

read, she was startled, almost frightened, over this discovery—that it drew tears to her father's eyes. He said he would like to have the story in print, the better to preserve it, and that she might sign to it the name of "Pansy," both because that was his pet name for her, and because the language of the flower was "tender and pleasant thoughts," and these she had given him by her story.

How pleased the little girl was that she had made him happy, and that when a real story of hers was in black and white where the world could read it, none would know the real author except the family. How her heart beat when the little ten-year-old author looked upon her first printed article, all those know who have ever written for the press.

Her first book, "Helen Lester," was not published until ten years later. She wrote it in competition for a prize, and was so fortunate as to gain it. This greatly encouraged her, though her best encouragement was, as she says, "the satisfaction which the little printed volume bearing the pet name 'Pansy,' gave to my father and mother."

Following upon that first little book, "Pansy's" literary work has been constant and most successful. She has written between fifty and sixty volumes, of which over one hundred thousand copies are sold annually. They are in every Sunday-school, and in well nigh every home. It is believed that "Ester Ried" has had the largest sale, and has exerted the most beneficent influence of all her works. Of this book, Mrs. Alden says: "The closing chapters were written while I was watching the going out of my blessed father's life. To the last he maintained his deep interest in it, and expressed his strong conviction that it would do good work. It went out halloved with his prayers, and is still bearing fruit which will add to his joy, I believe, in heaven. The last chapter was written in the summer of 1870 with the tears dropping on my father's new-made grave."

The titles of Mrs. Alden's books are familiar in all households: "Four Girls at Chautauqua," with its charming sequel, "Chautauqua Girls at Home," "Tip Lewis and his Lamp," "Three People," "Links in Rebecca's Life," "Julia Reid," "Ruth Erskine's Crosses," "The King's Daughter," "The Browning Boys," "From Different Standpoints," "Mrs. Henry Harper's Awakening," "The Pocket-Measure," "Spun from Fact," "Christie's Christmas," etc.—titles familiar in all public libraries, and to Sunday-school librarians in all denominations. Though she is an adept in the arts and peculiar fascinations of the novelist, a master-analyst of the subtler workings of the human heart, she has from the outset dedicated her work to the advancement of the Christian religion in the home-life and in the business life; to making alive and important and binding and "altogether lovely," the laws of the Bible. The glittering prospects of other fields in literature have not allured her aside.

But Mrs. Alden's books are only a portion of her life work. Her husband, Rev. G. R. Alden, is the pastor of a large church, and she works faithfully at his side, having a high ideal of the duties and peculiar opportunities of a minister's wife. She is president of the missionary societies, organizer and manager of a young people's branch, superintendent of the primary department of the Sunday-school, and the private counsellor of hundreds of young people. While she enjoys her literary work, she makes it subservient to her church and Sunday-school work.

She says, "My rule has been to write when I can get a chance, subject to the interruptions which come to a mother, a housekeeper, and a pastor's wife."

Yet for seventeen years Mrs. Alden has been under contract (never broken) to keep a serial story running in the *Herald and Presbyterian*, through the winter; and for ten years she has given her summers largely to normal-class work at all the principal Sunday-school assemblies, having been several times at Chautauqua, Framingham and Florida, and is under engagement to do the same work in Kansas, Nebraska, Wisconsin and Tennessee.

One would suppose that with all this work, Pansy's hands would be full to overflowing. But she finds time to do more than this. For twelve years she has prepared the Sunday-school lessons for the primary department of the *Westminster*

Teacher, the organ of the Presbyterian Board, and has been for two or more years the editor of their *Primary Quarterly*.

And there is more to tell. For eleven years she has edited the *Pansy*, the well-known Sunday magazine for boys and girls, and there is always in this a serial story from her pen and a continued Golden Text story, besides innumerable short stories, which now, collected, make a complete Primary Sunday-school library of about forty volumes.

One of the most interesting things in connection with this magazine, is the "Pansy Society," composed of those children who are subscribers, and who are pledged to try and overcome some besetting fault, and who take a whisper-motto: "I will do it for Jesus' sake." All who join, have a badge, a beautiful pansy painted on white satin, and fastened at the top by a silver pin.

