

"Not their fault—you don't mean to say that it is true, do you? Would you have me believe that my son, Ernest Adler, brought up in the bosom of the church, and under the shadow of the college, the recipient of all that a godly ministry and a Christian home could teach him, with the culture of a gentleman and the talents of a genius, has demeaned himself like a common blackguard, and got drunk?" with ineffable scorn in the emphasis placed upon the last word; "tell me at once that the report is a lie."

"But it isn't, it's the truth," said the boy, bravely; lying was to him a vice unknown. "It's the first time, and I'm so ashamed;" he would have said more, but a torrent of wrathful invective stopped him.

Never had the phlegmatic German professor been seen in such a passion before; his pride had been wounded in the tenderest spot, and in its turn it stung his affection, fit for a time that seemed dead toward his only son. He poured out a torrent of abuse, invective, and threatening, till the boy, abashed and terrified, shrank guiltily out of the room.

"Does mother know?" he had ventured to interpose at one point of the monologue.

"No," thundered the Professor, "and I shall take care that she does not; don't you dare to tell her: I am sure the knowledge that she had such a scapegrace for a son would kill her outright."

And so the boy, deprived of the consolation and strength which his mother's counsels might have given him, went out from his father's presence to find solace as he might. His heart, tender and sad when first called to the stern judgment seat, had, by a process of natural opposition, been gradually hardening itself, till at last he began to think himself rather badly used. He had done nothing so very much out of the way, nothing more than all young men did; his father himself took wine on New Year's day with all the ladies who asked him; his mother and sisters offered it to every one who called; the Sophomores and Juniors, even the dignified Seniors themselves were often excited by their wine suppers, were sometimes much the worse for the liquor they drank; and his father, if he were not so immersed in his books and his metaphysics, must know all about it. At any rate, it was too pleasant a winter's day to mope—the snow glistened like a diamond crust to the earth; jangling sleighs dashed along the river; and the sky was as blue, the clouds as white and unswayed as ever they were in Eden before sin had entered therein. It is not in the nature of youth, especially masculine youth in the first flush of health, enthusiasm, and glad enjoyment of life, to mourn long for anything, least of all for its own errors and sins.

That afternoon saw Ernest Adler the guest and witness of a sleighing party, which, returning late from a long drive down to the junction of the little river with the Susquehanna, had, after depositing the girls at their various homes, finished with a hotel supper, at which wine was a prominent part of the entertainment.

Ernest did not drink to excess, he had no intention of doing aught that would disgrace him as a gentleman, and the soreness of his New Year's experience was not yet quite healed, but the taste was not unpleasant to him, and he knew he was winning popularity, the air which he had inhaled from infancy—by doing as the elder young men of the party did, and secure of their good opinion, he returned to his home quite restored to his own.

What Professor Adler's reflections were when he gradually cooled down it would be impossible to discover. He had gone no farther than the strict Continental ideas of the relations between father and son warranted, he had done less than an outraged father in Germany would have thought justifiable, he had neither given his boy a beating, nor shut him up for an indefinite period of arrest; but he had, he thought, thoroughly frightened him, and there would be no repetition of the disgraceful proceeding; he had used stronger language certainly than would have become his position in talking to a man; but to a child, his own boy, it was all right, and there was no harm done, and the worthy man went back to his metaphysics and soon forgot the interruption to his placidity. If in his theological studies he had ever learned, or in his pulpit ministrations ever taught the words, "like as a father pitieth his children," he had

quite failed to see their practical application to the circumstances of his family life, and so the "young professor," for whose brilliant future the father had planned and arranged so well, was left to pursue the swift, downward grade upon which he had entered with no restraining hand.

(To be Continued.)

WHAT IT COST HIM.

BY RUTH ARGYLE.

He was a notorious gambler, but God's Spirit can break up the driest, hardest ground. So it happened that the rowdies who had been betting ever since the revival began on the probability of "Old Dunn's caving in" found themselves very much astonished one night when they learned that he had gone into the "enquiry-meeting" with the tears streaming down his pallid cheeks. Christians rejoiced over the change, and many a friendly hand was stretched out to steady him as he began tremblingly to tread in the new path leading to heaven and God.

There was one thing which caused him great anxiety. This was the fear lest he should be overcome by temptation and resume his gambling habits again. There was the more danger of this because he had no settled business, no regular occupation. He buried his cards and trusted to the grace of God. For a while everything went well, and Mr. Dunn was confident of success in conquering his evil habit. But who can tell, who can measure the power of an evil habit? Poor Mr. Dunn fell once, and bitterly did he deplore his great sin. He came to the evening prayer meeting and sat throughout the services dissolved in tears. His repentance was sincere. There was no doubt about that; so people were quite ready to help him up again. So once again he tried to tread the straight and narrow path leading to God. He clung with an almost frantic grasp to the cross, and he who once hung thereon kept fast hold of his trembling brother, yes, kept him to the end and saved him with an eternal salvation.

