

Our Young Folks.

MY STORY, MARM!

My story, marm? Well, really, now, I have not much to say?
But if you'd called a year ago, and then again to-day,
No need of words to tell you, marm; for your own eyes could see
Now such the Temperance Cause has done for my dear John and me.

A year ago we hadn't flour to make a batch of bread,
And many a night these little ones went supperless to bed;
Now look into the larder, marm—there's sugar, flour and tea;
And that is what the Temperance Cause has done for John and me.

The pail that holds the butter, John used to fill with beer;
But he hasn't spent a cent for drink for two months and a year;
He pays his debts, is strong and well as any man can be;
And that is what the Temperance Cause has done for John and me.

He used to sneak along the streets, feeling so mean and low,
And he didn't like to meet the folks he once was proud to know;
But now he looks them in the face, and steps off bold and free;
And that is what the Temperance Cause has done for John and me.

A year ago these little boys went strolling through the street
With scarcely clothing on their backs and nothing on their feet;
But they've shoes and stockings now and garments, as you see;
And that is what the Temperance Cause has done for John and me.

The children were afraid of him—his coming stopped their play;
But now when supper time is o'er, and the table cleared away,
The boys all frolic round his chair, the baby climbs his knee;
And that is what the Temperance Cause has done for John and me.

Ah, those sad days, 'ere o'er, of sorrow and of pain;
The children have their father back, and I my John again!
I pray excuse my weeping, marm—they're tears of joy to see
How much the Temperance Cause has done for my dear John and me.

Each morning when he goes to work I upward look, and say,
"O Heavenly Father, help dear John to keep his pledge to-day!"
And every night before I sleep, thank God on bended knee
For what the Temperance Cause has done for my dear John and me.

THE ORIGIN OF MOTHER GOOSE.

There are many things in the history of the old South Church, Boston, which helped to make its name famous. But there is one thing which has not had the recognition it deserves. In the list of admissions for the year 1698 occurs the immortal name of "Mother Goose." I almost beg pardon of her memory for saying Elizabeth, since by the unanimous verdict of the world, in whose heart her name is enshrined, she is known as Mother Goose.

To them the renowned Mother Goose is no myth, as some have thought, but lived in Boston in veritable flesh and blood, as the records of Old South Church clearly show. It is a pleasure to find that in making a Goose of herself she married into a well-to-do family, where in due time she, too, by putting her melodies to the press, not merely laid one golden egg, but has been laying a steady succession of them from that day to this. For unlike the goose in the fable, she could not be killed, but still lives, and yields stores of wealth to the booksellers as often as Christmastide returns. Her nest will not be empty so long as there are children and nurseries in the world.

It is almost a pity, if one may say so without straining the metaphor, that her eulogy cannot be written with a quill taken from her own dear wing. What child in Christendom has not often nestled under her wing, been brooded by it, and forgotten every trouble in listening to her immortal lays?

The maiden name of this venerable lady,

mother of us all, was Elizabeth Foster. She lived in Charlestown, where she was born, until her marriage. Then she came to Boston with her thrifty husband, Isaac Goose. She was his second mate, and began her maternal life as a step-mother to ten children. These all seem to have been lively little goslings, and to their number she rapidly added six more. Think of it! Sixteen goslings to a single goose—assuming that none of them had been eaten up by the hawks, and that none died by crook in the neck. Poor, happy Mother Goose! No wonder her feelings were too many for her, and that she poured them out in the celebrated lines:

There was an old woman who lived in a shoe,
She had so many children, she didn't know what to do.

Yet her family cares seem, on the whole, to have rested lightly on her; for she was no wild goose, flying South and North with every turn of the sun, but stayed by her nest through cold and heat, happy as the day is long, and living to be ninety-two years old. She even survived Father Goose many years, and she led and fed her numerous flocks and tenderly brooded them in the little enclosure on Temple Place till they were able to swim and forage for themselves.

One of these, her daughter Elizabeth, became the wife of Thomas Fleet. And here is the fact to which we owe it that her name and fame are spread through the world. Thomas Fleet was a printer, living in Pudding Lane, and when Thomas Fleet became a happy father she insisted on going to live with him as nurse of honor to his son and heir. To coddle her own grandchild was the beau ideal of blessedness for Mother Goose.

No doubt she would have been glad to save Rome, as certain other geese did with their cackling; but lacking the opportunity to do this, she sang ditties from morning till night,

Up stairs and down stairs
And in my lady's chamber,

till her son-in-law became sensibly alarmed at the fertility of her genius. Sing she must, however, for was she not a poet full of the divine fire which refuses to be quenched? It was well for the world that she was a law unto herself. No upstart son-in-law could control her, or keep her from humming and cooing at her own sweet will.

