

MIKE DONOVAN'S LOOKIN'-GLASS.

Mike Donovan was what I have sometimes heard my Irish friends call "A broth of a boy," which I suppose means a kind-hearted, healthy, honest lad. When Mike began the world he had, as most people would say, everything against him, for he was a little orphan lad, indelbted for the bite and the sup to the village people, who had known his father and mother.

But little merry bare-footed Mike was soon able to work a bit for himself. So it was a capital thing for him that Larry Owen's cows had a habit of straying, and needed some one to watch them and maybe camp after them. Singing a favorite song which he had learned from a Clonmel pedlar, that began with—

"On weary's on money, and weary's on wealth, And sure we don't want them while we have our health."

The bare-footed Mike trauged merrily over the broad heath and up the mountain-side after his cattle.

Everybody's heart warmed to the boy, and in particular that same old pedlar who taught Mike the song. Some of this man's sayings took firm hold of the boy's mind. One Mike was taking a drink of butter-milk at a cottage door, when the pedlar was selling to the mistress little slip of a looking-glass to show her how her Sunday cap set, and he said, as he put the price of it in his pocket, "Now, ma'am, let me tell you that it's in the power of you and your good man, both of ye, to see the finest sight in the world every day of your life." "How so?" says she. "Why, ma'am, if you can both say when you look in that glass I see an honest face!" Sure didn't a famous poet say—

"An honest man's the noblest work of God;" Mike drank up more than the butter-milk just then, for his mind drank in that saying.

Now there was a sweet cool spot that on blazing summer days Mike dearly loved. Rising among fangs in a nook in the mountain-side was a clear bright spring of the purest water. Often and often the boy went there, and dipping in his face, took a drink and a cooler at the same time, and he would shake off the sparkling drops from his shining cheeks and clustering hair as the skylark scatters the dew from its fluttering wings. Looking into this clear, deep well, Mike could see his face, and the pedlar's words came to his mind about an honest face; and the wish grew strong in his heart that whatever his lot in life might be, he might be honest and true, and never ashamed to see his own face in that beautiful pool—God's hill-side mirror.

It was a good wish, and it came to pass. Not by merely wishing though, as I have known some foolish maidens think when they have gone to what they call wishing wells, and come back no wiser than they went.

Mike strove to be honest; to do his duty kindly by Larry Owen's cattle, and to be steady at all times, as well as ready, as every other "Band of Hope boy" should try to be.

By-and-by, when Mike was about fifteen, and had saved up four shillings, he began to think of bettering himself. So he left Larry Owen's service, giving and taking a blessing, and of a good character. Mike bought a little stock of haberdashery, worked harder than ever, and soon he managed to have a full pack, and to drive a smart trade.

One morning he came to pay £2, and to have a fresh stock. A young man in the wholesale shop had just been to the bank to fetch £300. Seeing Mike in haste to be served, the shopman laid down his money on the counter, and forgot it. When Mike's parcel was packed, the notes somehow got rolled up with his goods. Away went Mike at his smartest pace with his pack on his back, and never stopped till he had gone twenty miles. Then being at a populous village, he began to open and look over his stock. Lo and behold there was the three hundred pounds! Mike had never seen more than two or three one-pound notes in his lifetime. It was a strong temptation; but Mike's love for honesty, like a good angel, did battle with the evil one, and he thought of the little mountain spring, and said, "Shall I be ashamed to look myself in the face? God helping me, never!"

Up he got and away—twenty miles honest tramp. Footsore, yet light of heart, he entered the store. "Why, Mike, what brings

\* Some lovely springs in different parts of Ireland are so called.

you here again so soon? I thought you had made all your market yesterday," said the owner, as he looked at him. "True, sir, but I'm come to ask, did you not lose some money yesterday?"

Yes, the young man was suffering bitterly for his carelessness. He was that day to have been examined about the matter. If he had been proved guilty, he would certainly have lost his place and his character. Mike opened his pack, and at once restored the money.

Was that all Mike's history? No. The owner of the shop was so pleased that he offered, if Mike knew any town in his walk where a shop in his trade was wanted, to put Mike into it, and stock it for him. There was a place Mike knew of where there was a good opening. With all speed a house was taken, a shop opened, and Mike was established. The blessing was on him, and he prospered. There came a time when Mike could buy a farm, not in America, but in his native land—the very spot on which he had worked as a herd-boy, and where the clear bright well was that had in former days served Mike for a looking-glass, and given him, as we have seen, more than one good reflection. Was it not a joy that when he called it his own, and looked into its clear crystal depths once more, instead of being ashamed to see his face therein, he could remember, without a blush, his friend the pedlar's words—"An honest man's the noblest work of God."—*Band of Hope Review.*

HINTS TO TEACHERS ON THE CURRENT LESSONS.

(From Peloubet's Select Notes.)  
January 14.—Acts 2: 1-16.  
ILLUSTRATIVE.

