

of a pure mind. In some of them we willingly acknowledge there is no marked profanity, nor is there obscenity. But they all are full of vulgarities of both thought and speech. They abound in slang. They dull, and eventually of course destroy, a pure mental taste. When one's meat has been highly charged with cayenne, he has no palate for delicate and delicious flavors. And this, though of course not so fundamental as the evils that have previously been mentioned, is by no means a small evil. A generation nourished on this sort of reading would be a generation that would despise a pure and noble literature, counting it stupid and tasteless.

What we have thus far said applies to what we have designated as the least evil of these productions. How shall we fitly characterize the teachings of the rest? There are sheets that venture just as far as they dare and keep themselves out of the clutches of the law in the portrayal of scenes of wantonness and lust.

In addition to his growing up with vulgarity of mind and speech, with contempt for your authority and with chafing under civil law; in addition to his learning utterly false and unworthy views of life, do you want your boy to learn to be a libertine? Then you may suffer him to read those sheets, of which there are a plenty, that will familiarize him with crime, especially with crimes against purity. He will, no doubt, be a ready learner. Passion is strong within us; it needs no stimulus. The boy reading these prurient papers would learn that which would prematurely stimulate his passions, and likely as not—in how many cases this has been the result the concealed records of many a saddened home could tell if their secrets were revealed—become a rake before he had scarcely attained his majority.

We must pause, though the subject grows on us in its appalling magnitude the more we consider it. Fond father, tender mother, loving so dearly your boy with all the noble possibilities of his nature, if you have not before, yet now consider what he would learn from those unworthy and vile sheets so temptingly displayed to catch his attention and secure his purchase. Do not, as you love him, let him be a learner in this school of the devil.—*Illustrated Christian Weekly.*

READ THE BIBLE WITH THE CHILDREN.

However efficient the Sabbath-school may be, and however faithful their teacher, our children must be trained to read the Bible for themselves, at home. They may soon cease to be scholars in the Sabbath-school, and they may not be willing to teach in it. They may go away from home. What shall become of their Bible study if they have not learned to search the Scriptures for themselves? They may read the Bible for a time, and in the light of an uncongenial duty, but they will not persevere in it unless they have formed the habit of reading the Bible and have found the habit delightful.

Now, Scripture language, especially in the historical parts, is very simple and readily comprehended, even by young readers. There is an undefinable charm in the quaint simplicity of its style. Once attracted to it, reading the Bible will cease to be a task perfunctorily performed, and will become a delight. The assignment of one chapter a day and of two on the Sabbath, however, will not win the young heart to its pages.

Let the child be taught by full and frequent instruction, as well as by our habitual reverence in act for the sacred volume, that the word of God is holy. Let it be impressed with the fact that this word is the voice of God, spoken to holy men of old, spoken to us by our Lord Himself and His apostles, who were taught by His mouth. Make a difference between it and every other book, even those that explain and expound it. Set it up on a plane by itself as the one great book, standing alone as the expression of the will of God. Teach the children to speak of it reverently, to handle it carefully, to open its pages gently.

Having inculcated this idea in their minds, and awakened the regard of their hearts for the Bible, show them how to read it. But unless they have some guide and aid in this duty they will be, like the eunuch when Philip found him, reading without apprehension of its truths. Certainly the best way is to read the Scriptures with them. Gather them to your side and open the holy volume before them. They will all like to read with their papa and mamma. Their love for you will lead them to love to work with you. Speak cheerfully: "Come, children, let us read the Holy Bible together, and see what God says to us. Get your Bibles now, or come look on with me, and we will read together. There is nothing papa likes better than to read this good book with his own children." The youngest of them will delight to clamber to your knee, and follow your finger as you read. They will follow you with delight, and remember, even amidst gray hairs, the moments you thus spend with them. See that they

understand the words and the thought. Stop and explain, and illustrate the portion you read, till you are sure they know the lesson it was appointed to convey. You will never spend a better hour for them and for yourself.

It will pay to spend your Sabbath time in this manner; for God will become your teacher, as you seek thus to open the very Scriptures to these young hearts. Thus you will ally their love for you with a love for the word of God. No other study will compensate for the loss of the study of the Bible. Yet many parents spend hours in preparing for the instruction of their Sabbath-school classes, while their own darlings are being left to the instruction of others.

We speak that we do know, and testify that we have seen when we record our estimate of the exceeding value of this reading of the Bible together by parents and children. Questions will be asked that will surprise you. Some of them may be crude, or far from the mark, but you will thus be able to gauge their knowledge of the truth, and to start them aright in grasping its essential principles.

One of the most vivid and precious memories of childhood is the image of a pure and noble woman, who loved the Word of God, and who, though feeble and easily wearied, yet day after day drew a child that she loved to her side. On her lap lay the dear old Bible almost habitually. And before the boy could do more than slowly spell out the syllables, he was led on to work out, under her direction, his verse, which she carefully explained, as she did her own verse, slowly read with marking finger, in turn. The reading was never prolonged to weariness, and it never seemed to either a task. But the vision of the mother and the child thus communing with God together has often recalled the innocence of that hour, and the piety of that gentle instructor, and has stood like a warning board through later years. And when the child, after the reading, kneeled beside the holy book, and heard tender words of prayer, and repeated the simple syllables after her, it was the work of grace begun in infancy. The Christian parent that thus educates the little ones, will find their older hearts turning with reverence and affection to study these holy pages when no other heart is near, and when the parent can no longer aid.—*Presbyterian at Work.*

BOYS OUT AFTER NIGHT-FALL.

