

Our Young Folks.

BITS OF ADVICE TO GIRLS.

A loud weak, affected, whining, harsh, or shrill tone of voice.

Extravagance in conversation—such phrases as 'awfully this,' 'beastly that,' 'hands of time,' 'don't you know,' 'hate, for dislike, etc.

Sudden exclamations of annoyance, surprise, and joy, such as 'bother!' 'gracious!' 'how jolly!'

Yawning when listening to any one.

Talking on family matters, even to bosom friends.

Attempting any vocal or instrumental piece of music you cannot execute with ease.

Crossing your letters.

Making a short, sharp nod with the head, intended to do duty as a bow.

An unaffected, low, distinct, silver-toned voice.

The art of pleasing those around you, and seeming pleased with them and all they may do for you.

The charm of making little sacrifices quite naturally, as if of no account to yourself.

The habit of making allowances for the opinions, feelings, or prejudices of others.

An erect carriage, a sound body.

A good memory for faces and facts connected with them, thus avoiding giving offence through not recognizing or bowing to people, or saying to them what had best be left unsaid.

The art of listening without impatience to prosy talkers, and smiling at the twice-told tale or joke.

A CHAT WITH A PRINCE.

The Prince of Wales once heard an unexpected sermon from a little girl; and it came about in this way: A nobleman, a widower, had a little daughter under ten years of age. He was very fond of his daughter, though his engagements prevented him from seeing much of her. The child was therefore chiefly in the society of her governess or in the nursery. Now, her nurse was an earnest Christian woman. She felt for her motherless little charge, and early stored the child's mind with Scriptural truths. The father used sometimes to amuse his little daughter by asking riddles; and one night, when she came in after dinner for dessert, she said to her father, who was not a Christian:

"Father, do you know what is whiter than snow?"

"No," said he, somewhat puzzled, "I do not."

"Well," replied the child, "a soul washed in the blood of Jesus is whiter than snow."

The nobleman was surprised, and asked, "Who told you that?"

"Nurse," was the reply.

The nobleman did not discuss this point, and conversation changed to other topics; but afterwards he privately requested the nurse, whose opinion he respected, not to mention these matters to his daughter, as, at her tender age, he feared she might take too "gloomy" a view of life. The incident was accordingly forgotten; but not long after the Prince of Wales was visiting the house, and the little girl was allowed to be present. The Prince, with his usual affability, noticed the child, and, thus encouraged, she said:

"Sir, do you know what is whiter than snow?"

The Prince, not seeing the drift of her question, smiled as he answered:

"No."

"Well," she said, "a soul washed in the blood of Jesus is whiter than snow."

The remark was overheard by the father; his little girl's words were used to carry conviction to his heart; he became an earnest and devoted Christian, and thousands will hereafter rise up and call him blessed. Now, perhaps you may be tempted to think that little girl was forward or precocious; but she was not. She had learned a truth which is better than rank, or wealth, or titles, or estates; and, childlike, the truth slipped out in her conversation. The truth she had learned was this: The soul needs cleansing, and the blood of Christ can effectually cleanse from every stain.

HOW THEY SOLD BILLY.

It was an established fact that the Woodwards had more brains than money. At the time that Robert, the eldest child, was ready to enter college, money was exceedingly scarce. Economy had been the rule for many years in the household, so it could not be practised now as an exception. At last, however, it was resolved to eke out the slender sum set apart for Robert's education by selling Billy, the horse that had done the family excellent service for many years, and was loved almost as if he were a human friend. Robert was absent when the question of ways and means was decided upon. Like many

other bright young boys he was very desirous of obtaining a good education. He wanted to make the most of his life. He felt that he would be a greater power for good with an education than without one. Sometimes, however, he doubted whether he was ever to enter college. Circumstances seemed to be against the indulgence of any such thought.

Consequently, great was his joy when he was told that the way to college was open, that Billy was to be sold, and the phaeton too. He threw up his cap with a jubilant shout. He kissed his father and mother in gratitude, and then hurried off to watch for several hours by the bedside of a very sick friend. It was nearly midnight when he returned home and let himself in softly by the help of his night-key.

He left his boots down stairs and went quietly up to bed, so as not to disturb any one. He undressed in the dark, for he feared to awaken his sisters if he should strike a light, it being the custom of the family to leave their doors open into the large hall at night. He had four sisters—Frances, Florence, Margaret, and Sarah. Their room was next to his. As he knelt by his bedside the sound of low sobbing met his ears. Then he heard his sister Frances, the eldest of the four, say presently—

"What is the matter, Margaret? I don't believe you have slept at all. Are you sick?"

Margaret was the youngest, a sweet, loving child, Robert's pet. She answered, brokenly—

"Oh, I don't know just what's the matter. I guess I am sick, for I haven't shut my eyes."

"I can't sleep, either," said Sarah, from the opposite bed.

