

## Our Young Folks.

### KINDNESS TO ANIMALS.

Do you know, dear children, that each little bone  
In the birdie that flies is just like your own,

At least in one sense, that it can feel pain,  
And suffer and ache, if it you should main.

The flies and the bees that buzz through the air,  
The poor little insect that crawls near your chair

Have each tender nerves and muscles which thrill,  
When you tramp on, or hurt them, or try to kill.

The dog and the cat which sometimes you pet,  
At other times tease and drive roughly about

Feel badly when treated so crossly by you,  
And wonder and cry and whine when you do.

Dear children, be kind to every dumb beast,  
The largest, the weakest, and even the least;

Take not away life, which you cannot give,  
For "all have an equal right to live."

—Presbyterian Journal.

### THE GLORIOUS RETURN.

A few years ago the Waldenses celebrated the two hundredth anniversary of one of the most remarkable events in their eventful history—what Arnauld, its chief hero, called "the glorious return of the Waldenses to their valleys." Henry Arnauld was originally a French pastor in Dauphine; but, to escape the persecutions authorized by Louis XIV., he took refuge in the Waldensian valleys of Piedmont, and had become a Waldensian pastor at La Tour, in the territories of the Duke of Savoy. But here he had only a short stay, for in 1686 the duke, at the solicitation of Louis XIV., forbade the exercise of the Reformed religion in his dominions. Arnauld retired to Switzerland along with three thousand men and women from the Waldensian valleys—all that persecution had left out of a population of fifteen thousand. Ere long an eager desire to get back to their native valleys took possession of the refugees. Arnauld, assisted by Janavel, a venerable Waldensian who, supported by a handful of his countrymen, in 1655 held in check the armies of France and Savoy when they sought to subjugate the valleys, devised a plan to lead them back to their native mountains.

For three years he made preparations in silence for the execution of the bold project. At last, at the appointed hour in the night of August 16th, 1689, the able-bodied among the exiles gathered from all parts of Switzerland, and secretly assembled on the shores of Lake Geneva, in the forest of Prangins. After they had commended themselves to God in prayer, they crossed the lake in a few frail boats and landed at Ivoire, a small village in Savoy. Their numbers were about nine hundred, with Arnauld at their head. Arnauld carefully shunned the usual well-known roads, and rapidly led the exiles across the territories of the Duke of Savoy, seizing guides and leaving them at the next halting-place. At Sallenches, a well-known stage on the way to Mont Blanc, they began to mount the Alps, and they pressed on until they crossed their wild and precipitous heights and reached the fort of Exilles, at the foot of the southern side of Mont Cenis. Here twenty-six companies of French troops opposed their further advance; but the French were driven back with a loss of six hundred men. After this battle the victors rapidly pursued their course, and at the end of eleven days, worn out with fatigue and half dead with hunger, they reached, August 27th, La Balsille, the frontier village in the Waldensian valleys.

The hatred of Romanism against evangelical truth gave them only a short space of time to enjoy in peace the happiness of treading their native soil. The Piedmontese, united with the French, set themselves on their pursuit, and sought them out in the most inaccessible retreats, as if they had been wild deer. Reduced to the last extremity by this implacable war, Arnauld did his utmost, by marches and counter-marches, to lead

his pursuers away from his track. When they thought he was lost, he suddenly appeared at La Balsille, and took up his position on the gigantic rocks, not far from the village, and resolved to defend himself to the uttermost. The French troops lost no time in trying to besiege and capture him and his followers; but they were defeated with great loss; and soon the snows of winter compelled them to raise the siege until spring. On the 30th of April the troops again attacked Arnauld, but they were again driven back. Under the command of a new general cannons were carried up by the soldiers and planted on the neighbouring heights, and the siege began in due form. Escape now seemed impossible. But Arnauld was still master of the situation. In a dark night he and his Waldenses slid down the precipitous rocks, and then followed a deep ravine which crossed the lines of the besiegers, and quickly climbed up the opposite mountains, where it was vain to try to pursue them.

Meanwhile a complete change suddenly took place in the politics of the Duke of Savoy. He broke up his alliance with France and joined Protestant confederates, and in proof of his sincerity he granted the Waldenses the free exercise of their religion, and intrusted them with the defence of their own valleys.

Although Arnauld had given such proof of great abilities as a military leader, he returned to La Tour, and in May, 1690 resumed his labours as a Christian minister. But his adventures were not closed. Eight years after, the Duke of Savoy became reconciled to his former ally, and by a special article in the treaty engaged anew to expel the Waldenses. Arnauld again became an exile, and led three thousand of the Waldenses to Germany, where the government of Wurtemberg had granted them lands.