"Is not this a serious evil which would commend itself for correction to parents and guardians?" asks a correspondent, who has long been an observer, and is a sympathizing lover of boys, who likes to see them happy, cheerful and gleesome, and is not willing that they should be cheated out of their share of the pleasures of youth. Really, it is difficult to understand how a high-toned, useful man can be the ripened fruit of a boy who has not enjoyed a fair share of the glad privileges of youth. But while the friend of the youth watches with a jealous eye all customs which trench upon their rights and privileges, he is equally fearful lest parents permit their sons indulgences which ruin their morals in almost all instances; and he knows of none more dangerous than that of allowing sons to be in the streets after night-fall. There they will learn many evil practices, such as theft, drunkenness and profanity. They acquire, under cover of night, an unhealthy and excited state of mind, bad practices, and criminal sentiments, which it will take years of the most judicious training to eradicate. Indeed it is in the street after night-fall that boys principally acquire the education that fits them, in after years, for becoming dissolute, criminal men, and makes them fit subjects for the penitentiary.

Parents should adopt an inflexible rule never to permit their sons, under any circumstances, to go into the street after night-fall, to engage in out-door sports, or to meet other boys for the purpose of lounging around groceries and saloons; but rather let them have some innocent amusement in-doors, with plenty of juvenile books and papers. Many a young man has been ruined in health, business, and character, who can trace the commencement of his ruin to the evenings spent in the street.

RICH BEGGARS.

Begging and tramping seem to have lost all their odium with a large class of persons, and to have taken rank with other employments. Men and women, by the thousands, now make their living by going from door to door, or asking alms in the streets in the city during the winter and taking excursions as tramps in the country during the summer. There is no way to break up the system like setting the beggars and tramps to work, compulsorily. This will soon lead them to take care of themselves, as they have as much horror of work as a mad dog has of water. The following account of a case at Berlin may help to enforce the call for some such compulsory process, as the only means of thinning out the vast army of vagrants and impostors:

"A professional beggar has recently died in

Berlin, leaving a fortune of more than a million and a half marks (\$375,000) to his heirs. He had many children and grandchildren, and lived in splendid style, giving sumptuous entertainments, at which the champagne is said to have run in streams. The soirées were only attended by middle-class society, and were held only during the winter. In summer the jovial old gentleman invariably left his house for four or five months. It is now known that he has regularly frequented, at least until a few years ago, the principal bathing-places of Germany, and that he gathered his immense plunder by begging. In wretched dress, with an invalid's cap, blue spectacles, long, snow-white hair, and apparently palsied limbs, he used to shamble slowly along the promenades. He never directly asked for anything, but used to receive voluntary offerings from the visitors, and these amounted to a large sum, which was regularly dispatched to Berlin every week. His biggest harvests were collected in the great gambling towns, when those places were in the full bloom of their prosperity. It was supposed that he had formerly been very rich, but had lost everything at the gaming-tables. He would pace to and fro in and around the great building at Baden Baden, and more than once during the day some player who had made a lucky stroke of business would sympathetically press a piece of gold upon the old man's acceptance. He is said to have driven this profitable trade for thirty seasons."

TIGERS IN SINGAPORE.

The Hon. N. F. Graves writes as follows to the N. Y. *Observer*:

Every one has read of the ravages of tigers on the island, but can hardly realize the extent of the depredations of these ferocious beasts when they become man-eating. There are a great number of small islands separated from this by only narrow straits, often not over a fourth of a mile broad. Most of these islands are volcanic, with rocky hills with thousands of caves, making secure hiding-places for wild animals. The tiger is at home in the water, being a splendid swimmer. He crosses the narrow strait, creeps along the fences and lurks in the bushes or grass waiting for his victims. We were riding on the great macadamized road to the Botanical Gardens, not two miles from the city, when our driver pointed out to us the field where a Chinaman was taken by a tiger only a few days before. He was hoeing in the field, five or six rods from a fence along which there were some bushes. Several other persons were only a few rods away. They heard a terrific growl and a scream. They looked, a tiger had the Chinaman in his mouth, and was at full speed for the strait, which was not two miles away. They said the tiger cleared the fence at a bound and seemed to carry the man as easily as a dog would a squirrel. They all followed and shouted, but no trace of the tiger or his victim could be found. They say here that this tiger has carried away more than fifty persons, and he has become so cunning and cautious that it seems impossible to take him. They seem to take it as a matter of course that a man will be taken away every few days. In many parts of the island it is dangerous to be in the fields after nightfall. There is a record here of the ravages of tigers for many years past which is astonishing and almost exceeds belief. A few years ago one tiger carried off one hundred and fifty persons in one year. About twenty years since three hundred persons were devoured by tigers in one year. This record of the devastation of tigers is a very curious one, full of incidents of thrilling interest. The man-eating tiger becomes very bold, and lurks in the suburbs of the city, and has often entered the city after dark and seized his victim at the very door of his house. The tiger advances stealthily until within springing distance, and then, with a rush and terrible roar, he dashes his prey to the ground, seizes it with his awful fangs and quickly bears it away.