I. Rev. Mr. Arthur, in his Tongue of Fire compares the Church, or the soul, without the gift of the spirit, to (1) iron wire laid for a telegraph. It is powerful only when attached to the battery. The later invention of the electric light would make the comparison still stronger. The points, or the fine wires of the lamp, are dark and cold till the connected battery makes them give forth a light which suggests the sun itself. (2) He compares them also to water, which, when cold, is solid, brittle ice; "gently warmed it flows; further heated, it mounts to the sky;" and he might have added that, with still greater heat, it becomes steam—the greatest working force known. (3) So, "an organ filled with the ordinary degree of air which exists everywhere is dumb. Throw in, not another air, but an unsteady current of the same air, and sweet, but imperfect and uncertain, notes immediately respond to the player's touch; increase the current to a full supply, and every pipe swells with music.—P.

II. Mrs. Pensall Smith, not long ago, said in an address, that she often saw in Philadelphia the sign, Rooms to let with power. Such God offers us. All the places in which we are to work, all our duties, God gives us with power to make them effective, but we must accept and use the power that is given us.

III. The Bible now is a gift of tongues. It is now printed in 226 different languages, and more than 140,000,000 copies of Bibles and Testaments have been printed in this country by the Bible Societies alone, and almost as many more by private publishers.

FACTICAL.  
1. Ver. 1. The condition of the descent of the Holy Ghost with converting power in the Church is ever the same as at his first coming. Oneness of heart, and united, believing, persevering prayer will assuredly bring the largest blessing.—*Batter.*  
2. Ver. 2. Yet God's work of revival comes suddenly we know not whence or how, to show that the results are not merely natural, but the direct gift of God.  
3. Ver. 3. The spirit comes in the form of tongues, that those who receive may testify to others the truths they have experienced.  
4. The gift is to all, for all should have part in the work.  
5. The gifts of the Gospel reverse the evils of sin. Sin divided, the Gospel unites. Sin made Babel, the Gospel brings unity.  
6. Ver. 5. The gift is adapted to all. It speaks to each one's soul, each one's needs.  
7. The blessing came upon the devout, to those who were prepared by living up to the light they had.

8. The objections to the Gospel are usually as silly as this, that drunkenness could enable men to speak in various languages.

9. Peter, an example to preacher and teacher. (1) He used Bible truth. (2) He argued from what they already believed. (3) His teaching was a testimony of experience. (4) He spoke with directness and courage. (5) He moved his feelings. (6) The result was conversions.

SUGGESTIONS TO TEACHERS.

To-day we teach about the baptism of the Holy Spirit, God's best and greatest gift to man. (1) The conditions on which we may receive this gift, ver. 1; earnest, persevering, united prayer. Where was the gift promised? What the disciples were doing? (2) The gift of the Holy Spirit, ver. 2-4; Under what forms and why? What this gift was? Is it given in modern times? (3) The effects, ver. 16; (a) speaking with tongues; (b) mockery; (c) filled with the Holy Ghost, and the spirit of prophecy; (d) many conversions. To-day we may have practically the same results on the same conditions.

HAVE YOU A SOUL.

Not infrequently a teacher of street gait in the Sunday-school has been surprised at the unique and clear perceptions that manifest of spiritual truths, when he has supposed them to be without any discernment. After years of instruction, for instance, a Sunday-school teacher asked a poor, illiterate scholar: "Jack, have you a soul?" Imagine his horror and discouragement at the reply: "No; I've got no soul!" But the lad allowed his teacher to be disheartened only for a second, for he added: "I had a soul once, but I lost it; and Jesus Christ came along and found it; so I am just letting him keep it." He had got a good deal farther along than many who all their lives have been favored with instruction. The number of those who are "just letting Jesus keep their souls" is not so large as it ought to be.—*S. S. Times.*

IT IS A SHEER ABSURDITY for you to attempt to teach another, unless you and your scholar are acquainted with a common language. It is a literal "absurdity"—more literally than, perhaps, you have had occasion to consider. What is an "absurdity"? The root idea of that word is *ab* and *surdus*—from a deaf man; such responses as would come from a man who could not hear your remarks, but wanted it to appear that he did. All of us have had or have heard "absurd" conversations of this sort. You meet a man on a country road, and, saying "Good day" to him, you ask "How far is it to Wilton, please?" He nods back a good day with the "absurd" response—for he is a deaf man—"Well, no; I haven't got any Stilton cheese, but I've been making some good Young Americans." That man understood your question quite as well as many a scholar in the Sunday-school understands his teacher's ordinary language; and if there were more outspoken answering in our Sunday-school classes, there would be more of these absurdities apparent to all.—*S. S. Times.*

Question Corner.—No. 1.

BIBLE QUESTIONS.

CHRISTMAS PUZZLE STORY.

A little girl and boy who always obeyed the command in Romans 12: 10, went out the day before Christmas, near the time spoken of in Jer. 6: 4. The little girl, whose name was the same as that mentioned in one of the Epistles in connection with Philologus had in her hand an article spoken of in Prov. 16: 11, which she knew she would find useful during her walk. She carried, also, very carefully, some of the articles a woman once lit a candle and swept the house to find—which had been given her a few days before to use in the way she was intending now to do, by one who bore to her the relationship that Maachab did to Asa, King of Judah. (See margin of reference Bible.) I neglected to say that she did not possess a great deal of what Solomon says is "vain," but her character is well described in 1 Cor. 13: 5. Her brother's name was the same as that of one who interceded in behalf of those who were prepared by living up to the light they had.

hands a prominent feature in the dream of Pharaoh's baker. He also had received a gift from the same relative, similar to that of his sister.

