

MAXIMUS.

I hold him great who for love's sake,
Can give with generous, earnest will;
Yet he who takes for love's sweet sake
I think I hold more generous still.

I bow before the noble mind
That freely some great wrong forgives;
Yet nobler is the one forgiven
Who bears that burden well and lives.

It may be hard to gain, and still
To keep a lowly, steadfast heart;
Yet he who loses has to fill
A harder and a truer part.

Glorious it is to wear the crown
Of a deserved and pure success;
He who knows how to fail has won
A crown whose lustre is not less.

Great may he be who can command
And rule with just and tender sway;
Yet is diviner wisdom taught
Better by him who can obey.

Blessed are they who die for God
And earn the martyr's crown of light;
Yet he who lives for God may be
A greater conqueror in His sight.

ADELAIDE PROCTER.

HOW THEY KEPT THEIR FEET.

BY LUCY RANDOLPH FLEMING.

Effy was busily learning the Bible verse which grandma had given her; for at Grandma Wilson's the children were always expected to repeat a verse of Scripture every morning. Grandma herself had done so ever since she was a little girl, and Effy and Winny thought it no hardship, but rather pleasant, to do things "like grandma did."

It was a bright, cold Sunday morning outside, but not a bit of cold stole into the pleasant dining-room where Effy sat. The coal-fire sparkled, and sent up funny little jets of flame, which Effy and Winny thought must be something like very tiny volcanoes. Effy felt happy and satisfied as she looked up now and then from her Bible, around the pretty room, and especially on her garnet cloth dress, which she had on for the very first time this Sunday morning.

"What are you doing?" asked Winny, when she came in.

"Learning my verse. It's such a long one; just listen: 'If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable.' And that isn't the whole verse, either, but grandma said I need only learn this much."

"I wonder what verse grandma will give me," said Winny, smoothing down her garnet dress.

Grandma soon settled that; for when she came into the dining-room she said, "And now I must find a Sunday verse for Winny, too: Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools."

"Oh!" laughed Winny. "Our verses have both got 'feet' in them. Does it mean, sure enough, feet like ours, grandma?"

"It certainly does," said Mrs. Wilson.

"But, grandma," said Effy, thoughtfully, "how can our feet keep Sunday holy, except by taking us to church?"

"Now, that is what I want my little women to think about, and find out," said grandma, smiling. "The Bible says a great deal about our feet. It says we must ponder, or think over carefully, the paths of our feet. It tells us of the foot that hasteth to deceit, of the foot of pride, of the foot which may offend, or cause us to sin. If each one of my little girls watches, and keeps her foot in the right way, and turns it away from whatever is contrary to the Fourth Commandment, to-day, perhaps you will see how the little feet can keep the Sunday Holy."

Soon both little sisters were snugly buttoned up in their warm plush coats, and off for Sunday-school.

"There's Betty Hill," exclaimed Winny. "She is trying to catch up with us. And such a sight! She's been wearing that plaid suit for ever so long, and her hat is her summer one trimmed over. Let's walk right on, and pretend not to see her."

"But, Winny," said Effy, looking troubled, "we have seen her; and if we walk on, won't our feet deceive? And you know grandma said something about the foot of pride, too. You know Betty's folks are poor, and she can't have pretty clothes, as we can."

"Why, Effy, I had forgotten about the

feet almost! I suppose we had better wait for her."

Betty looked pleased as she came up to the girls.

"I wasn't going to Sunday-school," she said; "but, as you've stopped for me, I think I'll go along too."

Miss Baker was glad to have another scholar, and at the close of the school thanked Winny and Effy for bringing Betty with them. Our little sisters smiled at each other, and Effy whispered,

"Winny, aren't you glad we 'turned away' our feet?"

But as they went in church, and Effy was rather noisily tripping up the steps, it was Winny's turn to whisper,

"Don't you think, Effy, it would be keeping our feet to go more quietly into church?"

Then Effy blushed, and walked very softly up the aisle.

