

the counsel had been suddenly prostrated by illness. Money was no object, and Webster was asked to name his terms and conduct the case.

'It is preposterous,' he said, 'to expect me to prepare a legal document at a few hours' notice.'

But when they insisted that he should look at the papers, he consented.

It was his old twenty dollar case over again, and, having a remarkable memory, he had all the authorities in his mind, and he took the case and won it. The court knew he had had no time for preparation, and was astonished at the skill with which he handled the case.

'So, you see,' said Webster, as he concluded, 'I was handsomely paid, both in fame and money, for that journey to Boston.'

Faithfulness in little things brings rule over great things. Faithfulness in the least leads to faithfulness in the most. Faithfulness on earth gives us a place with him over the earth. Faithfulness unto death wins the crown of life.—'Word and Work.'

## How Small Christians Amuse Themselves.

(The Rev. Dr. Torrey, in the 'Sunday School Times'.)

Young people need recreation. Our Saviour does not frown upon wholesome recreation. He was interested in the games of the children when He was here upon earth. He watched the children at their play (Matt. xi, 16-19), and He watches the children at their play to-day, and delights in their play when it is wholesome and elevating. In the stress and strain of modern life older people, too, need recreation if they are to do their very best work. But there are recreations that are wholesome, and there are amusements that are pernicious. It is impossible to take up amusements one by one, and it is unnecessary. A few principles can be laid down.

1. Do not indulge in any form of amusement about whose propriety you have any doubts. Whenever you are in doubt, always give God the benefit of the doubt. There are plenty of recreations about which there can be no question. 'He that doubteth is condemned: . . . whatsoever is not of faith is sin' (Rom. xiv., 23). Many a Christian will say, 'I am not sure that this amusement is wrong.' Are you sure it is right? If not, leave it alone.

2. Do not indulge in any amusement that you cannot engage in to the glory of God. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God' (I. Cor. x., 31). Whenever you are in doubt as to whether you should engage in any amusement, ask yourself, Can I do this at this time to the glory of God?

3. Do not engage in any amusement that will hurt your influence with anybody. There are amusements which perhaps are all right in themselves, but which we cannot engage in without losing our influence with some one. Now every true Christian wishes his life to tell with everybody to the utmost. There is so much to be done, and so few to do it, that every Christian desires every last ounce of power for good that he can have with everybody. If any amusement will injure your influence for good with any one, the price is too great; do not engage in it. Whether justly or unjustly, the world discounts the professions of those Christians who indulge in certain forms of the world's own amusements. We cannot afford to have our professions thus discounted.

4. Do not engage in any amusement that you cannot make a matter of prayer, that you cannot ask God's blessing upon. Pray before you play just as you would pray before you work.

5. Do not go to any place of amusement where you cannot take Christ with you, and where you do not think Christ would feel at home. Christ went to places of mirth when he was here upon earth. He went to the marriage feast in Cana (John ii), and contributed to the joy of the occasion, but there are many modern places of amuse-

ment where Christ would not be at home. Would the atmosphere of the modern stage be congenial to that holy One whom we call 'Lord'? If it would not, don't you go.

6. Do not engage in any amusement that you would not like to be found enjoying if the Lord should come. He may come at any moment. Blessed is that one whom, when he cometh, he shall find watching and ready, and glad to open to him immediately (Luke xii., 36, 43). I have a friend who was one day walking down the street thinking upon their return of his Lord. As he thought, he was smoking a cigar. The question came to him, 'Would you like to meet Christ now with that cigar in your mouth?' He answered honestly, 'No, I would not.' He threw that cigar away and never lighted another.

