

PARENTAL TRAINING.

THE FATHER'S PART.

"A Mother of a Public School Boy," writing to the London *Guardian* about the lack of religion in such schools, says: "The evil begins in parents expecting others to do their duty. This may be said principally of fathers for mothers do generally try to teach religion and godliness to their boys before sending them to school. But the father has taught his boys little, perhaps *nothing*. They come home for the holidays, outwardly all he can desire, and with good characters. If they go to church and behave decently, he concerns himself no further with their religious training. Thus boys often grow up in a contemptuous belief that religion is only for girls and women. A father seldom troubles himself to talk with love and sympathy to his boys of their school life, its trials and temptations; he shrinks from doing this; and if urged by the mother to warn and counsel, says, 'the boy must take his chance.' Poor boy, may God help him and answer his mother's prayers; his earthly father cannot and will not speak and show him how only to avoid the pitfalls which line his path even in our best schools. When fathers do their duty to their sons, as they grow up from little boys to public school boys and to men, we may hope to see more religion in our public schools, and after school life, higher, purer lives lived by those we love so dearly."

A TRUE SERVANT.

In Holland, where the Rhine flows into the sea, there lived in 1666, an admiral, who understood the sea as well as a general does the land. His name was Michael Hadrian Ruyter. He was born at Vries-ingen, in 1607; His parents were poor people and wished to train their son to a trade; but he longed to venture upon the sea and become a sailor.

Accordingly, he sailed on a ship which traded with Morocco. The merchant, who followed the good maxim, "Your own eyes are better than another's glasses," himself sailed the ship, and soon found that the sailor, Ruyter, was very useful, and, what was more important, a true man. He, therefore, trusted him in many ways in which it is not usual to trust a ship-boy.

Once, when the annual fair at Morocco was near, the merchant became so sick that he could not make the voyage to Africa. He resolved, "I will trust to no one but Ruyter the ship's cargo, which I will send to the market of Morocco."

Then he summoned him to his presence, and said, "Michael, you see how I am situated. I cannot go to Morocco. My bookkeeper is an old man. What, think you, should I do?"

"Send another trusty man, Mynheer," said Ruyter.

"Right!" cried the merchant, "But whom shall I send?"

"That you must know better than I, Mynheer," was Ruyter's reply.

"It is an important business," said the merchant. "I know it is," said Ruyter.

"Hear!" continued the merchant. "you must undertake the business. You shall be my supercargo." (Thus he is called who has charge of merchandise sent by sea.)

So it was arranged. Ruyter received clothing and pay suited to his rank. The sailors looked surprised when their young comrade came on board as a supercargo, but they thought, "The merchant is no fool, and he has chosen the right man. This was soon very evident. The ship sailed away, landed at Morocco, and Ruyter arranged in the market-place his goods, which consisted of fine woollen cloths.

There lived in Morocco at that time a Bey, or prince, with despotic power. The property and lives of all the subjects were at his disposal, and also of all who came into this country for the purpose of trade. There was neither right nor justice. No man's head rested very firmly between his shoulders.

One beautiful morning the Bey himself, with a

long retinue of courtiers, came and stood before Ruyter's booth. He examined the cloth, and a piece of superior quality pleased him greatly.

"What is the cost?" asked he.

Ruyter named the price the master had fixed.

The Bey offered half of it.

"I am not a cheat," said Ruyter, "who asks half more than the thing is worth, that he can, at last, take the half of what he has asked. The price is fixed. Besides, it is not my property. I am only my master's servant."

All that was lawful; but in Morocco there was no law. Everybody looked alarmed except Ruyter, as they saw the angry face of the Bey.

"Do you not know," said the Bey, "that I am the master of your life?"

"I know that well," said Ruyter; "but I know also that I have not asked over much, and that I have a duty, as servant of my master, to care for his interest, and not to think of myself. That I will do until death, and you shall have the cloth not a penny cheaper. Do what you are willing to answer for before God."

The merchants, when they heard these words, were full of fear. "Good bye, Ruyter," thought they; "you will never see another sunrise."

They were mistaken. The Bey looked upon the handsome young man with angry eyes. All waited for the brief command, "Off with his head!" But he said, "I give you until to-morrow for reflection. If you do not change your mind, make your will."

Then he went away. Ruyter calmly put the cloth in its place, and began to wait upon his other customers.

Now arose an uproar among the merchants. "For heaven's sake, give him the cloth," cried they. "If he cuts off your head—and he will do it, as sure as you live—then your life and all your master's goods, and the ship besides, are lost. And what will become of us? Give it—'tis but a trifle—and save the rest and yourself."

"I am in God's hand," said Ruyter. "He who is not true in small things, how shall he be true in great things? If my master loses through me a penny, I am not a faithful servant. I shall not yield a hair."

On the following morning Ruyter stood in his booth. The Bey approached and looked grimly at Ruyter. Behind him walked one who was clothed in garments red as blood, and had a broad sword in his hand. The people of Morocco knew him, and shunned him as fire. He was the public executioner. The Bey paused before Ruyter's booth, and looking sternly at him, cried out: "Have you as yet come to a conclusion?"

