

Our Young Folks.

THE BIRD WITH A BROKEN WING.

I walked in the woodland meadows,
Where the sweet thrushes sing,
And I found on a bed of mosses,
A bird with a broken wing.
I healed the wound, and each morning
It sang its old sweet strain;
But the bird with a broken pinion
Never soared as high again.

I found a youth, life-broken,
By sin's seductive art,
And touched with Christ-like pity,
I took him to my heart.
He lived with a noble purpose,
And struggled not in vain;
But a soul with a broken pinion
Never soars as high again.

But the bird with a broken pinion
Kept another from the snare;
And the life that sin had stricken
Raised another from despair.
Each loss has its compensation,
There were healings for each pain;
But a bird with a broken pinion
Never soars as high again.

JOHN DAWSON.

A CANADIAN STORY, BY GEO. W. ARMSTRONG,
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CHAPTER I.—INTRODUCTORY.

Katie Dawson was the eldest of three children, her age about seventeen years. During the earlier part of her life she had been surrounded by every comfort and happiness which this world could give, or she desire. Her father had been engaged in extensive commercial pursuits, but owing to a succession of serious disasters at sea, in which several of his ships had been lost, he was reduced from a position of affluence to one of comparative poverty. He was compelled to become a clerk, or servant, though all his life he had been surrounded by those who did his bidding. But though he was now poor, he resolved that he would make any sacrifice, and put himself to any amount of inconvenience, rather than that the education of his children should be neglected. He knew that he never would be able to retrieve his lost fortunes, and he was quite as sure that his children would never be able to do so either, if they were allowed to grow up in ignorance, or with an indifferent training or education. "Learning is a better fortune than money," he many times said; "and now that I cannot leave my children worldly wealth, they shall have knowledge." He was, though poor, a sensible man; he knew well that unless his children were instructed in those things which would prove for their good, others might teach them ill, for no child goes entirely untaught.

Hence Katie Dawson received an excellent education, much superior to that of the girls living in her then station of life. She was a good, kind-hearted girl, possessing some degree of common sense, but unfortunately a few grains of pride got mixed up with it. The school to which she went was the best in the town, and the daughters of the gentry and trades people were her school companions; it was a school somewhat on the model of our Presbyterian Colleges for young ladies. Katie was always dressed neatly, but not near so well as the other girls, still no distinction was made, at least, in the school, on that account; she met and mixed with all the girls on terms of equality. In fact, Katie had such a genial and generous disposition, that she was a general favorite in the school. She had now arrived at an age when her parents thought it was time she left school and commenced to render assistance in the various duties connected with the household.

Katie received this intimation with mingled feelings of joy and sorrow—of joy because her school days were past, of sorrow because of the duties she would doubtless have to perform. This was the source of unending grief to her. "There is Jane Calvert," she would say

to herself; "when she left school she had nothing to do but be a lady; when I leave school I shall have to work, and they'll look down upon me, and pass me in the street without noticing me." Her fears were to some extent realized and this caused her great pain of mind; and made her envious and dissatisfied with the humble home of her parents; but what could she do to help herself, she was dependent upon them for everything she possessed? She fretted and cried, she envied, and almost got herself to hate her former school companions, and all because their parents were better off, and had larger and nicer homes to live in.

Katie looked at the surface, and judged from outward appearances. She had to wear a cotton or stuff dress, whilst the girls she knew walked out in silk gowns, and she thought how much happier was the lot of the favoured ladies than her own.

Poor, silly girl! to fret over that which she could not help. Why did she not make the best of it? Why envy others, and thus make herself miserable? Had her own home no attractions? Had she not a kind, loving father and mother, who always welcomed her with a smile and kiss, and who loved her dearly? And had she not an affectionate brother and sister? In short, was not her home as happy as any home could be? She should have reflected upon the blessings she had, and not have brooded over those which were not hers.

But though some of Katie's late school companions slighted her, there were two girls about her own age who displayed more kindly feeling and common sense, who called to see her, and invited her back to their home. These were Annie and Pollie Sinclair, the daughters of a wholesale merchant in the town. They were nice, attractive girls, and Katie loved them dearly, but she envied their more fortunate social position, and wished her own parents could give her similar things to those Annie and Pollie had, and it was to her intense sorrow that she could not obtain them.

