

Our Young Folks.

By-and-By.

There's a little mischief-maker That is stealing half our bliss; Sketching pictures in a drowsy land That are never seen in this—

He is sitting by your heartstone, With his sly, bowing glance, Whispering of the coming morrow, As the social hours advance;

You may know him by his winking, By his careless, sportive air; By his sly, obtrusive presence, That is straying everywhere;

When the calls of duty haunt us, And the present seems to be All the time that ever mortal Snatches from dark eternity;

"By-and-by," the wind is sighing, "By-and-by," the boat replies, But the phantom just above it Ere we grasp it ever dies.

Story of a Princely Boy.

Charles X., of France, when a child, was one day playing in an apartment of the palace, while a peasant of Auvergne was busily employed in scrubbing the floor.

"Ah!" said the man, "my poor wife and five children often go supperless to bed."

On leaving the apartment, the honest dependent acquainted the governor of the young prince with the conversation that had taken place.

At the end of the month the Count d'Artois received his allowance as usual, and watching the moment when he was unobserved, hastily slipped the whole sum into the hands of the protegee.

The governor, feigning astonishment, at last demanded the reason for his unusual prudence; still no answer came from the Count.

"This may be very well for you; but what would you do if, like me, you had a wife and five children to support?"

The King and His Daughter.

George III. had fifteen children. His favourite was the Princess Amelia. In her early days she was a gay, light-hearted girl; but as she grew older she became affectionate and reflective, yielding to the deeper sentiments of her emotional nature.

"Unthinking, idle, wild, and young, I laughed and danced and talked and sung, And proud of health, of freedom vain, Dreamed not of sorrow, care, or pain.

"But when the hour of trial came, When sickness shook my trembling frame, When folly's gay pursuits were o'er, And I could sing and dance no more,

In 1810 she was attacked with a lingering and fatal illness. Her sufferings at times were heart-rending to witness, but her sublime confidence in God kept her mind serene, and brought the sweetest anticipations of another and a better world.

The old king lingered by her bedside, her affectionate watcher and nurse. They talked together daily of Christ, of redemption, and of the joys of heaven.

Christ as a matter far more interesting than the most significant pomps of royalty."

As she grew weaker, he caused the physicians to make a statement of her condition every hour. When he found her sinking, the old dejection and gloom began to overcast his mind again.

How the Churches Stand.

The Philadelphia Presbyterian says: "A review of the ecclesiastical situation at the close of the first century of American history, as compared with the beginning of the century, gives the following facts:—

Truth and Error.

Custom, without truth, is but the antiquity of error. And there is a short way for religious and simple minds to find out what is truth; for, if we return to the beginning and origin of Divine tradition, human error ceases.

Depend on Your Own Efforts.

Fight your own battles. Hoe your own row. Ask no favors of any one, and you will succeed a thousand times better than those who are always beseeching some one's patronage.

The Baby.

Who knows not the beautiful group of babe and mother, sacred in nature, sacred also in the religious associations of half the globe? Welcome to the parents is the puny little struggler, strong in his weakness, his little arms more irresistible than the soldier's, his lips touched with persuasion, which Chatham and Pericles in manhood had not.

Look at Jehovah in his infinite love, omnipotent power, unsearchable riches, universal dominion, unsullied holiness, eternal veracity and unspeakable glory; and then you may say, "This God is my God forever and ever, and all that he has in mine; why then am I cast down?"

Sabbath School Teacher.

LESSON XXXV.

HONEST INDUSTRY

COMMIT TO MEMORY vs. 6-11. PARALLEL PASSAGES.—Job xii. 7; Isa. i. 8; Rom. xvi. 17. SCRIPTURE READINGS.—With vs. 6-8, read Eph. iv. 28; with vs. 9-11, compare Prov. xxiv. 30-34; with vs. 12-15, compare carefully Matt. v. 3-9; with vs. 16-19, read Mal. iii. 5, and 1 Cor. iii. 8, 4; with vs. 20-22, read Ps. xix. 8-11.

CENTRAL TRUTH.—"If any would not work, neither should he eat." If one has a handful of beautiful pearls, it is of little importance in what order they are placed upon their string.

In this chapter the reader is warned against wasting his means so as to come to abject poverty, which is recognized in Scripture, as it is in fact, as an evil, and often by itself a sore temptation.

I.—WILFUL IDLENESS.

It is natural, and it is common in Scripture, to refer men to the lower creatures for lessons of practical wisdom (see Prov. xxx. 24-30). If they do what is fit by mere instinct, how much more should man with his reason!

So it is here. "Go to the ant," so small insignificant, and so entirely left to its own ways, "without guide, overseer or ruler," but yet in an orderly, regular, steady and co-operative way, building its home, storing its food—to which another reference is made in Prov. xxx. 25—and "providing for its own" (1 Tim. v. 8; 2 Cor. viii. 2).

All books of eastern travel describe the ant-hills and the concerted action of the little creatures, though the observations of their habits and modes of action are closer and more thorough in later than in earlier times. The question whether the ant requires food in winter will only be raised by too-nice critics.

II.—THE HABITS OF THE LAZY.

