# Our Joung Folks.

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P. Michaelman sogial. perfect your terms agon; at made your made and add only his time as mediant before, They should aconger from Andhorsh stroke of the

Anda laun I wouth bayours overmose A kon buqqje kom omn canoe

Padata , our Hille canor, Child, Paddle your little canoe; Though your bout is just hundred on the swelling

Though the way seems tone and the ocean wide, With the Pilot arm and true at your side, You may paddla you, little cance-

Paddle your own capue friends, Paddle your own cance, There are those who will seek to thrust you back, To push you ando while they take the track, But paddle away for all of that, Yes, work your own cance

Ye who see only the dark wave's foam, Gladly we say to you, The steady stroke is sure to win, ] [ The crown is for those who have faithful been, If you gain the glorious "entering in," You must paddle your own cance

Ye who havelbreasted the wave so long, Constant, faithful, and true, The beacon light from the farther shore, Shall brighter grow till you drop your oar, ero storms and tempests can come no more And the Port is gained for you.

## What an Army of Toad-stools Did.

Did you ever think how strong the grow ing plants must be to force their way up through the earth? Even the green daisy tips and the tiny blades of grass, that bow before a breath, have to exert a force in coming through, that, in proportion to their size, is greater than you would exert in rising from under a mould of cobble stones. And think of toad-stools--what soft, tender things they are, breaking at a touch. Xet, I can tell you, they're quite mighty in their

way. Charles Kingeley, the celebrated English priest and novelist, was a very close observer of nature. One evening he noticed particularly a square flat stone, that, I should say, was about as long and as broad as the say, was about as long and as broad as the length of three big burdock leaves. He thought it would require; quite a strong man to lift a stone like that. In the morning he looked again, and lo I the stone was raised so that he could see the light under What was his surprise to find, on closer examination, that a crop of toad stools had sprung up under the stone in the night, and raised it up on their little round shoulders

as they came! I'm told that Canon Kingsley gives an account of this in his book called "Christmas in the West Indies," but it was in England that he saw it.

Knowing that he was so close an observer, I shouldn't be one bit surprised if he went still further and found out that one went still further and found out that one secret of the toad-stools being able to list the stone was that they didn't waste time and strength in arging loach other to the work, but each one did his very best without quarrelling about whose turn it was, or whether Pink Shoulder or Brown Button was shirking his share. But then the toadstools must have been strong, too.—Front Jack-m-the-Puipit," St. Nicholas fer

# Story of a Princely Boy.

Charles X., of France, when a child, was unaries X., of France, when a child, was one day playing in an apartment of the pelace, while a peasant of Autorgue was busily employed in scrubbing the floor. The latter, encouraged by the gayety and playfulness of the young Couct, entered familiarly into conversation with him, and to amuse him, told him a number of diverting stories and abcodotes of his province. The prince, with all the ingenuousness of childhood, expressed his commission for the harpator's evident poverty, and for the labor which he was obliged to undergoin order to obtain a scanty livelihood.

"Ah !" said the man, "my poor wife hild

five children often go supportess to bed.
"Well, then," replied the prince, with tears in his eyes," you must let me manage for you. My governor overy mouth gives me some pocket money, for which, after all, I have no occasion, since I want for nothing. You shall take this moneyand give it to your wife and children; but be sure not to mention a word of the matter to a living son, or you will be finally coulded.

ing soul or you will be finely scolded.
On leaving the apartment the honest dependent acquainted the governor of the

pendent acquainted the governor of the young Prince with the conversation that had taken place.

The latter, after praising the servant highly for his serupulous integrity, desired him to accept the money, and to keep the affair a profound secret, adding that he should have no canse to repent of, his discretion.

At the end of the month, the Count d Artois received his allowance as usual, and watching the moment when he was unob-served hastly slipped the whole sum into the hand of his profege. On the same evening a child's lottery was proposed for the abusement of the young princes by the governor, who had purposely distributed among the prizes such objects as were ment likely to tempt a boy of the Count's age Each of his brothers eagerly hazarded his little store, but the Count d Arters kept aloof from his favorito amusement.