"Nor I," from Florence, her bed-fellow. "I wonder what is the matter with us all. Have you been asleep, Frances?"

"No," and the eldest girl's voice was full of tears. "Girls, I say, we might as well talk of what's on our mind—it's Billy," and she sobbed.

"Yes, it's Billy," and Margaret's sobs united with her sister's.

"But," and Frances choked down her sobs, "we will not be selfish. We love dear old Billy, but we love Robert better. Think what a darling brother he is! And so good and kind to everybody, too. Most boys would rather go to bed and rest after working hard all day, but there's our Robert sitting up all night with poor Fred Crowell."

"But, Frances," wailed Margaret, "how can we live without Billy? We can never have any rides any more, never any rides. And what will poor mamma do?"

"That's what troubles me most," said Frances—"what mamma will do. Driving with Billy is all the outdoor pleasure she has!"

"Poor mamma," sobbed Florence. "How white her face was when papa told her Judge Carroll was going to take Billy, and her eyes were full of tears—I saw them."

Robert had been forced to listen with an aching heart.

"Mother's eyes full of tears," he said to himself, brokenly, "and she growing paler and wearier every day. I will not go to college."

And then, his mind made up, Robert slept until dawn.

Early in the morning he was standing at Judge Carroll's door. Of the servant who opened it he inquired: "Am I too early to see the judge?"

"I think not: the judge is an early riser."

And presently Robert stood in the presence of the eccentric and wealthy old bachelor, Judge Carroll. He told him the story.

"Then, I see you don't want me to buy Billy," said the Judge.

"That is my errand, sir, if you please."

"It is all right, my boy, all right, and God bless you."

"I feel like saying that to you, sir," said Robert, smiling.

"Then we'll say it to each other," and Judge Carroll's voice trembled and his eyes grew misty.

And that is the way Billy was sold. But there is a sequel. That very night Judge Carroll sent for Robert, and after a long earnest talk together, Robert was induced to accept a loan. So, after all, Robert's way was opened.

This occurred nearly four years ago, and Robert is now nearly at the end of his college course. Meanwhile the mother and the girls have enjoyed many a drive behind old Billy. Mrs. Woodward's face is not pale and weary, but looks younger than it did four years ago, which can be accounted for because of her delight in her only son's brilliant prospects.

And, now, in conclusion, I must tell you something that none of the Woodwards know, not even Robert.

Judge Carroll is an old man, and he has made his will. Much of his money is to go to charitable institutions, but the sum of five thousand dollars is to go to Robert Woodward, the boy who was not willing to raise himself by walking over his mother's and sisters' hearts.—Advance.

Teacher and Scholar.

June 25th, 1893. } REVIEW.

GOLDEN TEXT.—In all thy ways acknowledge him, and he shall direct thy paths—Prov. iii, 6.

I. The Afflictions of Job. Job. ii, 1-10; G. T. Job i, 21. This book deals with the relation of sin to suffering, which may befall the innocent as a trial of righteousness. Job's experience is that of humanity. The second council in heaven.—The parties convened, the sons of God, with Satan amongst them—Job's continued uprightness commended.—His sincerity still questioned, and further trial permitted. Job's second trial.—Its nature, a painful, loathsome, bodily affliction.—Intensified by the despairing advice of his wife.—Faithfully borne, with recognition of God's sovereignty.

II. Afflictions sanctified. Job v. 17-27. G. T. Heb. xii, 6. God's purpose in correcting—affliction may be means to richer blessing—may be manner of restoration from a moral wound. God's protection amid trial—evil will not touch us to harm—Promise of deliverance in many special evils. Joyous issue—God's creatures become favourable—Possessions prosper—Life is prolonged to old age.

III. Job's appeal to God. Job xxiii, 1-10. G. T. John xiii, 7. Severity of the suffering that leads to Job's complaint. Longing to appear before God as a Judge—Would plead his own cause—Would learn the reason of God's action—His confidence, the merits of the case, would be considered and acquittal would follow. Impossibility of appearing before God—While all around, he is unapproachable. Confidence in the issue of the trial.

IV. Job's confession and restoration. Job xlii, 1-10. G. T. James v, ii. The confession of him who sees God.—Acknowledges God to be all powerful (i.e. perfect in every attribute)—Confesses he had spoken of what was beyond him—Disclaims his former wish to contend with God—Abhors his utterances, realizing God's nearness. Job's intercession for his friends—Their reproof—Their acceptance through his pleading. The issue—Job's calamity ended—His end greatly blessed.

V. Wisdom's warning. Prov. i, 20-33. G. T. Heb. xii, 25. This book deals with maxims of conduct, moral advice, and the discernment of providential arrangements in nature. Wisdom's anxiety to be heard. Personified, represents all counsels to true and godly life—Makes appeal where best heard. Wisdom's appeal—Classes addressed—Appeal made—Promise extended. Wisdom's warning—Classes warned—Evils warned against—Reason of such evils.