As often seen in the East, are well described in vs. 9, 10,—lying on the ground, even in working time, folding the arms into the easy attitude of repose, and craving a "little more sleep." All travellers testify to the need of vigorous overseeing to compel labor.

III.—THE ILL-NATURED.

"Satan finds some mischief still," etc. There is a natural connection between idleness and mischief. Hence the outline of the bad man comes here (vs. 12-15). Sign-making is usually vulgar, implying common interest in matters not to be disclosed to one's friends when present.

IV.—ADMONITIONS TO GOD.

The best writers early noticed the correspondence between the descriptions of vs. 12-15 and that of vs. 16-19, the hateful characters of the former passage being set forth in order in the latter.

The "six, yea seven," is a common Oriental usage, following out the law of parallelism, a number near the first coming in the second number (see Amos i. 8). In the centre of the black list is the "heart that deviseth wicked imaginations" (see Matt. xv. 19). Both lists end with "discord."

There appears to be a correspondence, again, between the sins denounced and hated of God and their opposite virtues commanded and blessed in the New Testament by the lips of Christ (Matt. v. 3-9), where, though the order is not followed, we have the seven "blessed"—the lowly, the penitent, the unselfish, the righteous, the merciful, the pure in heart, and finally—as the opposite of discord—sowers—the peacemakers.

V.—THE DEFENCE AGAINST EVIL.

From earliest childhood one is in danger, and the "father's commandment" and the "mother's law" need to be "bound upon the heart" and "tied about the neck."

Pot. iii. 4). The well-remembered counsels of good parents fortify against the temptations. God is not seen, but the godly parents are. They speak in His name; for Him; His words; they occupy the heart so that there is no room for the un-entertainment of sin.

The habit of mind formed in obeying parents who are seen, disposes to obedience to the Great Father who is not seen. For father and mother have all along spoken in God's name and set forth His law.

Edam in Eden. The example of Jesus—"is not this the carpenter?" Paul (Acts xviii. 3), with head or hand, in business, at a profession, or in a farm, with pen, or needle, or deftly-used tool, we are to work for bread for ourselves (2 Thess. iii. 10), or for good to others (Eph. iv. 28). How to live and not work is the hopeless problem to many.

(2) Work of a pure and honest kind is a great safeguard. The idle easily become the vicious in heart, or speech, or life. The energy must be employed—if not in good, then in ill. They who are "out of work" should set themselves to learn something unknown before.

(3) The Lord "hates" malicious, cunning, deceitful, quarrelsome dispositions. A God of love is against all such. Resist the beginnings of these vices in whispering, tattling, story-telling, tale-bearing, and all that tends to discord. Hate these seven cursed things. Seek the blessings of the Sermon on the Mount. (see ch. iii. 17.)

(4) "Honor thy father and thy mother"—so poverty shall not come on thee, but "thy days," etc. In all new countries, like ours, the tendency is to throw off too early the father's and the mother's law. Do not thus wickedly (Eph. vi. 1). There is obligation, of course, on parents to give this law. To fail in it is to treasure up, all too often, for themselves misery through the neglected children.

SUGGESTIVE TOPICS.

The nature of the proverbs—the general drift of this chapter—first folly mentioned—second—the lesson—book—how the ant teaches—principle of this—the consequences of idleness—language of vice—the hateful seven—the blessed seven—how to be fore-armed—mother's law—its value—how it acts—how it is to be kept—danger of losing—ease of losing—and lessons as to work—its preventive quality—and the beginnings of a hateful career.

The Children's Swing.

A more graceful combination of healthy sport with picturesque surroundings can hardly be found than the arrangement of this as commonly seen in the country, fastened to a large arm of a tree, or slung between two neighboring trunks, so that as the young folks fly to and fro beneath the branches they may enjoy the shimmering sunshine through the sheltering leaves, or the cool shadow from the oppressive heat.

Another arrangement which is not amiss where the large size of branch requisite for safe hanging is not procurable may be easily contrived by placing a stout beam across in the forked boughs of two trees, from which the swing may be hung, or by setting up two small trees (which can be bought as timber), out back to forks at the requisite height, and laying a beam resting in these supports across at the top. This frame, with a few large stones at the foot, which may serve also as seats, and a few bushes close by, and perhaps a honey-suckle, or strong climber of no special rarity trained up the woodwork (choosing something that would do no mischief by its prickly shoots, and will not get the young folk into trouble if they injure it), would look pretty, as well as serve its purpose thoroughly.

There is yet one form more, sometimes in favor in knots of villa residences, which, though convenient, may surely without be truly frightful, resembling nothing in the world but a gigantic gallows, formed of squared beams, sometimes painted blue, sometimes in its more ornamental varieties "parcel gilt." To simple flower and plant loving eyes there is no hope for this ornate form save in the quickest growth of ivy that can be compassed.

In itself the children's swing may seem of no great importance, but some consideration is due to it as part of the garden grouping, and something more as to its mental effect on those most concerned. The young heads that fly to and fro are storing memories of the sunshine through the leaves, the shape of the boughs, every change in the distant landscape, and every striking group near, and what is to them the happiest bit of their garden life, will leave its associations firmly fixed to come out again by-and-by in results of some kind. If these prove to be an appreciation and love of natural beauty, the swing will have worked well.—Gardener's Chronicle.

