

THE MISSIONARY'S ESTIMATE OF SUNDAY SCHOOLS.

A missionary in Ahmednagar, Western India, gives an interesting account of his style of procedure; it is as follows:—"The missionary goes to a rest-house, and when a company is collected, he says that there will be a school there every Sunday at a certain hour, and asks all children to come, requesting the parents to send their children. He also shows pictures, and says that each child who can repeat on any Sunday the lesson taught a week before will receive such a picture. If a rest-house is not available, the shade of a tree, or the house or verandah of a friendly person, serves for a school-house. The subjects taught are Bible stories and Christian hymns. Every Sunday, first the review lesson is heard; if a child can repeat a Bible incident or parable even a few days after having heard it, there is hope that he will remember it much longer. Such a child receives a small picture, and two pins to fasten it to the wall of his house. The desire for getting a new picture the following Sunday secures good attention to the new lesson. Occasionally there is a united service for all such Sunday-schools when addresses are made, and fruit and sweetmeats are given to some, and small tracts to those whose parents would not like to have them eat what we give. These Sunday-schools are one of the best evangelistic agencies."

A missionary in South India reports that in the small town where he lives, he can secure occasional street audiences to listen to his preaching, varying in size from ten to one hundred; and that these audiences would dwindle rapidly if he tried to gather them every week. But in a Sunday-school which he has started, he can be sure of a hundred year in and year out; and could even have more, if his chapel were only larger.

The advantages to be gained by collecting children for Sunday-school instruction are obvious. "In my own experience," writes a missionary in North India, "again and again have I heard of Sunday-school scholars, boys so thoroughly accepting the truths of the Bible as to persistently refuse to worship the family god or goddess, arguing with their parents, showing the foolishness of idolatry, and even going so far as to lay violent hands upon the unshapely block of stone so blindly worshipped by the elder members of the family. The impressive nature of the mind in childhood; the comparative freedom from prejudice of the young; the possibility of working continuously on the same minds—a possibility rarely attained in street-preaching; the quiet and order which can be maintained in any room under the control of the missionary; the seed-like nature of Christian truth when carried by children from the Sunday-schools to their homes, in the form of Bible verses or Christian hymns; the demand made by Sunday-schools upon the rank and file of the native churches for teachers and other grades of Sunday-school laborers; these are some of the ways in which the value of the Sunday-school is felt by our missionaries."

I cannot now state the number of Sunday-schools or of their members in India; but reports come from all parts of that vast mission field of the increasing interest and usefulness of the Sunday-school. The American missionaries are acknowledged to be foremost in this branch of work; especially the American Methodist missionaries of North India. Their example is now followed more and more every year by laborers of all nationalities and all societies. Considering the short time that Sunday-schools have been in operation in India, the results attained, and their rapid growth in all the Indian missions, are both astonishing and gratifying.—Rev. C. W. Park, in S. S. Times.

COMPANY MANNERS.

"Sit down, will you, please, and wait a moment till mother comes?" said a little girl to two ladies who came to see her mother.

"And will you give me a glass of water, Martha?" asked one of the ladies. "I am very thirsty."

"With pleasure," answered Martha; and she presently came back with two goblets of water on a small waiter, which she passed to both ladies.

"Oh, thank you," said the other lady; "you are very thoughtful."

"You are quite welcome," said Martha, very sweetly.

When Martha went out of the room one of the ladies said: "This little girl is one of the loveliest children I ever met. How sweet and obliging her manners are!"

Let us go into the next room and see. Martha took the water back to the dining-room.

"Me drink! we drink!" cried little Bobby, catching hold of his sister's dress and screwing up his rosy lips.

"Get out, Bob!" cried Martha; "go to Bridget."

"Don't speak so to your little brother," said Bridget.

"It is none of your business what I say," cried Martha, tossing back her head.

"Martha!" that is grandmother calling from the top of the stairs.

"What!" screamed Martha back.

"Please come here, dear," said grandma.

"I don't want to," muttered Martha.

She, however, dragged herself up stairs, unwilling feet, you know, find it hard to climb.

"Martha," said grandma, "will you try to find my spectacles? I am pretty sure I left them in the dining room."

"No, you didn't!" cried Martha in a cross, contradictory tone; "you always lose them up here." And she rummaged round the chamber, tumbling things over like the north wind.

"No, matter," said the dear old lady, seeing she would have much to do to put things to rights again, "no matter Martha; they will come to hand," and she quietly put down the newspaper for by-and-by. Martha left her and went down stairs with a pout.

