

Our Young Folks.

IF! IF!

If every boy and every girl,
Arising with the sun,
Should plan this day to do alone
The good deeds to be done—

Should scatter smiles and kindly words,
Strong, helpful hands should lend,
And to each other's wants and cries
Attentive ears should lend—

If every man, and woman, too,
Should join these workers small—
Oh, what a flood of happiness
Upon our earth would fall!

How many homes would sunny be,
Which now are filled with care!
And joyous, smiling faces, too,
Would greet us everywhere.

I do believe the very sun
Would shine more clear and bright,
And every little twinkling star
Would shed a softer light.

But we, instead, must watch to see
If other folks are true,
And thus neglect so much that God
Intends for us to do.

TEMPERANCE IN THE BIBLE.

Who was the first drunkard? Gen. ix. 20, 21.
Who took the first temperance pledge? Judges xiii. 13, 15.
Did anybody mentioned in the Bible ever take a pledge of his own accord? Daniel i. 8.
Was he any healthier and wiser in consequence? Daniel i. 15, 17.
Ought kings to drink wine? Pro. xxxi. 4.
Ought we to make companions of drunkards? 1 Corinthians v. 11.
Can any drunkard enter the kingdom of heaven? 1 Corinthians vi. 9, 10.
Does God pronounce woe upon drunkards? Isa. v. 11, 22.
Why has He promised this woe? Isa. xxviii. 7, 8.
Are drunkards likely to get rich? Pro. xxi. 18.
What are the consequences of drinking? Pro. xxiii. 29, 30.
How may we avoid these consequences? Pro. xxxiii. 31.
What will be the result if we disregard this? Pro. xxiii. 21.
Is it wise to tamper with strong drink? Proverbs xx. 1.
Where was the first temperance society? Jeremiah xxx. 5, 6.
What blessing did God pronounce upon the first temperance society? Jeremiah xxxv. 17, 18.
Is intemperance a vice? Gal. v. 21.
When is temperance a virtue? Gal. v. 23.

THE GREAT MASTER.

"I am my own master!" cried a young man, proudly, when a friend tried to persuade him from an enterprise which he had on hand; "I am my own Master!"

"Did you ever consider what a responsible post that is?" asked the friend.

"Responsibility—is it?"

"A master must lay out the work he wants done, and see that it is done right. He should try to secure the best ends by the best means. He must keep on the lookout against obstacles and accidents, and watch that everything goes straight, else he will fail."

"Well."

"To be master of yourself you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master over a hard lot, and if you don't master them they will master you."

"That is so," said the young man.

"Now, I could undertake no such thing," said his friend; "I should fail sure if I did. Saul wanted to be his own master, and failed. Herod did. Judas did. No man is fit for it. 'One is my Master, even Christ.' I work under God's direction. When He is Master, all goes right."

NO!

"No!" clear, sharp and ringing, with an emphasis which could not fail to attract attention.

"I don't often hear such a negative as that," remarked one gentleman to another as they were passing the playground of a village school.

"It is not often any one hears it. The boy who uttered it can say 'Yes,' too, quite as emphatically. He is a newcomer here, an orphan, who lives about two miles off with his uncle. He walks in every morning, bringing his lunch, and walks back at night. He works enough, too, to pay for his board, and does more toward running his uncle's farm than the old man does himself. He is the coarsest-dressed scholar in school, and the greatest favourite. Everybody knows just what to expect of him."

"Quite a character; I should like to see him. Boys of such sturdy make-up are getting to be scarce, while the world never had more need of them than now."

"All that is true; and if you wish to see Ned, come this way."

The speakers moved a few steps, pausing by an open gate near which a group of lads were discussing some exciting question.

"It isn't right, and I won't have anything to do with it. When I say 'No,' I mean it."

"Well, anyway; you needn't speak so loud and tell everybody about it," was responded impatiently.

"I am willing everybody should hear what I've got to say about it. I won't take anything that don't belong to me, and I won't drink cider, anyway."

"Such a fuss about a little fun! It is just what we might have expected; you never go in for fun!"

"I never go in for doing wrong. I told you 'No' to begin with, and you're the ones to blame if there's been a fuss."

"Ned Dunlap, I should like to see you a minute."

"Yes, sir;" and the boy removed his hat as he passed through the gate and waited to hear what Mr. Palmer might say to him.

"Has your uncle any apples to sell?"

"No, sir; he had some, but he has sold them. I've got two bushels that were my share for picking; would you like to buy them, sir?"

"Yes, if we can agree upon the price. Do you know just how much they are worth?"

"Yes, sir."

"All right, then. I will call for them, and you may call at my house for the pay."

