

both Sunday and Wednesday evenings there was held a prayer and singing service. Sometimes a minister led the exercises, oftener Mr. Ellery, or old Mr. Hamilton; and occasionally Billy Knox was pressed into the position of leader. He was a good singer, and when he had anything to say, he said it forcibly.

During the excitement before the fall elections political meetings were held in this same building, and Knox allied himself with the Temperance branch of his party. His cause was far from being popular, but as he himself was known and liked, he was listened to with more tolerance by those who did not agree with him than might have been supposed. Mr. Ellery, who, although a man of strong convictions, was decidedly conservative, often rallied Billy on being a young "radical." The simple truth was, the latter's Christian character was developing steadily, and according to a certain individuality he possessed. He had not, like many a young man, seemed to come into religion as a sort of respectable family inheritance, like a name, a social passport, a something added to him from the outside, but his Christianity started within and was silently penetrating all his thoughts and purposes. Why it was working thus is easily explained: he had studied his Bible, and prayed with the whole-heartedness he once put into study, and which he now put into farming.

Since that Sunday night in the Sefton Academy, he had never repented him of his prayer: "Teach me to do Thy will; thy Spirit is good; lead me into the land of arightness." If he knew himself, he wished to be led; he meant to follow, and would listen to the breathing of the Spirit. Naturally full of life and humor, he gave his surface thoughts to anybody, and it was only on closer acquaintance that one detected the workings of a singularly sensitive conscience, the warmth of an intense nature, loving and loyal—one who would "find quarrel in a straw when honor's at the stake."

After all the issues of the fall election were settled, Knox's interest in temperance matters was only just thoroughly aroused; and it came to be a common thing for him to gather a crowd about him, talking briskly in the little building which was the post-office, grocery and general rendezvous of the neighborhood. It was evident that he had no private ends to serve, and it was too late for him to be electioneering for any one, so the discussions he started were usually carried on very amicably. However, when the conclave broke up, about a third of the hangers-on proceeded to cross the road to "Holmes's" bar, and get a schooner of lager, if nothing stronger.

(To be continued.)

VITAL CONSEQUENCES.

We were driving, the other day, through one of our streets whose neat, attractive homes belong to the middle class of very well-to-do people. Just as we reached a point in the road opposite one of these houses, we were surprised by the loud, sudden, frightened cry of a little boy, perhaps three years old, who ran as fast as he could, screaming, through the gate. His mother met him on the porch, saying rapidly, but quite loud enough for us to hear distinctly, "Run in quick; the horse will eat you up if you don't stay in the house."

The cause of the boy's fright was too evident. Surprise was succeeded by true pity for the children who are brought up under so harmful an influence. The clay in the sculptor's hand is not more impressionable than the body, mind and heart of a young child. To say nothing of the harm of being kept within doors on fine sunny days, and nothing of the unutterable misery con-
bittering the whole child-life through an unnecessary fear to which it is daily subjected, what must become of every innate idea of truth in those little ones thus thoughtlessly and constantly deceived?

Every child, from a few weeks old, is in a training school for good or evil, and early impressions are not eradicated; he never will recover from them; they tell in every future year of his life.

Parents are undoubtedly ignorant of such vital consequences, and many well-meaning ones are culpably thoughtless. It surely becomes all to consider most earnestly that no word or cause of action is trivial or without meaning in the building of character, which is the great work of life.—*Dr. Albert Leffingwell in Lives of Life.*

HINTS FOR HOUSEWIVES.

So much information about everything is now so easily obtainable that there is little excuse for enduring many of the small domestic worries to which housekeepers and others are often subjected. Why, for instance, need any one be inconvenienced by damp eboards, when we read that a bowl of quicklime placed therein will speedily absorb the moisture? Some of us are nervous about beds not being well aired, and yet we have only to fill a large stone bottle with boiling water and put it into the bed, pressing the bolster and pillows round it in a heap. By this simple contrivance, it is comforting to learn, no one need fear giving a friend a damp bed, even if this is done only once a fortnight.

Flies are a familiar nuisance; but we are told of a remedy in laurel oil, which, better than glass fly-catchers and others, will not only rid us of these pests, but preserves looking-glasses and picture-frames when coated with it. Jane, the "help," should derive satisfaction from the assurance that beetles may be effectually got rid of by sprinkling once or twice on the floor a mixture of pure carbolic acid and water, one part to ten.