7. Do not engage in any amusement, no matter how harmless it would be for yourself, that might harm some one else. Take, for example, card playing. It is probable that thousands have played cards moderately all their lives and never suffered any direct moral injury from it, but every one who has studied the matter knows that cards are the gamblers' chosen tools. He also knows that most gamblers, if not all, took their first lessons in card-playing at the quiet family card-table. He knows that, if a young man goes out into the world knowing how to play cards and indulging at all in this amusement, before long he is likely to be put into a place where he is going to be asked to play cards for money, and if he does not consent, he will get into serious embarrassment. Card-playing is a dangerous amusement for the average young man. It is pretty sure to lead to gambling on a larger or a smaller scale, and one of the most crying social evils of our time is the evil of gambling. Some young man may be encouraged to play cards by your playing who will afterwards become a gambler, and part of the responsibility will lie at your door. If I could repeat all the stories that have come to me from the broken hearted men whose lives have been shipwrecked at the gaming table, if I could tell of all the broken-hearted mothers who have come to me, some of them in high positions, whose sons have committed suicide, ruined by cards, I think that all thoughtful and true Christians would give them up forever.

For most of us, the recreations that are most helpful are those that demand a considerable outlay of physical energy, recreations that take us into the open air, recreations that leave us refreshed in body and invigorated in mind. Physical exercise of the strenuous kind, but not over-exercise, is one of the great safeguards of the moral conduct of boys and young men. There is real health for the body and for the soul in a due amount of exercise.

## A Russian Fable.

A peasant was one day driving some geese to a neighboring town where he hoped to sell them. He had a long stick in his hand; and, to tell the truth, he did not treat his flock of geese with much consideration. I do not blame him, however; he was anxious to get to the market in time to make a profit; and

not only geese, but men, must expect to suffer, if they hinder gain.

The geese however, did not look on the matter in this light; and, happening to meet a traveller walking along the road they poured forth their complaints against the peasant who was driving them.

'Where can you find geese more unhappy than we are? See how this peasant is hurrying on this way, and that, and driving us just as though we were only common geese. Ignorant fellow as he is, he never thinks how he is bound to honor and respect us; for we are the distinguished descendants of those very geese to whom Rome once owed its salvation, so that a festival was established in their honor.'

'But for what do you expect to be distinguished yourself?' asked the traveller.

'Because of our ancestors'—

'Yes, I know; I have read all about it. What I want to know is what good have you yourselves done?'

'Why, our ancestors saved Rome.'

'Yes, yes; but what have you done of the kind?'

'We? Nothing.'

'Of what good are you then? Do leave your ancestors at peace. They were honored for their deeds; but you, my friends, are only fit for roasting.'—Presbyterian Witness.

## The Daughters of the Moon.

A Story for Children.

(Translated from the Hungarian by Caroline Corner-Ohlmutz, in 'Good Words'.)

Once upon a time, when lamps and candles were not known, and all there was to light the night was the beautiful Moon, the three daughters living up there got tired of knitting and spinning, and began to wonder what sort of place that little dark earth must be.

'Let us go and see,' suggested the eldest.

But as they knew it was not permitted they determined to glide gently down the moonbeams some fine, warm night unknown to their father, the Moon.\* This they did, and so pleased were they with the grassy meadows and the forests and winding streams, that they wandered about the whole night picking flowers and singing songs. Not a person did they meet. All were asleep, as they should have been, only that they were disobedient.

It was nearly dawn when they grew weary, and glad to return on the last moonbeam, which was faint in color and hard to find.

'Heigho! It was all very fine, but lonely, all those fields and forests, and not a soul to be seen!' said the eldest, as up they went.

'Well, yes, to be sure, I've had enough of roaming,' said the second. 'It does become lonesome.'

'Lonesome! Yes. Let us find some earth-people to talk to,' said the third, whose own voice was beautiful as a harp.

'A good idea!' chorused the other two. 'That would be enjoyable, and make the time fly. There must be some nice people on the earth.'

So next evening, as soon as the silvery ladders were lowered to earth, down they went, these three beautiful daughters of the Moon, saying, all three at once:

'Please, take us to some people, dear Moonbeam!' And, in answer, after a while they found themselves at the door of a little hut just on the border of a huge forest.

When the eldest stepped forward and knocked, the door was opened by a queer-looking old man—the hermit of the forest.

'Well,' said he, 'I am glad to see you, whoever you may be, for I am an old man, and can't chop the wood as I used to do. You are young, and shall do it for me. Now begin and earn your supper, girls.'

Nothing was there for it but to do as the old man said. So they chopped and chopped till the very last moonbeam was all but fading into the dawn. Such a load of

\*The moon is masculine in Hungarian and German.

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