The governor, feight g ustonishment, at last demanded the reason for his unusual piddence; still no knewer cume from the

One of the princess, his brother, next tosyoung Count so hard that in a moment of childish impationed the exclusioned

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Distance ble Dable

Nearly all the diaggreeable habits which people take up come at first from mere acci-dent or want of inought. They might be easily dropped, but they are possisted in until they become second nature. Stop and think better you allow you cli to form them. There are disaggreeable lability of body, like recovling, winking, twisting the body, like seewing, winking, twisting the month, biting the nails, continuely proking at something, twathing a key or tunabling at a chain, drummling with the fingers, serving and twisting a chair, or whetever you can last, our wind on. Don't do any of these things. Learn to sit quietly, the agentlemen, I was going to say, but I am afraid even gats fall into such tricks sometimes. There are much worse babits than these, to be somet but we are only meading times. There are much worse babits than these, to be sure; but we are only epeaking of very few thines that are only annoying when they are possisted in. There are habits of speech also, such as heginning every speech with a "you see," or "you know," "now-a," "why-a," "I den't care," "tell ye what," "tell ye now." Indistinct uiterance, sharp meal tones, a slow, drawl, avoid them all. Stop and think what you wish to say, and then let overy word drop from your live just as smooth and perfect from your lips just as smooth and perfect as a new silver coin. Have a care about your ways of sitting and standing and walk-ing. Before you know it, you will find your habits have hardened into a coat of mail that you cannot get rid of without a terrible effort.—Little Corporal.

## The Captain and the Jow.

A pious sailor went as one of the crew of a passenger steamer, down the river to the sea. Over the ocean hung a heavy, threatening fog. They went forward into it. Near the chimney, a youth was shivering, ovidently in great anxiety. After a while,

he asked a sailor:—
"Shall we have a storm?"
"Do not allow yourself to be anxious, since the Lord knows in what condition we are; and, 'like as a father pitieth his children, so the Lord pitieth there that fear hke as a father pitieth his bim.

With these words he turned away to work. Years passed, and the sailor habecome a captain. On one of his voyages a well-dressed gentleman drew near him, with the question.-

with the question,—
"Shall we have a good voyage, captain?"
"That no captain can tell, but He who holds the water in the hollow of his hand, and measures the licavens with a span."
"Thanks, captain; it delights me to hear you come quickly to the main point. Very

you come quickly to the main point. You remind me of a sallor who spoke encouragingly to me on my first voyage."
"What did he say?"

"I was terrified at the rough waves, and he told me, 'Like as a father pitieth his children, so the Lord pitieth them that fear children, sound Lerd pitter them that tear him.'; I was thou, a Jew, so the toxt was dot unknown so me; but if soild not call God my father. Yet the sailor was, I plainly felt, quiet and happy as a child on his father's knee. First, I wondered what could give a man such confidence; then I prayed and sought for it, and am now a Christian, and a missionary to my own

people. Let me give you my card."

"How long is it since you were on the

high seas? Seventeen years."

"Would you know the sailor, if you saw him 2" "O, certainly; I have thought of him so

often !"

"He stands before you now."
"Impossible, captain! He was a com-

mon sailor." 1 9 Is 'ndtl yours' a more tremarkable change? You were a Jew, and are now a Christian and a musionary. Why, then, in seventeen years time, should not a sailon become a captain?"

# A Word to Mothers.

Each mother is a historian. She writed not the history of empires or of nations on paper, but she writes her own history on the imperishable mind of her win child. That tablet and that history will remain indelible when time shall be no more. That instery each mother will meet again, and read with eternal joy or unutterable wee in the far ages of eternity. This thought should weigh on the mind of every mother, and render her deeply circumspace. Each mother is a historian. She writed mother, and render her deeply circumspect and prayerful and faithful in her solemu, work of training up, shidren for heaven and immortality. The minds of children are very susceptible and easily impressed. A word, a look, a frown, may englave an impression on the mind of a child which no lapse of time can efface or wash out. You walk along the seashpre when the tide is out, and you form characters, or write words or names in the smooth white sand which lies spread out so clear and beautiful at your feet, according as your fancy may dis-tate, but the running tide shall, in a few hours, wash out and fface forever all that you have written. Not so the lines and characters of truth and error which your conduct imprints on the mind of your child. There you write impressions for the eternal good or all of your child, which neither the floods or storms of earth can wash out, nor death's cold finger can erase, nor the slow moving ages of eterifity can obliterate. How carried then, each mother should be of herself in the treatment of her child. How prayorful, how serrous, and how earnest to write the fruths of God cu his mind -those truths which shall be his guide and teacher wifen his voice shalt bo silent in death, and her lips no longer move in prayer, in his behalf in commending her dear child to he revenant with God.

