

Our Young Folks.

A BEAUTIFUL WOMAN.

In a little white house on a hillside green
Lives a beautiful woman as ever was seen;
In the sixty-five years she has lived I may say,
She's been growing more beautiful every day.

You do not believe it? Ask Susie, my sister,
She's the very first person that ever had kissed her,
And if she'd not nursed her by night and by day,
Poor Sue would have been in a very bad way.

I can bring other witnesses whom you may face,
They will tell you the same—they were in the same case,
"Has she lovers?" Yes, surely! No less than eleven!
She has seven on earth and four more up in heaven,

Her hair is so beautiful—faded and thin,
There are beautiful wrinkles from forehead to chin.
Her eyes are as charming, as charming can be,
When she looks o'er her glasses so fondly at me.

And I know by her life, which has beautiful been,
She is like "the king's daughter"—"all glorious within."
Ah, you've guessed who it is! It could be no other,
I'm sure, than my beautiful, darling old mother.

GOLDEN GRAIN BIBLE READINGS.

BY REV. J. A. R. DICKSON, R.D.

THE GODLY MAN'S SPEAKING.

He speaks of God's righteousness, *Psa xxxv. 28.*
" " " God's Word, *Psa. cxix. 172.*
" " " whatsoever God commands him, *Jer. i. 7 ;*
" " " " *vii. 27.*
" " " as in the sight of God, *2 Cor. ii. 17.*
" " " what he believes, *2 Cor. iv. 13.*
" " " not as pleasing men but God, *1 Thess. ii. 4.*
He is not hasty in speech, *Jas. i. 19.*
He speaks that he may be refreshed, *Job xxxii. 20.*
" " of the honour of God's majesty, *Psa. cxlv. 5.*
" " the truth in love, *Ephes. iv. 15.*
" " with overflowing joy, *Ephes. v. 19.*
" " evil of no man, *Titus iii. 2.*
" " words of truth and soberness, *Acts xxv. 1.*
" " a word in season to the weary, *Isa. l. 4.*
" " assisted by the Holy Spirit, *Matt. x. 20.*
" " what he knows, *John iii. 11.*
" " with great plainness *2 Cor. iii. 12.*
" " with grace, *Col. iv. 6.*

DON'T READ THEM.

"There's a tiptop book, Ellis, you can take to read if you want to. I've just read it, and it's a splendid story."

"Then I should like to read it. I don't very often get a chance at a new book. But I think books are the best of anything, and when I'm a man I mean to have stacks of them. Mother and I read together, and then we talk over what we've been reading about; so it's twice as good as if I read it alone."

"Is that the way you do?"

"Of course it is. Why shouldn't I? Mother and I are all the family there is left, and we do everything we can together. I tell you, my mother is the best company I ever had. She is just jolly, besides being as good as she can be. She goes singing round the house, making a fellow feel rich, no matter what he has for dinner."

"Ain't she old?"

"No, and it wouldn't make any difference if she was; she'd be my mother all the same."

"To be sure she would. But if you take this book you must keep it out of her sight and read it on the sly."

"Why must I?"

"Because she won't like it. My mother'd make a great fuss if she knew I read such a book."

"Then what do you read it for? What's the matter with the book? You said 'twas splendid."

"So it is, but your mother wouldn't think so."

"Then it ain't so, for I tell you mother knows. I won't read anything on the sly. I don't do business that way, and I advise you not to. My mother knows best."

"If you think so, I don't suppose it's any use to try to make you think different."

"No, sir, it ain't; and I advise you to do as your mother wants you to. You've got a bad book, or you wouldn't talk about it as you do, and you'd better burn it up."

So one boy was loyal to his mother and to his own higher nature; but two others were found who were more easily influenced.

They read the book, thought and talked of the exciting scenes described in it, and were thus prepared for further reading of the same kind. Lessons were neglected, and occasionally there was a day's truancy from school. The evil did not stop there. Absolute falsehood followed fast upon deception; and then a petty theft was committed in the village. It was charged at once to the three boys who were constantly together, and who were known to be habitual readers of highly sensational books and papers. They were suspected of reading even worse books, and all this told against them.

