

surely he could get some time to read. Nan told of many fine free lectures; he might very likely attend some of these. Doctor Higbee had said he should not want him every evening. As he turned a corner he came in near sight of a great yellow show-bill, but could not repress a derisive laugh at the pictured semicircle of "negro" minstrels; but after the laugh he stood soberly regarding the "end man." He was mentally putting himself in this man's place, and wondering if he wanted his life, his pay, —and if not, why not.

"He makes money; I don't get half as much—he sees the world as I don't. I am greener now, I suppose, than I was at eleven; then you might throw me into any city and I should alight on my feet like a cat, and find my living anywhere; but as little Ben said, 'It isn't being a man,' to fool through the days and years as this fellow does with his burnt cork. I gained more than shows right on the surface when I went over the fence that day to work for 'Squire Ellery,' and turning away from the hand-bill, the ruddy-cheeked fellow be thought himself of the home he had found, and the family that seemed now almost like his own kin. There interests were his, and his were theirs. Mrs. Ellery gave him the counsels of a mother, and many sisters were less kind than Nan."

"I've had a good chance to make a decent chap of myself, and if I don't ought to be thrashed and sent to the penitentiary," was the summing up of the matter in Billy's mind, and he went home hopeful and content, as if he had been the son of a millionaire.

(To be Continued.)

CHILDREN AT CHURCH.

The faithful pastor will study to adapt his teachings, not in their shallowness, but in their clearness, to the understanding of childhood, and by so doing, will the more surely fasten them upon the minds and hearts of those of larger growth. The majority of the most successful pastors in the land habitually preach in that manner. A sermon which the average school-boy or girl cannot understand, at least in a large part, will be of but little real value to the average congregation. \*

The absence of the children from the public services is, to quite an extent, accounted for by the fact that many parents are too lazy or too indifferent to make the effort necessary on Sabbath morning to prepare the children for church. Others are so lost to all true sense of responsibility as to allow themselves to be annoyed by the presence of the little ones in the pew, and consider themselves well rid of a disagreeable task when they are left behind.

But of all mistakes in this matter it seems to me the most unaccountable is considering the Sabbath-school a fair substitute for the preaching service. I say most unaccountable because it is usually made by intelligent and faithful parents, who would spare no pains to promote what they consider the welfare of their children. The true idea of the Sabbath-school is the one stoutly maintained by the most advanced leaders of the Sabbath-school movement, which is, that the school is not a substitute for either home or church instruction, but is merely a supplement to both. A nurse-girl can not safely be permitted to perform duties for and usurp the love of the child which rightfully belongs to the mother; neither can the Church safely permit even so good and necessary an institution as the Sabbath-school to take her place in caring for and developing the spiritual life of her children. The very day she fully consents to such an arrangement she will be shorn of her strength and her beauty.

Through the carelessness or sheer neglect of parents the Sabbath-school is in danger of becoming, in many instances, a foe to the Church, and prevents rather than promotes the conversion of our children. To be safe, and to attain its full power for good, the Sabbath school must be practically regarded as one of the many institutions which go to make up the Church not only in its working force but in its spiritual life and power. "But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you."

To speak explicitly in this matter, I believe that if the child can not attend both, he should be taken to the public congrega-

tion rather than to the Sabbath-school; and this on the same principle that I believe no amount of class-meeting or prayer-meeting attendance can possibly compensate for the loss of the sermon and the divinely ordained services of the sanctuary. And especially is this true in these latter days since so much real Sabbath-school work is being done in the pulpit through the increase of thoughtful, well-illustrated expository preaching which is becoming so popular in the churches. \*

There are two general principles which I think I may, in all modesty and propriety, lay down here.

The first is, parents should study, in consultation with their pastor, if necessary, to make attendance upon public worship attractive to the children. And when we have secured such attendance, we should be careful and not too unskillfully exacting as to the immediate spiritual and moral results of such influences, lest we, unconsciously it may be, imitate the mother who is said to have sent her daughters five miles on foot to a revival meeting, and then whipped them soundly because they returned home without being converted! We should faithfully prepare the soil and sow the seed, and then with sweet patience, and unwavering faith, wait God's good time for the harvest.