" "My sheep shall never perish, neither shall any pluck them out of My hand. Lord, there is no falling from grace, if Thy Lord, there is no falling from grace, if Thy Word be true. Thou givest eternal life to Thy sheep, and will keep to the end those whom Thou hast level from eyerlasting. Yes, I and, Thy work is too complete, Thy word too some. Thy word too immutable, Thy blood toe precious. Thy rightcous wes true too perfect ever to fail; not one of The childish impationed his relations—

"The may be very wetter you just what wife died shall be brought to glory, through to be a state of their own trolling, it acts not be an ignor ance.

"This may be very wetter you just what wife died shall be brought to glory, through the same ance.

"The may be very wetter you just what glore same has a wife generally and shall be brought to glory, through the minds. Resistance to them in this tender and generally and the children to support?"

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Suntain Irland Tracker.

## PESSON YEAR.

A KING DESIRED. 1 1 Sam vill

Commit 10 m more, vo. 7, 8 Panitana Propos s. - Indges vm 22;

Ps. ovi. 15.
Schnigen Remines — With v. 1, rool Joshue vii 0; on Romah 1 Samuel i 19, and vv, 1; on v. 5, Deut. vvi. 14; on v. 6, see Gen vvi. 11, 12; on v. 7, cee Matt v 21; also Horea vn. 9-11, and Acts viii 21, 22; on v. 8, see 1 Samuel vii. 12; on

. 4, see 1 Samuel xiv. 52. Comben Texx.—It is better to put trust princes .- Ps. oxviii. 9.

CONCRID. TRUTH.-Conformity to the vorld is dangerous. We have in it a

I. Change in the mode of government proposed by the people; resented by Samuel; assented to with selemn warning) ly

the Lord. These are our topics.

The annual gatherings of the people gave them all the advantages of our "conventhem all the advantages of our "conventions." They compared views, and at length "the elders," representing the people (v.7), make, their representation to Samuel at Ramah. The elders were not simply the men who happened to be old, but chosen officers, according to the arrangement (Numb. xi. 16, 17, 24, 25). The plan had its foundation, like others of God's arrangements, in the nature of things. The elders ments, in the nature of things. The elders, even in Egypti had a serial kind of authority conceded to them (Ex. iii. 16; xii. 21). It was a part of the patriardual system (Gon. 1. 7).

The reasons were many, too many. Two are assigned formally; one is covertly adduced. (1) Thou art "old" (v. 5), unfit, therefore for active duty, especially for the hardships of war. They are not very gracious about it—not a word about having grown old in their service. Popular graticals if our one works for it folks to reverse tade, if any one works for it, fails to reward, as a rule; and one should no more put his trust in peoples than in princes. (2) "Thy sons walk not in thy ways;" a compliment to him indeed, but a painful view. Still it was true. How often public and prominent men leave no successors. Their children lo not enjoy the discipling, often of hardship, that made them. They grow up in ease, affluence, felicity of wrong doing, and in contrast with it exists of their fathers that produced for them place and consider-asion! They ought to make their advant-ages the basis of efforts to morit approval on their own account.

They were influenced also by the gather-

rney were innuenced also by the gathering strength of the Philistines (I Sam. ix. 16). The Amerites, also, were beginning to threaten them (2. Sam. xii. 12). They had their own idea of providing against the gathering storm. While judging was a king s main use (see v. 20; 2 Sam. xv. 2-4; Ps. Iyvii. 4 and Salamorie success 1. Ps. Ixvii. 4, and Solomon's success, 1 Kings in. 16-28); it was of great moment that he should lead in war.