On their way, our young friends exemplified the meaning of the question in Amos 3: 3. Before proceeding very far, they went into a store and laid in quite a large supply of the article mentioned last in Num. 13: 23, those spoken of next to the last in 1 Sam. 25: 18, the last two mentioned in Gen. 43: 11, and the first in Prov. 25: 11—though not made of that precise material. In another store they laid in some other articles of which children are very fond, and also some toys. Being now pretty heavily laden, they started home.

On reaching their nursery, they found waiting for them a large specimen of a class of articles spoken of in 1 Kings 4: 33 (first part of the verse). This had been brought from a place mentioned in the latter part of Is. 7: 2 by their hired man, who bore the name of one who took away from a sleeping king a spear and a crust of water. The children began gladly to make up their purchases into articles spoken of in Gen. 42: 35, covering them with different colored pieces of something we read of in 2 John, 12th verse. They also placed in their neighborhood a large number of the articles spoken of in Prov. 31: 18, putting them to their appropriate use. Just at this moment, there was heard a sound similar to that we read that Rhoda heard. The children, though feeling in some measure at least, as she did on that occasion, did not imitate her example. In a moment their parents entered, followed by some boys and girls, in number equal to those of Jacob's sons. They were all of the class of those who, it is said, will never cease out of the land. They were neatly dressed, however, in clothing some of which was made by our little girl and her mother who resembled the woman in Prov. 31: 13 (last clause). These little guests had been gathered in from the places spoken of in Luke 14: 21. Their faces now were filled with the last word of Nch. 8: 17. I have not time to write you of their pleasure during the distribution of their gifts, though it was no greater than that of our little friends, on this occasion. After remaining an hour, the children were dismissed to their homes, as our little boy and girl were anxious to go to bed early in order that the morning might come the sooner, when they expected to receive their own gifts. When that time came, they experienced the truth of the statement in Luke 6: 38.

BIBLE STUDY.

A word that reminds me of an event in the world's history that occurred many thousands of years ago, the truth of which is corroborated by the tradition of all nations, as well as by ancient coins and monuments of stone.

Later in the world's history altogether another object is suggested by this same word; something sacred and precious, and symbolical of a mingled solid and fluid; man and the lower creature; a valuable tree; purest gold; fine purple; an old, old man; dreadful anguish, innumerable little children and innocent mirth and happiness.

What is the word? With what two objects is it associated. Disentangle my thoughts concerning both objects.

What do I mean by the sorrow? and what by the mirth? Give some Bible references concerning my word with its different associations.

ANSWERS TO BIBLE QUESTIONS IN NO. 2.

- 25. T. at on his return from his victory over the children of Ammon whatever he carried out of his house to meet him he would offer up as a sacrifice to the Lord. Judges xi. 30-31.
- 26. Omri, king of Israel. 1 Kings xvi. 24.
- 27. Ioshua. 2 Kings xvii. 9. In my thought of both are mingled solid and fluid; man and the lower creature; a valuable tree; purest gold; fine purple; an old, old man; dreadful anguish, innumerable little children and innocent mirth and happiness.
- 28. Simeon. 2 Kings xviii. 9.
- 29. A priest of Midian, Moses' father-in-law. Exodus xviii. 1.
- 30. Hazael. 2 Kings xvii. 33, 35.
- 31. See 1 Sam. xiv. 24.
- 32. Four hundred and eighty years. 1 Kings vi. 39-41.
- 33. Nabuchadnezzar. 2 Chron. xxxvi.
- 34. Jerusalem. Judges vii. 1.
- 35. Benoni, son of and half the tribe of Manasseh. Num. xxxii.
- 36. Joppa. Jonah i. 3.

BIBLE ACROSTIC.

I, Edo. 2. Nebustan. 3. Cheuth. 4. Replidim. 5. Elah. 6. Aplek. 7. Shudim. 8. Ehad. 9. Oudiah. 10. Uppuz. 11. Robum. 12. Poliz. 13. Achsab. 14. Isaac. 15. Troas. 16. Hiel. Increase our faith, Luke 17: 5.

CORRECT ANSWERS RECEIVED.

To No. 22—Alexander George Barr. 12 ao; Annie D. Burr. 12 ac; Jessie Kerr. 12. To No. 23.—David McGee, 12.

Octo and in bays North solemn trappings, sinnet high Wit fmons forest; benea of t ocean water Medi in l lighte fares inlets ed et the h that l them quiet sea-w coun panic beau powe sist toucl Ve endo naml r; skel but are piec stubs emb body; jelly and larg over crea sort thic But won app arm ther in two stue One twe ead can fire mai van if y teri any wh by hav too fea tha int he pov rat an mu