So may the feeblest be kept, if only clinging to the cross. Fear not, O timid brother, God can keep you from falling, as Mr. Dunn found out when he trusted only in God, and not in himself or any power he possessed to hold himself up. If only he had trusted entirely in God from the beginning, he would not have suffered the dreadful disgrace which saddened his whole after life. Oh, ye who rest under the shadow of some terrible temptation, or who may be beset by some sin whose power ye fear, just lay the whole matter before the Lord, asking him to keep you from falling. Be assured he will. Yes, he will; we have his own word for that, you know; and if Mr. Dunn had only fixed his trembling heart, his wavering soul, upon these precious words, he would not have fallen at all, and might have escaped the terrible experience he so bitterly regretted all his life: "My grace is sufficient for thee;" "In all these things we are more than conquerors, through Him that loved us;" "I have trusted in the Lord, therefore I shall not slide."—*American Messenger.*

UNCLE JOHN'S SOLILOQUY.

Why didn't I see this thing before! Ten dollars for foreign missions, and one year ago I gave fifty cents. And that half dollar hurt me so much, and came so reluctantly! And the ten dollars? Why, it is a real pleasure to hand it over to the Lord. And this comes from keeping an account with the Lord. I am so glad that Brother Smith preached that sermon. He said we should all find it "a good thing to have a treasury in the house from which to draw whenever our contributions are solicited." He asked us to try the experiment for one year—to "set apart a certain portion of our income for the Lord's work." I thought it over. I thought about those Jews, and the one-tenth they gave into the Lord's treasury. I thought what a close-fisted Jew I should have made had I lived in those days. Then I counted up all I had given for the year, and it was just three dollars. Three dollars! and I had certainly raised from my farm, clear of all expenses, \$1200. Three dollars is one-fourth of one per cent of \$1200. The more I thought the wider I opened my eyes. Said I "I am not quite ready for the Jew's one tenth, but I will try one-tenth

and see how it works." I got a big envelope and put it down in the corner of my trunk, and as soon as I could put the \$60 into it, said I, "Here goes for the Lord." It cost me a little something to say it at first, but when it was done how good I felt over it! When this appeal came for foreign missions all I had to do was just to run to my treasury and get the money. And this all comes from keeping an account with the Lord. How He has blessed me this year! I never had better crops. Now I am going to try another plan. I am going to give the profits from one acre, one of my best yearlings and one-tenth of the profits from my orchard. That will carry the Lord's funds up to \$75, and if not I will make it up from something else.—*Recorder and Covenant.*

HINTS TO TEACHERS ON THE CURRENT LESSONS.

(From *Peloubets Select Notes.*)

March 11.—Acts 6: 1-15.

ILLUSTRATIVE.

I. "Imperfections in good people." Imperfections show themselves in the early Church, and the Scriptures are honest enough to record them: (1) that others may avoid them, and (2) that they may not be discouraged. Only we must see that these are but a small part of the life. The sun is sometimes clouded, but even then it gives more light than the brightest night. Many, even of good people, speak so much of the faults of Christians, that a worldly man would imagine that Christians are mostly made up of faults—as an astronomer might speak of the spots on the sun. "One man has studied 954 groups of spots;" "Captain Davis measured one spot in 1839 which had an area of twenty-five thousand million square miles, and a world 1300 times as large as ours could pass into the opening;" "another was 50,000 miles in diameter." And a blind man hearing all this might easily imagine that the sun was chiefly made up of spots, and could do very little good with its shining. They are like the man who "could see a fly on a barn-door two miles off, and not see the door."—*P.*

II. "Stephen's shining face." Dante, describing the angels whom he met in the Paradise, impresses us at once with their external glory and spiritual effulgence, invariably he makes the former the result of the latter. With closer faithfulness to physical science than he dreamed, he sings:

"Another of those splendors  
Approached me, and its will to pleasure me  
I signified by brightening outwardly,  
As one delighted to do good;  
Because a thing transcended in my sight  
As a prize ruby smitten by the sun."—*Joseph Cook.*

III. Examples of this shining of the countenance are found in Christ on the Transfiguration Mount; in Moses coming down from Sinai, after having talked with God; Illustrations are found in Goethe's "Tale of Tales," in which the fisherman's hut is transformed by the lamps placed within it; in a dark house, when lighted from within; in a jewel in the sunlight.—*P.*

PRACTICAL.

