

"LOST IN LONDON."

A frequent and touching experience of Londoners, who walk much about the streets, in populous neighborhoods, says a London paper, is that of meeting a little child who has lost its way, having either strayed too far from the parents' home or escaped from the care of an older person with whom it has come out. Even a mother will sometimes relax her vigilance while bargaining in a shop or gossiping with a neighbor, and will unwarily let the infant slip out of her sight, to be hustled along by the crowd of passengers, and to drift round street corners in any direction. After five minutes, pursuit will become almost impossible, unless the child has been observed and watched from the first, by someone going the same way; and it is some time before the innocent vagrant, ceasing to be amused by the people and by the carriages and horses, stops to consider its situation. Then, indeed, it never dares to speak to any stranger and to ask for help, but stands and cries, a figure of piteous desolation, till three or four women and children listen to the wailing lament, and begin gently to ask questions, which receive no intelligible answer. What can a lady make of it, who comes from her shopping in Tottenham court-road, and immediately finds a little girl of three years, wandering up and down there, utterly forlorn, unable to give any report of her family beyond "Mummy" and "Sissy," or to describe the street, or alley, or the court where they dwell. "Back o' Fishney's" was all the account of the home locality that could be got from one rather precocious urchin, who was met in Camden Town, nearly a mile and a half away from where his parents lived in Seven Dials, and who owned for himself no other name than "Billy." In such cases, there is but one thing to be done, and that is to call the nearest policeman, who will have great pleasure in taking the child into custody, and leading him to the police-station. It is an agreeable relief from the monotony of the policeman's ordinary beat, and the sergeant and others on duty at the station will be equally pleased, the former being, in all likelihood, a family man, with little boys and girls of his own. A cup of coffee and bread-and-butter or cake will soon be provided, with a low seat near the fireside; while messages will be sent within two hours, communicating the fact to every police-station in the adjacent districts, at which the child's friends are expected to make inquiries. It may be late at night, or not until next morning, that the mother or the father comes to assert their parental claim, and to recover their lost offspring; but there is no fear of any other than kind and tender treatment while in charge of those good fellows of the Metropolitan Police.

LIKE A WOMAN.

Kate was tying up a bundle to go by express. "That's right," said Ned, who stood by; "tie a granny knot. Just like a woman!"

The parcel was not scientifically made up, but Katie had done her best, and her face flushed, as much with temper as exertion.

"I hope it is just like a woman!" she said, indignantly. "Perhaps if you were as polite as some women I know, you would have tied it up for me, instead of making fun!"

Ned had the grace to be ashamed, and so should every boy be who sneeringly uses that phrase. Women, being human, do have their weak points, and even traits which cordially invite ridicule, but he is an unchivalrous knight who calls attention to such blemishes. In doing so, however, he usually succeeds chiefly in advertising the shallowness of his own nature.

A man was once airing, at a boarding-house table, a series of floridly rhetorical innuendoes against women. Several gentlemen present attempted to put in a remonstrating word, and the ladies who did not leave the table sat indignantly regarding the speaker.

When he at length came to a pause, a lovely matron leaned forward and said, in a clear, distinct voice, "Mr. Blank, I am very sorry for you."

"Why, madam, why?"

"For your social position. From what you have said, one cannot fail to see that you associate only with the very lowest class of women."

If a man despise women, he will do well to look closely into his own heart, to see if it be undefiled; but if it still prove impossible for him to honor them, let him cover his sneers as he would spots of leprosy, for he may be sure the good and great will pass scathing judgment upon them.

"Just like a woman!" Like Florence Nightingale, Mary Somerville, George Eliot, Charlotte Bronte, Frances Power Cobbe, and Mary Lyon!

Truly, the list, even when no farther extended, is a goodly one, and we might well relinquish all earthly advantages to be included in it. But there is even a greater comparison: construe the phrase to mean, "Just like our own mothers," and even the most shallow must cease to scoff.—*Youth's Companion*.

TEN TIMES ONE IS TEN.

There has come to *St. Nicholas* a letter helpfully, suggestive with hints in a good cause, which ought to reach as many girls as possible.

Dear *St. Nicholas*: I want to tell you of a society which I and some of my school-mates joined last winter, and which, I think many girls would like to join if they knew about it. It is called "The King's Daughters," and the object is to help one's self and others to correct faults or to do kindnesses. It is a society of tens, every ten forming a Chapter. Each Chapter has a president, who conducts the meetings, and any member can start another Chapter.