"It's Sunday, we can't go," said Winny, resolutely, though Effy looked rather wistful, when a schoolmate came in the afternoon to know if the sisters would go out walking.

"I wish grandma wasn't quite so strict," said Effy, with just a little bit of a sigh, as she closed the front door.

"Why, Effy!" exclaimed Winny, "it isn't grandma; it's your Bible verse that says 'not doing thy pleasure on my holy day.' And you know just walking for our own pleasure wouldn't be turning away our feet from doing our own will at all."

"I s'pose you're right, Winny; but I never did think before about our feet helping us to be good."

"You can't go into badness unless you let your feet carry you," laughed Winny.

"Has it been a happy Sunday?" asked grandma, when each brown head was on the pillow, and she came to tuck in the bed-clothes round the little girls.

"Yes, grandma," said Effy.

"And we did try to keep our feet," said Winny.—*Sunday School Times.*

"A CALL."

"It is very foolish to tell your dreams," was often said to me when a child; but I have sometimes found a dream, God-given, which has proved beneficial to my soul. The one I now relate is such a one. I was in deep anxiety concerning certain affairs over which I had no control. I was in a strange city. I knew my refuge was in God, and therefore I was calm, although the waves of tumultuous thought tossed themselves. I proposed taking the afternoon for calls on different friends. At each house the answer was successively "Not at home." My first friend was at a prayer meeting, the second out of town, the third was at his counting-house, and the fourth was expected home by the next train—"all useless calls" I said.

That night, in my dreams, I was working over the events of the day, when some one seemed to say to me, "You made 'a call' upon friend after friend, and not one was at home, not one was ready for you; you received no help or comfort from either. Could you not make 'a call' upon God, a downright call on purpose on God, your best Friend? He is sure to answer the bell Himself. He is always at home, and always ready for His visitors, and He is a very present help in trouble" (Psa. xli. 1). I awoke with the sweet text on my tongue, "Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me" (Psa. i. 5); and yet again, "Call unto Me, and I will answer thee, and shew thee great and mighty things, which thou knowest not," (Jer. xxxiii. 3).—*Emily P. Leakey.*

GENEALOGY OF THE ENGLISH KINGS AND QUEENS.

Victoria, niece of William the Fourth, who was brother of George the Fourth, who was son of George the Third, who was the grandson of George the Second, who was son of George the First, who was the cousin of Anne, who was the sister-in-law of William the Third, who was the son-in-law of James the Second, who was brother of Charles the Second, who was son of Charles the First, who was son of James the First, who was the cousin of Elizabeth, who was sister of Mary, who was sister of Edward the Sixth, who was son of Henry the Eighth, who was the son of Henry the Seventh, who was the cousin of Richard the Third, who was the uncle of Edward the Fifth, who

was the son of Edward the Fourth, who was the cousin of Henry the Sixth, who was the son of Henry the Fifth, who was the son of Henry the Fourth, who was the cousin of Richard the Second, who was the grandson of Edward the Third, who was the son of Edward the Second, who was the son of Edward the First, who was the son of John, who was the brother of Richard the First, who was the son of Henry the Second, who was the cousin of Stephen, who was the cousin of Henry the First, who was the brother of William Rufus, who was the son of William the Conqueror.

DIDN'T KEEP HIS MOUTH SHUT.

A Mongol fable is as follows: Two geese when about to start southward on their autumn migration, were entreated by a frog to take him with them. On the geese expressing their willingness to do so if a means of conveyance could be devised, the frog produced a stock of strong grass, got the two geese to take it, one by each end, while he clung to it by his mouth in the middle. In this manner the three were making their journey successfully when they were noticed from below by some men, who loudly expressed their admiration of the device and wondered who had been clever enough to discover it. The vainglorious frog, opening his mouth to say, "It was I," lost his hold, fell to the earth, and was dashed to pieces.

Moral.—Don't let pride induce you to speak when safety requires you to be silent.—*Illustrated Christian Weekly.*

THE WHOLE CROSS is more easily carried than the half.—*Drummond.*

Question Corner.—No. 12.