By another change in his politics in 1703, the Duke of Savoy again opened to the exiles the gates of their native country; and Arnauld returned to the valleys, and remained there until 1707, when he visited London, where strong efforts were made to retain him; but he preferred to go back to pastoral work in Germany. He died in 1721, in his eightieth year.

### THE DRUMMER BOY.

A little drummer boy was a pet of the officers, and one day the captain offered him a glass of whiskey and water. The lad refused, saying, "I am a temperance cadet, and do not touch strong drink."

"But you must take some now," urged the captain. "You have been on duty all day, and now you must not refuse. I insist upon it."

The boy was firm.

"Our little drummer boy is afraid to drink," remarked the captain to the major. "He will never make a soldier."

"How is this?" said the major, jokingly. "Do you disobey your superior officer?"

"Sir," said the boy, "I have never refused to obey the captain's orders, and I have tried to do my duty as a soldier faithfully, but I must not drink whiskey, because I know it will hurt me."

"Then," said the major gravely, wishing to test the boy's principles, "I command you to take a drink, and you know it is death to disobey orders."

The boy looked straight into the face of the officer, saying, "Sir, my father died a drunkard, and when I enlisted I promised my dear mother that I would not drink a drop, and I mean to keep my promise. I am sorry to disobey orders, sir; but I would suffer anything rather than disgrace my mother, and break my temperance pledge."

Could anything be said after that by major or even major-general? The officers praised the boy for his firmness, and encouraged him to stick to his good resolution.

### FOUND OUT.

A wee bit of a girl exclaimed to a playmate the other day, "I have just found out what 'three o'clock p.m.' means! It means three o'clock, prompt minute!" There are many grown people who have never made that discovery.

### A CHILD'S INFLUENCE.

An English lady of respectability resided for a few years, after becoming a widow, with her little son, in one of the chief cities in Canada. The child had been faithfully instructed in the elements of Christian faith. He was about four years of age, very lovely and promising, and greatly caressed by the fellow boarders. An elderly gentleman in the family, Mr. B., was exceedingly fond of him, and invited him one day, upon the removal of the cloth after dinner, to remain upon his knee. The ladies had retired, and free conversation ensued. The gentleman alluded to was given to expressions which ever shock a pious mind. "Well, Tommy," said one at the table, in high glee, "what do you think of Mr. B.?" The child hesitated for a moment, and then replied: "I think he did not have a good mother; for if he had, he would not use such naughty words." The gentleman was a Scotchman; home and pious mother rose in all their freshness to his mind. The effect upon him was overpowering; he rose from the table without speaking, retired, and was never afterwards known to make use of similar expressions.—Mrs. Whittelsy's Magazine.

### HIS LITTLE CHIVALRY.

Sometimes the spirit of sympathy and tenderness crops out on apparently barren soil. On the corner of one of the business streets of a city, a shoeblack had just finished polishing the shoes of a well-dressed man. The latter was unfortunate in having a deformity which compelled him to wear a shoe on one of his feet with an exceedingly thick sole, thus endeavoring to make up mechanically for what nature had denied him.

"How much shall I pay you?" he asked the boy.

"Five cents, sir."

"Oh, but you should have more than five cents for polishing my shoes," said the gentleman, tapping the thick sole significantly with his cane.

"No, sir," said the boy; "five cents is enough. I don't want to make no money out o' your hard luck."

The customer handed out a coin, laid his hand on the youngster's head for a moment, and passed on. Who says the days of chivalry are over?

### COUNTING THE STARS.

I was walking along one winter's night, hurrying towards home, with my little maiden at my side. She said:

"Father, I am going to count the stars."

"Very well," I said, "go on."

By and by I heard her counting—

"Two hundred and twenty-three, two hundred and twenty-five. O dear," she said, "I had no idea there were so many."

Ah, dear friend, I sometimes say in my soul: "Now, Master, I am going to count the benefits."

Soon my heart sighs, not with sorrow, but burdened with such goodness, and I say to myself: "I had no idea that there were so many."—Mark Guy Pearse.

### THE DOG AND TWO RABBITS.

A dog was pursuing a rabbit, and had almost caught him, when a much larger rabbit came past. "Oh," said the dog to himself, "this little fellow is not worth while; I will catch the big one." So he followed the larger rabbit; but as the dog was already pretty well tired and the rabbit quite fresh yet, it was soon lost to his view. In the meanwhile, the little rabbit had also disappeared, and the dog had to go back home without having caught either one.

He who is not content with little, often gets nothing.