Each Chapter selects its own object, and meets at specified times to consult and report its progress. For instance, we decided in ours that we would try not to say disagreeable things about people; and when we met, we would read whatever we thought would help us to correct this fault, and if any one had any suggestions to make about the management of the tens, she made it then. A Chapter often has a secretary and treasurer, if its object requires such officers. After a while, if the tens wish, they can break up and form new ones. The motto of the Society is, "In His Name," and there is a badge of narrow purple ribbon and a small silver cross engraved with I. H. N.

The Society started in New York, where I live, and I should be very glad to tell any of your girls more about it, if they care to hear.—Your faithful reader, C. C. STIMSON.

THE INSIDE TRACK.

BY ELIZABETH P. ALLAN.

Fifty years ago the average Sunday-school teacher had no feeling of responsibility beyond being punctual, coaxing his scholars to be punctual, keeping them if possible in decent order, and then with ponderous "question-book" between himself and his class "going through the lesson."

Now all this has changed. Thanks to the conventions and associations and lesson helps and hints and teachers' papers of a high order of merit and a low rate of charge, the great rank and file of Sunday-school teachers know their duty better than of old. Now even the "average" teacher feels that his responsibility begins at daylight Sunday morning and rests upon him till bedtime Saturday night; that his work is next in importance to that of pastor and parent, and that every gift and grace, every acquisition of knowledge he can possess himself of, must be used for the good of his little "congregation."

Let me suggest to any one who may not have thought of it that a keen interest in and oversight of your scholars' week-day reading is of prime importance to your influence. Of course the Sunday-school books you put in their hands have gone through several sifting processes. They are published by church firms, or under religious supervision, and even then are not selected until a committee of your associates in the Sunday-school have read and approved of them; finally, you give as much time as you can to choosing out of this selected selection such as will best suit your scholars.

But alas! what avails it, if, after they have gulped down the Sunday-school book in a single idle Sunday afternoon, these restless young minds feed for the remaining six days upon dime novels? Now what can you do? Not inveigh against their beloved stories, for they will not heed; not recommend

"Rise and Progress" and "Saints' Rest," precious as those dear old books are, for they will not read them; but keep a list of sweet, pure stories in your note-book, resolutely adding to this list week after week. Then quote from your selected books, talk about the characters in them, say, "This reminds me of a girl in 'Real Folks' who," etc., and, "Don't you remember that picnic in 'A Little Country Girl'?" and so forth.

Up to this point my advice is easy to take; but here comes the rub. How are your scholars to get hold of these books? The devil's literature is dirt cheap and is everywhere thrust under their noses; also there are religious publications made cheap to meet this very need; but the books you want—wholesome, pure, and entertaining works; books of travel and science made easy—have not, as far as I know, been published in any of the paper-back forms. What then? Well, if you have no circulating library near you, I do not see what you can do but to obtain one. You may be able to start a public one among the citizens or a semi-private one among your friends or a wholly private one in some closet of your own. If this last is your only resource, I would suggest that any city friend would buy such books for you at trifling cost from second-hand bookstores, that others would give them to you after their children have read them, that a card in your church paper would bring you books and a quantity of story papers week by week from families glad of a chance to use their periodicals in such a good cause.

You will think of many more ways of accomplishing your object, if only you are thoroughly determined.—*American Messenger*.

SCHOLARS' NOTES.

(From *International Question Book*.)

LESSON II.—APRIL 8.

CHRIST'S LAST WARNING.—MATT. 23: 27-30.

COMMIT VERSES 37-39.

GOLDEN TEXT.

Create in me a clean heart, O God; and renew a right spirit within me.—Ps. 51: 10.

CENTRAL TRUTH.

Hypocrisy is a most deadly sin.

DAILY READINGS.

M. Matt. 23: 15; 46.
T. Matt. 23: 1-26.
W. Matt. 23: 27-39.
Th. Luke 11: 37-54.
F. Mark 12: 38-44.
Sa. Luke 14: 22-35.
Su. Matt. 7: 15-29.

HELPS OVER HARD PLACES.