BIBLE QUESTIONS.

- 1. Whom did Joseph marry?
2. What city formed part of the first kingdom on record?
3. For whom did the Hebrews build the city of Raamses?
4. Who took a city to get a wife?
5. Of what two cities did Christ say, "Woe unto thee"?
6. In what city did Paul leave his cloak?
7. What city did Solomon build in the wilderness?
8. Name the city in the siege of which Uriah was killed.

SCRIPTURE ACROSTIC.

- 1. Grandmother of Timothy.
2. An offering of a woman.
3. Waited for the Bridegroom.
4. A sorcerer.
5. Pay of laborers.
6. A holy mountain.
7. "Master."
8. Father of Saul.
9. Mother of Timothy.
10. The city of Saul.
11. Food of John the Baptist.
12. An officer cured by the advice of a little maid.
13. Increased by a miracle to pay a debt.
14. Of which a king's throne was made.
15. Grandfather of Joseph.
16. Lower orders of the Temple servitors.
17. A convert of St. Paul, left at Ephesus.
18. A giant king of Bashan.
19. A place where Abraham and David both lived.
20. Hagar's child.
21. The pool whither the blind man was sent.
22. Where our Lord raised a dead man.
23. The city of the Great Diana.
24. The chosen people.
25. The land given by Pharaoh to Jacob's children.
26. Where Aaron died.
27. The "son of consolation."
28. Slave to Philemon.
29. A great city of the ancient world.
First letters form a saying of Paul.

ANSWERS TO BIBLE QUESTIONS IN NO. 11.

- 1. To the woman of Samaria (St. John iv. 26); and to the man born blind, to whom he had given sight (St. John ix. 37).
2. On the bringing of the report of the land of Canaan, by the twelve spies (Numb. xiv. 6-10).
3. In Rom. xii. 4, 5; 1 Cor. x. 17, xii. 12, 13, 20, 27; Eph. iv. 4; Col. iii. 15.
4. In Prov. xxxi. 8.
5. From Babylon, Cuthah, Ava, Hamath and Sepharvaim. They were sent by the King of Assyria (2 Kings xvii. 24).

A PROBLEM.—There were 107 in the class. (12 x 13 = 156 + 6 = 162 ÷ 10 = 16 1-5 - 7 = 9 1-5 x 50 = 500 - 30 = 470 + 5 = 475 - 15 = 460 ÷ 4 = 115 - 8 = 107.)

CORRECT ANSWERS RECEIVED.

Correct answers have been received from Jennie Lyght, H. E. Greene, Frank Carruthers and Albert Jesso French.

WARNING TO BEER DRINKERS.

For some years a decided inclination has been apparent over the country to give up the use of whiskey and other strong alcohols, using as a substitute beer and other compounds. This is evidently founded on the idea that beer is not harmful, and contains a large amount of nutriment; also, that bitters may have some medical quality which will neutralise the alcohol which it conceals, &c. These theories are without confirmation in the observation of physicians. The use of beer is found to produce a species of degeneration of all the organs, profound and deceptive fatty deposits, diminished circulation, condition of congestion, and perversion of functional activities, local inflammations of both the liver and the kidneys, are constantly present. Intellectually, a stupor amounting almost to paralysis arrests the reason, changing all the higher faculties into a mere animalism, sensual, selfish, sluggish, varied only with paroxysms of anger that are senseless and brutal. In appearance the beer drinker may be the picture of health, but in reality he is most incapable of resisting disease. A slight injury, a severe cold, or a shock to the body or mind will commonly provoke acute disease, ending fatally. Compared with inebriates who use different kinds of alcohol, he is more incurable and more generally diseased. The constant use of beer every day gives the system no recuperation, but steadily lowers the vital forces. It is our observation that beer drinking in this country produces the very lowest kind of inebriety, closely allied to criminal insanity. The most dangerous class of ruffians in our cities are beer drinkers.—*Scientific American.*

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