

The first chapter of the First Epistle of John was the one which came in course in Florence's reading for that evening: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

With a feeling of almost ownership she read those words now, as if they had been written expressly for her. Yes, she had confessed it all—first to Christ, and having obtained forgiveness at the mercy-seat, she had gone to her mother with the whole sad story.

"My poor darling!" Mrs. Walton had said, tears standing in her beautifully kindly eyes while she laid her hand softly on the chestnut-brown head—"my poor darling! You have suffered already; I will not condemn you. But remember in the future there is but one safe place, and that is within the shadow of the Cross. Never lean upon your own unaided strength; you will find it but weakness. Good-night, my darling; God bless and keep you ever!"

"Faithful and just to forgive." The words were sounding sweetly through her mind when Florence fell asleep that night.

No Neglect in Heaven.

IN ANSWER TO "NO SECT IN HEAVEN," "No sect in heaven."—Well pleased I read, And having finished, I gladly said— The doctrine here will just suit me, And stop all further anxiety.

No more of trouble to seek the right, No more for the truth to struggle and fight; Of Christ's commands I need but obey Only those that popular are to-day.

Then I, too, had a remarkable dream, And saw death's darkly-flowing stream; By Bible light, not by fancy, I tried To see how men fared on the other side.

In the Father's house the glorious Lord— For ever be His name adored!— Declared that His loving heart was grieved At the way His commands had been received.

Those who professed His saints to be Treated His Word so contemptuously; Just what they fancy they Gospel call, And the rest is considered worth nothing at all.

"I told them, My way was a narrow way, That the least command they must surely obey; Each jot and each tittle was kept by Me; I call not indifference, charity."

"My followers seek not this world's applause, But delight in obeying My holy laws. Who teaches neglect of My least command, He is called least in the heavenly land."

Then I saw that the Lord was pleased with those Who yielded not an inch to His foes, And not with those in whom neglect And pride kept from joining a sect.

A Churchman came, with a conscience clear, Who had sought to do right for many a year, And a joyful welcome made him glad, For he had lived up to what light he had.

The Quaker entered the streaming light, Who had dared men's frowns to do what was right; His soul had been true in avoiding the wrong, So with new-found voice he joined in the song,

Two friends came there who could not agree If by plunging or sprinkling baptism should be; Said the King, "You both shall joy in My reign, For what you held right you were firm to maintain."

Nor did He withhold His word of praise From men who, seeking to walk in His ways, With conscience pure and holy fear, Yet had failed to see some precepts clear.

At length there one of a new sect came, And Unsectarian was his name, Who had learned from the world the notion new, Saints need not contend for the right and the true.

Small zeal for the teaching of Christ had he; He called want of principle, charity; Whilst fear of blame and desire for praise Led him to love easy-going ways.

True, he was not wholly rejected there, But his boasted largeness was all laid bare, And his soul appeared uncommonly small— Too shrivelled for any sect at all.

He had really fought no noble fight— Most sects do battle for something right— Avoiding at ease the world's dark frown, How could he expect a victor's crown?

So he took his place within the sect Of those who neglected and taught to neglect The least command. So the law of the feast Placed him in heaven amongst the least.

No sect in heaven in one sense is true, Where the Church as a whole, not in sections, you view; But no unsectarian negligence Can ever obtain applause from thence.

See on the gate the inscription stands, "Blessed are they who do His commands," That they may enter and dwell within, Far from all transgression and sin.

The Chinamen are being discharged by the thousand from California mills.

Education of Girls.

There is some sound advice on this subject in the following passage: "There are several faults which are common to girls brought up in indolence and timidity. They are incapable of a firm and steady conduct; there is a good deal of affectation in those ill-founded alarms and those tears that they shed so easily. We must begin by treating them with indifference; we must repress our too tender love, little flatteries, and compliments. We must teach them to speak in a concise manner. Genuine good taste consists in saying much in a few words, in choosing among our thoughts, in having some order and arrangement in what we relate, in speaking with composure; whereas women in general are very enthusiastic in their language."