It is not frequenters of restaurants only who wonder why the simple preparations of throwing red pepper pods or a few pieces of charcoal into the pan—said to prevent odors from boiling ham, cat's-paw, etc.—is not oftener observed. Cooks are further reminded that in roasting meat, salt should not be put upon the joint before it is put in the oven, as salt extracts the juice; and that lime-water will improve the condition of old potatoes in boiling.

Eggs could be purchased with greater confidence if the German method of preserving them by means of silicate of soda was generally followed. A small quantity of the clear syrup solution is smeared over the surface of the shell. On drying, a thin, hard, glassy film remains, which serves as an admirable protection and substitute for wax, oil, gums, etc.

Economy in housekeeping would be facilitated by the better observance of what are known in common parlance as "wrinkles." For example, why purchase inferior nutmegs, when their quality can be tested by pricking them with a pin? If they are good, the oil will instantly spread around the puncture. It is worth recollecting that bar soap should be cut into square pieces and put in a dry place, as it lasts better after shrinking. If we wish to keep lemons fresh for some time, we have only to place them in a jar of water and change it every morning. In selecting flour, we are advised to look to the color. If it is white with a yellowish straw-color tint, we should buy it; but if it is white with a bluish cast or with black specks, we should refuse it.

Broken china can be mended with a useful glutine made with a piece of old cheese mixed with lime; and the wooden panings of the garden may be preserved from the weather by coating them with a composition of boiled linseed-oil and pulverized charcoal, mixed to the consistency of paint. In this way wood can be made to last longer than iron in the ground. If we consult our health, we should plant the garden with odoriferous plants such as wall-flowers, monardella and other old-fashioned flowers and herbs, which have a remarkable power of developing ozone and purifying the atmosphere from miasmatic poisons.

Amateur joiners may derive comfort from the knowledge that nails and screws, if rubbed with a little soap, are easily driven into hard woods. The same household commodity, of a fine white quality, if rubbed over new linen, will enable it to be more easily embroidered, as it prevents the threads from cracking.—*Harper's Bazar.*

NOT MY OWN CARETAKER.

If we expect to have plans of our own for the days as they come and go and to carry out these plans without hindrance just according to our own judgment or desire, we shall be liable to have frequent disappointments and troubles of many kinds. Happy will it be for us therefore, when we learn that we cannot take care of ourselves, and choose Christ to be our caretaker and leader in all things. You know he said, "Not a sparrow shall fall on the ground without your Father;" and, "The hairs of your head are all numbered." So you see he is interested in all the very least things

that his children have to do, or which in any way concern them.

When we rise and dress in the morning there is a way to do it to please him. And so in getting a breakfast or in studying a lesson, and so in everything. He notices all about us and knows how he wishes us to do. We may plan to get our work all done up quickly and then have a long afternoon in which to sit down to write, or read, or sew. But perhaps before we have the table cleared away, a poor woman comes to the door with berries to sell, which she has worked hard to pick because she needs money. May be our first thought is, "We do not really need the berries, and besides I cannot be interrupted. If I let the woman come in and stop to talk with her, I shall waste my time and shall not be able to carry out my plan for mending a garment or finishing a letter."

But then we remember, "I do not belong to myself; I am not my own caretaker. My time is not my own, for I have given myself to the Lord, and I belong to him. My business is not to do my own will but to do his will. What does he wish me to do in this matter?"

We consider that it is he who has brought this woman to our door, and it may be that he expects us to give our time to her instead of spending it as we intended. Then we notice the woman more particularly. We see that her clothes are poor, and that she looks tired and not very happy. Surely we ought to be eager to do anything and everything in our power to help and comfort this person who may be a dear child of our loving Father in Heaven. And he has sent her straight to us, and has thus given us an opportunity to do something for him; for inasmuch as we do anything for his children we do it for him.

We feel that way we forget at once all about dishes, and writing, and plans of every sort, and we say, "Yes, I shall be glad to buy your berries. But you must be tired walking in the hot sun." Then we hasten to bring an easy chair, and we seat her in it, and untie her old sun-bonnet and take it off, and we give her a glass of cold water from the spring, or a cup of milk or tea to drink, and if she is hungry we give her something to eat.

Then we sit down by her and ask her about her home, and talk of other and pleasant things till she forgets that she is weary and old and poor, and by the time she is ready to start on her walk home she is quite cheerful.

Would not this be a beautiful way to live? We will always live so, we shall be so happy that we can say as our Lord did, "My meat is to do the will of him that sent me." That is, "I love so much to do what my Saviour wishes me to do, even in all little common things, that it is as good as food (meat) to me. I can live on it. It satisfies me, and builds me up, and makes me strong." If we live that way, we shall regard every least event in our lives as arranged for us, or permitted to be so, by our blessed Caretaker. And then, do you not see that we shall be content and that nothing can disappoint us?

