

be the pastor's study and our parlor and bedroom. Fortunately there was a small cupboard in the room which held all our table furniture.

"The smaller room was to be the kitchen, and in it the stove was placed. There was a sink in this room, and from two boards found among the fuel the husband made a cover, which could be shut down over the sink and make a cooking-table or ironing-table, as needed. A curtain of four-cent calico was stretched by a wire across one corner of the room, making a half circle. A wire ran through the hem at the bottom and, linked into staples at each corner, held it firm like a partition. Here, on a bench on one side, the tubs and washboiler were placed, the flour barrel and other stores on the other side; overhead, the bridle, saddle, &c., were hung wrapped up in a piece of this same expensive calico, and a calico roof was stretched over all to keep out the dust.

"The single bed, redeemed from the rubbish of college days, having been well-nigh worn out with scrubbing and scalding, was placed in the back part of the room. Four long poles were screwed into the corners, a strong wire on which a curtain of calico was strung was fastened into staples at the top of the poles. This was our wardrobe when we had no company, and our garments were tied to the wire inside. But if company came to stay over night our garments were all folded, put into trunks and slipped under the bed, and our double bed with its husk mattress and pillows given up to our guests, and we adjourned to the kitchen.

"This gives you a full list of our furniture. Here we passed the first year of our married life, and there never was and never can be a happier year. We did our own work, washing, ironing and all. It was often hard at first, but thanks to the training of a noble mother the work was not unfamiliar, and knowing the value of systematic labor, we soon learned to do all that was needed and yet have many spare hours. After keeping well ahead of our own sewing, we found leisure to take other sewing that was remunerative and a great help.

"Remember that in living in small apartments there is less to do than if occupying a whole house. Even one large room, with a screen or curtain stretched across to hide the cook stove and table should callers happen in at untimely hours, is almost as convenient as two small ones if not liable to company occasionally over night. You have the advantage of us in selecting a room; for in a large city there are many to choose from. Try to secure one with wardrobe and a cupboard. These are a great convenience if one can find them and afford the rent of such room, but not an absolute necessity if they cannot be found. The united ingenuity of husband and wife should be able to improvise a substitute.

"Begin with prompt and early rising, even if the husband's avocation does not compel an early breakfast. All the more reason for early rising if that be so, for by this excellent habit he will have an hour or two to assist in making the small home more convenient. If the room which is to be home is on the second story, as ours was, he will take pleasure in splitting wood, if you are fortunate enough to have any, bring up water and coal enough to last till his return, or to go for such marketing as may be needed. We would be thankful if always sure of as cheerful and competent an assistant as we know a good husband can be.

"As the work grows familiar it will not take long to finish that which pertains to the morning's work. Of course, with one or even two rooms the bed cannot be made till after breakfast, but spread it up neatly and air the room. As soon as breakfast is over and the husband leaves for his day's work, lay the bed clothes by an open window, turn over the mattress, shake up the pillows, and leave all for a thorough airing till the dishes are washed and the early morning work finished. Then make the bed, sweep and dust the room, and if your husband does not return to dinner, as is too often the case in cities, arrange for your own simple lunch and for the pleasant dinner with him on his return. Then there will be a long, quiet time for sewing, reading, writing or any outside work that may be needed. On Monday the washing for two cannot take more than an hour or two, and yet leave plenty time for rest by reading, sewing, etc., before the late dinner, unless you prefer to 'make a day of it' and do washing and ironing the same day.

"Make all preparations for breakfast the night before, and, if a late dinner is necessary, be sure that the breakfast is strength-giving though simple, and keep on hand something that can be neatly put up for your husband's lunch, for home lunches should be more palatable, aside from being more economical, than any found at restaurants.

"Have we convinced you that our advice, if theoretical, is capable of practical demonstration? If so, we shall hope to hear that you have tried it with great success; and doubt not you will make improvement on our personal illustration or individual experience."—*Christian Union*.

THE MOTHER AND HER FAMILY.

Philosophy is rarely found. The most perfect sample I ever met was an old woman, who was apparently the poorest and the most forlorn of the human species; so true is the maxim which all profess to believe, and none act upon invariably, viz., that all happiness does not depend on outward circumstances. The wise woman to whom I have alluded, walks to Boston, a distance of twenty or thirty miles, to sell a bag of brown thread and stockings, and then patiently walks back again with her little gains. Her dress, though tidy, is a grotesque collection of shreds and patches, coarse in the extreme.

"Why don't you come down in a wagon?" said I, when I observed she was weary with her long journey.

"We haven't got any horse," she replied; "the neighbors are very kind to me, but they can't spare their'n, and it would cost as much to hire one, as all my thread will come to."

"You have a husband—don't he do anything for you?"

"He is a good man—he does all he can, but he's a cripple and an invalid. He reels my yarn, and mends the children's shoes. He's as kind a husband as a woman need to have."

"But his being a cripple is a heavy misfortune to you," said I.

