

"BUY YOUR CHERRIES."

BY M. F. ROWE.

[A true incident.]

At the bar-room door sat drunken Jim,
A beggar could scarcely compare with him,
With his ragged coat, his battered hat
And his worn-out shoes. There he sat,
Winking and blinking that bright spring day,
Wishing he knew some easy way
To get money enough for one drink more,—
For he longed for a drink as never before—
And the bar-tender said that very day,
"You can only have drink when you've money
to pay."

Walking quickly down the street,
Came a little girl, so clean and neat,
With a basket of cherries on her arm,
Her clear voice calling, with musical charm—
"Here's your cherries, juicy and sweet,
Red and ripe, just right to eat."
She passed close by poor drunken Jim
But never thought of selling to him;
But he reached his hand to her basket neat
And helped himself to her cherries sweet.

The child looked at him in strange surprise,
Then anger flashed from her big, black eyes,
And, "buy your cherries, sir," she said,
With a scornful toss of her curly head.
"I have no father to work for me,
I must work for brothers and sisters three;
So, I sell cherries upon the street
To get them bread and butter to eat;
To steal from an orphan is mean and wrong;
Buy your cherries," she said, and passed along.

"Buy my cherries," said Jim; "yes, once, I
could,
And there's no reason but now I should
Only the cursed whiskey and beer
That have robbed my home of comfort and cheer;
My children are worse than orphans, too,
My clothes are in rags, I have nothing to do;
I once was respected, but now you see
That even the bar-tender won't trust me;
I really think it is time to stop;
With God's help, I've drunk my last drop."

The man grew strong in his purpose true,
He took the first work he could find to do;
He bravely worked from day to day,
Oft pausing a moment to humbly pray
For strength divine; and each prayer of his
Was heard and answered; as true prayer is.
Saturday night came rolling around,
And happy Jim was homeward bound,
With hands in his pockets, where silver chinked,
Not a cent of which should be spent for drink.

But first, Jim had some errands to do!
To the butcher, the baker, the grocer, too,
He went and left orders; gave number and street,
That his children once more should have plenty
to eat.
Then he bought shoes, stockings, some print for a
dress,
And many more things you hardly would guess;
And last—though you'll surely not think it least—
A big bag of cherries, as a crown to the feast;
Then, with arms filled, he turned homeward once
more;
And by children and wife was met at the door.

"Look, husband," she said, "these things have
been left,
I think of their senses the men were bereft
Here are beef, butter, bread, sugar and cake,
I said I know there must be a mistake."
"There's no mistake, Mary, they're intended for
you,
I ordered them all, and paid for them, too."
Then he told his story, enjoyed their surprise,
And said, as the great tears stood in his eyes,
"Henceforth, dear wife, little Johnny and Sue,
We will buy our cherries and eat them, too."
—Union Signal.

THE CRYING BABY.

It was on one of the night boats of
the Jersey City ferry from Cortlandt St.
The "ladies" cabin was fairly well-filled
with young men and women on their way
home from places of amusement in New
York. A young mulatto woman was try-
ing in every way known to mothers to
soothe a babe, whose incessant crying was
indicative of no greater distress somewhere
in its infantile organism than the noise
caused to the nerves of the other passen-
gers. The little dark-hued bunch of
humanity was tossed and cuddled, jounced,
bumped, and patted by the patient, sorely-
tried mother, but the pickaninny paid no
heed to such endeavors, nor to the "hush
yo'sef, honey, hush yo'sef, chile," which
the mother soothingly chanted.

A kind-looking woman of middle age
went over to the distressed mother and
babe, and took the infant on her lap. The
change must have been satisfactory, for

the child stopped crying at once. Just
then a thin, lank, and lean man, whose
clothing showed many a rent and tatter,
came into the cabin and sat down. He
was unshaven, and the signs of toil were
seen in the grimy hands and the bronzed
and wrinkled face. The boat whistled
shrilly before starting, and the baby,
frightened at the sound, began crying more
lustily than ever. Most of the young men
and women began to laugh, as if it were
really "too funny for anything" to see a
little Negro baby half frightened to death
by the whistle of a steamboat. The mother
took her babe again, and the kind-looking
woman, in despair, went back to her own
seat.

