

deavouring to keep in view their highest good, yet no two of the most intelligent and earnest mothers think alike on this subject or are ready to adopt the same theory in the management of their children.

One believes that she can do more for her children and better manifest her love by dealing with them in the gentlest manner and influencing them through unbounded indulgence, confident that by this course she will so bind them to her that the temptations and lures set to catch and enthrall the unwary will have no power over young hearts bound to the mother by these years of unselfish devotion and the gratification of every demand. Those who thus judge and act forget that their children are mortal—subject to all the infirmities that belong to human nature. If from babyhood every desire is unchecked, every whim indulged, they are sowing the seeds of selfishness and self-indulgence in soil naturally ready to bring forth a plentiful harvest. Such seed, if allowed to spring up unchecked, will choke and dwarf, if not utterly destroy filial affection and every noble and unselfish aspiration for the happiness or good of others.

Another mother takes an entirely different view of her duty, and firmly believes that, for her children's good, prompt, unhesitating obedience must be secured at all hazards, even when it can only be attained through much severity. By this course she imagines that she will best manifest her love—a love which can insure the future well-being of her child. This theory is very common with young mothers; but fortunately, after trying it too faithfully on one or two of the elder children, it is likely to be greatly modified in the management of the younger. The danger is that, when convinced that they have erred by too great strictness, they may attempt atonement by flying to the opposite extreme, and ruin the children by undue leniency.

One class of mothers start in their new life resolved to govern only by moral suasion, never resorting to punishment under any circumstances, however difficult to govern and rebellious the child may be. They argue that if not exasperated or humiliated by punishment, patient teaching, loving entreaties and efforts to lead them by high moral motives into the right way will be the most effective and permanent, giving their loved ones correct habits and bringing them into maturity noble men and women.

With very many dispositions this mode will be excellent; but there are as many that cannot be thus led or controlled. They are spoiled if much indulged, and not being finely or delicately organized, but of a coarse nature, they grow restless and rebellious under any appeals to their moral natures. With such characters sparing the rod may spoil the child.

And so each young mother theorizes; but how few, as the babe quietly but rapidly grows out of her arms, keep fast hold of their early ideas of what constitutes the perfect way. Our children pass from infancy to childhood before we dream of it, and thence from youth into man and womanhood; and looking down for the little ones we find standing by our sides our six feet sons and fully matured and blooming daughters. When each at maturity develops some peculiar traits, totally unlike any conceptions the parents had formed of the child in its earlier life, they find no provision in their early plans adapted to this strangely metamorphosed being.

"Ah! if mothers could be endowed at the birth of their children with wisdom to read each one's character correctly, and suit their training to these peculiar characteristics, what a blessed thing it would be. But we grope in the dark, never sure that we have struck the right path in which to lead our children, or if it proves right for one, uncertain if we follow it in guiding the next that we shall secure the same favourable result. We pray weakly and doubtfully for more light, for some revelation that will make our course certain of success. If we fail, "we faint beneath the burdens we are bearing," when a course that promised the most flattering results brings our children into trouble and wrong, and we learn too late that it was through our weakness and mismanagement. Then looking forward to the guidance of the babe in our arms and grieving over former mistakes,

"The heights that we must scale look cold and frowning,
Sweet seems our maiden calm;

E'en while we think to vouch the victor's crowning,
We clasp the martyr's palm.

"Oh! sisters, let us trust our God more truly,
We win our strength through pain;
Striving to work as in His sight more purely,
We shall not toil in vain.
—Mrs H. W. Beecher in N. Y. Christian Union.

BRING THE CHILDREN WITH YOU.

"THE Master has come over Jordan,"
Said Hannah, the Mother, one day,
"He is healing the people who throng Him,
With a touch of His finger they say.
And now I shall carry the children,
Little Rachel, and Samuel, and John;
I shall carry the baby Esther
For the Lord to look upon."

The father looked at her kindly,
But he shook his head and smiled.
"Now who but a doting mother
Would think of a thing so wild?
If the children were tortured by demons,
Or dying of fever 'twere well;
Or had they the taint of the leper,
Like many in Israel."

"Nay, do not hinder me, Nathan;
I feel such a burden of care,
If I carry it to the Master,
Perhaps I shall leave it there.
If He lay His hands on the children,
My heart will be lighter I know,
For a blessing for ever and ever
Will follow them as they go."

So, over the hills of Judah,
Along the vine-rows green,
With Esther asleep on her bosom,
And Rachel her brothers between,
'Mong the people who hung on His teaching,
Or waited His touch or His word,
Through the row of proud Pharisees hastening,
She pressed to the feet of the Lord.

"Now, why shouldst thou hinder the Master,"
Said Peter, "with children like these?
Seest not how, from morning till evening,
He teacheth and healeth disease?"
Then Christ said, "Forbid not the children;
Permit them to come unto me,"
And I took in His arms little Esther,
And Rachel He set on His knee.