"Little can be expected from a woman who does not know how to express her thoughts with correctness, and how to be silent. Girls are timid and full of false shame, which is a source of dissimulation. To correct this we must lead them to discover their thoughts without disguise; when they are tired, to say so; and not oblige them to appear to enjoy books or society while fatigued by them. When they have unfortunately acquired the habit of disguising their feelings we must show them by examples that it is possible to be discreet and prudent without being deceitful, and tell them that prudence consists in saying little, and distrusting ourselves more than others, not in dissembling speeches.—Simplicity and truth excite more confidence, and succeed better, even in this world, than dissimulation.—What is there more delightful than to be sincere, tranquil, in harmony with our conscience, having nothing to fear and nothing to pretend; whereas she who dissembles is always agitated, and under the necessity of hiding one deception by a hundred others, and yet, with all these efforts, she never fails to be discovered; sooner or later she passes for what she is."

"We should never coax children; if we do, we teach them to disguise the truth, and they never forget it. We must lead them by reason as much as possible. They observe everything. We must accustom them to speak little. The pleasure we derive from playful children often spoils them. We teach them to say everything that comes into their minds: to speak of things of which they have no distinct idea. This habit of judging with precipitation, of speaking of things without understanding them, remains during the rest of their lives, and forms a very defective order of mind."

S. S. CONVENTION ESSAY.

For the Christian Messenger.

How to Teach the Lesson.

BY REV. H. BOOL.

A paper read at the Sabbath School Convention of Colchester and Cumberland.

In considering the subject, the first thought that strikes the mind, is, that the sabbath school teacher should meet his class with a purpose. He should seek to accomplish something. His business is to impart instruction. At every session truth should be taught, in such a manner that it may never be entirely forgotten. A new impression should be made. A truth imparted. Earnestly. Prayerfully. A person on the way to the field, or workshop, on a week day morning, could usually give an intelligent and satisfactory description of his purpose. An author takes his pen to add something to what has been already written; and the sculptor returns to his marble block, that, stroke by stroke, he may perfect the image which it is his intention to carve. Let our purpose be as definite, as we set out to teach the sabbath school lesson. We have a nobler occupation. Earthly monuments shall crumble to dust, and the works of men be forgotten; but the influences produced by an earnest and faithful sabbath school teacher shall be as lasting as eternity.

It is very necessary that the teacher should know how best to accomplish his work. To teach the lesson properly is a great acquirement. When, however, it was decided that this matter should be treated in our Convention, a subject of such importance should have been delegated to an abler hand.

To teach the lesson properly, it is

necessary that the teacher himself, should thoroughly understand it. There is no excuse for those who go to the class altogether unprepared. Books and papers are cheap. Nearly every religious newspaper contains an outline of the International Lessons. These papers ought not to be taken to the class; but the children should feel that the teacher speaks to them from his heart. During the week, fragments of time may be gathered, and employed in reading and thinking on the subject, as this is practised, the lesson will assume a suitable form in the mind. Christian zeal, with earnest prayer and love for souls, will fill the teacher's mind with holy ardour. He will hail the sabbath with delight, and the hour spent in teaching, will be as joyous to himself as it is useful to others. It may be said, this is a sunshiny description, but I am simply expressing the experience of thousands of useful sabbath school teachers.

Again the teacher will need to understand the disposition and ability of each scholar. There is often great variety in the minds of a class of children. That which may be attractive to some, may not be so to others; and often a useful and necessary subject may not be readily apprehended by any. A teacher who knows his class, will be able to meet and overcome these obstacles. In one mind, there may be pious feelings to foster; in another scepticism, and doubt to be repelled; and a third will, principally need to be warned against temptation. Great care will be necessary to render the lesson suitable to all. My Christian brother, seek to study the minds of the members of your class, as well as the lesson." Let us in the third place consider more directly the teaching of the lesson. It is strongly recommended that the International Series be adopted. Whatever be the lesson, it should be announced a week before in the class. Each member should thoroughly understand what is to be the subject, and bear it in mind. A few remarks may be made to raise an interest, and each should be required during the week to commit to memory a verse or two of scripture connected with the subject. They should also be encouraged to make all the use they can of the printed lessons, in the various forms in which they are published.