1. Verse 1. In the best administered church there will be some errors and mistakes.

2. These are recorded (1) for our warning, that we may avoid the like errors; (2) for our instruction, that we may know how to get rid of them; (3) for our comfort, that we may not be discouraged when we find imperfections in the modern Church.

3. We should be careful to avoid all partiality.

4. Verse 2. There is need of division of labor. The people should remove all possible of the business work of the churches from the ministry.

5. Verses 2, 4. Many of the dangers of the Church have come from the ministry's serving tables and administering secular affairs, instead of giving themselves to the Word and to prayer.

6. Ver. 3. All church officers should have three qualifications: (1) a good report from those who are without; (2) they should be filled with the Holy Ghost; (3) they should be wise men.

7. Goodness and wisdom should always go together.

8. Verse 4. Prayer, the cultivation of his own spiritual nature, is necessary to the best ministry of the Word by teacher or preacher.

9. To pray well is to study well.—*Luther.*

10. Verse 7. All overcoming of difficulties and dangers, tends to increase the Church.

11. Verse 11. Bad men take the most unfair means in opposing religion.

12. The spiritual life, if strong and full, will show itself in our very appearance.

13. Wisdom and holiness make a man's face to shine, yet these will not secure him from the greatest indignities.—*Henry.*

SUGGESTIONS TO TEACHERS.

We now come to some new dangers and difficulties in the Church, and the subject of the lesson may be, difficulties in the Church, and how to overcome them; or, progress through difficulties. (1) The first difficulty: Mistakes in administration, and complaints on account of it, verse 1. It was an unintentional, but natural error, growing out of the imperfection of human nature. (2) Progress, to a better organization for Christian work, verses 2-7, and hence rapid growth in numbers and power. The error was treated generously and wisely. (3) The second difficulty; false accusations, verses 8-14. Such misunderstandings and misrepresentations are as still common from the enemies of religion. (4) Progress, to a wider spread of the Gospel, verse 15; (a) God's endorsement of Stephen shining through his countenance; (b) wider view of the Gospel as taught by Stephen (c) spread of the Gospel by the scattering of the disciples. Acts 8: 1.

Question Corner.—No. 4.

BIBLE STUDY.

Something that brings before me distant ages; a beautiful city; a majestic building and divinely appointed ceremonies that were wonderfully significant. The object that evokes these visions was in ancient times of various shapes and substances, and was a consecrated thing.

Connected with the Bible mention are some rebellious men who dared to use it contrary to the will of God, and were smitten by a terrible judgment. There was a standing monument made of that which they had profaned. A wicked king is also spoken of whose presumption was severely punished. Among the Egyptians the article sometimes exhibits a hand, a bird's beak, &c. Several Christian bodies have the thing in use, both in America and abroad.

What is it?

To what visions do I refer?

What are the Bible associations to which I allude?

What Christian bodies make use of the article?

What was its significance in ancient times?

SCRIPTURE ENIGMA.

1. Ichabod's nephew with King Saul had come.
2. The third thing carried out of Micah's house.
3. With these they met the king, sang, played beside.
4. A name that means the well of him that cried.
5. 'Twas he who said the words, "Thou art the man!"
6. Thither to cast him—their wicked plan.
7. Aminadab's once briefly mentioned sire.
8. With favor satisfied is his desire.
9. This, cast into the waters, made them sweet.
10. With this all Israel doth the manna mete.
11. A word that *chiding* means, in Hebrew to gibe.
12. Thy praise, *Hadassah*, hath been often sung.

ANSWERS TO BIBLE QUESTIONS IN NO. 2.

SCRIPTURE ENIGMA.

Festus, Anna, Tabitha, Herod, El-Bethel, Rachel, Obadiah, Fortunatus, Timothy, Haman, &c. Felix, Ararat, Thomas, Indassah, (father) Elymas, Rahab, Lois, Eunice, Samuel, Saviour.

BIBLE STUDY.

Wings. The angelic host is always represented as having wings. Among the winged heathen deities are Cupid, Psyche, Morpheus, the Furies, the Muses, &c. Dædalus, Icarus, Johnson's Rascals, and Begeu, the Watchmaker of Vienna, and others among men have vainly attempted to apply to themselves wings. The myriads of flying creatures, birds, insects, &c. Scripture references, Psalm xvii. 8, xxxvi. 7, lxxii. 7; lxxviii. 13; Isaiah xl. 31; St. Matt. xxiii. 37; Deut. xxxii. 11, 12.

CORRECT ANSWERS RECEIVED.

Correct answers to the Christmas Puzzle Story have been received from Clara Folson and Jessie Urquhart and Anna Syreen. Also from Anna Syreen answers to questions in No. 2.