

In after years Watson would sometimes speak of his first great effort and success, saying, "I spent days and nights studying the case in every point, reading carefully all similar cases that I could find in my books. I laid out my speech over and over again, and when the day of trial came, I knelt and prayed for wisdom and strength. It seemed to me that my whole success in life depended upon gaining that suit, and thank God, I did gain it."

The fact that a man of influence, like Mr. Wallace, had entrusted an affair of such importance to so young a man, as well as the fact that the case was admirably conducted, led to his employment by others. Business increased and he found himself in the reception of a handsome income, enabling him to return to his old friend, who in the meantime, had met with financial reverses) the full amount that had been advanced for his education.

Years passed and his name stood high above all others in his profession. He was one of those men who all seem delighted to honor. And many had reason not only to honor, but to love. He had not forgotten the trials of his youth nor the great debt of gratitude which he owed to his old friend Wallace, though that venerable man had passed from the earth. And now he had an opportunity to show his gratitude and in some measure to pay the debt.

Hearing that a grandson of Mr. Wallace had graduated from the law school, he lost no time in offering him a position in his own office. Here for a few months he studied the character and capacity of the young man, then advanced him to an equal partnership in the business.

Young Wallace was overcome by astonishment; it seemed that his employer must have lost his reason. To offer to a young clerk already receiving a generous salary such a position of influence and profit as seldom could be reached after years of patient toil; he dared not accept it.

It was then that Mr. Watson told the story of his early life, disclosing the gratitude that had moved him to many generous actions and that now he gladly welcomed the opportunity to confer a blessing upon one of the family of his patrons.

The partnership was formed and continued through many years of active and successful business.

This, with but a change of names, is a recital of facts. May it not be considered in some sense a verification of the promise, "Cast thy bread upon the water, and thou shalt find it after many days!"—*Standard.*

HOW TO SAVE TIME.

BY SUSAN ANNA BROWN.

When people say that they are doing this or that "to pass away the time," they forget that "time is the stuff life is made of."

Wasting time is the same thing as wasting life, and those who know how to economize time have learned the only possible way of lengthening their lives.

Almost every one has observed that some persons are able to accomplish a great deal, while others, who have as favorable opportunities, equal talent, and as good health as they, do very little. Now, one person has really no more time than another, only he chooses to use it differently.

When you read the lives of famous persons, you will always find that they have been great workers. The celebrated Madame Roland was not only a politician and a scholar, but a housekeeper. In her "Appeal to Posterity," she says: "Those who know how to employ themselves always find leisure moments, while those who do nothing are in want of time for everything."

Mrs. Somerville, the famous astronomer, knew how to crowd a great deal into life. Young people are apt to suppose that one who was as learned as she was must have spent all her life in hard study, and have had a very stupid time. But Mrs. Somerville learned to use her moments so carefully that she had time for many things besides mathematics. She went into very brilliant society, read and wrote much, and—let me whisper to the girls—found time to make her own dresses and attend to many domestic duties, which some people would consider unworthy the attention of a great and learned mind. What helped her most, in all these varied employments, was that she had the power of so concentrating her attention upon what she was doing, that nothing going on around her could distract her thoughts.

It is true that all cannot do this, if they

try ever so hard; but many who have not formed the habit of concentrating attention cannot read to themselves or write an ordinary letter where others are talking.

Another good way of saving time is to learn to move quickly, not forgetting, however, that there is a kind of "haste" which "makes waste." Try to acquire a dexterity in doing those common things which must be done very frequently. For instance, the operation of dressing has to be gone through by all many times in the course of a year, yet some people are always dressed at the appointed time, while others, who have been busy as long as they, are sure to be behindhand, because they have a habit of dawdling.

Whatever you have to do, learn first to do it in the best way, and then to be as little while about it as is consistent with doing it properly.

Those who take care of the moments find that the hours take care of themselves.

Some people keep up a large correspondence by writing letters in their odd moments, while others are always burdened with unanswered letters, and when they do write, are sure to take time which makes it necessary for them to neglect some more important duty.

Another good rule is not to try to do too many things at a time. There is a very pretty story by Jane Taylor, called "Busy Idleness," which illustrates this. It is an account of two sisters, one of whom worked hard for two weeks to accomplish nothing but a collection of beginnings, all of very useful things, but not one complete; while the other, without half the trouble, had really done a good deal, by not attempting more than she was able to finish.

