 years, leaving a wife and three children to mourn their loss. His end was peace.

SEPT. 21st, 1886.

McVICER.—At Le'ang Sept. 21st, Mary McVicer, relict of the late Archibald McVicer, age 63 years. About four months ago this sister became dissatisfied with her infant sprinkling and was accordingly buried with her Lord and Master in baptism. She died, sweetly trusting in her Saviour. P. D. NOWLAN.

SEPT. 27th, 1886.