

Board, praying that legal provision might be made for permitting the boarding out of pauper children, under supervision, in respectable cottage homes, thus avoiding the evils attendant on their being massed together in pauper schools. As a result of that petition, there are now in England and Wales about 2,700 orphans placed in such homes, and no one who is practically acquainted with the working of the boarding-out system can doubt its immense superiority, both in practical efficiency, and on the ground of expense, over the old cumbrous and unnatural plan. But, indeed, no stronger evidence need be adduced of the advantage of the natural over the artificial life, than that of the children themselves. A goodly thing it is to witness the dread with which any of these little ones who have been taken from the workhouse school to be "boarded-out," regard any attempt to remove them from their foster-home to the school again. The tears and cries and pitiful beseechings not to be taken away from the "mammy" and "daddy" who had been found for them show plainly enough what the instinct of the children is. Nor is the affection on the side of the little orphans alone. Numberless instances might be given in which a child has been "taken to" by the foster-parent or parents as warmly as if it were their own, held with a grip as close, and tended and cared for with as much anxiety and pride, and not only is this the case, but at the expiration of the boarding-out term the foster-children are not unfrequently retained as members of the family, and begin life with all the advantages of a home about them, and with the restraints and stimulus supplied by feeling that their welfare is an object of interest to others.

Of course, the success of the boarding-out system depends mainly on the selection of suitable homes for the orphans among people of the working class, and also on the due supervision, by responsible persons, of the children, and of those to whom they are entrusted. This selection and supervision is peculiarly woman's work. In the districts where the system is in operation, it is undertaken chiefly by ladies resident in the neighborhood who undertake to visit regularly the cottage homes in which the children are placed, and to report to the Board of Guardians respecting them. Also to see that they duly attend day and Sunday-schools, that they are decently fed, clothed, and lodged, and kindly treated.

There are in England and Wales 610 Poor-law unions, of which 157 have within the last few years adopted more or less the boarding-out system. 2,800 children, out of a total of about 25,000 pauper orphans, being at the present time thus boarded out. The plan has been carried on most extensively in and around Birmingham, mainly through the exertions of Miss Joanna Hill and other ladies. Eighty children under their care are placed out in selected homes in Birmingham, Malvern, Worcester, &c. The total cost of each child is 4s. per week, or £10 8s. per annum. Another very successful committee is at Clifton, and another is that of Charlton Union, Manchester. The total expense, here is £10 for each child. In the great Metropolitan District school of St. Pancras each child costs the ratepayers no less than £37 10s. per annum! In this immense institution ophthalmic disease, owing to the agglomeration of masses of children drawn from the lowest classes of society (who, be it remembered, are usually also the most vicious and diseased), was present to such an extent that, according to a recent Government report, 80 per cent. of the children were afflicted with it, and numbers permanently blinded. In cottage homes, this, with other prevalent forms of disease, usually dies out under the influence of a freer, a more natural and wholesome life.—*Christian World.*

THE JUDGE AND THE FARMER

BY LOUISE J. KIRKWOOD.

"Anecdotes," says John Brown in Spare Hours, "if true and alive, are always valuable." Here is one both "true and alive."

On a bright Sabbath morning, by the side of a country road, running along the Hudson, not many miles from New York, two men stood talking together. One was a judge of high social standing and legal distinction, the other was a stone-mason, and their conversation was about the building of a new wall near the place where they were standing, to consult about which the judge had sent for the mason on this Sabbath morning.

Just coming into sight as he trudged along the road on his way to church was a plain Scotch farmer, well known as a God-fearing, Sabbath-keeping, honest, hard-working man, neither fearing nor asking favor of the great or rich, his chief ambition in life seemed to be to raise a large family of children in the fear of God and honorably in the sight of men, which his example was well fitted to do.

In the midst of an animated explanation of what he wanted in a new wall, the judge caught sight of the farmer. Stopping sudden-

ly, he said: "There comes David S. It will never do to let him see us talking business on Sabbath morning, we will just step behind this bit of wall until he passes." And the judge and the mason crouched down behind the wall until the plodding footsteps of the farmer echoed faintly in the distance, and the good man passed from sight, all unconscious of the silent reproach his appearance had caused, while the judge, with feelings, one would think, belittling to his manliness, crept from his hiding place to continue his conscious and confessed desecration of the Lord's day.

The next morning the incident was related to the farmer by the mason, who was himself a Scotchman, though, unhappily not so conscientious as his friend. He told the story with some glee, adding:

"Wha wad a' thot, maun, that ye had sic a poee: in ye a: to mak the judge hide behint the wall for the fear o' ye?"

Is not this an illustration of the force and influence of a sincere Christian character, though devoid of the adornments, in the world's sight, of either position, wealth or learning. All these together could not resist the silent sermon of the good man's life, which brought home to the haughty judge the conviction of his sin.—*N. Y. Observer.*

THE CLERICAL JESTER.

