

a handle of it, mothers crying out, "Poor innocent little sailor-boys, whom nobody cares for!" And now it turns out that a few chaps, full of high heroics which they got out of a trashy newspaper somebody brought aboard for them, fancied they could almost be pirates in New York harbor on a ship that could not move, and began their awful career with a swagger and a swear at rightful authority, and ended it with a general rebellion.

Now all we ask is that those who have run into such hysterics of pity for abused boys will keep their own boys from buying the same sort of newspapers, crowded with everything to inflame passion and give distorted views. Said a mother only the other day to ourselves: "My son is trying me a great deal since his father died; he is wilful and perverse; do you know he actually said something yesterday about running away, when I made him get ready for school! The only redeeming thing about it is, he has a decided taste for reading and I feel safe when I see him seated in his little room with his papers around him."

And, out of simple curiosity and friendly regard, we took pains to ascertain that his "papers" were those very sheets of destruction that flaunt their pictures and stories on the corners and in the windows! Because the boy was quiet when he was solitarily debasing his whole soul, this easy-going mother felt he was out of peril. And she opened her eyes with vast amazement, wondering where he ever got the notion of a boy's running away. He got it precisely where the lads of the school-ship got the notion of its being an heroic thing to murder a captain and seize the ship.

SUCCESS IN TEACHING.

BY HOPE LEDYARD.

That is the most successful Sunday-school teacher I know," and my friend pointed out a plain, almost common looking man, seated about the middle of the room—for we were at a "normal-class" meeting. The leader called on one and another to explain different verses of the lesson, but "my man," as I began to call him, never rose.

At last the lesson was finished, and the leader said, "Will our friend Mr. — lead us in prayer?" It was the one who had been pointed out to me, and surely "He who knoweth the heart" led that man to show us, in his prayer, the true way to success in our teaching. He said little more than a few words from the Bible, but what prayer could have been more fitting for Sunday-school teachers? "Lord God of Abraham, Isaac, and of Israel, let it be known this day, that thou art God among us, and that we are thy servants, and may we do all things according to thy word. Hear us, O Lord, hear us, that these children, whom we love, may know that thou art the Lord, and wilt thou indeed bind their hearts to thee?" The words were, with little alteration, just what we had been studying; and then using the words of the Psalmist, he prayed, "Create in us clean hearts, O God, and renew a constant spirit within us. Uphold us with thy free Spirit, and then will we teach successfully."

I do not know if I can, by the mere printed words, give the impression that prayer, uttered with earnest tones, made upon me. That man owed his success, I felt sure, not to his great desire to be successful, but to his constant watchfulness as to whether he were right in the sight of God. Many teachers do not read this lesson, perhaps, but I am convinced that the very many who do. Take care that we are not mere sign-posts pointing heavenward. Take care that we do not overlook ourselves in our application of Bible truth. We must "read, mark, learn, and inwardly digest" God's Word to be successful in our Sunday-school work. We can have earnest, interested scholars flow out of it, delightful reviews, and all seem very flourishing, but there is no spiritual progress.

I had a talk with this successful teacher afterward. I found he had a large class of boys, almost all of them had been converted since joining the school. "How has it come about?" I asked, "most miraculously."

"What!" said he quickly, "are you discouraged about your class?"

"Yes, I may as well own it."

"Will you be offended at my plain speaking?"

"No."

"I will tell you how it was with me. I used to talk and visit and study, and hardly saw any results. I now make one rule. I test my own life, day by day, by my study of God's Word. It is a very humbling matter. I find it much harder to have perfect faith in God, which I am distressed as to my business or my children are ill, than to urge my scholars to have it; but I have learned that my scholars catch it from me a great deal sooner when I live out the lesson. For instance, I know a lady who teaches a large Bible class of young women. She expounded, questioned on, and applied the story of the widow's barrel of meal and cruise of oil most beautifully, but I doubt if her words were half so effective as they would have been if she had practically believed what she

was teaching. I know that the week before her washerwoman had brought her little child to the house evidently hoping the boy would get a hot dinner. Mrs. — took care to send the child home before the dinner-hour. "I really can't afford it in these times," and, truth to tell, she was poor, was hard pressed for money, but—surely if she believed what she taught, the child would have had his dinner. Just live out your lessons, no matter where they lead you to, and you'll succeed."

I thought of the half-worn shoes lying on the shelf, ready for the time baby's feet should be large enough for them, while children whose feet were just the right size were crying with cold, and I understood my want of success. I thought how earnestly I had spoken of Elijah's gentle patience with Obadiah, and of his reassuring tones, and yet had hastily, only the next week, I had scolded my own child for what I considered foolish fear. I thought—but no, you can think of your failures and I of mine, and may we be indeed living epistles, read of all men, and, what is more, read by the little ones and the ignorant who cannot read their Bibles, and to whom "actions speak louder than words."—S. S. Times.

DON'T BORROW.