We waste more time in waiting for ourselves than we do in waiting for others, and after we have done one thing, we are often so long in deciding what to take up next, that when we have decided, the time is gone which we ought to have given to it. But those who are always ready to pass quickly from one occupation to another, will have accomplished all they had intended, while we have been thinking what to be at. If you have some definite idea in the morning of what you mean to do during the day, whether in work or play, you will do more than you will if you simply pass from one thing to another with no plan; and you will be more likely to do things at the proper time.

Another help to save time is the habit of keeping things where they belong, so that you will not waste precious moments in looking for them. Have at least two books always in reading—one which does not require very close attention, for leisure moments, when you do not feel like doing much, and one solid one, which requires more continuous thought. I suppose this was the plan of the old lady who always sent to the library for "a sermon book, and another book."

It is surprising how much can be acquired by giving a little time each day to systematic reading. The story is often told of the young man who read through Macaulay's History of England, and was surprised at ending so soon, by a habit of reading a few pages each day, while he was waiting for his dinner. Of course the same rule applies to other things, as well as to reading.

Do not imagine, after all this, that simply because you are always doing something you are industrious. You may be worse than idle, if you are wasting not only time, but eye-sight and materials. Work must be to some purpose, to be worthy of the name. It may be better to be idle all day, than to be reading trash, or straining our eyes and nerves over some intricate and useless piece of needle-work, "red with the blood of murdered time." Many of these things are made only "to give away," because people are too indolent to think of any gift more useful or appropriate. A simple, inexpensive present, which shows that you have thought of what your friend would like best, is better than a very costly and elaborate one which is only made from a wish to get rid of an obligation, and which misuses time in the making.

Whatever you do, do it with all your might whether it is croquet, or arithmetic, or baseball, or worsted work. If a boy is thinking of his Latin lesson when he ought to be striking a ball, he will probably be thinking of the game when he ought to be saying, "Sum, es, est," and the result will be that he will have neither a good lesson nor a good score.

Now, perhaps, you will say that all this advice is of no use to you, because you have all the time you want now; but you must not forget that there are a great many people in the world who find it hard work to crowd into a day all that it is necessary for them to do, and they would be very glad to have you give some of your leisure to them. Unemployed time is a sure indication of neglected duty. Even the Ant, in the old nursery rhyme, says:

"I always find something or other to do, If not for myself, for my neighbor."

When you have not enough to occupy you, look among your circle of acquaintances, and see who of them needs to have you "lend a hand."—*St Nicholas.*

UNCOURTEOUS KINDNESS.

It is quite possible to spoil a real kindness by lack of courtesy in the doing thereof. Often have we seen a sensitive child hurt by the manner, harsh and critical, of some one who was really endeavoring to show the child a favor. A benefit may be so rudely and ungraciously bestowed that it may seem like a blow. There are excellent people, people of unquestioned integrity, of the purest principles, of lofty nature and of generous heart, who go through life as a gale goes through a forest, breaking branches and leaving traces of injury wherever they pass. Who has not seen, in the home, where all should be gentle, charming and lovable, some one, of whom the household concur in saying good things, yet who is constantly wounding others by an infelicitous manner? He or she is not selfish, not ill-tempered particularly, and certainly is truthful and well-meaning; but, notwithstanding, is so angular, so cranky, or so fitful in mood, that the kind acts each is always conferring are very little regarded. It is a great pity but it is a fact, that often some graceless scamp, with exquisite tact and fine manners, wins more love and excites more admiration than a genuinely good man, who carries his goodness and gentleness under the rough husk of brusqueness and discourtesy. They err who forget that fine gold in the ore is obscured by the dross which environs it. The polished gold in the jeweller's case captivates the eye, and, purchased, is carried home and treasured up, a possession beyond price. A loaf of bread is not the less a loaf that it is thrown in one's face, but most recipients would prefer a crust presented with a kind word to the whole loaf given as one throws a bone to a dog. The Bible tells us that pleasant words are as an honeycomb, and every day's experience confirms the truth of the proverb.—*Christian at Work.*

WHAT WAS THE CHARM?

The story is told of a famous lady who once reigned in Paris society, that she was so very homely that her mother said one day, "My poor child, you are too ugly for any one ever to fall in love with you." From this time, Madame de Circourt began to be very kind to the pauper children of the village, the servants of the household, even the birds that hopped about the garden walks. She was always distressed if she happened to be unable to render a service. This good will toward everybody made her the idol of the city. Though her complexion was sallow, her gray eyes small and sunken, yet she held in devotion to her the greatest men of her time. Her unselfish interest in others made her, it is said, perfectly irresistible. Her life furnishes a valuable lesson.—*The Congregationalist.*

THE INFANT'S ANSWER.