In a lecture on Preaching recently delivered before the Yale theological students, the Rev. Philip Brooks, of Boston, is reported to have said:

I think there is another creature who ought to share with the clerical cheat the abuse of the people. I mean the clerical jester. He appears in and out of the pulpit. He lays his hand upon all sacred things. He is full of Bible jests, and he talks about the Bible with jests that have come down from generation to generation. The principles which, if they mean anything, mean life and death to the soul, he turns into material for jest, and they fly back and forth as the chaff of the grain in the tempest. There are passages of the Bible that are soiled forever by the touches of the hands of ministers who delight in the cheap jokes they have left behind them. It is a purely wanton fault. What is simply amusement anywhere else becomes crime here. You will not misunderstand me. I am sure the gravity of which I speak is not inconsistent with the keenest conception of the ludicrous side of things. Humor in its true conception of all parts of life is one of the most healthful impressions which the preacher can have. It has soothed the bitterness of controversy and cultivate it too much. You cannot grow too familiar with the books of all ages which have the best humor in them. Read Swift, and Thackeray, and, above all, Shakespeare. They will help you to keep from extravagance without fleeing from clearness. Humor is something very different from frivolity. People sometimes argue whether it is right to make people laugh in church by something that you say from the pulpit, as if there were not smiles that sweep across a sermon, as the spring showers across the green fields, making it fruitful for everything in its time. The smile that is stirred by true humor and the smile that comes from the mere feeble effort are as different as the tears that come from the soul of grief and the tears that a child sheds when you whip him. I think that many of us feel a sort of dread when we see laymen growing familiar with the clergymen's society. That society is, on the whole, inspiring. Oh! keep the sacredness of your profession clear and bright in little things. Refrain from all jokes about congregations, parishes, sermons, texts, and mishaps of the pulpit; and the study of such jokes is always bad, always stupid. It takes the bloom off a young minister's life. This is the reason why so many persons shrink from knowing the preacher whom they listen to with attention. The quality that he must show is simply this which we may call gravity. It is a delicate power of discrimination, which attracts all it can help and repels all that it can harm and would be harmed by it. True gravity is like the handles of the gate of the ancient Labyrinth—so strong that a battery could not break them down; but so light that a child could make them swing and let him in.

TO PREACHERS.

The Rev. Phillips Brooks, in his Yale Lectures on preaching, says:—

I have but a few words to say about the spirit in which the minister enters upon his work. I will put them in the strongest imperatives I can find.

First. Rejoice to count yourself the servant of the people to whom you minister. Call yourself and really be their servant.

Second. Never allow yourself to feel equal to your work. If you find that spirit growing on you, be afraid. Try your hardest piece of work, and see how unequal you are to do it.

Third. Be profoundly sincere. Never dare to say in the pulpit or in private, under any

ardent excitement, one word which at the moment when you say it you do not yourself absolutely believe. It will cut down the range of what you say, perhaps, but it will endow every word you utter with force.

Last of all, be vital. Be alive, and not dead. Do everything you can to keep up your vitality. One of the most striking preachers of our time seems to have his power of preaching in his physique. It is almost like magnetism that passes between him and his people. Pray for and work for fullness of life, above everything—full of red blood in the body, full of truth in the mind, full of the Christian love for the Saviour in your heart. Then, however men set failure or success upon your ministry, you cannot fail. You must succeed.

SEVENFOLD SCRIPTURE ALPHABET.

- DELIVER.
1. Deliver me from all my transgressions. (Ps. xxxix. 8.)
 2. Deliver me from the hand of mine enemies. (Ps. xxxi. 15.)
 3. Deliver me from bloodguiltiness, O God. (Ps. xli. 14.)
 4. Deliver me from the deceitful and unjust man. (Ps. xli. 1.)
 5. Deliver me from evil work. (2 Tim. rv. 18.)
 6. Deliver me from the oppression of man. (Ps. cxix. 134.)
 7. Deliver me from the body of this death. (Rom. vii. 24.)
- Word and Work.

EDUCATIONAL ITEMS.

- Boston is to have two vacation schools this summer—one for boys and one for girls.
- Amherst College expends over \$1,300 per annum for prizes and scholarships.
- The various New England colleges have 120 Chinese students.
- It is proposed that to enter Harvard, candidates be required to answer test questions, and to read at sight from Homer, Virgil, Ovid, and similar writers, without reference to the actual work they may have done to fit themselves for admission.
- The Japanese Educational Commission after spending four years in examining the various systems of education in Europe and America, has selected the Boston system as the model which it will represent at home. It has made a collection of furniture, diplomas, maps, blanks, globes, text-books, books of reference, and everything used in the schools, from the lowest to the highest departments.
- The uncle of Mary Casey, a girl of 17, who was one of the victims of the unfortunate stampede in the Church of St. Francois Xavier, in New York, stated that his own little girl was present in the church and very near the point where the panic commenced. He ascribed her escape to the drill of the Normal School, to prevent panic in case of fire, which prevented her losing presence of mind and joining in the rush. There is a world of meaning in this statement, which we commend to the earnest consideration of our educators.—*N. Y. Independent.*
- The Bishop of Manchester, speaking a few days since at a meeting for promoting the education of girls and women, said unless our women maintained a high tone and bearing in society, and kept men down to their proper place, and themselves up to their proper place, society would get demoralized in a most insidious but certain way. Let women claim and preserve the rights which men ought to pay to them in the interests of society. He asserted that the tone of women in society had deteriorated in the last 25 years. Women did not exercise to-day the commanding influence in society, in its tone, in its conversation, in its amusements, which they ought to exercise. Women of to-day patronized by their presence amusements that their mothers and grandmothers would have closed their eyes against.
- The worst thing a parent can do to a boy is to pamper him. A boy can be fed to death and nursed to death. He can be killed by motherly kindness and fatherly guardianship. Boys are only young animals with minds, or with what will one day be minds. The most essential part of a boy is his stomach. The next important members of his organism are his legs. Good, strong, sturdy legs, and a stomach able to digest anything in the way of food, and any amount of it, make an equation for boyhood. Do not, then, keep your boy in the house, doting father, but give him a bat, a ball, a sled, a pair of skates, anything he needs for out-door amusement, and send him out-doors. Go with him yourself, if possible. Skate with him, race with him, be a boy with him now, that he may be a man with you by and by.—*Golden Rule.*
- The practice in many, if not most of our public schools in large cities, of assigning difficult studies to be learned out of school hours, and apart from the regular teacher, is, to say

