

## FATHER'S KNEELING PLACE.

The children were all playing merry games in the cheerful family parlor, "Hide and seek," "Blind man's bluff," "Puss in the corner," and many other pleasant games which the little ones always delight in. I sat and watched them a long while, and heard no unkind word, and saw scarcely a rough movement; but after a while, little Jack, whose turn it was to hide the handkerchief, went over to the end of the room opposite to where they had been playing, and tried to secret the handkerchief under the cushion of a big chair standing there. Freddy immediately walked over to him, and said in a low, gentle voice, "Please Jack, don't hide the handkerchief there, that is father's kneeling place."

"What do you mean by kneeling place, Freddy?" said Jack; "it is only a chair I am hiding it in."

"But it is just where father sits when he reads the big Bible to us every day, and right here is his kneeling place when he prays with us night and morning, and I always feel just as if I was in church when I come here, and think that God will not be pleased if I play just here where papa always prays to Him."

So Freddy led little Jack away from that sacred spot, and they began their play again, but in rather a subdued manner. But the words of the dear child Freddy were not lost to my listening ear, and by and by I walked over to the spot which seemed set apart from all the rest of the room. Here stood a pretty table upon which was a large Bible, a book of prayers and of hymns, and other devotional reading, and close by stood the big chair where the father loved to sit, and "father's kneeling place," where many prayers had been offered up to Him "who knoweth our necessities before we ask, and our ignorance in asking," and yet teaches us to come to Him and ask that we may receive.

Oh, if there were only a "father's kneeling place" in every family—a place where "father," with the mother and the children whom God has given them, meet to offer up the daily sacrifice of prayer and of thanksgiving! But, alas! how many fathers are prayerless, how many homes unblest and unhallowed by family devotion?

The mother kneels in her chamber, and teaches the little ones the morning and evening prayer, but the father's presence is often wanting; business and the cares of this life press in and engross all his time; and though the mother longs for his assistance and co-operation in the religious education of the children, he thinks it is woman's work, and leaves all to her.—*Friendly Greetings.*

## FOLLOWING JESUS IN THE DARK.

"Mamma," said little Bessie, "I should be afraid to die, 'cause I should lose my way in the dark."

Her mother did not say a word, but went out and turned off the gas in the hall. Then she opened the door a little way and said: "Come, dear, it is your bed-time. Take hold of my hand and I will lead you up stairs."

So Bessie put her hand in her mother's and trotted bravely up stairs in the dark. After she had said "Our Father," and "Now I lay me," and had laid her curly head upon the pillow, her mother said: "You were not afraid coming up, were you, Bessie?"

"Oh, no, mamma," she answered, "I couldn't be, 'cause I had hold of your hand."

"Well," said her mother, "then you need not be afraid of death, for Jesus is holding His hand to you, and you have only to put you own in His and He will lead you safely through the dark."

"But how can I take hold of His hand, mamma?"

"By trying to be good every day, and praying to Him to help you; He loves little children so well that they need not be afraid to follow Him anywhere."

## SUBMITTING TO OUR BETTERS.

Endure criticism. Don't be ashamed to be shown in the wrong. Of course it is right to be sorry for being in the wrong in any matter, but it is the sign of weakness to be angry when corrected. Some wise man says that anyone who acknowledges a fault only confesses that he is now wiser than he

was—not a very unpleasant thing to be, I am sure. Some people chafe under even the kindest criticism.

Now I am not speaking of being complained of when we are in the right and others in the wrong. I mean this—don't get offended if people who are older and wiser try to improve your manners or language or writing or actions by telling you kindly what is right, what is the better way of saying that or doing this or writing the other. Parents and teachers know generally better than the young and if what they say is said in a kindly spirit the boy or girl corrected should never sulk, but submit themselves to their betters, and be glad to be thus helped. He who corrects one fault a day will correct many in a year. If we own up to a mistake, why, we have learned something and are wiser than we were ever before.

## TELLING MOTHER.

A cluster of young girls stood about the door of the schoolroom one afternoon when a little girl joined them and asked what they were doing.

"I am telling the girls a secret, Kate, and will let you know if you will promise not to tell any one," was the reply.

"I won't tell anyone but my mother," replied Kate. "I told her everything, for she is my best friend."

"No, not even your mother; no one in the world."

"Well, then, I cannot hear it; for what I cannot tell my mother is not fit for me to hear."

After speaking these words Kate walked away slowly, and perhaps sadly, yet with a quiet conscience; and if she continued to act on that principle I am sure she became a virtuous and useful woman. No child of a pious mother will be likely to take a sinful course if Kate's reply is taken for a rule of conduct. If you have no mother, do as the disciples did, go and tell Jesus.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord; and in his law doth he meditate day and night."—*The Young Pilgrim.*

## A SERMON FOR LITTLE FOLKS.

"If ye know these things, happy are ye if ye do them."—St. John xiii. 17.