But, secondly, if all other plans fail, and the children persistently refuse to comply with a pleasant and reasonable request, then the parents' authority should be brought to bear. I know there is prevalent in some circles a weak sentimentality which forbids the exercise of authority in all such matters, but since parents stand as the personification of moral law during the days of childhood and comparative inexperience, and since they must give a strict account for the exercise of the power which God has intrusted to them in the family, and since the attendance of which we speak is plainly and exactly in God's order, and one of the means ordained for the proper religious training of the child, it seems to me no Christian parent should hesitate a moment lovingly but firmly and regularly to require such attendance, and then leave the result with God, whose command has thus been faithfully obeyed. Every argument which justifies the State in compelling the child, when necessary, to attend the day-school, and to gain, at least, the rudiments of an education, is of equal force with the Christian parent when considering this important matter of the regular presence of the children at the public services of the Lord's house.

A THOUGHT FOR MOTHERS.

I am sadly conscious that thousands of mothers are so overburdened that the actual demands of life from day to day consume all their time and strength. But "of two evils choose the less," and which would you call the less, an unpolished stove or an untaught boy? Dirty windows, or a child whose confidence you have failed to gain? Cobwebs in a corner, or a son over whose soul a crust has formed so strong that you despair of melting it with your hot tears and fervent prayers?

I have seen a woman who was absolutely ignorant of her children's habits of thought, who never felt that she could spend a half hour to read or talk with them—I have seen this woman spend ten minutes in ironing a sheet (there were six in the wash); one hour in fluting the ruffles and arranging the puffs of her little girl's "sweet white suit;" thirty minutes in polishing tins that were already bright and clean; forty minutes in frosting and decorating a cake for tea because "company was expected."

Oh, these children, these children! The restless, eager boys and girls whom we love more than our lives! Shall we devote our time and our strength to that which perisheth, while the rich garden of our child's soul lies neglected, with foul weeds choking it? Shall we exalt the incidentals of life to the rank of a purpose, to the shutting out of that work whose results reach beyond the stars?

Fleeting, oh mother, are the days of childhood! Speckless windows, snowy linen, the consciousness that everything about the house is faultlessly bright and clean, will be poor comfort in that day wherein we shall discover that our poor boy's feet have chosen the path that shall take him out of the way to all eternity.—*Christian Observer.*

HINTS TO TEACHERS ON THE CURRENT LESSONS.

(From Peloubet's Select Notes.)

Oct. 25.—2 Kings 12: 1-15.

SUGGESTIONS TO TEACHERS.

As we turn to the kingdom of Judah and pass over almost a third of a century, it will be necessary to review the intervening history. But much of it will come under our first heading.

Subject.—repairing the house of God. I. The reign of Joash (vers. 1-3) is quite important to this lesson that we study the history in 2 Chron. as well as in 2 Kings. For younger scholars a vivid picture can be drawn of the escape of the infant Joash. For all, there are many lessons to be drawn from the life of King Joash.—God's providence over him; the blessing of good friends; the evil of bad companionship. We cannot always know how much of our apparent goodness comes from our surroundings; one good deed does not make us good.

II. The need. Why the temple needed so much repair. Apply, if needful, to our own churches and Sunday-school rooms. Apply still more to God's spiritual temple, and the need of reviving influences.

Illustration. A member of the Society of Friends in Philadelphia was once called upon by a committee on account of some trespass of their rules, when he related to them the following dream. "I dreamed that the whole Society of Friends were collected in our great meeting-house, and attending to the business of the church. The subject under discussion was the filthy condition of the meeting-house, and the means of cleansing it. Many plans were proposed and discussed by the prominent members, who sat in the upper seats; but none seemed likely to answer the purpose till one little man, who occupied a seat on the floor of the house, and had not taken part in the discussion, got up and said, 'Friends, I think that if each one of us would take a broom and sweep immediately around his own seat, the meeting-house would be cleaned.' God's spiritual temple doubtless needs repair. There is much to be done for its cleansing and improvement; but while we see the need, let us each begin to repair over against his own house."

III. Dilatory work (vers. 4-8). Reason why these priests did not hasten. Why there is often negligence and delay in the work of God.