the least, highly questionable. Aside from devolving the duty of the teacher upon the parents or families of the pupils, aside from the extreme probability that the "cramming" of some casual visitor or other inmate of the family, will be "parroted" upon the teacher as the result of individual effort; the requisition of an additional hour, or two hours' isolated study, after six hours' spent in the school-room,—study, too, perhaps involving some difficult and complicated problem, undertaken and prosecuted at a period when the entire mental and physical system requires relaxation and rest, is manifestly an inexcusable infringement of the laws of health, and wholly at variance with the dictates of an intelligent and enlightened system of education. *Working Teacher.*

SCRIPTURE ENIGMA

- XII.
1. A man whose end exemplifies that "the love of money is the root of all evil."
 2. A man who "prepared his heart to seek the law of the Lord."
 3. The town to which Elkanah belonged.
 4. The country which bounded the dominions of Ahisuerus on the east.
 5. The king of Elam who took Lot prisoner.
 6. One of the prophets who incited the Jews to the building of the second temple.
 7. The name which Joshua originally bore.
- The initials of the above names form the name of a city taken by the Israelites where only one family was spared, the initials of a city built by Omri, which was also his burial-place.
- XIII.
1. A tree with which a famous temple was built.
 2. A tree under which idols were buried.
 3. A prophet whom a king of Judah slew with the sword.
 4. A city in Egypt, prophesied against by three prophets.
 5. A tree into which one climbed to see Christ.
 6. The place where the spies obtained the bunch of grapes.
 7. One called "the beloved physician."
 8. One whose heart the Lord opened.
 9. One from whom our Lord was a descendant.
 10. One who caused her son to deceive.
- The above initials form a name by which our Lord was called in the Old Testament.

BETTER THAN MEDICINE.—There is a sort of practical every day knowledge in which our grandmothers were wise, which the present generation of mothers, with all their advance in the sciences, in the arts, and in matters of taste, are apt to neglect. The doctor, for example, is now a most costly member of every well-to-do family, called in for every ache or qualm. If he be of the advanced school and have faith in patience, nature, and "letting-alone," no harm is done, but many a practitioner feels that he must earn his money by a certain amount of drugs. The mother soon becomes familiar with his favorite remedy. If the children have eaten too much candy, and need a day's fasting, or a long walk in the open air, she fires pills of quinine, or pellets of arsenic, belladonna, or arsenic, wildly down their throats, or plumps them into "sitzes" and "packs," or puts the poles of the galvanic battery to their trembling backs, heads, or throats. This modern Cornelia brings up her young Gracchi by the heroic treatment alone. She scouts simple, easy preventives and commonplace bits of knowledge. She goes to art classes, in order to fit her to criticize the human body; but she knows nothing of the anatomy of her baby's foot, and mangles and deforms it in heeled shoes. She knows precisely what chemical elements enter into every object in nature, and looks back with compassion on the generation who never heard of molecules. But she feeds her family on bread, pickles, confectionery and pastry, bought at the nearest shop, all more or less poisonous with copper, alum, and mineral dyes. Her old grandmother, a veritable ignoramus in her eyes, fed her children on home-made food, the fame of her pies and roasts went abroad through the country, and her boys' stout limbs and the rosy cheeks of her girls bore witness to their merits.—*Scribner's Monthly.*

STUDY THE WORD.—In putting on your armor, don't forget that the sword of the Spirit is the Word of God. Not content with merely reading your Bible, study it. Instead of skimming over whole acres of truth, put your spade into the most practical passages, and dig deep. Study the twenty-fifth Psalm, and the twelfth chapter of Romans, as well as the sublime eighth chapter. Study the whole epistle of James. It will teach you how a Christian ought to behave before the world. As you get on further you may strike your hoe and your mattock down into the rich ore-bed of the book of John. Saturate your heart with God's Word.—*Theo. L. Cuyler.*