It is not until we have passed through the furnace that we are made to know how much dross was in our composition. False happiness is like false money; it passes for a time as well as the true, but when it is brought to the touch we find the lightness and alloy, and feel the loss.

Romanism and Crime.

The New York Christian Advocate has the following on the relative proportion of criminals among Romanists and Protestants in Great Britain, which is worthy of particular attention in this country:

"The Parliamentary reports show that while the Roman population of Ireland is in the ratio of three-and-a-half to one Protestant, the criminals are at the rate of six papists to one Protestant. The report on judicial statistics shows that the expense for criminal prosecution, prisons, and police, amounts to \$7,407,165. Now, the Roman criminals cost no less than \$6,813,995, though their cost, according to the proportion of population, ought to be but \$3,703,680. This 'leaves an excessive charge to be borne by the country' of \$2,645,415—an excessive charge, indeed, to be paid for a difference of crime occasioned by a difference of religion.

"In respect to England and Scotland, similar results are apparent, as, indeed, they must be all the world over, wherever the two forms of faith co-exist. According to the 'official' returns, the papists are but one-twentieth of the population of England, but their proportion of her criminals is one-fourth. This is certainly a stunning argument against Popery. The aggregate expense for the repression of crime in England is \$18,764,725; of this amount only \$23,235 ought to be incurred by the Roman population, according to its proportionate numbers, but it actually incurs no less than \$4,691,180, an excess of \$3,752,945. In Scotland the excess amounts to \$1,010,785, making a total excess of hard on to \$5,000,000.

The Theatre.

The Free Church Presbytery of Edinburgh recently addressed to its churches a pastoral letter on theatrical amusements, in which the following judicious counsel is given:—

"To aid you in determining what is duty in this matter, suffer us to remind you that it is not with an ideal theatre or drama that, as practical Christians, you have to do. The question with which you are called to deal is not whether a pure stage is a conceivable or possible thing; nor are you called to pronounce a judgment on the moral character of all dramas, or of all actors of plays. As little do we ask you to pass judgment on those who have tried, or who are trying to elevate and purify the stage, or on the moral or spiritual state of all who frequent the theatres. We simply ask you to determine for yourselves your own duty, and the line of conduct it becomes you to take in reference to your families.

We ask you to bear in mind, first, the theatre in this country has not in the past been a school of virtue or morality. It has been the ally and occasion of much immorality and sin. Evidence of this is furnished by the undeniable fact that public houses and dens of immorality have multiplied in the neighborhood of theatres, and that many have traced their first marked declension from the paths of virtue to their visits to the theatre. On this point the testimony of Richard Cecil, when a young man, is very striking. 'The atmosphere of the play-house is poisonous. I remember how it was with myself. I have looked at my watch—the play is almost done—I must go to my dungeon! There is my father groaning with his infirmities—there is my mother with her Bible! What can I do? Is there any other place open? Why, if I have a shilling in my pocket, I will find out that place.'

Without entering into any minute criticism of the character and spirit of theatrical representation, let us ask whether the moral tone of the stage has not always had a downward tendency, from the temptation under which it lies to gratify the taste of the mass of those who frequent it? Is it not true that very often expressions are used and sentiments uttered which cannot but give a shock to devout and virtuous minds? Is it such an atmosphere that you relish for yourselves, or that you desire your sons and daughters to breathe? Or can it be that any countenance to such an institution is compatible with your prayer, 'Lead us not into temptation,' or with your solemn vows at the table of the Lord?

The Latest Wonder.

The readers of the Traveller have been made acquainted with the wonderful invention of Professor Bell, by which musical and vocal sounds can be and have been sent over the electric wires, but few, if any, are aware of the wonderful results which are sure to follow these improvements in telegraphy. A few nights ago Professor Bell was in communication with a telegraphic operator in New York, and commenced experimenting with one of his inventions pertaining to the transmission of musical sounds. He made use of his phonetic organ and played the tune of 'America,' and asked the operator in New York what he heard.

"I hear the tune of 'America,'" replied New York; "give us another."

Professor Bell then played "Auld Lang Syne."

"What do you hear now?" "I hear the tune of 'Auld Lang Syne,' with the full chorus distinctly," replied New York.

Thus, the astounding discovery has been made that a man can play upon musical instruments in New York, New Orleans, London or Paris, and be heard distinctly in Boston! If this can be done, why cannot distinguished performers execute the most artistic and beautiful music in Paris, and an audience assemble in Music Hall, Boston, to listen? Professor Bell's other improvement, namely, the transmission of the human voice, has become so far perfected that persons have conversed over 1,000 miles of wire with perfect ease, although as yet the vocal sounds are not loud enough to be heard by more than one or two persons. But if the human voice can now be sent over the wire, and so distinctly that when two or three known parties are telegraphing the voices of each can be recognized, we may soon have distinguished men delivering speeches in Washington, New York, or London, and audiences assembled in Music Hall or Faneuil Hall to listen.