This short interview afforded the stranger an opportunity to observe Ned Dunlap closely. The next day a call was made at his uncle's, and although years elapsed before he knew what a friend he had gained that day, his fortune was assured. After he had grown to manhood and accepted a lucrative position which was not of his seeking, he asked why it had been offered him.

"Because I knew you could say 'No,' if occasion required," answered his employer. "'No' was the first word I heard you speak, and you spoke it with a will. More people, old and young, are ruined for want of using that word than from any other cause. They don't wish to do wrong, but they hesitate and parley until the tempter has them fast. The boy or girl who is not afraid to say 'No' is reasonably certain of making an honourable man or woman."

"Yes" is a sweet and often a loving word; "No" is a strong brave word which has signalled the defeat of many a scheme for the ruin of some young life.

BABIES IN CHINA.

A gentleman who made a tour through China on a bicycle tells of some curious things he saw in out-of-the-way districts which travellers do not usually visit.

One of these was a company of babies picketed out in a field like so many goats or calves. Each baby had a belt about the waist; into this belt behind was tied a string about ten feet long, the other end of which was fastened to a stake. The stakes were set so far apart that there was no danger of the strings getting tangled up as the babies crept or ran about.

Some of them were creeping on all-fours, some of them were making their first attempt at standing by balancing against the stakes, while older ones were running or playing in the grass. All seemed good-natured and happy, and, although they gazed at the queer-looking stranger and his wheels with an expression of surprise, they did not cry or seem in the

least frightened. Nobody seemed paying any attention to the babies, but as the mothers were seen working in a rice-field a little way off, they would, of course, have to come to them had there been any need. The babies had plenty of fresh air and sunshine, and were, perhaps, as well off as some more petted ones at home.

A PARABLE.

"O, dear! I am so tired of Sunday!" So said Willie, a playful little boy who was longing for the Sabbath to be over, that he might return to his amusements.

"Who wants to hear a story?" said a kind friend who was present. "I sir," "and I," "and I," said the children as they gathered around him. Then he told them a parable. Our Saviour, when he was on earth, often taught the people by parables.

The parable told the little boys was of a kind man, who had some very rich apples hanging upon a tree. A poor man was passing by the house of the owner and he stopped to admire this beautiful apple tree. He counted these ripe, golden pippins—there were just seven of them. The rich owner could afford to give them away; and it gave him so much pleasure to make this poor man happy that he called him and said:

"My friend, I will give you a part of my fruit." So he held out his hand and received six of the apples. The owner had kept one for himself.

Do you think the poor man was grateful for his kindness? No, indeed. He wanted the seven pippins all for himself; and at last, he made up his mind that he would watch his opportunity and go back and steal the other apple.

"Did he do that," said Willie, very indignant; "he ought to have been ashamed of himself; and I hope he got well punished for stealing that apple."

"How many days are there in a week, Willie," said his friend.

"Seven," said Willie, blushing very deeply; for now he began to understand the parable, and he felt an uneasy sensation at his heart—conscience began to whisper to him; and ought not a boy be ashamed of himself who is unwilling on the seventh day to lay aside his amusements? Ought he not to be punished if he will not remember the Sabbath day to keep it holy?"

A 500,000 BOY.

Such an one I find. These are his marks.

1. He daily reads his Bible. Evidently it is his guide.

2. He prays. While he is often in others' company, yet he has his times of devotion. The spirit of closet worship he carries out into the world.

3. He maintains a pleasant disposition. Always polite, always attentive to others, yet he seems always happy in himself.

4. I see he reads THE CANADA PRESBYTERIAN—says it his family paper. It is has great attractions for him.

5. He is a faithful student at school. He learns so that he can explain his lessons. They are food for thought and conversation out of the school room.

6. With his Bible away from home he carries the hymnal. While he has a boy's voice he uses it to sing the songs of Zion.

7. He finds his home in the Church and Sabbath school. He loves the house of God.

One who has known him well for years says, "—has not a single fault!" What parent's heart would not rejoice to hear such praise of a son? May every lad reading this resolve to be a 500,000 boy.

TO GIRLS.

Be cheerful, but not gigglers; serious, but not dull; be communicative, but not forward; be kind, but not servile. Beware of silly, thoughtless speeches; although you may forget them, others will not. Remember God's eye is in every company.

Beware of levity and familiarity with young men; a modest reserve, without affectation, is the only safe path. Court and encourage conversation with those who are truly serious and conversable; do not go into valuable company without endeavouring to improve by the intercourse permitted to you.

Nothing is more unbecoming, when one part of the company is engaged in profitable conversation, than that another part should be trifling, giggling and talking comparative nonsense to each other.