

wisdom," it can disregard the sensibility of neglect to which the aged are particularly alive, and subject them to harsh reproof and unfeeling sarcasm. It can create friendships, and separate friends; it can influence affections to the discredit of the object of their attachments; impute false motives to actions springing from the purest source; discolor virtuous traits, traduce and vilify reputation; produces indifference, alienation and enmity, and thus destroy the nobleness of life. It can unite neighborhoods in bonds of amity, and in mutual endeavors for general improvement, it can sever these golden bands of kindred sympathies, check the purposes of the wise, and by inertness or opposition prevent the accomplishment of desirable good. It can animate with enthusiasm at the exhibition of deeds illustrious in fame, or warm into admiration for disinterested benevolence. It can guard the public interests and from a heart filled with patriotism, pour forth the riches of its undoubted attachment to the cause of freedom. It can bid hope to spring up in the human heart, chase away the gloom of despondency, bringing in its stead the cheery beam of light to allure to brighter worlds. It can entreat and command, dictate and threaten; whisper in soft accents, or speak in loudest tones.

And what is this instrument possessed of such peculiar properties? It is the human tongue. The mere anatomy of which constitutes one of the most important studies which can possibly engage the consideration of mankind. The whole subject has its lessons; and what is taught therein? While it commands us to speak boldly in defence of right, it enjoins upon us courtesy in our expressions of dissent from the opinion of friends or neighbors. While it bids us to adhere rigidly to truth, to worship it in the heart, it demands that our decision of purpose be characterized by a gentleness of manner, sustained by a firmness that shall manifest that ours is not the vacillating spirit yielding to every operation of circumstance or feeling, but that our plans are arranged with a prudent attention to the means for their accomplishment, and that the approval of our conscience outweighs all considerations of policy, of interest or of companionship. It urges us to eradicate prejudice and error by the mild persuasion of truth, to cherish the social virtues, to realize and exhibit their potency, to cultivate a feeling of amity, to yield selfish preferences in a spirit of compromise, and to discard jealous feelings at the acquirements or elevation of another. It bids us not to seek palliating motives in our own case, when our judgment with respect to another under the same circumstance would have been a sentence of condemnation.

Let me impress upon you the awful gravity and responsibility which lies upon you in consequence of your being able to utter intelligent and intelligible words. An ungoverned or an ill governed tongue is the sign of an unregenerate heart.

HINTS ON THE TOPIC.

By a man's speech it may generally be known from what land he comes. It is also true that here on earth men speak the language of the land to which they are going. The tongue is every man's tool; the use made of it tells the character of the man. If the Christian is Christ's man, one would expect the Christian's tongue to speak of Christ. "We cannot but speak," were the words of the early disciples, and it was their tongues that spread the truth wherever persecution scattered them. They had been sent to tell the Gospel story, but they could hardly have helped telling it, for out of the abundance of the heart the mouth will speak.

The Christian's tongue will always speak for Christ, even when it is not speaking directly of Him. It will have learned so much of the Master's manner that as in his case men will wonder at the graciousness of the words. There will be noted the tone of thanksgiving, of praise, of faith, instead of the accents of discontent and hopelessness. Hearers will perhaps note with equal surprise some things left unsaid, which come often enough from other lips.

The tongue is given that we may speak with our fellows, and the Christian's use of it is seen in his dealing with others. There has been much need, there still is need, of the prophet's fiery words against evil, of warning and reproof. But the spirit of Christ will as often be shown in the winning word, in the bit of encouragement and praise whenever that can be given, in the expression of sympathy, in charitable judgment of those that are absent. The words of cheer and merriment, too, bringing sunshine to all within hearing, and telling of the true and deep joy in the heart, often have mighty power.

Every human being learns speech from the example of others. If we long to have the whole world speak the language of the Heavenly Kingdom, how shall our wish be fulfilled except as the accents are learned from those upon whom has rested the tongue as of fire? Wonderfully is God's wisdom shown in the structures made by creatures to whom He has given few tools, but far more in

His power is seen in the mighty results wrought by the words of His feeble servants. The great agency that He has chosen for changing the world is the simple tool that He has given to each.—*Golden Rule.*

OUR YOUNG PEOPLE.

This department is conducted by a member of the General Assembly's Committee on Young People's Societies. Correspondence is invited from all Young People's Societies, and Presbyterial and Synodical Committee. Address: "Our Young People," PRESBYTERIAN REVIEW, Drawer 2465, Toronto, Ont.

THE TEACHER'S REWARD.

Ye shall shine as the stars in the fadeless forever,
Who turn unto Jesus the perishing here,
Who gently are leading the lambs to the pasture
Where floweth the water so cooling and clear.

Then prayerfully, carefully, go to your labors,
And deal with them wisely, the souls of your care,
Never forgetting, though lofty or lowly,
How costly a gem is the spirit they bear.

Better by far than all worldly bestowment,
Is the reward that your service will win;
Turning to righteousness souls of the children,
Stooping to gather the poorest ones in.

Time, with its guerdons of honor and treasure,
Soon will be lost in the measureless sea,
But yonder a crown, that is starred with the glory
Of souls for thy hire, will be waiting for thee.

Then turn not thy hand from the work that's before thee;
Nor suffer thy heart to grow careless and cold;
The seeds ye are sowing with patience and prayer,
Ere long will be waving in harvests of gold.

Not long may it be till the Master shall call thee;
Not long till the time of thy mission is o'er,—
Then work while the day lasts, and ere the night shadow
Shall gather its gloom—and ye labor no more.

A BOY WANTED.

This is the notice that is often seen hanging in a store or shop window. But every man who wants a boy wants the right kind. He wants a boy that he can trust, and that is able and willing to do what he wants done.

If that is the kind of a boy a man wants when he puts the card, "A Boy Wanted," in his store, what kind of boys does God want to do service for Him?

First of all, he should be a Christian boy. Such a boy will be attentive at Sunday school. He will attend the church services and listen to the preaching of the minister. But in his life what kind of a boy will he be? He will be a Christian. Now take each letter in that word and let us see what kind of a boy we can make out of a Christian boy.

He will be a clean boy.
He will be an honest boy.
He will be a refined boy.
He will be an industrious boy.
He will be a studious boy.
He will be a truthful boy.
He will be an independent boy.
He will be an attentive boy.
He will be a noble boy.
Who would not admire and honor such a boy?

WHAT TO TEACH BOYS.

A philosopher has said that true education to boys is to "teach them what they ought to know when they become men."

1. To be true and to be genuine. No education is worth anything that does not include this.

2. To be pure in thought, language and life—pure in mind and in body.

3. To be unselfish. To care for the feelings and comforts of others. To be generous, noble and manly. This will include a genuine reverence for the aged and for things sacred.

4. To be self-reliant and self-helpful, even from childhood. To be industrious always, and self-supporting at the earliest proper age. Teach them that all honest work is honorable, that an idle life of dependence on others is disgraceful.

When a boy has learned these four things, when he has made these ideas a part of his being—however poor, or however rich—he has learned the most important things he ought to know when he becomes a man.—*Herald and Presbyterian.*