27. *Woe unto*: a statement of fact, not a wish. *Hypocrites*: those who are one thing and appear another. *Whited sepulchres*: the entrances to tombs and the stones marking graves were white-washed so that no one need accidentally touch them, especially near the Passover; for to touch a tomb inflicted seven days' uncleanness (Num. 19: 16). 29. *Build the tombs of the prophets*: thus avowing that they admired and honored their principles, and therefore condemned the acts of those who martyred them. 31. *Wherefore do ye witness*, etc.: because at the same time they were plotting to kill Jesus, the prophet of God. 32. *Fill ye up the measure*: of the guilt of the nation, so that the hour of punishment had come. 33. *Generation of offspring*. *Of vipers*: deceitful, venomous, deadly; like their father the old serpent, the devil. 34. *Send prophets*: the ancient prophets, Elijah, Isaiah, Daniel, etc., and John the Baptist, Jesus the apostles. 35. *That upon you may come*: the final punishment, the destruction of Jerusalem and the nation took place about forty years after this. *Abel*: Gen. 4: 8-12. *Zacharias*: see the account in 2 Chron. 24: 20-22. 38. *Your house* (the temple) *is left unto you desolate*: Jesus left the temple, and God was no longer abiding there to defend it. 39. *Till ye shall say*: till you repent and receive Jesus as your Messiah.

QUESTIONS.

INTRODUCTORY.—What is the subject of this lesson? When was it spoken? In what place? What was our last lesson about? What are some of the things Jesus did and said between the last lesson and this?

SUBJECT: WARNINGS AND LAMENTATIONS.

I. WARNING AGAINST HYPOCRISY OF HEART (vs. 27, 28).—Who were the scribes and Pharisees? What did Jesus call them? What is a hypocrite? When Jesus said, "Woe unto you!" did he utter a wish or state a fact? To what did Jesus liken the scribes and Pharisees? Why were sepulchres whitened by the Jews? Show how a hypocrite is like such a sepulchre? To what other things are hypocrites compared in the Bible? (Luke 11: 44; Acts 23: 3; Prov. 26: 23; Matt. 7: 15; 13: 38; 1 Pet. 2: 16.) In what directions are we in danger of hypocrisy?—as in saying prayers, professing religion without its reality, forms of religion, ostentatious doing good.

II. WARNING AGAINST HYPOCRISY OF LIFE (vs. 29-33).—How did the Jews show their hypocrisy? What was their object in building the tombs of the prophets? (v. 30.) How did they show that this was hypocrisy? (Matt. 21: 45, 46; 23: 15; 27: 20; Acts 7: 58.) What did Jesus say of the nature of the Jewish leaders? (v. 33). In what respects is a hypocritical bad man like a serpent?

III. GOD'S DESIRE TO SAVE MEN FROM SIN (vs. 34, 37).—Whom had God sent to warn them? Name some of them. Did this show that God wanted them to repent and be saved? What lamentation did Jesus make over Jerusalem? What would he have done for it, as represented by a hen gathering her chickens under her wing?

How has God shown us that he earnestly desires our salvation? Repeat some Scripture texts. (John 3: 11-17; Isa. 55: 1, 7; Ezek. 18: 32; Mark 16: 15; Luke 19: 10; John 1: 7.)

IV. THE DESTRUCTION OF THOSE WHO REJECT CHRIST (vs. 31-39).—How did the Jews treat those sent to warn them? What punishment came upon them as a nation? Did it come upon that generation? What will become of those who refuse to repent and believe in Jesus? Is there any way to escape except by repentance and faith?

LESSON III.—APRIL 15.

CHRISTIAN WATCHFULNESS.—MATT. 24: 42-51.

COMMIT VERSES 42-44.

GOLDEN TEXT.

And what I say unto you, I say unto all, Watch. Mark 13: 37.

CENTRAL TRUTH.

The need of watchfulness, and the danger of neglect.

DAILY READINGS.

M. Matt. 24: 1-22.
T. Matt. 24: 23-41.
W. Matt. 24: 42-51.
Th. Mark 13: 33-37.
F. Luke 12: 35-48.
Sa. Luke 21: 1-19.
Su. Luke 21: 20-36.

HELPS OVER HARD PLACES.