At a missionary station among the Hot-tentots, the question was proposed, "Do we possess anything that we have not received of God?" A little girl of five years old immediately answered, "Yes, sir, sin."

THE DESIRE for fun should not be allowed to become a mania. "Avoid excess," was the motto which established the title of its author to a place among the seven wise men of Greece, and the same thought was set in exquisite verse by the Latin poet Horace, who claims that everything should be in *mediis res*, or in the golden mean. A wiser writer than either of these admonishes us to let our moderation be known unto all men. Nor are such injunctions impertinent at our summer resorts. Hundreds find themselves at the end of the season not re-

newed in body and spirit, but utterly jaded and worn out with the intense and prolonged gayeties, in pursuit of which they have rushed as headlong as the huntsman in the wild career of the chase. Such an expenditure of vital forces is as wicked as it is reckless. Exhausted and defrauded nature pays its victim back in various ills, for which only months of restoration to regular life and habits can afford a remedy.—*Christian at Work.*

Question Corner.—No. 23.

Answers to these questions should be sent in as soon as possible and addressed EDITOR NORTHERN MESSENGER. It is not necessary to write out the question, give merely the number of the question and the answer. In writing letters always give clearly the name of the place where you live and the initials of the province in which it is situated.

BIBLE QUESTIONS.

- 265. How was the city of Jericho taken by the Israelites?
- 266. In whose house were the spies hid that were sent to spy out the city of Jericho?
- 267. How was she rewarded for concealing the spies?
- 268. Where did Miriam die and did she die before or after Aaron?
- 269. On what mountain did Aaron die, and where is it situated?
- 270. What wise man fell into idolatry in his old age?
- 271. What god of the Moabites is mentioned in the Bible?
- 272. What of the Ammonites?
- 273. What of the Philistines?
- 274. What idol fell before the ark of God?
- 275. What king was a sheep master and paid in tribute to the king of Israel a hundred thousand lambs and a hundred thousand rams?
- 276. What king offered his son for a burnt offering upon a wall, when he could not defeat the king of Israel?

SCRIPTURAL ACROSTIC.

- 1. What heavenly messenger was sent to tell Emmanuel ("God with us") on earth should dwell?
- 2. Who hid a hundred prophets in a cave From the fierce wrath of Jezebel to save?
- 3. Who ruled in Israel in the Judges' days, And left on record her glad song of praise?
- 4. Who was on altar bound by God's command, For sacrifice, by a fond father's hand?
- 5. Who at the midnight hour did pray and sing, And made his prison walls with praises ring?
- 6. What bleeding sacrifice performed of old, Of earth's Redeemer and redemption told?
- 7. By what Greek letter, as in all the past, His presence pledges long as time shall last?
- 8. By what meek emblem does the Saviour show His union with his people here below?
- 9. Now by what name our earth again we'll call, When Jesus reigns triumphant over all? One glorious attribute of God here see, In which all others blend in harmony.

CORRECT ANSWERS RECEIVED.

To No. 21.—David McGee, 12 ac; Ada L. Potts, 12 ac; Mary E. Coates, 11 ac; Alice Dale, 11 ac; Flora Jane Craig, 10;
To No. 20.—Edward B. Craig, 12; Maggie Sutherland, 12; William C. Wickham, 12; Herbert Davidson, 11; Arthur Hicks, 11.

ANSWERS TO BIBLE QUESTIONS IN NO. 21.

- 241. The turning the water into wine, John ii. 11.
- 242. By John the Baptist of Christ, John iii. 30.
- 243. In Capernaum, Mark ii.
- 244. Levi, Mark ii. 14.
- 245. The Gadarenes, Mark v. 1, 17.
- 246. By a pillar of cloud by day and a pillar of fire by night, Num. ix. 15, 23.
- 247. Joshua, Num. xxvii. 18, 23.
- 248. Christ, Hebrews ii. 9, 10.
- 249. Apollos by Aquila and Priscilla, Acts xviii. 24, 28.
- 250. His great grandmother, Ruth iv. 13, 22.
- 251. The well of oath. It was so named by Abraham, Genesis xxi. 31, 34.
- 252. Deborah the prophetess, Judges iv. 5.

ANSWER TO BIBLE ACROSTIC.

1, Pilate. 2, Haman. 3, Isaac. 4, Lot. 5, Abednego. 6, Daniel. 7-8, Eunice and Lois. 9-10, Pharaoh and Herod. 11, Isaiah. 12, Abraham.—*Philadelphia.*