And the heavy heart of the Mother
Was lifted all earth-care above,
And He laid His hands on the brothers,
And blessed them with tenderest love;
And He said of the babe in His bosom
"Of such is the kingdom of heaven;"
And strength for all duty and trial
That hour to her spirit was given.

FREE CHURCH SITTINGS—WHO SHALL PAY FOR THEM?

It is strange there should be any controversy about contributing money towards paying for sittings in churches, whether in the form of pew rents or in voluntary contributions by those who attend in a casual way; and yet discussions are carried on, as if it were out of all reason to expect those who occupy seats to pay for them. There is no objection to paying for such accommodations anywhere else—at the opera, in a palace car, or on a horse railway. In these last mentioned places, people who occupy seats appear to concede to the propriety of paying their share towards the expenses of maintaining the accommodations they get, but for church seats there are some people who object to any expectation of paying for them. Why this is so it is not easy to understand. Church buildings can no more be maintained and kept in order without money than any other structures. Even setting aside the first cost of the building, there are expenses for heating, lighting, cleaning, attendance and repairs, that cost money to somebody. These expenses are common to all churches, and in some there are other elements of cost quite as proper, though not, perhaps, so indispensable. Now, unless it is expected that some one or few persons shall pay these expenses for the benefit of all who choose to attend, upon what ground can any reasonable person object to contributing? This is a home question to those who are writing to the newspapers, that they go to churches where there are no pew rents and yet see and hear requests

for contributions. How do they expect the expenses for fuel, gas, cleansing, sextons, janitors, repairs, furniture and other similar purposes and objects to be paid? Manifestly they assume that somebody else than themselves shall pay their share, and that simple statement is the all-sufficient reply to their criticisms and complaints.—*Philadelphia Ledger*.

PLAYING MARRIAGE.

Marriage is an ordinance of God. Marriage vows are solemn things. They are among the most important and influential which we can take. Their consequences affect those assuming these vows through time and reach into eternity. These obligations ought not to be thoughtlessly assumed, or uselessly repeated. They are lasting as life, and fraught with good or evil that may be a matter of joy or sorrow through all our after being. Engagements so important and impressive should be treated with a reverential regard. They should not be spoken of in a manner calculated to foster frivolity and hilarity in regard to things so sacred. The marriage rite should not be made the matter of foolish talking and jesting. Is it right on the occasion of a silver, or other wedding, to go through the farcical play of repeating the marriage ceremony in an amusing pretence of marrying a husband and wife over again? Is it not trifling with a divine, and therefore sacred ordinance, to do this even occasionally according to the popular custom? Do not these vain repetitions of marriage rites lead to the sin and suffering of unscriptural divorces? Are not Christians accountable for much of the existing irreverence for the marriage relation? Marriage is really a divine ordinance, and should it be made the subject of an evening's entertainment? Sincere Christians certainly should not approve of playing marriage. Have those who have so done made it a subject of prayer, and can they heartily ask a blessing on such a procedure? Would it not be better to find some other way of celebrating a nuptial anniversary, and then avoid the very appearance of evil attached to the repeating of the marriage ceremony? Would it not be well for Christian ministers to discountenance these things by refusing to participate or officiate on such occasions?—*Sandy Lake News*.

"LET THE MUD DRY FIRST"

Here is a capital lesson that may well be impressed upon the memory of both young and old: Mr. Spurgeon in walking a little way out of London to preach, chanced to get his pantaloons quite muddy. A good deacon met him at the door and desired to get a brush and take off some of the mud. "Oh, no," said Mr. S., "don't you see it is wet, and if you try to brush it now, you will rub the stain into the cloth? Let it dry, when it will come off easy enough and leave no mark." So, when men speak evil of us falsely—throw mud at us—don't be in a hurry about brushing it off. Too great eagerness to rub it off, is apt to rub it in. Let it dry; by-and-by, if it need be, a little effort will remove it. Don't foster scandal about yourself or others, or trouble in society, or in a church, by haste to do something. Let it alone; let it dry; it will be more easily eradicated than you think in the first heat of excitement. Time has a wonderful power in such matters. Very many things in this world will be easily got over by judiciously "letting them dry."

Scribner's Monthly.

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The opening paper in the June number of "Scribner" treats of the "Fine Arts at the Paris Exposition," and is accompanied by several very beautiful illustrations. This is followed by "Eddison and his Inventions," by Edwin Fox, "Piercing the American Isthmus," by C. C. Buel, "Madame Bonaparte's Letters from Europe," by E. L. Didier, and a number of other articles, interesting and instructive.

AMONG the improvements introduced into Rome since it has become the capital of united Italy, is the draining through an ancient sewer, lately discovered, stagnant water which had been allowed to remain in the Coliseum though imperiling the health of the city.