Suppose we expected a dear friend to visit us and were anticipating a very happy time with her. It may be that when she came we should be engaged in taking care of some sick person, or in other work that we could not possibly leave, so that we could scarcely find even a few minutes in which to talk with her. We should not be in the least unhappy about it, for we would say, "My precious Saviour and best friend! I know that you love me more than I love myself, and you know far better than I do what is best for me. You have arranged all this for me and I will be satisfied and happy about it. It is my meat to do this work instead of visiting with my friend, because it is your blessed will that I should do so." Thus we would rest thoroughly contented.—*Harriet N. Austin.*

THE SUM OF IT ALL.

[Written to comfort a young friend many years ago.]

The boy that by addition grows,
And suffers no subtraction
Who multiplies the things he knows,
And carries every fraction,
Who well divides his precious time,
The due proportion giving,
To sure success aloft will climb,
Interest compound receiving.
—*Dr. Ray Palmer.*

HINTS TO TEACHERS ON THE CURRENT LESSONS.

(From *Poloubet's Select Notes.*)

Dec. 6.—Isa. 1: 1-18.

SUGGESTIONS TO TEACHERS.

Nov. 29.—2 Kings 20: 1-17.

Subject.—Lessons from the prayer of Hezekiah

I. Hezekiah's sickness (ver. 1). Show some of the lessons of which sickness is the best teacher.

II. Hezekiah's prayer (vers. 2, 3). Bring out the characteristics of true prayer as shown in this example.

III. The answer to his prayer (vers. 4-11).

Note (1) that the answer was immediate. Illustration. God answers immediately, but the answer may not reach us for some time, because we are not ready to receive it.

A son asks his father for an education, and the father answers immediately. But it may be months before he can go to school, and years before he obtains the education asked for. Another illustration is given in Dan. 10: 12-14, where God heard immediately, but the answer did not come for months.

Note (2) means were used here. God did the healing, but we are always to do our part.

Note (3) the aids to his faith in the miracle of the dial, showing that the God who could do that wonder was also able to fulfill his promise to heal.

Illustration from *Jacob's Waggon* (see Gen. 45: 16-27). Jacob could not believe that his son Joseph was alive till he saw the waggon Joseph sent. Every daily mercy is a proof of God's love. Every answer to prayer in smaller things is a proof that God answers in greater things.

Note (4) Hezekiah's hymn of praise as given in Isa. 38: 9-20.

IV. Hezekiah's trial. (1) What was the wrong? (2) The motives of the king in yielding. (3) The pride and ambition out of which his wrong conduct grew. (4) The punishment.

This trial was to show what was in Hezekiah's heart (2 Chron. 32: 31), and make him a more perfect man.

Men often fall after high experiences. As Peter denied the Lord just after the Lord's Supper, and the scene in the garden.

BOOKS FOR THE GUEST CHAMBER.

At one time I was staying in a house where the guest chamber contained among the furniture a little shelf of books. I have often thought of them since, with a wonder that more careful hostesses did not provide the same. Nights when I could not sleep, and mornings when I waited in my room for the breakfast-bell, I dipped into the contents—a volume or two of poems, some short stories, and interesting travels comprised the whole—and I found not the least pleasant part of my visit in those quiet moments by the window which overlooked the great old-fashioned garden. Any housekeeper could spare six or eight books from her library, and almost any guest would bless her for the thought. A little workbasket fully stocked, pen, ink, and paper ready to hand—the visitor cares nearly as much for these as for fresh towels and extra coverings. The Golden Rule, which is a guide to all branches of good housekeeping as to all branches of all business, comes to one's aid here, and what we care most for in another's home we should endeavor to give the owner in our own.—*Ruth Hall, in Good Housekeeper.*

INSTEAD OF STIMULANTS.—Instead of stimulants, take rest. It is a good plan for tired mothers and for all working women who can, to lie down for a little while after each meal in some cool and pleasant place, upon a lounge or hammock, whereas can rest back and nervous system, and digest her food more easily. If one has a nursing child, this is exceedingly important, for quiet, good-natured habits must have quiet mothers, who are not overworked. Take some pleasant book or paper to divert your thoughts whenever anything happens to trouble you. Do not let the mind dwell upon any unpleasant subject. Look on the bright side. Take time to read, to write letters, and to enjoy the society of congenial Christian friends.—*Household.*