The ragged man had been watching the
worried mother and her crying child with
interest. "Crossing over, he tried to soothe
the little one by snapping his fingers and
chirping, whereupon the young men and
women all laughed the merrier. Perhaps
they laughed the more because it was
Saturday night, when the city is gay. The
laughter offended the tall, lank, lean man,
who turned upon the passengers, and said:

"Why should you laugh at the distress
of even a little child? Is it funny to hear
a baby cry, or to see any one try to help
its suffering? Babies suffer just the same
as grown-up folks, perhaps more; who
knows? Wait till you get some of your
own, and then you won't think it so funny
to hear a baby cry. I've had nine in my
house since I was married, and three of
'em are angels now. I'd be glad if we
could have nine more, if it does keep me
ragged to feed 'em."

The man's voice had grown tender as he
spoke, and wiping a tear away with the
back of his grimy hand, he went on chirp-
ing at the baby till the boat reached Jersey
City. There was no more laughing in the
"ladies" cabin on that trip.—New York
Tribune.

POWER OF A GOOD BOOK.

While Dr. Goodell, a missionary of the
American Board, of fragrant memory, was
in Beirut, he translated into the Armeno-
Turkish language Leigh Richmond's tract,
The Dairyman's Daughter. Several years
after, in 1832, on his journey to Broosa, in
passing through Nicomedia, he distributed
at a church door some of these translated
tracts, which had been printed at a mission
press at Malta.

Four years later an Armenian priest
named Vertanes came to Dr. Goodell's
house in Constantinople to tell him, as a
well-known teacher of evangelical doctrines,
the astonishing news of a revival of religion
in Nicomedia. It started, the priest
frankly confessed, with his reading a tract
called *The Dairyman's Daughter*, brought
to him by a lad who had received it from a
stranger at the church door. Reading it
attentively, Vertanes received a revelation
of the truth as it is in Jesus. He carried
the tract to Harutun, a fellow-priest, and
he too rejoiced in the salvation by Jesus
Christ.

"Knowing nothing then of foreign mis-
sionaries, these two became missionaries;
they gathered their friends together and
told them of the true light which had shined
into their hearts. Others soon embraced
the truth and rejoiced." And now, after
four years, these two priests came to Con-
stantinople to ask for prayers and help for
those still in darkness.

Who can picture the emotion with which
Dr. Goodell told him he had translated
and distributed this blessed tract! Who
can imagine the feelings of Vertanes at be-
ing so unexpectedly brought face to face
with the man who, under God, had been
the means of his salvation! What com-
munionings they held that night!

"And when the time of trial came," says
Dr. Goodell, "to these two priests, Ver-
tanes and Harutun, and they were called
to suffer for the truth, they cheerfully took
the spoiling of their goods and endured
persecution, even to stoning and imprison-
ment, for the sake of Christ, rejoicing that
they were counted worthy to suffer shame
for his name."

There is a strange little postscript to this
wonderful story. An American traveller,
who knew Dr. Goodell and was in sym-
pathy with his work, published some
sketches on his return, in which he de-
plored the mistake of spending time and
money on such translations as *The Dairy-
man's Daughter*, which he said was about

as intelligible to a Greek or Turk as the
novel "Pelham" would be to Black Hawk!

Before this criticism was penned that
single tract had inaugurated a religious re-
vival and reformation in the interior of
Turkey.

A WORD FOR DISCOURAGED
TEACHERS.

BY LIZZIE FRANCES TICHENOR.

During my early experience as a teacher
in the Sunday-school I believe no one could
have been more utterly discouraged than I.
Sunday after Sunday witnessed the old ex-
perience of failure to interest my class.
Even though I had studied and prayed that
I might make my teaching more clear, there
was the same seeming indifference.

There would perhaps come an occasional
Sunday when the lesson hour would pass
all too quickly, so thoroughly would my
scholars seem to enter into my own feel-
ings; then, to my dismay, would follow a
relapse into the old apathetic condition.