When the class meets, and after the passage which contains the lesson has been read carefully, each paragraph may be read again and explained. This should be done in a free and easy manner; teachers and scholars asking and answering questions. Let us take for example the lesson for 21st Sept., contained in Titus iii. 1-9. The first and second verses contains this paragraph.

"Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work. To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men."

Here the scholars may be asked to distinguish the four different parties mentioned; tell what they know about them, the teacher correcting their mistakes and supplying information. Or the teacher might say, "Here we have the inspired apostle Paul giving advice to his brother minister Titus. When was Titus settled? What was the subject of Paul's advice? When were the Cretan Christians disobedient to the civil powers? The teacher should get his class to understand that obedience to magistrates relates only to things civil. The Bible is our only guide, and Christ our king, in matters of faith. Ask a scholar to repeat the golden text. Call attention to what is said of evil speaking, and on the other hand, of a meek, peaceful, and gentle spirit. Read another paragraph and proceed, keeping close to the subject, carrying on the conversation in the most interesting manner.

When the end of the lesson is reached, take up two or three of the main points (especially those which directly concern the salvation of the soul), and in the simplest language, and use suitable illustration, press the matter home upon the minds and hearts of the scholars. Before the time devoted to teaching closes, take pains to ascertain that each member of the class understands the lesson, and that they have learned something.

Much may be added to what has been said on this subject. Those wishing

proficiency are directed to the pages of the Baptist Teacher. That valuable paper should be constantly read by all sabbath school workers. The scholars, also, should be provided with the International Lesson Leaflets, and encouraged to purchase the best papers on the subject of the lessons.

As a model sabbath school teacher, we would set up a high standard. The work is worthy of the best intelligence of our churches. But let no anxious soul be discouraged. A fair intellect, with piety, patience, punctuality, and perseverance, will accomplish much. Go to the business, in a proper spirit, if you think you have but one talent, and you will soon find that you have two, if not five, and even ten. It is not preaching that is required in the sabbath school, but interesting conversation on scripture truth. Remember the Saviour's command, "Feed my lambs." Mr. Spurgeon says, some teachers put the spiritual food too high, as though Jesus had said, "Feeding camelpards." Much care is needed, and we should take pains to render the truth as easy as possible to the understanding of our scholars.

In conclusion let us keep in view the advantages of good sabbath school teaching. The greatest result will be the conversion of the dear youth. There is much unbelief in the minds of many regarding this matter. Some will not believe it possible. Often, when there is the clearest evidence of a change of heart, many treat the case with doubt, as if they supposed that conversion consisted in putting old heads on young shoulders. It is said that young converts go back again to the world—as if old ones never did the same thing. The truth is, young converts are usually reliable and ultimately do more for the cause of Christ. Old sheep often go astray, and the lambs follow. This will, to a large extent, be prevented when we have more efficient sabbath school teaching, and constant pastoral labor.

Another result of good teaching will be a careful and earnest hearing of the word. This will be accompanied by enquiry after the truth and enjoyment of the same. We should not forget that good hearers need to be trained and brought up to their work, as well as good preachers. It is said that good preachers make good hearers; but it is also true that appreciative and enquiring hearers make good preachers; and good sabbath school teachers, are doing much, under God, for the future, in securing both good preachers and good hearers. An interest in the truth is created in the sabbath school, which never leaves the mind. There is a great deal of sensationalism at the present day. Many go to the house of God to have their fancy tickled, rather than to feed on the bread of life which alone strengthens them for earnest Christian service. This will not be true of young Christians who are brought up in the careful and constant study of the International Lessons. They will readily distinguish between a sound substantial gospel sermon and anything which may be offered as a substitute.

I must ask your attention a moment or two longer to refer to the influence of good teaching upon the world at large. The teacher should not forget that he works in unison with fellow labourers in every part of the Protestant world. What a sublime fact, hundreds of thousands of young people sitting to the study of the same portion of God's Word! How certain it is, that, if the rising generation be generally trained in the study of the scriptures the ills of the world, by the blessing of God, will be healed.