For their parents' sake they were spared the disgrace of a public trial. Upon acknowledgment of their guilt and promise of amendment the prosecution against them was withdrawn, and every effort was made to reclaim them from their

evil ways. But the die was cast. Vile books had done their work of pollution. These boys grew up to be reckless, dissipated men, with low tastes and gross manners, while the boy who trusted his mother was honourable and honoured.

Don't do anything on the sly, for be sure your sin will find you out. Don't look at a picture you would not be willing to show to her.

The boys tried in our courts for the commission of crimes are those who have read bad books; the boys who are serving out sentences in houses of correction and state prisons are those who have read books.

Don't read them. Don't trust yourself to read one.

"Evil communications corrupt good manners," and evil words upon a printed page corrupt both soul and body. Don't read them.

WHAT TO TEACH BOYS.

A philosopher has said that true education to boys is to teach "them what they ought to know when they become men."

1. To be true and to be genuine. No education is worth anything that does not include this. A man had better not know how to read—he had better never learn a letter in the alphabet, and be true, genuine in intention and in action—rather than be learned in all sciences and in all languages, to be at the same time false in heart and counterfeit in life. Above all things, teach boys that truth is more than riches, more than earthly power or possessions.

2. To be pure in thought, language and life—pure in mind and in body.

3. To be unselfish. To care for the feelings and comforts of others. To be polite, to be just in all dealings with others. To be generous, noble and manly. This will include a genuine reverence for the aged and for things sacred.

4. To be self-reliant and self-helpful even from childhood. To be industrious always, and self-supporting at the earliest proper age. Teach them that all honest work is honourable, and that an idle life of dependence on others is disgraceful.

When a boy has learned these four things, when he has made these ideas a part of his being—however poor, or however rich, he has learned the most important things he ought to know when he becomes a man.

A BOY'S TEMPTATIONS.

Professor Henry Drummond, of Glasgow, says: You have heard of the old castle that was taken by a single gun. The attacking force had only one gun, and it seemed hopeless to try to take the castle; but one soldier said, "I will show you how we can take the castle," and he pointed the cannon to one spot and fired, and went on all day, never moving the cannon. About nightfall there were a few grains of sand knocked off the wall. He did the same thing the next day and the next. By-and-by the stones began to come away, and by steadily working his gun for one week he made a hole in that castle big enough for the army to walk through. Now with a single gun firing away at every boy's life, the devil, is trying to get in at one opening. Temptation is the practice of the soul, and if you never have any temptation you will never have any practice. A boy that attends fifty drills in a year is a much better soldier than the one that only drills twice. Do not quarrel with your temptations; set yourself resolutely to face them.

STUDY UNSELFISHNESS.

A gentleman of some eminence said: I remember having to advise a man who had fallen into a sad, morose life, and had put himself under my counsel; and I said: "Suppose you begin by passing the butter at the table." He needed to be on the out-lock, consciously, for little occasions to serve those around him. Take care in the least trifles that you care for others.

"I do not like that man," said a sound observer to me; "I saw him let his wife pick up her own handkerchief." This critic was right in that quick judgment.

"I judge him by the way he treats his dog." This is a wise criticism. And if it is wise in criticism, it is wise in life. Train yourself to unselfishness in what the world pleases to call little things.

A MOTHER'S COUNSEL.

The great men of the world have generally owed much to the character and training of their mothers. If we go back to their childhood, we see there the maternal influences which formed the aims and habits of their future life.

Bayard, the flower of the French knighthood, the soldier without fear or reproach, never forgot the parting words of his mother, when he left home to become the page of a nobleman. She said to him, with all the tenderness of a loving heart:

"My boy, serve God first, Pray to him night and morning. Be kind and charitable to all. Beware of flatterers, and never be one yourself. Avoid envy, hatred and lying, as unworthy of a Christian; and never neglect to comfort widows and orphans."

When Bayard was foremost in battle, confessedly the bravest warrior in the field, or when in his own great thirst he was giving water to a dying enemy, he was only carrying out his mother's counsel, and striving to be worthy of her name. The memory of a mother's love is a talisman against temptation, and a stimulus to a good life.

PROGRESS OF THE GOSPEL IN COREA.

