

is the condition of good family government.

3. IN THE ADMINISTRATION

of this government see to it that you have your boy's conscience on your side. Punish him, not merely when he deserves it, but when he thinks that he deserves it. Never absolutely never, punish on suspicion. Never, absolutely never, condemn without first giving the accused a hearing. Do not condemn him even in your own mind till you hear what he has to say. Every boy, as every man, is to be presumed innocent until he has been proved guilty. There is no injustice more horrible than that practised on children, and no victims who are more sensitive to it. The governor who always has the conscience of the governed on his side will never have a rebellion. It is not always easy to secure this; but it is possible. Never punish a child for the consequences of his wrong conduct. If his carelessness has broken a window or torn his clothes, quite likely that is of itself punishment enough. It is when he has been careless and no harm has come that he needs punishment. Never punish because you are angry, or because you have said you would and it will not do to retract, or until he yields and does what he is bidden to do. Whatever punishment may be in the government of God, in the government of man it is simply curative. Punish only for the sake of curing your boy of his sin; punish only so far as may be necessary for that purpose; punish the wrong act, and do not punish again until it is repeated. And when you have punished, do with your boy's sin what God does with ours; blot it out of the book of your remembrance, and remember it no more against him forever. Thus you may secure the sympathy of your boy even in the punishment you administer, and his co-operation in all your work of training him toward a perfect Christian manhood. It is certain that you cannot do much toward that training without such co-operation.—*Christian Union*.

"Young man," said the late Thaddeus Stevens to Rev. Dr. Sprecher, when entering on his first charge, "if I were going out to preach as you are, I would not try to prove the Gospel. I would just try to preach it. The Gospel, duly preached, proves itself."

WHAT MADE JOHN RUSKIN.

John Ruskin, in his autobiography, tells of the foundation on which the character of this remarkable man was reared. It was the work of his mother.

"After our chapters (from two to three a day, according to their length), the first thing after breakfast (and no interruption from servants allowed, none from visitors, who either joined in the reading or had to stay upstairs, and none from any visitings or excursions, except real travelling), I had to learn a few verses by heart, or repeat to make sure I had not lost something of what was already known; and, with the chapters thus gradually possessed from the first to the last, I had to learn the whole body of the fine old Scotch paraphrases, which are good, melodious and forceful verses, and to which, together with the Bible itself, I owe the first cultivation of my ear in sound."

Mr. Ruskin prints his mother's list of the chapters "with which, thus learned, she established my soul in life." It is as follows: Exodus, chapter xv. and xx.; 2 Samuel i., from the 17th verse to the end; 1 Kings viii.; Psalms xxiii., xxxii., xc., xci., ciii., cxii., cxix., cxxxix.; Proverbs, chapters ii., iii., viii., xii.; Isaiah, chapter lviii.; Matthew, chapters v., vi., vii.; Acts, chapter xxvi.; 1 Corinthians, chapter xiii., xv.; James, chapter v.; Revelation, chapters v., vi. And truly (Mr. Ruskin says) "though I have picked up the elements of a little further knowledge—in mathematics, meteorology, and the like, in after life—and owe not a little to the teaching of many people, this maternal installation of my mind in that property of chapters I count very confidentially the most precious, and, on the whole, the one essential part of all my education."—*Central Presbyterian*.

THE SHADOWS FLEEING AWAY.—Heathenism is full of the darkest superstitions, and this has been found especially true in India. The fear that the missionaries and the Bible have some magic power by which they charm the people, and use them as they will, is said to be dying out; and multitudes are ready to hear preaching, and study the Bible, who have hitherto been prevented by this superstition. Many young men are said to be intellectually convinced of the truth of Christianity, but they are not willing to break away from their old customs.