The latent reason is touched in the last danse of v. 5, 1 a long to judge is like all the nations. It was an ill-onleved phrase, implying some secret scorn of God's anpointment, some shame of the theorac, some lack of independence, gone of that corrupting weakness that honogeorabs all life, the desire to stand well with men, ir-

respective of the right or with men, irrespective of their right or wrong of their judgments. It led to idolatry and many other evils among the Hebrews.

II. Samuel is displeased (v. 6). His feelings were hart. Not many like, to be reminded that they are out and incapabilitated. It is wise to forstall such necessity. He could not say anything, but he must have felt the reference to his sons. Nor could his spiritual feeling avoid alarm at, "like the nations." He took it as rejection of him, as we see from v. 7, where the Lord, as a like way, goos strungly to the heart of

things. He was wounded. The best men are but men at the best." There is something due to human feelings even when great public interests are at stake. . By midue haste, and heartless tramping on these, we tempt public servants to take sere of themselves, and distrust our good will, and we deter the best order of men from taking place. Why should they lay themselves hare to the lash of turbeaned and unrestrained enterem of unlicensed and unrestrained criticism?

Samuel appears to have had life and strength for a long time after this he lived to see and lament Saul's decline But Samuel sets a noble example. He

does not decide the matter in haste, nor in his ovid risdom, indeed, the idea is given, that he took their proposal into consideration, giving no oppnone. The sacred writer tells us, not from anything he said, that the thing was will in his eyes (see Jonah iv. 1). He prayed unto the Lord. He was a mau of prayar (1 Sam. vn. 9; xv. 11). Guidance was given him.

III. The Lord's assent. He had assumed and intended that they should ultimately have a king (see Dett. xvii. 14, &c,; Gen. xvii. 0). But this was not the manner or motive of which he approved. It showed discontent with the existing state of things, distinct of God as a leader against Phillistines and Amorites; a cray ing for the display against which he was warned (Daut. xvii. 16-20), hence Saul did not please them all. He was not prenten-tious brough (\$ Sam xi. 5); and finally, as we see by v. 19, they did, as many do, made up their minds as to their course, and then went to Samuel to get his, and through him, the Lord's endorstment (see and study us. 10, 20). This was no mean element in their folly and sin. They wishod to make god and has propliet parties to their own wishlaness.

Mark the divine delicacy to Samuel iv.

71. Do not feel mortification, let them have their way, if they are casting thee aside, so they are me also, and it is their aside, so they are me also, and it is their way; their judges and their God they treat alke; decide on both in caprice, self-will, pride and ingratitude. But let them by warned before they take the step. They say, "like the nations; tell them how it is among the nations; that if they rush to their own tradeing, it very not be in igner

would have probably only led to apone do thence of God. So they got their king () Sam. vii. 26). We may odd that all Somuel's ofter bearing, on this pointal subject, is noble and dignified.

(a) All things that are levelal are not a. reducat. It was lawful to reck a king, But he who judges deeds by their inspiring matrices, say the evidence, and rescribed it. He gave the desured object. But a king who would satisfy a people in this temper, would not please the Lord. He gave one who had much that they ought to have liked, a man, modest and simple, brave, blumeles; they were not all pleased it Sara v. 27). So when we not from ratingled v. 4, see I Samuel xiv. 52.

Golden Tenn.—It is better to put thust in the Lord than to put confidence in the Lord than to put confidence in what in fact, mortifies and voxes us. Better princes.—Ps. exvii. 9.

Congres. Trues.—Conformity to the at the throne of grace.

at the throne of grace.

(b) Servile imitation of the world is weakness and folly. More than anything else, it brings disgrace and rum. Clergymen who aim at being "broadminded." and like literary men generally, and ordinary Christians who will not be "singular"

anywhere, pay heavy penalties.

(c) As we treat God's representatives, we treat him. This applies to his book, day, church, ministers, gospel (John xiii.

(d) Even when we err, God warns and instructs; but disregard of warnings, brings ruin. He sees the motive, whatever we may say.
(e) Even good men err. Samuel should

not have allowed such sons to hold office, especially after Eli's example. It weakened him. (f) "Is any afflicted, let him pray," like

Samuel. (g) Let us be content with the Itord as

our Counsellor, Judge, King (Ps. exviii. 8, 9).