Oh, dear! where are Martha's civil, obliging manners! Why, those are her company manners. She puts them on in the parlor, and puts them off when she leaves the parlor. She wears them fore visitors, and hangs them up when they are gone. You see she has no manners at home. She is cross and disobliging, and rude and selfish. She forgets that home is the first place to be polite in—in the kitchen as well as in the parlor. There is no spot in the house where good manners can be dispensed with.—Early Dec.

GOOD BUTTER-MAKING.

Butter is finished in the dairy, but not made there. The stamp of the dairy woman puts the gold in the market form; but the work must be commenced in the field or in the feeding stables and this leads at once to the consideration of feeding for butter. During the early summer months, when nature is profuse of favors, there is little to be done beyond accepting her bounty. The tender grasses are full of the needed nutrition, and they afford the constant supply of moisture, without which the secretion of milk is greatly lessened. Yet, at this season, as well as all others, a pure supply of water is absolutely necessary. It does not meet the requirement if cattle have a wet hole full of surface drainage in the pasture, or a frog pond. While it is not probable that the tadpoles and wrigglers, sometimes found in city milk, have been drunk by the thirsty cow, many infusions do exist in such pools that are hardly eliminated or rendered entirely harmless by the wonderful milk secretions of the animal. The cattle should drink from spring-fed boxes; and as often as these, under the hot sun are seen to produce green growth or floating scum, a pail of coarse salt may be put in, and the current checked until the fresh water growths are killed; the salt water is then drawn off and for a long time the trough will remain pure and the water bright.—Breeder's Gazette.

As a "STRAW" indicative of the direction of "clear thought" take the action of the board of education in the city of Syracuse, N. Y., which recently resolved that in view of the marked increase of crime among the young, the superintendent of the schools of the city be authorized to correspond with boards of education and educational men in the state, in relation to the necessity for a more complete education, as pertaining to the duties of citizenship, and to inquire of them if some course of instruction in civil law and in moral and social training, such as temperance, honesty, integrity, virtue, reverence etc., may not be required in the public schools of the state.

HINTS TO TEACHERS ON THE CURRENT LESSONS.

(From Paloubet's Select Notes.)
July 13.—E Sam. 6: 1-12.

ILLUSTRATIVE.

1. The triumphal procession. The 24th Psalm, it is generally thought, was composed for this occasion. Various conjectures have been made by Stanley, Geikie, Taylor, and others regarding the arrangement. The following, by Kitto, will serve to bring the scene before us. The chief musician, who seems to have been the king himself, appears to have begun the sacred lay with a solemn and sonorous recital of these sentences:

"The earth is the Lord's and the fulness thereof; the world and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods."

The chorus of vocal music appears then to have taken up the song and sung the same words in a more tuneful and elaborate manner, and the instruments fell in with them, raising the mighty declaration to heaven. We may presume that the chorus then divided, each singing in their turns, and both joining at the close,

"For he hath founded it upon the seas, and established it upon the floods."

This part of the music may be supposed to have lasted until the procession reached the foot of Zion, or came in sight of it, which, from the nature of the enclosed site, cannot be till one comes quite near to it. Then the king may be supposed to have stepped forth and begun again, in a solemn and earnest tone,

"Who shall ascend into the hill of the Lord? Or who shall stand in His holy place?"

To which the first chorus responds,

"He that hath clean hands and a pure heart: Who hath not lifted up his soul to its vanity, nor sworn deceitfully."

And then the second chorus,

"He shall receive the blessing from the Lord, and righteousness from the God of his salvation."

This part of the sacred song may, in like manner, be supposed to have lasted till they reached the gate of the city, when the king began again in this grand and exalted strain,

"Lift up your heads, O ye gates. And be ye lifted up, ye everlasting doors, that the King of glory may come in!"

Repeated then, in the same way as before, by the general chorus. The persons having charge of the gates on this high occasion ask,

"Who is the King of glory?"

To which the first chorus answers,

"It is Jehovah, strong and mighty,—Jehovah mighty in battle."

Which the second chorus then repeats in like manner as before, closing with the grand universal chorus,

"He is the King of glory! He is the King of glory!"

We must now suppose the instruments to take up the same notes, and continue them to the entrance to the court of the tabernacle. There the King again begins,

"Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, that the King of glory may come in!"

This is followed and answered as before—all closing, the instruments sounding, the chorus singing, the people shouting,

"He is the King of glory!"

The ark was placed in a tent which David had prepared to receive it, and burnt offerings and peace offerings were then largely offered, for the first time in Jerusalem. When these religious solemnities were performed, the king "blessed the people in the name of the Lord," and then himself superintended the distribution to the assembled thousands of the bountiful fare he had provided for them, every one, man and woman, receiving a "loaf of bread, a good piece of flesh, and a flagon of wine."

PRACTICAL.