The work in Corea has been abundantly blessed of God. The country was opened to the world by treaty in 1882. Dr. Allen, the first missionary, arrived in 1884. Others, including the two Chinese missionaries from the Fuh-Kien Native Church, followed in 1885. In July, 1886, the first convert was baptized. In the autumn of 1887 the first Church, a Presbyterian, was organized with ten members. In February, 1888, a union week of prayer among the natives was held. In May, 1888, "the check in Corea" appeared. In July, 1888, all signs of the "check," as far as the land is concerned, have disappeared, and it is stated that during the past year (1888) the Church in Corea has multiplied five-fold—there are now over 100 Christians in the land. Eight native Korean workers spent just a month before the close of the year at Seoul in receiving instruction and praying for the power of the Holy Ghost, before returning to their homes and work. During their month's stay there were twenty-eight applicants for baptism, nineteen being received.

HATE EVIL.

Dr. Arnold, of Rugby, that great and good lover of boys, used to say, "Commend me to boys who love God and hate the devil."

The devil is the boy's worst enemy. He keeps a sharp lookout for the boys. There is nothing too mean for him to do to win them, and then, when he gets them into trouble, he always sneaks away and leaves them. "What did you do it for?" he whispers: "you might have known better."

Now, the boy who has found out who and what the devil is ought to hate him. It is his duty. He can afford to hate this enemy of all that is good and true, with his whole heart. Hate the devil and fight him, boys, but be sure and use the Lord's weapons.

TEMPER AND TONGUE.

A London merchant had a dispute with a Quaker about a bill. The merchant said he would go to law about it; the Quaker tried all means to keep him from doing so. One morning the Quaker resolved to make a last attempt, and he called at the merchant's house and asked the servant if his master was at home. The merchant heard him, and knowing his voice, called out from the stairs: "Tell that rascal I am not at home." The Quaker looking up at him, calmly said: "Well, friend, God grant thee a better mind." The merchant was struck with the meekness of the reply, and he looked into the disputed bill and found that the Quaker was right and he was wrong. He called to see him, and after confessing his errors, he said: "I have one question to ask you: How were you able so often to bear my abuse with patience?" "Friend," said the Quaker, "I will tell thee. I had once as bad a temper as thou hast; I knew that to yield to this temper was sinful, and I found that it was unwise. I noticed that men in a passion spoke loud, and I thought that if I could control my voice I should keep my passion. I have, therefore, made it a rule never to let my voice rise above a certain key, and by carefully observing this rule I have, by God's help, mastered my temper."

WOODEN SWEARING.

A mother once said, "I hope, dear children, that you will never let your lips speak profane words. But now I want to tell you about a kind of swearing which I heard a good woman speak about not long ago. She called it wooden swearing. It's a kind of swearing that many people besides children are given to when they are angry. Instead of giving vent to their feelings in oaths, they slam doors, kick the chairs, stamp on the floor, throw the furniture about, and make all the noise they possibly can. 'Isn't this just the same as swearing?' said she. 'It's just the same kind of feeling exactly, only they do not like to say those awful words; but they force the furniture to make the noise, and so I call it wooden swearing.' I hope, dear children, that you will not do any of this kind of swearing either. It is better to let alone wooden swearing and all other kinds of swearing."

THE FAMILY ALTAR.

An observant traveller remarked recently in our hearing, "I consider that one of the greatest perils which threatens our nation is the rapid increase of *irreligious* homes." There is no lack in these abodes of domestic affection, of refinement, of social enjoyment, of literary culture; but they are almost pagan in respect to any recognition of the Divine Being.

One can be a guest beneath such a roof for weeks in succession and never see a Bible opened, or hear a prayer offered. The host shows unbounded hospitality in providing an abundant table, plenty of books, means for recreation and opportunities for meeting delightful people. But can these satisfy all the desires of the human heart? Who would choose to bring up a family in a town whose inhabitants were all of this character?

The head of a Christian household who was in the habit of praying at family worship for the community in which he lived, called forth this tribute from an irreligious neighbour: "I don't believe in religion myself, but I should hate to have that man leave off praying for this neighbourhood, and I know his example is worth more to my children than my own." Again we urge, as we have so many times before, don't neglect the family altar.