After several years of discouragement,
during which I had seriously questioned my
right to teach, thinking there must be in
me some inability to interest, and had cast
about in every direction after some solution
of the mystery, there came one unusually
hard Sunday, when it had seemed as though
the hour of release would never come, and
I chanced to speak to a gentleman (teacher
of a class of young men) of my trouble, and
found he too had just such days of dis-
couragement. It helped me to find I was
not alone in my trouble, and gave me con-
fidence and a new enthusiasm to continue.
What a wonderful impetus to labor sym-
pathy sometimes gives!

Up to this point in my experience it had
seemed to me the success of a teacher lay
in a certain eloquence and no small amount
of knowledge, and I studied hard to acquire,
at least, a small degree of these (to me)
essentials, which by no means could be
mine to any marked degree.

Then there came a time when physical
strength was taken from me, and al-
though still able to be in my place in the
Sunday-school, much thought became irk-
some and well-nigh impossible. This con-
dition forced me to pursue a very different
method from my former one. I was
obliged to present the lesson story in the
simplest possible manner, dwelling on the
practical points as plainly as possible, and
I very soon discovered my former stum-
bling-block. I had heretofore failed to
bring the lesson to the hearts of the chil-
dren. I had been aiming too much at the
heads, instead of the hearts, of my scholars,
failing to reach either.

Oh, what a fatal error for a teacher to
fall into!

From that time on I found my difficulties
greatly lessened, although by no means re-
moved; for there will come days when
there seems miles of space between me and
my class, instead of heart touching heart.
But never again came those dreadful de-
pressing days, although that class stayed
by me until grown to manhood.

I have learned to look upon such trying
days as discipline, and hope for better
things through God's help. I took to my-
self Christ's promise to Paul: "My strength
is made perfect in weakness."

I found, too, that impressions slow to
show their impress oftentimes surprise you
by their unexpected appearance; and all
those years of seemingly useless effort had
been slowly but surely doing their work in
God's hands, turning my poor, imperfect,
unfinished labor into fruit for the master.

It took me years to learn my own lesson,
that Christ himself is the teacher, we only
the mouthpiece. All he expects of us is
steady, willing, prayerful endeavor to teach
his love and forgiveness, and leave to him
results, knowing that he, who is the father
of us all, and loves to answer prayer, will
never permit such service, however imper-
fect, to be lost.—Sunday School Times.

SCHOLARS' NOTES.

(From Westminster Question Book.)

TEMPERANCE LESSON.—SEPT. 27, 1891.

THE TWO PATHS.—Prov. 4:13-19.

COMMIT TO MEMORY vs. 13-15.

GOLDEN TEXT.

"The path of the just is as the shining light,
that shineth more and more unto the perfect
day."—Prov. 4:18.

LESSON PLAN.

I. The Path of the Wicked. vs. 13-17, 19.
II. The Path of the Just. v. 18.
TIME.—Written by Solomon about B.C. 1000.
PLACE.—Jerusalem.

HELP IN STUDYING THE LESSON.

The book of Proverbs has generally been re-
ceived as the inspired production of Solomon.
It is probable that out of the "three thousand
proverbs" which Solomon spoke (1 Kings 4:32),
he selected and arranged chapters 1-24 during
his life. The remaining chapters were collected
at a later day, and are in part the utterances of
other inspired authors. Our lesson passage is a
part of the counsels of a wise and pious father to
his son. V. 13. *Take fast hold of instruction*—
as one clasps firmly the hand of a guide. *She is
thy life*—as the bestower of it. Value her words
as your life, and abhor sin and folly more than
death. V. 14. *Enter not the path of the wicked*—
have no companionship with the bad; avoid
their cause and company. Keep at a distance
from their path. It is unsafe to approach it, lest
you be tempted to take a step or two in it. You
are taught to pray, "lead us not into tempta-
tion;" let not your practice contradict your
prayer. V. 16. *They sleep not*—it is their meat
and drink to do the will of the Wicked One;
count it your meat and drink to do the will of
your heavenly Father. Vs. 18, 19. What a con-
trast between the two paths! The one brightened
more and more by the rays of the Sun of Right-
eousness, and ending in the perfect light and
purity and peace of heaven; the other dark and
dismal, and ending in the darkness of death
eternal.