"Yes," said Ruyter; "I shall give the cloth not a penny less than I asked yesterday. If you wish my life, take it; but I will die with a clear conscience and as a true servant of my master."

All the people held their breath, for the one clad in the red garment examined the edge of his sword, and smiled like a demon in his bloody work.

Then the face of the Bey changed and suddenly became clear and bright. "By the beard of the prophet," he cried (and that is the highest oath of a Turk), "thou art a noble soul. A truer servant I have never met, and would to God I had such an one." Then he turned to his attendants and said: "Take this Christian for a model." To Ruyter he said, "Give me thy hand, Christian; thou shalt be my friend." He threw a purse of gold upon the table, and said, "It is, thou mayest believe, as much as thou hast asked. I will make of the cloth a robe of honor, as a memorial of thy fidelity."

Ruyter returned to Holland with large profits; but he said nothing of this occurrence to his master, who learned it first from others.

This was the beginning of Ruyter's great fortune. He soon became the captain of his master's ship, and, after his master's death he entered into the naval service of Holland. He rose rapidly, and finally attained the highest rank, that of an admiral, and won many victories over the enemies of his country.

Thus one may learn that out of the lowest place there is a path to the highest honor, by knowledge, fidelity, honesty, and the fear of God. The way is closed to none. It stands ever more wide open. Onward! whoever will, whoever has a true heart in his breast. From on high God reaches an unseen hand to help.—*From the German.*

SUNDAY SCHOOL LESSONS.

Questions for the use of Advanced Sunday School Classes, suggested by Sadler's Church Doctrine—Bible Truth.

47. As to spiritual blessings being sometimes given without conscious faith, what conclusion is warranted by St. Matt. x. 13, 14?

48. Shew that Christ sometimes conferred blessings irrespective of the faith of the recipient. St. Matt. viii. 5-13; ix. 2. 18 with 25, 32 with 33; xii. 22; xv. 21-28; xvii. 14-18.

49. Who are the more suitable subjects for membership in Christ, infants or adults? St. Matt. xviii. 3.

50. Show what the Church of England teaches on this subject. Article xxvii.

51. What conclusion does the service for Private Baptism warrant as to the regeneration of infants depending upon the faith of their sponsors?

52. Explain 1 John iii. 9 in such a way as to apply to all similar statements in the New Testament and to agree with the Spiritual Doctrine of Baptismal Regeneration.

53. Why do some of the baptized live in sin Gal. v. 4, latter part.

54. Is the Prayer Book statement as to the regeneration of baptized infants conditional, or is it absolute?

55. Shew that the Articles (xxv. and xxvii.) do not contradict the Baptismal Services as to regeneration.

HOLY COMMUNION.

(Read St. Matt. xxvi: 26-28; St. Mark xiv: 22-24; St. Luke xxii: 19, 20; 1 Cor. xi: 23-29; x: 16, 17; Acts ii: 41, 42; xx: 7; St. John vi: 51-56.)

56. What, as to the Person of Christ, shall be borne in mind when considering the Holy Eucharist? Col. ii: 9; 1 John i: 1-3.

57. Seeing that St. Paul did not become a Christian till after Christ's Resurrection, what conclusion is warranted by 1 Cor. xi: 23-29?

58. What considerations lead to the conclusion that Christ intended to make His faithful members partakers of some great benefit in this Holy Sacrament?

59. Name two explanations of the words of institution, one given by Romanists, the other by Protestant Nonconformists.

60. What does the first of these oblige those who hold it to deny?

61. Yet show from 1 Cor. xi. that the Bread and Wine remain bread and wine to the end.

62. What does the second of these oblige those who hold it to deny?

63. Yet show from 1 Cor. xi. that the Holy Communion is much more than a commemorative feast.

64. What fact as to the present Dispensation of Grace leads to the conclusion that the Holy Communion is not a mere figure?

65. What fact as to the Jewish Dispensation leads to the same conclusion?

66. Why do both Romanists and Protestant Nonconformists deny that St. John vi: 47-64 refers to the Holy Eucharist?

67. Shew from an analogous case, St. John vii: 37-40, that the fact of the Holy Eucharist not having been instituted at the time of the conversation recorded in St. John vi. is no objection against reference being made to it in that conversation. Also shew that the objection lies against any reference by Christ before His Death to His Atoning Sacrifice.

68. Whenever the characteristic words of the conversation in St. John vi. are used in the New Testament, to what is reference made? Take, e.g., 1 Cor. x: 16; xi: 23, 24.

69. If Christ's statements in St. John vi: 47-64 are merely symbolical, meaning that believers are mentally to feed upon the Truth, or meaning anything similar to this, what other words would be preferable?

70. Considering what is meant by feeding upon the truth or upon a person, what precludes the idea that this is what is meant by Christ in St. John vi: 47-64? St. John vi: 51-56.