#### SUGGESTIVE TOPICS

The home of Samuel—his places of judg-ing—his sons' character—the condition of the country - the desire of the people - how expressed - its evowed reasons - its unavow ed—its strongest reason—the effect on Samuel—how he acted—the Lord's answbr—the virtual rejection—the plan to be pursued—the manner of the king-the real rule for a king—where—the effect on the people—the injury to Samuel—his neble-ness—the error he committed—the right to ness—the error he committee that right (a lking—the wrong of this demand—the lossens to us regarding thinked lawful—regarding conformity to the world—the treatment of God's representatives—the resource of the afflicted—and the one safe Judge, Counsellor and King.

## The Reason.

Some spend no time over the Sabbath lesson, and then complain that there is no thing in it! That it is dry! That it is about some Old Testament event or character! Well, lessons, must be dry and unactor! Well, 16880pp, must be dry and di-interesting till they are thoughtfully studi-ed and their practical applications discover ed. Ours is the fault if there is nothing in them, for lessons are often like cupty pails we carry to our wells and springs. must fill them before we can hope, to pour anything out of them.

Beside, we must not expect to find one Beside, we must not expect to find one lesson as interesting as another, or that one lesson will afford us as many and as valuable practical applications as another. There are some subjects in which the practice feels more interest than in others, but every year he must make to a the last support to the contract of t preacher feels more interest than in others, but every year he must preach on a hundred or more subjects. Every one has can invest with interest if he only sacks to do it, making every subject helpful to his congregation. If the teacher thinks a given lesson is but a few dry hones, let him leave a lesson from the cook, who in a very similar situation, improves the opportunity by getting up one of the best dishes.

A lesson must be treated as a seed. If

A lesson must be treated as a seed. It must be planted, cultivate I, pruned of nn-necessary discessions, and the fruit of applications gathered for the class, else the sutject will be if no prifit, and a golden opportunity will be lost. Unless we sow we cannot expect to reap—unless we study on Monday we cannot teach on Sabbath.

But another reason why the lessons are ing is not clearly understood and kept in mind. There are no aims in the teacher's mind when no applications reveal themselves in a text of a dozen fruitful verses. He who goes into the forest as a wandere will find no use for the trees around him, but he will be stated in the state will a relative to hull will make goed. but he who wishes to build, will make good use of a dozen kinds of timber in the various parts of his house. Thus it is with the teacher when he keeps his object and his class before him, as he looks into the lesson, to unfold and apply it.

Let us not complain that the lessons contam nothing, lest we accuse ourselves. While some subjects may be of more in totost than officers; let us not forget that all are important and deserving of prayer and thought, and then of no lukewarm presentation.

# Asking Questions.

In . thing do teachers more generally

In thing do teachers more generally need execute that in the matter of asking questions. The best printed questions should be studied for suggestion as to the mode of questioning, but not to be blindly followed. And one's own questions should in the main, be carefully tappall but before about The teacher who depends on the jenthusiasm of the moment for his questions, will be likely to find himself worly much in the candition of the public preaker who undertakes to beeak exlib speaker who undertakes to speak extemporancously without careful preparation. The one will be quite likely to talk ation. The one will be quite intoly to talk on indefinitely "stillput saying any thing, and the other to question wally and "suely, without traching haything. Speaking of printed questions, if they are few and suggestive, as ought always to be the case, it may be sometimes better to follow them in the fund, interrogation; each questions be Samue and t without changing their of one's own as may be proper and neces minds. Resistance to them in this temper sary for the characterior of the subject. 

### Blog to Cathor Aduli Garges.

Many a superintendent withes he had managital telephasem in Sabbeth school. rotathor ho fall to seems them. Perhaps the pentor becopies and a willing-ness to reach such a cless; or some ent-tured and devout laymon stands ready for the work, and public emonuciment is made accordingly, yet no class, or only a small one, as the result. The superintendout fears that the older people in that con gregation have little intere tim Boblestudy. At all events be carnot reach them.