I like as much as possible, to look on the bright side of things; but there are many who think the world is going to wreck, and that the professing church will be involved in the catastrophe. They tell us of the dislocation of society, of mistrust, covetousness and envy, and of the general wickedness and dissipation which they see on every hand. Professors of religion, it is said, are often no better than others. The Church is not what it once was, we are told there is a general shallowness instead of depth, and lightness and gayety in the place of soul and substance. I admit there is a great deal of truth in this dark picture; but there is another view of the objects thus painted. In the extent of sabbath school work, and by the adoption of improved methods

of teaching, in connection with the International Series, I see a broad basis, firm and strong, in which society is being reconstructed. As this work progresses, I hope, by the goodness of God, that the nations of the world will be raised and sustained.

Thousands of children are being converted in sabbath schools, and of them it may be said; that from their youth they have known the holy scriptures which are able to make them wise unto salvation—those blessed truths, which, alone, are profitable, for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect thoroughly furnished unto all good works.

Correspondence.

For the Christian Messenger.

Our European Letter.

TWELVE CENTS A WORD BY CABLE TO AMERICA! LET THE COMPETITION CONTINUE. . . . ON THE EVE OF GRAVE EVENTS. . . . THE CALDRON OF DISCONTENT. . . . RESULTS OF RELIGIOUS FAITH AND POLITICAL POWER.

(From our regular correspondent.)

Paris, France, March 24, 1880.

Parisians are now enjoying the luxury of cheap telegraphic rates to the United States. Since Sunday, despatches to New York cost 60 centimes or twelve cents a word, instead of 3 fr. or seventy-five cents a word as formerly. The cause of this considerable decrease in price is the opening of the new "P. Q." French Atlantic cable, the charges over which were announced to be 60 centimes a word. As soon as the Anglo-American Company found that its rival was prepared to transmit messages at that low price, it immediately reduced its scale of charges, so that messages may now be sent by either line at the uniform rate of 60 centimes a word. It is not probable that this luxury of cheap telegraphy will be of long duration, as, already, the French company is reported to be trying to make arrangements with its English rival to establish the old tariff of 75cts. per word, and sooner or later it is thought the two companies must amalgamate, and prices be put back to their previous high rate. One of the reasons likely to bring this fusion about is that one of the cables of the Anglo-American Company is known by experts to be in an extremely precarious condition from end to end. The full average life of an Atlantic cable is taken at eight years, and this cable has lasted over eleven years. Should a breakage take place the entire length will probably be abandoned as worthless, and in such case the French line will not have been laid altogether in vain. The amalgamation of the companies will of course, and with some show of justice, then be described as a matter of necessity, and the public mulcted in the costs by a return to perhaps even higher rates than those now prevalent.

We are at present in a caldron of boiling water, and we may be on the eve of the gravest events of our age. Perhaps not, for there is now-a-days a certain lassitude in all European communities which preserves them from violence. When the powder is dry there is no match, and when the match is lighted the powder is wet. But still no one can deny the dangers of the situation. Politically it may be asserted that the French nation is eight tenths, at least, republican. It has been steadily coming to this for nearly ninety years, and has never been turned save by the vain trickeries of military glory. The two remaining tenths are of four or five different shades of feeling, and therefore do not count. But morally a fair half of France may be regarded as clerical, whilst the other half is composed of men and women who; one and all reject clericalism and have a positive horror of Jesuits. There can be no greater mistake than to regard France as an atheistical or irreligious country. There are far fewer pure materialists in France than in Germany or England. French people are passing through a period of scepticism and doubt, and have been so for the last ten or fifteen years. They doubt Darwin as much as they do the Gospel, and they are even more eager to search than they are ready to disbelieve. Here has been the genuine mistake of the Ultramontanes; because they said faith was wanting, they have tried to supply its place by a gross pantomime work of miracles. The greatest wonder of our times has been the spectacle of a so-called intelligent community relapsing into practices, hardly admissible, even in the darkest middle ages.

LOUIS.