A happy thought occurred to Thomas Fleet. Was it not a sign of something good to him that his precious mother-in-law, with her endless rockings and lullabies, had put herself in his way?

He stopped asking the irrepressible songster to rock more and sing less, and while she sat in her armchair, or shuffled about the room, lost in sweet dreams, he carefully wrote down what he could of the rhymes which fell from her lips. His notes rapidly accumulated, and in a little while he had enough to make a volume.

These he now printed and bound into a book, which he offered for sale under the following title:

"Songs for the Nursery; or, Mother Goose's Melodies for Children. Printed by T. Fleet, at his Printing House, Pudding Lane, 1719. Price, two coppers."

This title page also bore a large cut of a veritable goose, with a wide, open mouth. How the immortal author bore the profane use of her name, or what she thought of the shrewd Thomas Fleet, history does not say. We have every reason to believe that she took it just as sweetly as she had taken all the trials and annoyances of her life. She possessed her soul in patience and continued her gentle ministry to the little ones; still gathering them into her arms, and soothing and gladdening their hearts, after the shadows of old age had fallen about her, not weary of her delightful task, but as busy as ever with it when the time came for her motherly soul to spread its wings and fly away to the great company of children in heaven. Such is the story of Mother Goose.

Her little book started on its errand. It grew and multiplied with each edition. It made her dear name a household word wherever it went. What shore or fastness has it not visited? Where is the home in which its loving rhymes are not sung? It is one of the books which cannot grow stale or be destroyed.—*This Sunny Hour.*

THE TURNING POINT.

Boys, never be ashamed to pray. Never shrink from acknowledging God. Let not the laugh and jeer of comrades deter you from the path of duty. You know not what important results depend upon your example.

Many years ago a youth named John was apprenticed in the town of Poole. John had been piously trained by his good parents, but unhappily he yielded to temptations, neglected the reading of his Bible, disregarded the Sabbath, and gave up praying. Oh, how sad when the child of many prayers refuses to pray for himself! John was gradually going from bad to worse, when one night a new apprentice arrived. On being pointed to his little bed, the youth put down his luggage, and then, in a very silent but solemn manner, knelt down to pray. John, who was busily undressing, saw this, and the sight troubled him. He did not raise a titter, as many wicked youths would have done, but he felt ashamed of himself. Conscience troubled him, and God's Holy Spirit strove with him. It was the turning point in John's life! He began again to pray; he felt the burden of his sins to be great; but he sought that Saviour who died for poor sinners; he cast his helpless soul, by faith, on the atonement made on Calvary, and was enabled at length, to rejoice as one of God's forgiven children. A few years afterward he began to preach to others, and he became one of the most successful and honored ministers of the gospel ever known. This was the Rev. John Angell James.

Boys, never be ashamed to pray; for you little know how far-reaching and beneficent may be the results of your example.—*Reaper.*

"JUST AS I AM."

Once a little boy came to a city missionary, and, holding a dirty and well-worn bit of paper, said: "Please, sir, father sent me to get a clean paper like that." Taking it from his hand, the missionary unfolded it, and found it was a page containing that beautiful hymn of which the first stanzas is as follows:

Just as I am, without one plea
But that Thy blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God, I come! I come!

The missionary looked down with interest into the face earnestly upturned to him, and asked the little boy where he got it and why he wanted a clean one.

"We found it, sir," said he, "in sister's pocket after she died; and she used to sing it all the time when she was sick, and loved it so much that father wanted me to get a clean one to put in a frame to hang it up. Won't you give me a clean one, sir?"

The little page with a single hymn on it had been cast on the air like a fallen leaf by Christian hands, humbly hoping to do some possible good. In some little mission school, probably, this poor little girl had thoughtlessly received it, afterward to find in it, we hope, the gospel of her salvation.

PRESBYTERY MEETINGS.

GLENGARRY: This Presbytery met at Cornwall on the 5th inst., a large number of members being present. After full consideration, grants to augmented congregations were recommended as follows: East Lancaster \$2.50 per Sabbath, Apple Hill, etc., \$250, Summersdown \$250, Avenmore \$100. Assembly remits were considered and approved save that in re a year's probation with respect to which the following resolution passed: "That the General Assembly exact that all students graduating from colleges, other than our own, and ministers without charge coming from other