Now one way to till up a class of that kind is by the superintendent's going persomelly to those who might be members of it, and asking them to come and have a share in its exercises. Many a man who would fail to take as personal an invitation ton times repeated from the pulpit to the adult members of the congregation to come into the new class for Rible study, would heed quickly an individual request from the superintendent to join the class, and aid in giving it character, and in making it and in giving it character, and in minute is a pleasant and profitable evereise. It is in just this way that the larger adult classes are gathered in many Sabbath-acheols. One by one the members are brought in. They are not swept in in masses by pulpit appeals. Children are easier wen to a class by an invitation from its teacher. Adults are more likely to heed a request from the superintendent. The teacher of such a class sometimes hesitates to ask his peers to sit under his lead in Bible study. The superintendent is not thus embacrassed. This may seem to lay an extra burden on the superintendent. And so it does; but it is a work which pays. And the superintendent who would have a good school must do a great deal of work, ordinary and extra. Good schools never come in any other way.—H. C. Trumbull, in S. S. World.

# A Question for the Times. ,

Pythagoras popularly taught that darthquakes were produced by a synod of ghosts under ground. Modern physicists or "scientists," as they prefer to be called, teach that all things proceed from "the unknown," and "the unknowable." Which theory, is the wiser? How much more do the scientific oracles of unblick really messionume oracles of unbelief really know of the primal cause of the universe, than their ancient prototype knew of that solema. "synod of ghosts," which made earthquakes? Science rests upon lexact knowledge. The ghosts of Pythagoras are quite as credible as the confessed gifterance which is wrapped on in the "universette". which is wrapped up in the "unknowable" of philosophers, who say "in their Hearts, no God."

## Drunkenness among Women.

The Christian Woman says': "There is no more alarming signs of the times than the increase of drunkenness among the women of the higher classes.

"It is fearful to see men bloated, and besotted with wine and strong drink, but
drunkenness in women unsettle the very
foundations of society.

"It may be no greater sin for a woman to drink, than a man, but it certainly is a

greater calamity,
"Ye may not, however, conceal the fact that drunkenness among women of albelasses, is greatly on the increase, and especially among the rich.

"There is not only wine upon the side-board, and brandy in the secret drawer, but public places of resort where women go to drink; restaurants, whose chief attention is 

may be seen in attendance at the door, while the rustle of silks keeps time with the

olinking of glasses.
"It is really shocking to see with what a toper-like air some young ladies handle thoir straws.
"These places of resort are made, as at-tractive as possible, and afford a delightful

retreat for a social glass.
"Women do not drink as men do. Men

guzzle, or turn down a glass at oad gulp; women sit by little tables and sip and gossip by the half hour; but the effect is ultimately the same."

# Macaulay.

It was not until Maculay stood up that I was aware of all the vulgarity and ungain-liness of his appearance; not a ray of intellect beams from his countenance; a lump of more ordinary clay never inclosad a powerful mind and lively imagination. He had a cold and sore throat, the latter of which occasioned a constant contraction of the muscles of the therax, making him appear as if in momentary danger of a fit. His manner struck me as not pleasing, but it was not assuring; unembarrassed, yot not easy; unpolished, yet not coarse; there was no kind of usurpation of the conversation, no tenacity as to opinions or facts, no assumption of superiority, but the variety and extent of his information were soon ap-parent, for whatever subject was touched upou, he evinced the utmost familiarity with it; quotation, illustration, anecdote, seemed ready in his hand for every topic.

Macaulay is a most extraordinary man, and his actonishing knowledge is every moment exhibited, but (as far as I have yet seen of him, which is not sufficient to judge) he is not agreeable. His propositions and his aliusions are rather too abrupt; he starts topics not altogether naturally; then he has none of the graces of conversation, none of that exquisite tact and refinement which are the result of a faliations intuition or a long acquaintance with good society, or more probably a mixture of both. . . . Sydney Smith calls Macaulay "a book in breeches."—Greville's

Oven the grave of Dean Alford, in the Churchyard of St. Martin's, Canterbury, Englead, is the following identification, propared by his own hand:—"The inn of a traveller on his way to the New Jerusalem." It is a beautiful opitaph for one who looked for a city whose builder and maker is God.