VI. The value of wisdom. Prov. iii, 11-24. G. T. Prov. iii, 5. Patience under suffering commended—Correction designed by it—Indicates fatherly love. Blessedness of possessing wisdom—Ranks above wealth—Bestows precious treasures. Divine character of wisdom—Is creating and governing thought of God. Exhortation to secure wisdom—Gives fulness and beauty to life—Gives security to ways.

VII. Fruits of wisdom. Prov. xii, 1-15. G. T. Prov. xi, 30. Illustrates the form of a large portion of the book, consisting of independent proverbs, with hardly any connection. Righteousness is considered in its extent, its connection with God's dealings, its effects upon others, and its relation to material blessings.

VIII. Against intemperance. Prov. xxiii, 29-35. G. T. Prov. xx, 1. Characteristics of the drinker—His condition, generally one of woe and sorrow; mental and bodily effects—His actions, prolongs indulgence, goes on to what is more intoxicating. Warning based on the deceitfulness of drink—Safety lies in turning clean away from it—Its bitter end. Consequences of drink—Dethrones moral reason—Destroys sense of self-preservation—Gives stupid insensibility to its effects.

IX. The excellent woman. Prov. xxxi, 10-31. G. T. Prov. xxxi, 30. A true wife—Justifies full confidence of husband—Contributes to mutual prosperity. Diligence in household duties—Provides food and clothing—Superintends work of house.

Business ability—Purchasing land—Trading. Beneficence—Seeks necessitous cases. Care for household comfort and beauty—Comfortable clothing provided—House and person adorned. Wisdom—In speech—In conduct. Her praise—By children and husband—Rooted in the fear of Jehovah.

X. Reverence and fidelity. Eccl. v. 1-12. G. T. Rom. xii, 11. The book contains meditations on human life and society, placed in the mouth of Solomon. Reverence in worship enjoined—Manifested in proper outward deportment, in attentive obedience, in careful watch of utterances—Induced by sense of majesty of God, by danger of folly in much speaking. Warning against rash vowing—Sacredness of vow when made—Thoughtless vowing may require humbling release. Evils of love of money—Causes perversion of Justice—Is unsatisfying—Brings sleepless care.

XI. The Creator remembered. Eccl. xii, 1-7. G. T. Eccl. xii, 1. Exhortation to early remembrance of God, our Creator—Worthy of all remembrance—Remembered by a life consciously led in His presence—Youth most suitable time to begin. Exhortation enforced by considering the close of life—Tokens of its gradual approach—Symbols of unexpected coming. Conclusion of the whole—Inward piety and outward obedience to God, make up true life.

XII. Messiah's kingdom. Mal iii, 1-12. G. T. Mal. iii, 17. Time, probably Nehemiah's second visit to Jerusalem. Certainty and effect of the Lord's coming—Preparatory work by His messenger, needed—His appearance will test and purify.—Its effects extend to all. Explanation of delay in realizing God's promises—Not due to God, whose purpose is unchangeable—But the people defraud Him—Their return will show His readiness to bless.

THE KIND OF WOMAN TO LOVE.

A woman with a loving heart is sure to look upon the bright side of life, and by her example induce others to do so. She sees a good reason for all the unwelcome events, which others call bad luck. She believes in silver linings, and likes to point them out to others. A week of rain or fog, an avalanche of unexpected guests, a dishonest servant, an unbecoming bonnet, or any other of the thousand minor afflictions of everyday life have no power to disturb the deep calm of her soul. The love-light is still in her eyes, whether the days be dark or bright. It is she who conquers the grim old uncle and the dyspeptic aunt. The cross-eyed baby reaches out its arm to her, and is comforted. Old people and strangers always ask the way of her in the crowded streets. She has a good word to say for the man or woman who is under the world's ban of reproach. Gossip pains her, and she never voluntarily listens to it. Her gentle heart helps her to see the reason for every poor sinner's mis-step, and condones every fault. She might not serve with acceptance on the judge's bench, but she is a very agreeable person to know.

The Lord will bless His people with peace in the contemplation of death. If in the hour of death there is any peace at all to be found, it will be 'peace through the Blood.' The Blood of Jesus Christ, God's Son, is the divine passport to peace. Peace! peace! in the eventide of life! Who can count or tell its preciousness!—Rev. W. K. Chaplain.

There is much religious activity in Chicago at the present time. The Standard says: The Moody campaign is progressing favourably. Mr. McNeill, who has been stirring the North Side with his rugged and strong proclamation of the simple truths of the Gospel, goes this week to the West Side. At Tattersalls, the great auditorium at Sixteenth and Dearborn streets, where Mr. Moody himself spoke last Sunday afternoon, there was, in spite of the rain, a good congregation. It is proposed to picket Chicago evangelistically during the World's Fair time.