One morning, Annie and Pollie had got the consent of their mamma to call upon Katie Dawson, and to invite her to come and spend the afternoon and evening with them at their home, Irwell Villa. Katie, after asking permission, consented to go; but whether it afforded her more pleasure or pain, it is hard to tell. She, however, arrived at Irwell Villa at the time appointed, and was greatly surprised at the grand way in which the house was furnished. Annie took her to her own room to take off her hat and cloak, and whilst there showed Katie many things, both of clothes and personal ornaments which she said "are my own." Little did she think of the mental pain she was causing her friend Katie, for Katie's heart was full of envy and of grief, that she could not own such pretty things.

As she surveyed the room she thought to herself, "How happy Annie must be! A nice carpet on the floor—mine has not; beautiful curtains, looking-glass, and pretty pictures—my room is bare. How happy Annie must be!"

But if Annie's life was happy, Katie was taking the right means for making her own life miserable, and when she was taken into the drawing room, she looked around at the beautiful pictures and splendid furniture, and wished she could have such a home and be surrounded by so many luxuries. The more she saw, the stronger she wished, and the greater became her dissatisfaction with her more humble home. In a short time Katie's gloomy broodings gave way to cheerfulness. Whether it arose from the fact that Annie could not say "these things are mine," or whether it was Pollie's playing on the piano, that produced the result, I do not know; but this desirable result was brought about, and the three girls seemed as happy as happy could be. They were now summoned to tea.

WHO DISCOVERED AMERICA?

It seems as if Columbus not only did not first discover this continent, but that he knew all about a former voyage, and hence did not even originate the idea.

In the Danish department at the Fair is to be seen what is known as the Flatye book. This contains indisputable evidence that America was discovered by the people of the North. The book is five hundred years old, but is perfectly preserved. It is from the royal library of Copenhagen, and was not sent to the Fair until the Government had given bonds to a large amount for its safe return.

In 1375, Icelandic priests collected all the information in regard to Norway that could be found, either written or legendary. The manuscript containing this was kept for a long time at Flatye, an island situated in a bay near Iceland. This history was written more than a hundred years before the voyage of Columbus, and tells how Leif the Fortunate, nine hundred years ago, sailed along the eastern coast of North America. It gives a description of the points touched by the voyager, and much information in regard to his adventures.

The charge has been made that Columbus derived the idea that there existed an unknown land, or that a new route could be found to an old one, from the records of these ancient Norsemen. It has been contended that the claim of the Norsemen to have landed at Vinland in 1000 was not true, because their vessels were not capable of crossing the ocean. To disprove this assertion, gallant Captain Anderson and his brave crew came to Chicago from Norway, sailing across the Atlantic in an exact model of the boat in which the hardy Norsemen set out over unknown seas, seeking for new people to plunder. Yes, to plunder; for the meaning of Viking, as the Norse sailors were called, is "pirate." Those who "went down to the sea in ships," in the good old times, have left attached to their exploits a sort of Captain Kidd notoriety. Even Columbus, who is to be canonized as a saint, is said to have followed the vocation of a highwayman on the waters during his early life.

DOMESTIC SNAKES.

In Brazil, rats have multiplied to such an extent that the inhabitants are obliged to train a certain kind of snake to exterminate them. This domestic snake is the Gibola, a small species of boa, about twelve feet in length, and as thick as a man's arm. They can be bought in the markets of Rio Janeiro, Bahia, etc., at prices ranging from one to two dollars.

These snakes are quite tame and harmless. Their motion is very slow, and they usually pass the whole day asleep, coiled up in the sun. But when night comes on, the Gibola is suddenly transformed; a new instinct seems to possess it; it makes its way to every part of the house, with a caution and cunning of which we hardly suspect it capable. It even manages to creep up between the rafters of the roof, and under the floor, which is not at all incredible, when we consider how the houses there are constructed.

The Gibola is now in ambush. If a rat appears, it is doomed. With one bound the snake is upon it, catches it by the nape of the neck, and crushes it. As snakes seldom eat, even when at liberty, the Gibola does not kill the rats on account of hunger, but solely from instinct, and in this way is of incalculable service.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil; my cup runneth over."—Bible.