42. *Watch*: keep awake, be on guard, be prepared by being as faithful as if the Lord were continually present. *Your Lord doth come*: (1) Jesus came in that generation (v. 31) by the destruction of Jerusalem. (2) He will come by the complete triumph of his kingdom. (3) He will come in the day of judgment. (4) He practically comes to us at death; and in every great crisis of our life. 43. *In what watch*: the Jews at this time followed the Romans in dividing the night from sunset to sunrise into four watches. *Broken up*: broken into. 45. *Meat*: food. 46. *So doing*: attending faithfully to his duties. 47. *Ruler over all his goods*: before he was on trial while his master was absent; now he is made permanent steward or manager. The way to larger fields is through faithfulness in the smaller. 49. *Smite*: beat, abuse, tyrannize over. *Fellow servants*: especially the good ones who wish to be faithful. *Eat and drink with the drunken*: both with the other servants, and with revellers from without; all at his master's expense. 51. *Cut him asunder*: in two; a terrible form of death in former times. *His portion with the hypocrites*: because he was a hypocrite—one thing in his master's presence, another in his absence; pretending to serve his master, really serving himself.

QUESTIONS.

INTRODUCTORY.—In our last lesson to whom did Jesus speak? In what place? What incident followed? (Mark 12: 41-44.) What did Jesus say about the temple as he was leaving it forever? (Matt. 24: 1, 2.) Where did he and his disciples then go? (21: 3.) What questions did the disciples ask? Give some of the things in Jesus' answer.

SUBJECT: CHRISTIAN WATCHFULNESS.

I. WATCH (v. 42).—What is it to watch? For what things are we to watch? Against what things should we watch? What are some of the things which tend to make us careless and sleeping spiritually? What things help us to keep awake and watchful?

II. WATCH: BECAUSE CHRIST IS COMING UNEXPECTEDLY (vs. 42-44).—What illustration does Jesus use? What is meant by his coming? Is the coming certain? What is uncertain about it? How does the fact that we do not know when he is coming help us to be watchful and faithful? Repeat some Scripture exhortations about watching. (1 Pet. 4: 7; 5: 8; Rev. 3: 3; 16: 15; 1 Cor. 10: 12; 16: 13; Rom. 13: 11; 1 Thess. 5: 4, 6; Heb. 2: 1; 12: 15.) Why is so much said in the Bible about watching?

III. WATCH: BY FAITHFUL PERFORMANCES OF DUTY (vs. 45-47).—Relate the parable in these verses. What was the steward's duty while his master was gone? What would be watchfulness in this case? Do we watch for the Lord by faithfully doing his will? What was the reward of the faithful servant? What is our reward for faithfulness? (1 Cor. 3: 21; 23; Matt. 25: 23, 34.)

IV. WATCH: FOR DESTRUCTION FOLLOWS NEGLIGENCE (vs. 48-51).—How would a wicked servant act? What two kinds of sin are mentioned here? Are they apt to go together? How was the wicked servant found out? What was his punishment? Why was he placed with hypocrites? What should this warning lead us to do?

LESSON CALENDAR.

(Second Quarter, 1888.)

1. Apr. 1.—The Marriage Feast.—Matt. 22: 1-14.
2. Apr. 8.—Christ's Last Warning.—Matt. 23: 27-39.
3. Apr. 15.—Christian Watchfulness.—Matt. 24: 42-51.
4. Apr. 22.—The Ten Virgins.—Matt. 25: 1-13.
5. Apr. 29.—The Talents.—Matt. 25: 14-30.
6. May 6.—The Judgment.—Matt. 25: 31-46.
7. May 13.—The Lord's Supper.—Matt. 26: 17-30.
8. May 20.—Jesus in Gethsemane.—Matt. 26: 36-46.
9. May 27.—Peter's Denial.—Matt. 26: 67-75.
10. June 3.—Jesus Crucified.—Matt. 27: 33-50.
11. June 10.—Jesus Risen.—Matt. 28: 1-15.
12. June 17.—The Great Commission.—Matt. 28: 16-20.
13. Review, Temperance.—1 Cor. 8: 1-13, and Missions.

Question Corner.—No. 6.

PRIZE BIBLE QUESTIONS.

19. What five kings of Assyria invaded Palestine; and give the name of the king either of Judah or Israel who suffered from each invasion?
20. (a) What mountain in Palestine is intimately associated with two prophets? (b) Who were the prophets, and what were the circumstances?
21. On what occasion do we read of a lump of solid metal floating upon water?
22. What kind of clothing were the Israelites forbidden to wear?