The members of this society from Maine to Louisiana, write to "Pansy," and, mother-fashion, she answers them, a hundred or more a week. Already there are thousands of members, who are trying to stop fretting, to obey parents, to be patient, to say only kind words of others, to overcome carelessness, and to make somebody happy. The amount of good done by this beautiful simple means to form correct habits in early life, is simply incalculable.

The letters from the little ones among the members are full of naive interest, many written with a hand just beginning to do its first work with the pen.

One older child writes: "Mamma says I ought to tell you at the commencement that I am eleven years old, but a poor penman, and she is afraid you cannot read my letter, but I will try and do my best. I have taken the *Pansy* for two years and enjoy it very much. After reading it I send it in a mission barrel to the children in Utah. I had rather keep them, but mamma thinks I ought to let some one else enjoy them. I have read all your books except one or two of the last. From reading 'The Pocket-Measure,' I learned how nice it was to give. Mamma specially likes 'Mrs. Solomon Smith Looking on.' I would like to become a member of the Pansy Society. I have tried for a week to find the fault that I want most to overcome, but I do not know which one it is, I have so many it seems to me as if everyone else had but one fault. One is my not obeying quickly when mamma speaks. I had rather read your books and magazines than do what I ought. I do like to read very much. Another is my temper, which is very quick; when anything is said which irritates me I speak quick even to my dear mamma. I pray over it and work hard to overcome it. I have a picture of you which papa is going to have framed and hung up in my chamber, so that I can look at it and think of you."

Letters come, too, from mothers and teachers, telling of the beautiful work of the Pansy societies. One mother writes of her own home club formed of her six children. She says: "We are trying to make its influence for good extend far and near. At Christmas we got together a large lot of old toys, picture-books, etc., with boxes of cake and bonbons, and sent them to some poor children in our community who were not able to buy new ones. We also sent a box of Christmas goodies to each of the real old ladies and gentlemen living near us, who were likely to be overlooked in the overflow of young life surrounding them. Also sent out some suitable presents and eatables to needy colored families. For St. Valentine's Day some valentines were prepared and sent to such children as would be likely to be forgotten on this festive occasion. The *Pansy* has been a regular visitor here for the past four or five years, and we would feel very much as if one of the family were gone, if we were deprived of it."

Mrs. Alden is still in the fresh prime of her strength. She carries her work with quick step and sunny uplook. She is so wise and so friendly, so good an interpreter—let us be glad that the eloquent pen is a swift one and tireless.—*Sarah K. Bolton, in Wide Awake.*

BOYS, HELP US.

Why is it that some boys are willing to sit around doing nothing, while their over-worked mother is struggling against nature and fate to do about half the work waiting for their hands? Only the other day we saw three large, able-bodied boys lounging about the house, not knowing what to do with themselves, while their mother, tired and pale, was trying to do all the work for a large family and company alone. Not a boy's work to help about the house? Why not? Is there anything about washing dishes that will injure him or which he cannot learn to do well? or about making beds, or sweeping, or setting the

table, or washing or ironing, or cooking a plain meal of victuals? Some have an idea that this is "girl's work" and it isn't manly and of no practical use. On the contrary, there is much to benefit him in such work, the most important of which is the idea that it isn't manly to let the weaker vessel carry all the burdens, when it is possible for strong young hands to help.

Most boys who are not overworked in other directions would gladly help in the house if they were asked to do so, and were taught how to do the work properly. Many a smart boy wants to help this tired mother, but does not know how beyond bringing in the wood and the water and shovelling a path through the snow. That done, she tells him to go and play while she plods wearily on. Not a boy's work? For shame! It is a positive harm to a boy's moral character to allow him to think it right to be idle while his mother is staggering under her burdens. Let the boys help, and those who can't get help "for love or money," as they often write us, will see their troubles disappear.

"But," says one, "would you have our boys to lose all their fun? Boys must play and have a good time sometimes." Yes, verily, so say we. But we are pleading for a good time all around. No true boy would play all the time, while his mother and sisters were *slaving themselves to death*, if he knew it. Help your mother, boys! You will never regret it, you may be sure, and instead of making you seem less manly, it will only make you seem as you are, manly enough to assist the weaker and help to carry their burdens.—*A Mother, in Christian at Work.*

SCHOLARS' NOTES.

(From International Question Book)

LESSON III.—OCTOBER 16.

POWER TO FORGIVE SINS.—MATT. 9:1-8.