D. L. Moodie gives the following advice to young converts:—

I believe that a great many people are now suffering, and are suffering a thousand times more than they would if they had not run into debt, not only for liquor, but for other things. And I want to say to you, young converts, that if you will take my advice you will keep out of debt. If friends want to advance you money to help you up, tell them you won't have it. I would rather have twenty-five cents that I have earned by the sweat of my brow, than twenty-five dollars that I have borrowed and that I will have to pay back. Work your way up to the top of the ladder and you will like to stay up there; but if you are lifted up there by somebody you will be all the time tumbling back, and you will get disheartened and discouraged. It may be that it will take years for some of these men to pay their debts. If their hearts are right and their purpose right, and they mean to pay their bills, and they pay them just as soon as they can, that is just as acceptable to God as if they paid them all at once. I have great confidence in those men that profess to be reclaimed, if they go to work. If you cannot get as much for your work as you think you ought to get, get whatever you can. But some of these men have not done anything for years but drink liquor, and they are not adapted to hardly anything, and they are not fit for much at first. It is difficult to get them situations, and if we do succeed in getting them work they ought to take it, and thank God for it. Something is a good deal better than nothing. There is a man upon this platform who is going to speak to you that I admire very much, because he went to work for \$3 a week and boarded himself. You say that \$3 a week won't pay your board, but it will help, and it is a good deal better than nothing.

NOTHING WON'T IF THREE DOLLARS DON'T.

You want to get those employers always under an obligation to you. You must be such true men, and so helpful to your employers, that they cannot get along without you, and then you will work up, and your employer will increase your wages. If a man works in the interest of his employer he will be sure to keep him and treat him well, but if he only works for money, and don't take any interest in his employer's business he will let him go at any time. They can get any quantity of such men. But if they get a man that takes an interest in his work they cannot spare him, for such men are scarce.

NOT A GENTLEMAN.

There ought to be a sentiment which men call "honor" in regard to these things. Clean hands in matters of money among the young certainly ought to be the indispensable condition of gentlemanliness. No man who borrows and does not pay, and does not care whether he pays or not, is a gentleman, no matter how witty or gay, or fine he may be. To speak in good plain English, the man who dresses himself at another's expense, not knowing how to pay, nor caring whether he pays or not, is a gentle rascal! And yet, such things are done by good-natured folks, by very kind-hearted people, by persons who never probe them morally to ascertain what their tendency is, and what they lead to; and if their father and mother are dead, or absent, or if they are surrounded only by those who are as green and callow as themselves, somebody ought to tell them what a fatal mistake they are making, what dangers they are laying themselves liable to, what risks they are running, and who should tell them? not their minister!

Generally where men have done this kind of wrong it is followed by a long train of temptations to other wrongs. In the first

place, men often borrow without a certain competence to repay. Provided they would deny themselves, before the time of payment, from other indulgences, and bestow that which they thus saved to the settlement of their debt, they might meet it, perhaps but the question is whether they will go on being happy, and be dishonest, or whether they will stop their self-indulgence for a time and be honest, and then go on enjoying themselves again; and very generally men adopt the latter course, and defer payment.

This is a very cruel thing when it is practiced under certain circumstances; as, for instance, where a poor man writes the week through, and on Saturday wants his wages in order that he may make provision for his household on the Sabbath. It is very cruel when the poor seamstress, having, as it were, sewed her very life into her work, returns it to some niggardly employer, who turns her off without paying her, saying that it is not convenient for him to attend to it. Hundreds and thousands of suffering people are turned away groaning from the doors of those to whom they have a claim, and who are able to care for them.

Now, nobody is a gentleman or a lady who is indifferent to the condition of the poor. The poor are God's children pre-eminently. He that smites the poor buffeteth the Master in His face, for He said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." Many do not pay their newspaper man promptly. "It is not quite convenient," they say. Many do not pay their grocer's bill when it is presented, because "it is not quite convenient." Many do not pay the sewing woman, or the man in the kitchen, or the farm hand, when they ought to, for "it is not convenient." They neglect these duties with impunity, because they know that for these people there is no appeal; that they are weak, that they cannot go to the courts for redress, that there is no public sentiment which protects them; that they can control them. They are in their hands, and they sacrifice them to their convenience. There is a great deal of suffering in life on this account.—H. W. Beecher.

PLAIN DEALING.

The late John Ashworth was a succor of many among the poor, and he sometimes gave them advice that was worth more than money. A more generous-hearted giver could rarely have been found, but he was not, therefore, easily imposed on.

A man came down to Mr. Ashworth as he stood on his doorstep, and pleaded, with a pitiable look and in a whining tone, "Please, sir, will you relieve me?"

Ashworth detected him at once, and asked the man to exchange places with him, and, imitating his gestures and tone, he stood before him, whining, "Please, sir, will you relieve me? Please, sir, will you relieve me?" and said, "How do I look?"