Teacher and Scholar.

Oct. 8th, 1893. } REDEMPTION IN CHRIST. } Rom. iii. 19-26.

GOLDEN TEXT.—Being justified freely by His grace through the redemption that is in Christ Jesus.—Rom. iii. 24.

After stating the theme of the epistle to be gratuitous justification, the apostle goes on (ch. i. 18-iii. 20) to prove the need of this. This is seen among the Gentiles, inasmuch as God placed truth within their reach, but they had misused it. Thus they brought down on themselves the wrath revealed against those who unrighteously hold down the truth. The need of free justification is seen among the Jews also (ch. ii). In v. 1-16 certain general principles regarding the judgment of God are stated. In the remainder of the chapter these are applied to the Jews, and it is shown that by their practices they caused the very things in which they grounded their hopes to be their condemnation. After answering a number of objections (ch. iii. 1-8), the apostle seals the proof by Scriptural quotations.

I. Inability of the law to justify. The conclusion here drawn from what precedes, is that all men are guilty and sinful, and accordingly cannot be justified by perfect obedience. The law here, means primarily, but not exclusively written law. It speaks to those under it, among whom in the widest sense, Gentiles are included, in order that every human being may realize the justice of its accusation, and be silenced by the consciousness of being justly under the judgment of God. The reason for this silence is, that no man renders that entire obedience to the works prescribed by the law, which would be sufficient to cause him to be declared just. Such works would need to embrace the whole spiritual activity, to conform exactly to the law in its spiritual requirements (ch. vii. 14), and to be performed without break throughout the entire life. But when the life is brought to the test of the law, instead of such work being found, sin is disclosed.

II. God's justifying righteousness. Paul now commences to discuss the nature of free justification by giving an account of that extraordinary righteousness to which he referred (ch. i. 17). It denotes the condition of the man who is declared righteous. It is not ordinary moral righteousness, as is shown by the absence of the article (R.V.) and by the statement that God is the author of it. Among its characteristics are these: That it is separate from obedience to law; that it comes upon a man by means of his confiding trust in Jesus Christ, and that it is adapted to all, both Jew and Gentile, since all are equally involved in the original sin of apostasy, and have failed to reach the approbation which God bestows. But this righteousness, though apart from law, is not opposed to it. On the contrary, the Old Testament, embracing law and prophets, bears testimony (ch. iv. 3 ff.) especially in the Messianic matter it contains, to the existence of such a righteousness. That testimony has been sealed in the outward manifestation of this righteousness through the work of Christ, and in its continuous inward manifestation to faith. It citing the mode of justification as a proof that man is naturally destitute of divine approbation, the apostle refers to the operation of this righteousness, doubly emphasizing the fact that it has its source in the free grace of God, and in that alone. The believer pays nothing (Is. lv. 1). A channel, however, is needed through which this grace may flow to man. This is the redemption which is in Christ. Redemption means deliverance on payment of a price (I. Cor. vi. 20; vii. 23; Acts xx. 28, a ransom Mat. xx. 28; I. Tim. ii. 6). The price here, is the vicarious sufferings of Christ; what is free to us has been costly to Him (Gal. iii. 13; Tit. ii. 14; I. Pet. i. 19, 20). The manner of this redemption in Christ Jesus, is more particularly described v. 25. He is a propitiatory sacrifice, that is He propitiates or satisfies all the requirements of the divine nature. As such, God has set Him forth in His entire humiliation, pre-eminently in the crucifixion. He who is to be propitiated, provides the propitiation (II. Cor. v. 18; 19; Col. i. 20). This propitiatory sacrifice is effective through faith which appropriates it. It is completed in the shedding of Christ's blood. The sacrifice thus completed and rendered effective, being the ground of God's justifying righteousness, a purpose for which God had set Him forth, is stated to be the disclosure that He is righteous in exercising forbearance by passing over, (R.V.) sin in time past (Acts xiv. 16; xvii. 30), that is, delaying the penalty due to it. But more particularly the setting forth was with a view to disclosing that God is now righteous, when He pronounces every believer righteous. To acquit the ungodly would in itself be unjust, but is reconciled with justice by the infliction of the penalty on Jesus as a substitute.