churches, be required to give at least one year's service in the mission field before being eligible for a call." Excellent reports were given in by Messrs. Mitchell and A. K. McLennan on Sabbath schools and statistics respectively. Prof. D. M. Gordon was nominated for the moderatorship of the next Assembly. Rev. J. Cormack was nominated for the moderatorship of the Synod. The following ministers were appointed commissioners to the Assembly: N. MacKay, J. Cormack, N. T. C. MacKay, R. McLeod, J. S. Barnett, and J. W. McLeod. The congregation of Lunenburg was granted leave to build a new church at Newington in the near future. Rev. J. Fraser Campbell gave an excellent address on the work in Central India. He made a strong appeal to this Presbytery for practical help. There was also read a letter from Rev. W. J. Jamieson bearing on the same matter. The following resolution carried unanimously: Whereas a very urgent appeal has been made to this Presbytery by Rev. J. Fraser Campbell, supplemented by a communication from Rev. W. J. Jamieson, to pledge the support of a married missionary in Central India, and whereas the needs of Central India are exceedingly great at the present crisis, be it resolved that Presbytery instruct each ministerial member to make an appeal from his pulpit, and by personal canvas among his congregation in behalf of the matter, and report to the committee on systematic beneficence at the adjourned meeting of Presbytery to be held in Alexandria on the 18th inst. what amount his congregation will pledge. A call from Lingwick, in the Presbytery of Quebec, in favour of Rev. A. K. McLennan, was submitted. Mr. McLennan having expressed his mind declining to accept the same, the usual formalities were dispensed with.—MR. MCLENNAN, Clerk.

QUEBEC: This Presbytery met in Morrin College, Quebec on the 26 and 27th February. Rev. J. M. Whitelaw, B.D., was appointed Moderator for the ensuing six months. Dr. Kellock, convener of the Presbytery's Committee on Augmentation, reported having visited nearly all the augmented congregations in the interests of the fund and that the one or two not visited had been communicated with and action taken. As a result of the special efforts put forth in the interests of the fund every congregation with one exception promised an increase in their giving, for the supply of ordinances and asked reduced grants, while one congregation became self sustaining. Grants to mission stations and augmented congregations were carefully revised and recommendations thereanent made to the respective committees. Leave to moderate in calls was granted to Danville and Windsor Mills. Reports on the State of Religion, Sabbath schools, Sabbath Observance and Systematic Beneficence were submitted by Revs. J. McClung, Thos. Muir, K. MacLennan and D. Tait, respectively, and were adopted and ordered to be transmitted. Rev. D. Tait submitted the report of the Presbytery's Committee on Remits from the Assembly. The remits on one year's service in mission fields and on the appointment of a Committee on Jewish Mission were approved. The Presbytery disapproved the remits on the amalgamation of committees and the obligation of ministers to become connected with the Aged and Infirm Minister's Fund. The following deliverance on the Hymnal was arrived at: 1. That the whole Psalter (i.e., the 150 Psalms in common use) be retained as a part of the Book of Praise. 2. That it is desirable that some new versions and selections from the book of Psalms should be incorporated in the new Book of Praise and that the selections submitted by the committee when approved or revised should form the first part of the new Hymnal. 3. That the selections from the paraphrases should be incorporated in the new Hymnal. 4. That the complete collection should be called "Book of Praise" and should include—(a) The whole Psalter in the Metrical version now in use. (b) Selections from the prose version of the Psalms and other portions of Scripture for chanting. (c) Selections from the Psalms in the ordinary metrical version and other versions; (d) Hymns approved and adopted by the Assembly; and (e) Scripture sentences. 5. That no book containing any portion of the materials included in the "Book of Praise" shall receive the imprimatur of the Assembly unless it contains either the whole Psalter or selections from the Psalms which shall be approved by the Assembly. 6. That there shall be a smaller book for the Sunday schools consisting of selections from the Psalms, Paraphrases and Hymns contained in the "Book of Praise." 7. That the Psalms be numbered separately from the Hymns. 8. That the draft Hymnal be generally approved but that the second verse of the National Anthem be omitted. 9. That there shall only be one "Book of Praise." The following were appointed commissioners to the General Assembly viz. Revs. J. M. Whitelaw, B.D., Dr. Kellock, W. Shearer, John McClung and David Pugh; and Messrs. Jno. Whyte, Jno. C. Thomson, Robt. Brodie, R. McCallum and Dr. Thompson, elders. Dr. McDonald, Seaford, was nominated as Moderator of the General Assembly; and Rev. Jas. Fleck, Montreal, as Moderator of the Synod of Montreal and Ottawa. Rev. D. Tait submitted a report of great interest on French work within the bounds, and grants to the fields were considered. A call from the congregation of Scotstown in favor of Alex. MacKay, D.D., was sustained and provisional arrangements made for the induction. The call from Hampden in favor of the Rev. A. F. McQueen, and lying on the table since the last meeting, was sustained. A call from the congregation of Lingwick in favor of the Rev. A. K. McLennan, B.A., was submitted and sustained and ordered to be transmitted to the Presbytery of Glengarry.—J. R. McLennan, Clerk.