THE LATE GEORGE PEABODY said that he owned his money, and would not allow it to own him. In this distinction lies all the difference between freedom and slavery. Where money is master the man is down. We have known instances, not a few, of Christian gentlemen and women who gave away all or large portions of their annual incomes from certain sources, preferring to be executors of their own wills, and they had the satisfaction of being benefactors. We have also known others who heaped up riches, not knowing who should gather them—whether lawyers, or speculators, or strangers, or heirs unfitted for the proper use of wealth. Which is the more excellent way?—*Christian Intelligencer.*

A COMMON PHENOMENON OF YOUTH is the lad who is ashamed to seem as good as he really is—who is laughed out of his better intentions. In youth, the fact comes to the surface; but it is just as true of later periods in life. Many a man has been laughed out of

Sunday-school politics in very much the same way. Many a man indulges in profanity because it is the fashion of his associates. Many a man cheats in trade because he is ashamed to be honest. Many a man keeps to himself his respect for virtue and his practice of it, because of ashame in him that rises up at the appearance of professing something.

Question Corner.—No. 10.

Answers to these questions should be sent in as soon as possible and addressed EDITOR NORTHERN MESSENGER. It is not necessary to write out the question, give merely the number of the question and the answer. In writing letters always give clearly the name of the place where you live and the initials of the province in which it is situated.

BIBLE QUESTIONS.

109. What king was cursed and grossly insulted, and by whom?
110. Who are the two women whose ages are mentioned in the Bible?
111. Of whom does the Bible speak as being a circuit judge?
112. What two persons witnessed the death of Aaron?
113. On what occasion did Samuel express a fear that Saul would kill him?
114. Why was Joab made captain of David's army?
115. Why did not Ezra have a band of soldiers to protect him and the Jews on their journey from Babylon to Jerusalem?
116. What king in sickness trusted in physicians rather than in the Lord for his recovery?
117. What king of Judah was overtaken by an invading army and had his eyes put out?
118. Who said, "This is none other than the house of God and this is the gate of Heaven?"
119. What prophet erected a monument commemorative of a great victory? What did he name the monument?
120. What two kings were driven from their dominions by hornets?

SCRIPTURE ENIGMA.

When Ruth had gleaned the field all day,
She threshed and bore my first away
To where the good Naomi dwelt,
And eased the care the master felt.

When Berek fought and Sisera fled,
My second came into his head;
By Jael forcibly suggested,
And Deborah's song the deed attested.

When Paul was in Damascus kept,
My third conveyed him while they slept,
That so he might escape their hand,
And safely reach his fatherland.

Divide in halves these terms rehearsed,
And of their sections take the first;
Then with due care combine the same,
And you shall find a good man's name.

With Paul at Lystra see him now—
They hail him Jupiter! and bow;
But soon they drive, with changed opinion,
The apostles forth from their dominion.

ANSWERS TO BIBLE QUESTIONS IN NO. 8

55. Mesha, 2 Kings iii. 5.
56. Twice, 1 Kings iii. 5; ix. 2.
57. At the Dedication of the Temple, 1 Kings viii. 46.
58. The tribe of Ephraim, Judges viii. 1.
59. Manasseh, 2 Kings xxi. 18.
90. In the reign of Hezekiah because "the children of Israel did burn incense to it." 2 Kings xviii. 4.
91. In the wilderness of Paran, Num. xii. 16.
92. David, for numbering the people, made choice of a three days' pestilence, 2 Sam. xxiv. 13.
93. Shimer, 1 Kings ii. 36.
94. Jezebel used Ahab's name, 1 Kings xxi. 8.
95. Ahijah, King Jeroboam's wife, 1 Kings xiv. 4.
96. Jonah was sent to the heathen city of Nineveh, Jonah 1.

ANSWER TO ENIGMA.

1. C-horazin, Luke x. 13.
2. A-ntioch, Acts xi. 26.
3. P-ergamas, Rev. ii. 12.
4. E-phesus, Acts xix. 1.
5. R-ome, Acts xxviii. 30.
6. N-inevah, Jonah iii. 5.
7. A-thens, Acts xvii. 23.
8. U-z, Job i. 1.
9. M-achpel, Gen. xxiii. 17. Capernaum.

CORRECT ANSWERS RECEIVED.

To No. 8—Mary M. Jones, 12ac.; George Chisholm, 10; Wm C. Wickham, 9; Kate Estey, 11ac.; George Estey, 11; Andrew W. Barnes, 9.
To No. 7.—Harry E. Gowen, 9ac.; Bessie Rogers, 9; Louisa Robinson, A. A. Orford, 5; Lavina K. Welter, 4; William C. Wickham, 9.