"Why, ma'am, I do not look upon it in that light," replied the thread woman. "I consider that I have great reason to be thankful that he never took to any bad habits."

"How many children have you?"

"Six sons and five daughters, ma'am."

"Six sons and five daughters! What a family for a poor woman to support!"

"It's a family, surely, ma'am; but there ain't one of 'em I'd be willing to lose. They are all healthy children as need to be—willing to work, and all clever to me. Even the littlest boy when he gets a cent now and then for doing an errand, will be sure to bring it to me."

"Do your daughters spin your thread?"

"No, ma'am; as soon as they are big enough they go out to service, as I don't want to keep them always delying for me; they are always willing to give me what they can; but it's right and fair that they should do a little for themselves. I do all my spinning after the folks are abed."

"Don't you think you should be better off, if you had no one but yourself to provide for?"

"Why, no, ma'am, I don't. If I hadn't been married, I should always had to work as hard as I could, and now I can't do no more than that. My children are a great comfort to me, and I look forward to the time when they'll do as much for me as I have done for them."

Here was true philosophy! I learned a lesson from that poor woman which I shall not soon forget.—*Miss Sedgwick*.

CHURCH LIBRARIES.

A lady writing in the *North Western Advocate* says:

Everybody reads more or less. Everybody has not the means of supplying himself with the best reading. The church library would supplement the means of the wealthier members and be a positive blessing to the poor, to whom the price of a book is almost equal to a week's supply of the necessaries of life.

The success of the library as an educator depends largely upon the librarian. This office should be filled by a reading man or woman fully conversant with the contents of the books on the shelves; of sufficient penetration and knowledge of people to be able to recommend the right things—to suggest suitable books for different sorts of readers; that, unconsciously to themselves, they may be brought on to read more and better books each year. Many people would read better books than they do, but they do not know what to take hold of; they are bewildered by the multitude of books, and are deterred from attempting anything. The librarian should with his greater knowledge of his particular library, supplement the lesser knowledge of its patrons.

Among the young his service may be invaluable. He may, if he is judicious, lead them on, according to their several ability, in any direction he sees fit, and reap an abundant harvest for the labor he bestows, in the increased intelligence and added culture of the church. Some may say, "The public libraries are sufficient." But, in the nature of the case, a public library can not fill the place of a church library. First, the large number of works of fiction all of sorts in these libraries is a strong temptation to fritter away time in useless reading; then, every one must take his book and pass on as quickly as may be. There is no time for consultation or conversation upon the contents of any given book. The hours also at which large libraries are open make them practically useless to large numbers. A church library can be opened at hours to suit every one. Arrangements should be made to have the room warm and light on certain evenings. The librarian must be present, and perfect

order and quiet prevail, so that any who desire may sit and read.

One day in the week at least it should be open for the benefit of the children; and here the most good is to be done. These little folks are much wider awake than some of the older people in the church give them credit for. They will do a great deal of good, sound reading if it is only put into their hands.

I would put the Sunday-school and church library all in one, and then put it in the hands of a live, thinking, thoroughly converted soul, who should be an encyclopedia in himself of church work, church news, church literature, and church interests.

A well-ordered library might be made a centre of sociability in the church. In talking over this subject with a finely cultured friend, a minister of the Methodist Church, he said: "Appointing a time to be sociable is like appointing a time to be honest."

When the time comes for a sociable, the people array themselves in their best garments, put on their company faces, take along their company manners, and gather in the church. A few, who see each other often and are well acquainted, have a good time, the rest range themselves against the walls and think: "There are plenty of good times, if they were only in 'em." Now, if something could be done to make all the people feel a community of interest, to throw some ideas among them to furnish topics of conversation, these wall-flowers might be plucked up and set in the middle of things and made to feel that this was their church and their sociable. An open library would make a pretty good centre about which to set this sociability revolving. I would have the books displayed attractively. No brown-paper covers to obscure the pretty bindings. I would take out the difference in the expense of keeping the books in order in the satisfaction of seeing them adorn the room. The very sight of the books would unloose the tongues of some of the dumb ones. Many who care nothing for the social feature would visit the library often, and so become acquainted. Others, again, who care little for books would come for the sake of seeing who was there, and, by and by, would be interested in the books.

De Witt Talmage said, in a lecture not long ago: "The Church has been telling the young people, for a great while, 'You cannot do this, and you cannot do that.' Now we have got to tell them something they can do." "The children of this world are wiser in their generation than the children of light." They make everything pleasing and attractive. The Church must borrow some of their weapons, and provide counter attractions. The Church must make it its business to provide recreation for the young, or the force of its prohibitions will be broken. What is better for a beginning than a library?

WHAT IS DONE WITH IT?

It is some years now since the American public were startled into the conviction, or rather impression, that their children were being intellectually too highly fed.

