

LET THE CHILDREN ALONE.

Let your children alone when they gather around the family table. It is a cruelty to hamper them with manifold rules and regulations, about this, and that, and the other. As long as their conduct is harmless as to others, encourage them in their cheerfulness. If they do smack their lips, and their supplings of milk and other drink can be heard across the street, it does not hurt the street: let them alone. What if they do take their soup with the wrong end of the fork, it is all the same to the fork: let them alone.

Suppose a child does not sit as straight as a ramrod at the table; suppose a cup or tumbler slips through its little fingers and deluges the plate of food below, and the goblet is smashed, and the table cloth is ruined; do not look a thousand scowls and thunders, and scare the poor thing to the balance of death: for it was half scared to death before; "it didn't go to do it."

Did you never let a glass slip through your fingers since you were grown? Instead of sending the child away from the table in anger, if not even with a threat, for this or any other little nothing, be as generous as you would to an equal or superior guest, to whom you would say, with more or less obsequious smile, "It's of no possible consequence." That would be the form of expression to a stranger guest, and yet even to your own child you remorselessly and revengefully and angrily mete out a swift punishment, which for the time almost breaks its little heart, and belittles you amazingly.

The proper and more efficient, and more Christian method of meeting the mishaps and delinquencies and improprieties of your children at table is either to take no notice of them at the time, or to go further and divert attention from them at the very instant, if possible, or make a kind of apology for them; but afterwards, in an hour or two, or better still, next day, draw the child's attention to the fault, in a friendly and loving manner; point out the impropriety in some kindly way; show where it was wrong or rude, and appeal to the child's respect or manliness. This is the best way to correct all family

errors. Sometimes it may not succeed; sometimes harsh measures may be required; but try the deprecating or the kindly method with perfect equanimity of mind, and failure will be of rare occurrence.—*Dr. Hall's Health by Good Living.*

THE PRACTICAL SOLUTION OF DOCTRINAL DOUBTS.

"When I was a young man," said a truly Christian man, "I was, or thought I was, a great sceptic. I was thoroughly read in sceptical literature, and thought I could grapple with any divine on theology; I did grapple with them too, pretty often, and was always pretty well satisfied with the result.

"One day I went to hear Dr. B. preach. I was not altogether easy or comfortable; I thought I really wanted to be a Christian, but that the creed was in my way. Meeting Dr. B. he said to me, 'Well, young man, what can I do for you?' I stated my difficulty at once.

"I would like to be a Christian, doctor," said I, 'but I can't accept your doctrine of the atonement. I can't see how one man can suffer for another, or how there is either justice or mercy in punishing the innocent for the guilty.'

"There is something a great deal more important for you, young man, than to understand the atonement," said the doctor.

"How is that?" said I; 'I thought the atonement was the fundamental doctrine of the church.'

"So it is," said the doctor, 'but life is more important than any doctrine. Thou shalt love the Lord thy God with all thy heart, and soul, and strength. Do you do that?'

"N-no," said I.

"Thou shalt love thy neighbour as thyself—as *thyself*," repeated the doctor, with emphasis. 'Do you do that?'

"N-no," said I.

"Very well," said the doctor, 'begin—change your life, change your heart; stop living for yourself; live for God and humanity.'

"But the Christians don't do that," said I.

"Never you mind the Christians," said the doctor. 'Take care of yourself. My word for it, you won't give the ex-