

THE KING'S JEWELS.

What are you doing with the King's Jewels? "The King's Jewels?" asks some one. "What have we to do with the King's Jewels?"

Much; and what if he should come and ask about them, ask what you do with them on the street and at school?

"On the street? at school?" is another surprised question.

Yes; what are you doing with the King's jewels on the street and at school? You say you have confessed Christ in your youth, and what are patience and love, the peace making spirit and the self-denying spirit, qualities he has produced within you by his Spirit, but jewels that he, the great King, has instructed to you? Do others see them in your lives? Do your schoolmates and playmates acknowledge you as Christ's because they see such Christlike qualities in you? These are the royal stones he plucks out of his diadem, and with them marks you as his. Do your friends see these marks? They can tell a mean bit of glass from a diamond. There are no eyes quicker to tell the false from the real. What about your example at school? Does every one say of you, "That boy or that girl, is a Christian indeed?" Another school-year has opened, and, O youthful wearers of the King's jewels, see that no tarnish is on them; see that they are not hidden, and to the world deny that you belong to the King.

EARNING MONEY FOR MISSIONS.

In a Sabbath school not long since it was proposed that the children should earn the missionary money that they brought and that each child should inclose the money in a slip of paper telling how it had been earned. On one of the papers was written 'Ten cents for reading to mother'; on another, 'I earned this money by whitewashing our spring house'; on a third, 'ten cents for making bread and keeping house'; on a fourth, 'I earned this taking care of sister Maud'; on a fifth, 'for keeping mother's room in order'; a sixth has, 'twenty cents for improvement in music'; a seventh, 'ten cents for not crying when I fell down stairs'; an eighth, 'for carrying a telegram to the office'; a ninth had, 'made twenty cents by doing what I was told without asking why'; a tenth had been for 'keeping mother's yard in order'; an eleventh had 'earned five cents by waiting on grandma'; and so on, showing that they had done what they could.

A BOYS CONFIDENCE.

A little boy came to his father looking very much in earnest and asked, "Father, is Satan bigger than I am?"

"Yes, my boy," said the father.

"Is he bigger than you, Father?"

"Yes, my boy, he is bigger than your father."

The boy looked surprised, but thought again and then asked, "Is he bigger than Jesus?"

"No, my boy," answered the father; "Jesus is bigger than he is."

The little fellow as he turned away said with a smile, "Then I am not afraid of him."

The 24th Hymn in the Presbyterian Hymnal was composed by the poet Cowper under deeply affecting circumstances. One day when labouring under a depression of spirit he went down to the Custom house wharf in London, to drown himself. He had driven down in a coach intending to throw himself into the river. On reaching the spot where he proposed jumping over he found the water low and a porter seated upon some goods as if there on purpose to prevent him. He immediately returned to the coach and drove away. When he came to himself he took his pen and wrote.

God moves in a mysterious way

His wonders to perform.

He plants His footsteps in the sea,

And rides upon the storm. &c.

The one grand danger to which modern education is exposed—a danger of which our forefathers knew nothing—and as usually happens in such cases, we are so occupied with our advantages, that our eyes are not open to the risks. Our lot is cast in the age of specialists, and a quite new order of dangers besets the path of education on this account. Concentration means narrowing. There is no help for it, and it were vain to close our eyes to the inevitable consequences. The nation as a whole—will reap the gain; but in education, as in all other fields, division of labour for concentration of effort must bring with it restriction of the area of research for the individual teacher. A new responsibility is therefore thrown on every teacher to maintain a literary and philosophic breadth of interest in accord with the recognized unity of all knowledge.—Sel.