QUESTIONS.

I. THE PATH OF THE WICKED, vs. 13-17, 19.—
What is the first counsel of this lesson? Whose
path are you to avoid? Why should you avoid
the path of the wicked? To what places of
resort does this path lead? Why should you
keep away from them? Why should you keep
away from drinking-saloons? Why should you
not use intoxicating drinks? What are the fruits
of any kind of intemperance?

II. THE PATH OF THE JUST, v. 18.—What is
meant by the path of the just? To what is it
likened? In what does it differ from the way of
the wicked? What does our Saviour say about
two ways in Matt. 7:13, 14? What do we pray
for in the sixth petition?

WHAT HAVE I LEARNED?

1. That I should listen to the counsels of the
wise and good.
2. That I should avoid the ways and company
of the wicked.
3. That I should walk in the path of the just.
4. That I should keep away from every place
and companionship that may tempt me to sin.
5. That drinking ways lead to the path of the
wicked or are part of it, and end in darkness.

FOURTH QUARTER.

STUDIES IN THE GOSPEL OF JOHN.

LESSON I.—OCTOBER 4, 1891.

CHRIST RAISING LAZARUS.—John 11:21-44.

COMMIT TO MEMORY. vs. 43, 44.

GOLDEN TEXT.

"Jesus said unto her, I am the resurrection
and the life."—John 11:25.

HOME READINGS.

M. Luke 10:38-42.—Martha and Mary.
T. John 11:1-17.—Death of Lazarus.
W. John 11:18-44.—Christ Raising Lazarus.
Th. Psalm 90:1-17.—The Frailty of Human Life.
F. Job 14:1-22.—The Certainty of Death.
S. 1 Cor. 15:12-28.—The Resurrection of the Dead.
S. Rev. 20:1-15.—The First and Last Resurrection.

LESSON PLAN.

I. The Comfort of Christ. vs. 21-27.
II. The Sympathy of Christ. vs. 28-38.
III. The Power of Christ. vs. 39-44.

TIME.—A.D. 30, three months after our last les-
son; Tiberius Cæsar emperor of Rome; Pontius
Pilate governor of Judæa; Herod Antipas gover-
nor of Galilee and Perea.

PLACE.—Bethany, on the Mount of Olives,
nearly two miles south-east of Jerusalem.

QUESTIONS.

INTRODUCTORY.—What message did Martha
and Mary send to Jesus? How long had Lazarus
been dead when Jesus came to Bethany? Title
of this lesson? Golden Text? Lesson Plan?
Time? Place? Memory verses?

I. THE COMFORT OF CHRIST, vs. 21-27.—What
did Martha say to Jesus? What made her think
so? What else did she say? What was his reply?
How did Martha understand his words? What
did Jesus then say to her? What was her an-
swer?

II. THE SYMPATHY OF CHRIST, vs. 28-38.—What
did Martha then do? When Mary heard the
message, what did she do? Who followed her?
What did Mary do when she was come where
Jesus was? How did Jesus show his sympathy?
vs. 33, 35, 36.

III. THE POWER OF CHRIST, vs. 39-44.—Des-
cribe the grave? What did Jesus direct them to
do? What did Martha say? What was his
reply? Repeat the prayer of Jesus. What did
Jesus then do? With what effect?

WHAT HAVE I LEARNED?

1. That Jesus sympathizes with those who are
in sorrow.
2. That he is able to help us as well as to feel
for us.
3. That he is the Lord of life and death.
4. That he will finally raise all the dead to life.

QUESTIONS FOR REVIEW.

1. What did both Martha and Mary say when
they met Jesus? Ans. Lord, if thou hadst been
here, my brother had not died.
2. What words of comfort did he speak to
Martha? Ans. Thy brother shall rise again.
3. How did he show his sympathy? Ans.
Jesus wept.
4. How did he show his divine power? Ans.
He cried with a loud voice, Lazarus, come forth.
And he that was dead came forth alive.