1. It is unsafe to follow worldly precedent and custom in the performance of religious duties.

2. The majesty of the divine holiness is sacredly guarded.

3. If such reverence was due to the symbol, with how much greater reverence should the realities of the Christian covenant be regarded? (See Heb. 10: 28, 29.)

4. Uzzah is the type of all who with good intentions, yet with unsanctified minds, interfere in the affairs of the kingdom of God.—Orbach.

5. The lesson that holiness befits every contact with God must be learned at whatever cost.

DIED WITH HIS SECRET.

A short time since, during the recent bank troubles in the East, a number of Italians living in and around Butte, Montana, withdrew their deposits from the banks of that city, and confided them to the care of a countryman of theirs, named Dominic Tonetti, who had a reputation for honesty. This trusted individual secreted the cash in a secure hiding-place. Unfortunately for him, and the depositors as well, he was lately killed by a fall in the Lexington mine, and with his death the knowledge of the spot where the money was hid died also. Efforts since made to discover it have been unsuccessful, and the grief of the unhappy Italians at the death of Dominic is rendered almost unbearable by the loss of the article which held at least an equal place in their affections. While panic stricken they withdrew their money from a place of safety, and are now grief-stricken because it is nowhere to be found.—Sacramento Recorder-Union.

Did You Know, good friends who are claiming and championing the revenues of high license as necessary to the prosperity of the city and the town, that you can far better afford to pay everyone of the 500,000 saloonists and druggists of your land, \$500 to quit the business, than to receive it from them for the support of your local governments? This would amount to only \$250,000,000. You can then pay \$50,000 to each of the 5,000 distillers and brewers of the country, as a condition of abandonment of the manufacture of liquors, with another \$250,000,000 and have still another \$250,000,000 left from the annual drink bill of America with which you may yearly reimburse tax-payers for the evils inflicted by the traffic through the term of years during which the government has fostered and protected it. Where are the nation's financiers?—Union Signal.

Question Corner.—No. 13.

BIBLE QUESTIONS.

- 1. How long did David reign over Israel?
2. What was the first request that Solomon asked of God after he became king?
3. In the reign of what king of Israel were the waters of the Jordan divided so that men could pass over on dry ground?
4. On what occasion were the following words of Jesus spoken? "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings and ye would not."

BIBLE RIDDLE.

Within proud Babylon's lofty walls, In grand old palace with marble halls, A royal feast the king had given To a thousand lords, and at the even Their wine from golden vessels drank. To the God of heaven not one thank Arose, but praised the gods of earth. In the midst of revelry and mirth The king's countenance was seen to fall; Lo! a hand was writing on the wall! "Go bring the wisest men of the land," Cried the king, "all who can understand The writing or make known to me What the meaning of those words can be." At length a Judah captive was found; Whose wisdom astonished all around; He read the fearful words and revealed To the king that now his doom was sealed. What was this Judah captive's name? What cruel deed added to his fame?

ANSWERS TO BIBLE QUESTIONS IN NO. 11

BIBLE AGOSTIC.—St. John wrote the Gospel which bears his name, and also the three Epistles of John. On the Isle of Patmos to which he had been banished, he received and wrote the Revelation. Tradition says that when too old to walk he was sometimes carried into the church at Ephesus, where he was accustomed to repeat the words: "Little children love one another."
1. Lydda, (Acts 9: 32) 2. Bethmel, (Gen. 25: 9) 3. Thims, (John 20: 29) 4. Iruus, (Tues. 1: 4) 5. Lion, (1 Sam. 17: 36) 6. Enoch, (Gen. 5: 24) 7. Corn, (Deut. 11: 14) 8. Rosanna, Matt. 21: 9. 9. Isaac, (Gal. 4: 27) 10. Lydia, (Acts 16: 14-16) 11. Dove, (Gen. 8: 11) 12. Rainbow, (Gen. 9: 13) 13. Elijah, (2 Kings 2: 11, 12) 14. Nazareth, (Luke 2: 51) 15. Lois, (2 Timothy 1: 15) 16. Oliver, (Luke 21: 37) 17. Vail, (Ex. 24: 35) 18. Eden, (Gen. 2: 8-10) 19. Oz, (Deut. 3: 11) 20. Nineveh, (Jonah 1: 1, 2) 21. Elisha, (2 Kings 2: 25, 26) 22. Antioch, (Acts 11: 28) 23. Sodom, (2 Peter 2: 5) 24. Oil, (2 Kings 4: 1-7) 25. Tabitha, (Acts 9: 36-40) 26. Hophni, (1 Sam. 1: 2) 27. Eunice, (Tim. 3: 25) 28. Rechabites, (Jer. 35: 1-14)

CORRECT ANSWERS RECEIVED.

Correct answers have been sent by Ella Sherwood, Wm. Traquair, and Albert Jesse French.