The man colored up, and would have made his escape, but Mr. Ashworth then spoke kindly to him, and told him that, if he had the spirit of a midge, a young man like him, with a good trade in his fingers (a cabinet-maker), would be ashamed to go about whining at people's doors in that way. He advised him to look up into God's clear blue sky, shake himself, settle down, and be respectable; gave him a sixpence, and did not expect to see him again.

Some months after, the same man, but very different in appearance and manners, called at Broadfield to thank Mr. Ashworth, gave in a subscription towards the Chapel for the Deaf, and hoped he would serve all such in the same way he served him. The man said he was so vexed that he could have thrown the sixpence in his face, but he was made so ashamed of himself that he resolved to take his advice. He went to a night-school, got work; and now, he said, he had two suits of good clothes, and a few pounds in his pocket.—Cottage and Artisan.

"WE PASSED THAT."

It's one thing to have an object in life, it is quite another thing to know when we are aiming at it. Many begin well, but after a time get off the course; then their lives are more likely to go wrong than right. The following incident has its moral for all who are aiming to do right:

During a beautiful summer's night, on one of our great lakes, the master of a boat thought that he might take a few hours' rest, and entrusted the rudder into the hands of his boy, a somewhat simple-minded lad. Do you see that star straight before us?" he said to him, pointing to the Polar star.

"Yes."

"Well, you have nothing to do but to keep the boat straight in that direction."

had made a semi-circle. The boy awoke. He was astonished to see behind his back the star which just now had been straight before him, but he did not the less continue with a firm hand to steer the boat towards the south, from whence it had first come.

Two hours after the master in his turn awoke. He cast one glance upon the sky and another upon the boy.

"Well, stupid! what are you doing?"

"I'm still keeping always straight before me, as you told me."

"Ah, indeed! and the Polar star?"

"Oh, the Polar star! Why, we passed that long ago!"—Youth's Companion

SCRIPTURE ENIGMA

XVII.

1. A word which signifies "peace."
2. A child who was born on the day of a great national calamity
3. A city which was popularly supposed to produce nothing good
4. A son of Saul who reigned over Israel for two years.
5. The father of Boaz.
6. An orator who accused St. Paul before Felix.
7. A king of Syria who was anointed by a prophet of Israel.
8. David's eldest brother.
9. The queen of Egypt in Solomon's time
10. The town in which Samuel's house was
11. The people who erected an altar "to the unknown God."
12. The only leper who was cleansed during the reign of Jehoram, King of Israel.
13. A conqueror whose death was more disastrous to his enemies than his life had been
14. The country whence Elijah originally came.
15. A Mesbitess who married into the tribe of Judah.
16. The Ethiopian eunuch who interceded for Jeremiah.
17. The mountain given to Esau for a possession.
18. The Church to whom it was said, "Thou hast a name that thou livest, and art dead"
19. Leah's fifth son.
20. The conqueror of Chushan-rishathaim
21. A servant whose master granted him leave of absence for twelve years
22. A runaway slave who was sent back to his master by St. Paul.
23. The age of Moses when he visited his brethren.
24. Absalom's daughter.
25. An Egyptian slave who became the mother of a great nation.
26. The father of Bathsheba.
27. The well near which Isaac dwelt
28. The tribe to whom it was said, "As thy day, so shall thy strength be"
29. A charge which was given to the disciples and to all Christians.

The initials of the above names (or words) give us a definition of sin.

A STEP IN ADVANCE.—The New York University has taken a decided step toward in the decision of the faculty to admit women to all the advantages of the triple course of studies in that institution—the classical, law, and medical schools. Whether Chancellor Crosby would admit them also to a theological department cannot be known, since there is none; so that he has nothing to fear from Mr. Craven. The question of the co-education of the sexes is not involved, for the recitation-rooms are already crowded, and consequently the women students who apply will be necessarily organized in separate classes, and will use the recitation-rooms at different hours. Diplomas will be issued to women as to men. We congratulate this honored and honorable institution in being among the first of our older Eastern colleges to lead off in such a forward movement. It is asserted to be pernicious to educate the sexes together, but it can hardly be claimed that the pernicious influence lingers in the walls of the recitation-rooms, so that it is necessary to carry on the education at nearly double expense in different buildings and with different instructors.—Christian Union.

BORROWING.—Have your own things. Accustom yourselves to being careful to keep on hand your own stock of writing paper, pens, pencils and india-rubber. Do not depend on mamma's work-basket for a thimble or needles, not on her bureau-drawer for ruffles and handkerchiefs. Do not consider that you have a right to borrow papa's knife, nor to make a foray on Brother Tom's room for strings and wrapping-paper. Everybody should be independent of the home world, so far as some personal belongings are concerned. If you allow yourselves to form the habit of going here and there with "Please lend me this," and "Do oblige me with that," you will often annoy people who are too polite to show their feelings, and you will sometimes incur mortifying refusals. It is usually much better to do without the use of an article than to borrow it.—From "Words to Young People," by Margaret E. Langster.