Illustration. "See that ye hasten the matter" is an injunction always needed, and peculiarly needed in the East. Everything there is delayed and prolonged. An appointment for a particular hour means any hour not earlier, with the understanding that the next day will do as well, and if not, no matter. The inconvenience of such ideas and practice is beyond surference to an Occidental. Only steamships and railways have had power to give the Orientals a just idea of the value of time.—*S. S. Times.*

IV. A new and successful plan (vers. 29-31). It was a contribution-box. Every person could have a part in the work.

Illustrate from shares in a mill or railway, by which many persons can have part. So by giving we have shares in the missionary work, in the church, in aid of the poor, in temperance reform, in the progress of Christ's kingdom.

It is important to dwell on this privilege and duty. The liberty and power of the church to carry forward broad schemes of benevolence, to deepen and open channels for Christian work and influence in the next half-century, yes, for all time, depends much upon the fidelity of the teaching of the present time upon this very subject; and the time for scholars to form fixed habits of real beneficence is while they are in the primary department. As soon as a child can understand the feeling of ownership, it can be taught the luxury of giving.—*Faith Latimer.*

Or. 11.—Rub your black walnut sewing machine, your tables, your cabinet organ, or any other piece of solid furniture you may have, with a cloth moistened with kerosene oil, and you will quickly see an improvement; but keep it away from varnish.

PUZZLES.

ENIGMA.

I am the child of the brightest thing Which may gladden mortal eyes, Yet the silent sweep of my dusky wing, Over my mother may dimness fling, And smiling she faints and dies.

I move, I dance, I fall, I fly, Yet anon I may calmly sleep; I mark the bright-winged clouds flit by, Your ingenuity perhaps I try; I am long, or short, or deep.

I have been hailed as a boon untold, Or dreaded and shunned ere now; The earth in my wide embrace I fold, The mountain regions are my stronghold; Yet I steadily follow the plough.

I may rest a while in the Minister pile, Or beneath the old oak tree; Often with trackless step I pass O'er the whispering corn and the waving grass, Or tread the changeless sea.

All the day through I follow you, Yet beware how you follow me; For each child of man I may oft beguile, And cloud the light of his sunniest smile, Till for ever away I flee.

CHARADE.

My first's a conjunction which gives you a choice; My second's a box deep and strong; For my third, you'll now place two-thirds of a rat, My whole often plays loud and long.

BEHEADINGS.

1. Behead a boy's nickname and leave indispersed. 2. Vapor and leave a series of things joined together. 3. A sort of vision and leave twenty quires. 4. A small insect and leave an abbreviation. 5. Asserted and leave help. 6. Gravel and leave a conjunction. 7. A small, thin piece of wood and leave a slight regular noise. 8. To urge forward and leave to tear or split apart. 9. To gather and leave meagre. Unwilling and leave a profane expression.

ANSWERS TO PUZZLES.

REBUS.—Pained, (p in d).

PUZZLE.—WHEEL.

(9) E (2) R A (3)

M A G

A A O

(8) S P O (1) T E E S (4)

Y R A

R A R

(7) O P (6)

ENIGMA.—Lines.

CORRECT ANSWERS RECEIVED.

Correct answers have been received from Lizzie Devitt, and Howard T. Mackay.

TO YOUNG CHRISTIANS.

More than fifty years ago the late Dr. Bacon closed a sermon to young Christians with the following appeal, the spirit of which was grandly illustrated in his after life:—

"Would to God I could make you know what results are depending upon you; what interests of the church and of a dying world are involved in your future character and efforts. When I look at the young Christians of this age and reflect that they are soon to sustain the ancient glories of the church of God—when I look abroad on the earth and see the crisis that is at hand—when I listen to the cries that come from every quarter of the world, summoning the people of God to new effort and more splendid exhibitions of piety—I seem to see the hoary generations that are passed rising up from their repose to watch over the young followers of Christ; I seem to hear the voices of blessed spirits from above cheering them on in the career of piety; I seem to see a world in misery, turning its imploring hands to them, and beseeching them to be worthy of their name, worthy of their privileges, worthy of their noble destiny; I seem to hear, I do hear God himself speaking from the heavens. Ye have chosen the better part, be faithful unto death and I will give you crowns of life."