COMMIT VERSES 4-7.

GOLDEN TEXT.

The Son of man hath power on earth to forgive sins.—Matt. 9:6.

CENTRAL TRUTH.

Jesus Christ forgives the sins of all who come to him in faith.

DAILY READINGS.

M. Matt. 9:1-8.
T. Mark 2:1-12.
W. Luke 5:18-26.
Th. Ps. 103:1-22.
F. Acts 3:1-11.
Sa. Ps. 32:1-11.
Su. Isa. 55:1-13.

INTRODUCTION.—In this part of Matthew the events are not arranged in chronological order, but are grouped about the city of Capernaum.

HELPS OVER HARD PLACES.

1. HE ENTERED A SHIP—to return from the country of the Gadarenes. This verse belongs to the last chapter. 2. BROUGHT TO HIM—through the roof of the house where he was preaching to crowds (see Mark 2:1-4). PARALYSIS; a type of sin which destroys power of right action, and leads to uselessness, torture and death. SEEING THEIR FAITH—shown by their great exertions to reach Jesus. THY SINS BE (ARE) FORGIVEN THEM—Jesus saw that this was the greatest desire of the man who was near death, and whose disease may have been the fruit of his past sins. 3. SCRIBES—the teachers of the Jews, equivalent to clergymen among us. BLASPHEMY—by taking upon himself powers that belong to God alone, hence making himself equal with God. 5. WHETHER IS EASIER TO SAY—not which is easier to do, but to prove the truth of what you say. As, for instance, it is not as easy to speak Chinese as French, but it is easier for one who is ignorant to say that he can speak Chinese, for few could detect his pretensions, but multitudes could detect his pretensions to French. 6. BUT THAT YE MAY KNOW—by a divine act which they could see, he proves the reality of the other divine act they could not see.

QUESTIONS.

INTRODUCTORY.—Where, in the order of time, does this lesson belong? When and where did this miracle take place? Does verse 1 belong to this lesson or to the last? Why is Capernaum called "his own city"? (Matt. 4:13.)

SUBJECT: A PARABLE OF SIN AND REDEMPTION.

I. THE PARALYTIC; A TYPE OF THE SINNER (v. 2; Mark 2:1-4).—What was Jesus doing one day in his own city? What is said of the numbers who came to hear him? Why did they come to Jesus in such crowds? Who was brought to the house during the preaching? By how many? What is the palsy? What did they do when they reached the house? In what way did they make an entrance?

In what respects is paralysis a type of the moral disease of sin? Can the sinner cure himself? Are most sinners brought to Christ by means of friends? What do the four helpers of this sick man teach us about helping others?

II. SALVATION FROM SIN BY FAITH (v. 2).—What showed the faith of these men? What did Jesus say to the sick man? Why did he say this before he healed the man? May the paralytic have desired this most in his heart? Was it the greater blessing? What is it to have our sins forgiven? Why is faith necessary to this?

III. SALVATION PROVED (vs. 3-8).—Who made objection to what Jesus did? What did they call it? How did they argue it to be blasphemy? (Mark 2:7.) Would it have been blasphemy if Jesus were not divine? How did Jesus answer them? State his argument in your own words. What did he now do for the sick man? What did the multitude do in view of it?

How can we prove that our sins are forgiven? (2 Cor. 7:11; Acts 2:23.) Will God help our temporal needs also? Can he do this more easily if we repent and love him? (Rom. 8:28; Ps. 103:17, 18.)

LESSON IV.—OCTOBER 23.

THREE MIRACLES.—MATT. 9:18-31.

COMMIT VERSES 23-26.

GOLDEN TEXT.

According to your faith be it unto you.—Matt. 9:29.

CENTRAL TRUTH.

Faith is the condition of the highest temporal and spiritual blessings.

DAILY READINGS.

M. Matt. 9:18-31.
T. Mark 5:21-43.
W. Luke 8:40-56.
Th. Heb. 11:1-10.
F. Luke 18:1-8.
Sa. John 9:1-25.
Su. James 2:14-26.

PARALLEL ACCOUNTS.—Mark 5:21-43; Luke 8:40-56.

INTRODUCTION.—We now go back to the events following Lesson II. On Jesus' return from the country of the Gadarenes to Capernaum, Matthew makes a feast, and invites Jesus, who comes to the feast, and holds an interesting religious conversation with some Pharisees and others. It was at this feast that Jairus came for Jesus.