The whole subject of education is on so empirical a basis in our country that the least breath of criticism is sufficient to send it reeling in any direction. It may be considered the best example of unstable equilibrium which can be presented. A pyramid on its apex is not to be considered for one moment in comparison. Moved, then, by the growing whispers which filled the air, it leaned instantly to the leeward. As might have been expected, the excitement and anxiety were greatest in those places where public education had its focus. The committee, under the strong pressure, even enacted laws that no study should be allowed out of school hours to the girls of the public schools, or they limited the time so much that it amounted practically to nothing. By this regulation they hoped to give a rest to the preternaturally excited brains of the unfortunate victims. They in fact presented all the girls in the public schools with several hours of time.

Did it once occur to them to ask what the girls would do with this extra time, when they had it? But this was a very important question. Did they fancy that the weary girls would go to bed two or three hours sooner? Did they hope that they would become familiar with Hume and Prescott and Motley, or that they would grow on Shakespeare or Milton, or rest their paralyzed faculties with Tennyson or Whittier, or Longfellow? Did they think of it at all? Now what are the facts? Let any teacher of a grammar-school take the trouble to enquire of her room-full of girls, of thirteen or fourteen, the time at which they retired the night before and how they spent their evening, and she will begin to accumulate statistics which may possibly throw some light on the question: "What do the girls do with their time?" Bending over fine embroidery, putting the needle carefully in and out of holes in canvas, dressing in low-necked dresses for a party, going in company with their

young friends to see sensational French melodrama and coming home at eleven o'clock with tear-stained cheeks, practising before their pianos for hours, or singing to win the applause of evening callers—or what is quite as likely, oblivious of the surrounding world, rapt, entranced over a novel of Mrs. Southworth, Miss Braddon, Charles Reade or Edmund Yates. This is what the girls are doing with the time given them.

In old days we girls had no time for such employment because we had our lessons to learn for the next day, and we were expected to learn them.

I merely want to put the question as to which will hurt a girl more, the solution of a dozen arithmetic examples, or two or three dozen if you like, the translation of twenty lines of Virgil, or such work as that above referred to?

The oculists shake their heads over the myopia and spasms of accommodation; the dentists declare that the teeth are suffering from the great nervous strain; the physicians ask to have the hours of school-time intermitted. Meanwhile the teacher, made responsible for a certain amount of work to be done in a certain time, finds the demand as to general studies in no wise lessened, and sees drawing and sewing in the danger of absorbing more and more of her precious six hours, and she is forbidden to demand any work out of school of her girls. She has already asked the question at the head of this paper in many a school-room, and now she desires to suggest that it be answered more publicly.

The fact is, the two or three hours that used to be spent out of school in study are not spent in sleep. What are the girls doing with them, and is the matter of health much improved by the change of use?—*Anna C. Brackett, in N. E. Journal of Education*.

HOW TO REACH THE MASSES.

An Illinois pastor has these sensible thoughts to offer:

"We cannot solve the great, loose problem that haunts every convention of Christians—How to reach the non-church-going masses—but we can easily find our duty in the case.

For you and me there is no mass to be reached! Your neighbor, who reads his Sunday morning paper, and leaves his pew cold, is not a mass. Your servant, with whom you can make some adjustment of house-work, is not a mass. Your Christian friend who is unable to walk to church, but who longs to be in her place, and might be if your carriage were available, is not a mass. Shoe your horses with the preparation of the Gospel and make them carry the aged, the weak, the distant and the discouraged to church, where they will bless you, and the preacher, and God himself. Reach the masses! Reach your own block first, and while others are discussing, in conventions, the best way to do it, you will be filling empty seats and doing the Lord's work. We leave this matter of church attendance too absolutely to the individual will or willfulness. We lay too great a strain on the indefinite influence of the truth or the personal popularity of the preacher. We have built our church. We have said to the public, in a general way, Come. We have tried to welcome all who have responded, so that no one has just cause of complaint; but does this end our duty? The parable of the marriage of the King's Son is in point. We must be aggressive, persistent, open to the point of being disagreeable. It is better to be disagreeable to those who refuse, than to let them go down to death for want of the Gospel."—*Working Church*.

SCRIPTURE ENIGMA.

XI.

1. A servant who gained part of his master's property by slander and deceit.
 2. A high priest who tried to hinder a great work of the Lord.
 3. A title of honor which our Lord told his disciples to refuse when called by it.
 4. One of those classes of people who shall be cast into the lake of fire, which is the second death.
 5. The division of Palestine of which, at the beginning of John the Baptist's ministry, Philip, the husband of Herodias, was Tetrarch.
 6. The soldier who, when with David, took away Saul's spear and cruse of water, while his guards were asleep.
 7. The cousin of a prophet who bought a field from him, as a token that the children of Israel should return from their captivity in Babylon.
- The initials and finals give the names of two women, sisters of a famous king of Israel. The first the mother of brave men, in connection with whom her name is often mentioned.

—He that does as well in private between God and his own soul, as in public, hath given himself a testimony that his purposes are full of honesty, nobleness and integrity.—*Jeremy Taylor*.