I. "These things"—that is, your duties—wherever you are:

1. At home, obedience and respect to parents, and kindness to brothers, sisters and servants.

2. At school, respect to teacher, faithfulness in study and fairness in play.

3. At church, be quiet, listen, worship, and give your heart to the Saviour.

4. On the street, good manners, modesty, kindness, minding your own business.

II. How should you do your duty?

1. Not for pay. That is a low motive. Some always ask, "What will you give me?"

2. But from love. So did the Saviour when a boy at Nazareth, so the angels do God's will, which is only another name for duty. This will make you do it cheerfully.

3. Better every day. By trying to do your duties you will become more skillful; so you improve your reading, writing and music. St. Peter said, "Grow in grace."

## THE CAMEL AND THE MILLER.

Did you ever hear the fable of the camel and the miller? Once a miller was waked up by his camel trying to get his nose into the tent. "It's cold out here," said the camel. "I only want to put my nose in." The miller made no objection. After a while the camel asked leave to have his neck in, then his fore feet; and so, little by little, it crowded in its whole body. This, as you may well think, was very disagreeable to the miller, and he bitterly complained to the forth-putting beast. "If you don't like it you may go," answered the camel. "As for me, I've got possession, and I shall stay. You can't get rid of me now." Do you know what the camel is like? Bad habits, little

sins. Guard against the first approaches, the most plausible excuses, only the nose of sin. If you do not you are in danger. It will surely edge itself slowly in, and you are overpowered before you know it. Be on your guard. Watch.

## WORK IF YOU WOULD RISE.

Soon after the great Edmund Burke had been making one of his powerful speeches in Parliament his brother Richard was found sitting in silent reverie, and when asked by a friend what he was thinking about he replied: "I have been wondering how Ned has contrived to monopolize all the talents of our family. But then I remember that when we were doing nothing or at play he was always at work." And the force of the anecdote is increased by the fact that Richard Burke was always considered by those who knew him best to be superior in natural talent to his brother; yet the one rose to greatness, while the other lived and died in comparative obscurity. The lesson to all is, if you would succeed in life be diligent; improve your time; work. "Seest thou a man," says Solomon, "diligent in his business? He shall stand before kings; he shall not stand before"—that is, shall not be ranked with—"mean men."

## SUNDAY SCHOOL LESSONS.

Questions for the use of Advanced Sunday School Classes, suggested by Sadler's Church Doctrines—Bible Truth.

## HOLY COMMUNION.

71. What conclusion is indicated by the fact that the Lord not only gave no answer to the question in St. John vi: 52, but made the difficulty greater by what He said immediately after?

72. What conclusion is indicated by a comparison of St. John vi: 54-5 with St. John xv: 1-10?

73. Why did not the Master explain His "hard saying," seeing that many of His disciples forsook Him? St. John vi: 70, 66. Because they could not understand him.

74. Explain St. John vi: 63, showing especially that it gives no countenance to the symbolical view of the Holy Eucharist.

75. When only, if ever, may the faithful expect to understand the mystery of this sacrament?

76. How do Romanists endeavour to do away with all mystery?

77. Show from the Catechism, from Art. xxviii, and from the Communion Office, that the Church teaches that in this Sacrament the faithful partake of the body and blood of Christ.

78. Show also that she teaches that the benefits of redemption are conveyed through this Sacrament. See Art. xxv, and in Communion Office see various places, such as Exhortations to Communicants, Prayer of Humble Access, Words of Administration, &c.

79. Show that she teaches that the body of the blessed as well as the soul partakes of these benefits.

80. As to the communicant, upon what does the reception of these benefits depend? See Catechism and Art. xviii.

81. As Christ administered the first Eucharist to men of wrong ideas as to Himself and of very weak faith, why does the Church demand a stronger faith now in those who present themselves at her altars?

82. What inference as to examining a communicant's conscience is warranted by Christ's administering the Eucharist to those just mentioned?

83. Show from the Evangelists, and from I Cor. vi: 26, 27, Acts ii: 42, xx: 7, that consecration of the Elements is necessary to a valid Eucharist.

84. Yet of the few (about six) references in the New Testament to purely Christian worship of a stated character (Acts xx: 7, I Cor. xi: 16-21, xiv: 16, Heb. x: 25, St. James ii: 1, 3) all except the first two—and perhaps even there—refer to what act of worship?

85. In what does the actual Eucharist—apart from its accessories—consist?

86. In what consisted a sacrifice under the Old Dispensation?

87. If, then, there be hardly one feature in common between Jewish sacrifices and the Eucharist, how can the latter be called a sacrifice?