HELPS OVER HARD PLACES.

18. WHILE HE SPAKE THESE THINGS—to the Pharisees at the feast of Matthew (see previous verses). RULER—of the synagogue, probably the one which the Roman centurion had built (Lesson I). His name was Jairus. WORSHIPPED—by falling down before him; an act of reverence. IS EVEN NOW DEAD—at the point of death, so near that he thought that she must have died since he left her. 20. THE ROOF—border of his outer garment reaching about to his waist. His story is told more fully in Mark. 21. MINSTRELS—lute-players who had come with the other people to express the mourning over the dead. 22. NOT DEAD, BUT SLEEPETH—not to remain dead, but to be raised up as one from sleep. LAUGHED TO SCORN—showing that they knew she was really dead. 27. THOU SON OF DAVID—the popular title of the Messiah. 30. STRAITLY—strictly. NO MAN KNOW IT—(1) to avoid tumult, (2) to avoid such numbers of applicants for healing that he would have no time for preaching.

QUESTIONS.

INTRODUCTORY.—When did the miracles of this lesson take place? In or near what city? In what other Gospels are two of them recorded?

SUBJECT: ILLUSTRATIONS OF FAITH.

I. THE FAITH OF JAIRUS (vs. 18, 20, 22-26).—In whose house was Jesus? (Matt. 9:9, 10; Luke 5:29.) Who were with him? Who found fault with him for this? Who came to Jesus while he was at this feast? (v. 18.) What was his name? (Mark 5:22.) What did he ask of Jesus? How did he show his faith? Had he any reasons to believe that Jesus could restore his child? What did Jesus do? (v. 19.) Who went with him? What message came to him on the way? (Mark 5:35.) What did Jesus do when he came into the house? What were the minstrels for? How many persons went into the inner room with Jesus? (Mark 5:27.) What did he say to the dead girl? (Mark 5:41.)

What did Jesus teach us by his raising the dead to life? What qualities do you find in Jairus' faith? What can you learn from it about the faith we should have in Jesus?

II. THE CAPERNAUM WOMAN'S FAITH (vs. 20-22).—What happened to Jesus on the way to the house of Jairus? Why did she touch him and not ask for help? How did Jesus know she touched his garment? (Mark 5:30.) What did the woman do when Jesus asked who touched him? (Mark 5:33.) What did Jesus reply? In what sense had her faith made her whole?

What are the qualities of this woman's faith? What is the faith that will make us spiritually whole?

III. THE BLIND MEN'S FAITH.—Who met Jesus on his way back from the house of Jairus? How did they address him? Was this a sign that they had faith? How did Jesus test their faith? What did he promise them? What was the result? In what sense is Jesus the light of the world?

Is it still true that it shall be done to us according to our faith? What qualities of faith do you find in these blind men? Why is faith essential to receiving the best blessings? Why shall it be done to us according to our faith? In what respects are death, sickness and blindness types of the effects of sin? What do we learn from this lesson as to the means of their removal?

LESSON CALENDAR.

(Fourth Quarter, 1887.)

- 1. Oct. 2.—The Centurion's Faith. Matt. 8:5-13.
- 2. Oct. 9.—The Tempest Stilled. Matt. 8:18-27.
- 3. Oct. 16.—Power to Forgive Sins. Matt. 9:1-8.
- 4. Oct. 23.—Three Miracles. Matt. 9:18-31.
- 5. Oct. 30.—The Harvest and the Laborers. Matt. 9:35-38, and 10:1-8.
- 6. Nov. 6.—Confessing Christ. Matt. 10:32-42.
- 7. Nov. 13.—Christ's Witness to John. Matt. 11:2-16.
- 8. Nov. 20.—Judgment and Mercy. Matt. 11:20-30.
- 9. Nov. 27.—Jesus and the Sabbath. Matt. 12:1-14.
- 10. Dec. 4.—Parable of the Sower. Matt. 13:1-9.
- 11. Dec. 11.—Parable of the Tares. Matt. 13:24-30.
- 12. Dec. 18.—Other Parables. Matt. 13:31-58.
- 13. Dec. 25.—Review and Christmas Lesson. (and 44-52.)