Little Tommy, aged three, helping his mother to clear the table after tea. Tommy—Mamma, will I carry the jam to the kitchen? Mamma—No; carry the salt. Tommy—But I do not like salt.

"Why, mamma, you've got a gray hair in your bang!" Yes, dear. That came because you were so naughty yesterday. "O mamma, what a naughty little girl you must have been to grand-ma. All her hairs are grey."

## Teacher and Scholar.

Sept. 24th, 1893.

### REVIEW.

GOLDEN TEXT.—So their faith cometh by hearing, and hearing by the word of God.—Rom. x., 17.

I. Paul called to Europe. (Acts xvi. 6-15. G.T. Matt. xxviii., 19). 1. Restraining guidance. Places from which restrained. Arrival at Troas. 2. The Macedonian call. The vision showing purposes of previous restraint. Prompt obedience, Macedonia. Philippi. 3. First fruits in Europe. The circumstances. Conjunction of human means and Divine agency. Lydia. Fruits of an opened heart.

II. Paul at Philippi. (Acts xvi., 19-34. G.T. Acts xvi., 31). 1. Imprisonment of the apostles. The charges made. The real motive. Hasty, unlawful punishment. Imprisonment. 2. Conversion of the jailer. Circumstances preceding. The great question, not temporal deliverance. The answer, faith its object, nature, issue warrant. Fruits of faith, hospitality, baptism, joy.

III. Paul at Athens. (Acts xvii., 22-37. G.T. John iv., 24). 1. Conciliatory introduction. Religious propensity recognized. Special evidence of it. 2. The Creator's independence and all-sufficiency. Not like heathen god confined in temple. Nor dependent on human ministrations. All dependent on Him. 3. The Creator's relation to mankind. Made all a brotherhood. Assigned bounds. Purposed should seek to know Him. 4. The Creator's call to recognize His nature and government. Calls to repentance. Enforces by thought of future judgment.

IV. Paul at Corinth. (Acts xviii., 1-11. G.T. 1. Cor. i., 18). 1. Mode of life. Residence. Occupation. Persons of Aquila and Priscilla. Reason for working. 2. Labours among the Jews. General character. Impulse through arrival of companions. Opposition. Renunciation. 3. Labours among Gentiles. Fruits. Special encouragement. Lengthened stay.

V. Paul at Ephesus. (Acts xviii., 1-12. G.T., John xvi., 13). 1. Ephesus, its position and importance. 2. Imperfectly instructed disciples. Their lack. Their readiness to learn and receive. Their new power. 3. Preaching at Ephesus. Hardening effects. Separation. Continuance. 4. Confirmation by miracles. Their special character. Their function.

VI. Paul at Miletus. (Acts xx., 22-35. G.T., Heb. xiii., 7). 1. Glance into future. Constraining impulse. In face of impending afflictions. Determination to fulfil ministry. Its source and character. Solemn declaration of personal faithfulness. 2. Earnest exhortation to faithfulness. Charge committed to them. Precious to God. Exposed to danger. 3. Parting commendation,—of them to God. To them of his own example.

VII. Paul at Jerusalem. (Acts xxi., 27-39. G.T., Phil. i., 29). 1. The attack. Paul in the temple. The false charge. The seizure. The endeavour to kill. 2. The rescue. The Roman forces. Binding of Paul. Attempt to find cause of disturbance. 3. The attempted conciliation. Paul confounded with Egyptian adventurer. His request. Permission. Burden of address.

VIII. Paul before Felix. (Acts xxiv., 10-25. G.T., 1. Cor. xvi., 13). 1. Denial of sedition. Courteous reference. Worship the end in coming to Jerusalem. No sedition act done. 2. Denial that Nazarenes are apostates. They worship God of Jews. Believe Old Testament. Share Hope of resurrection. Seek to live blamelessly. 3. Denial of charge of profanation. Came with alms. Reverenced temple and law. No profanation provable. 4. The case deferred.

IX. Paul before Agrippa. (Acts xxvi., 19-23. G.T., 1. Cor. i., 24). 1. Continuation of Paul's address. His message, in obedience to the vision. Jewish plots and divine preservation. Contents of message, agreeable to Old Testament. 2. Impression made on Festus and Agrippa. Festus thinks resurrection foolish and Paul mad. Agrippa's evasion a testimony to Paul's intense sincerity. 3. Vindication of Paul.

X. Paul shipwrecked. (Acts xxvii., 30-44. G.T., Ps. xli., 1). 1. Frustrated attempts of sailors to leave ship. The attempt. Paul's watchfulness. The attempt defeated. 2. Renewed encouragement by Paul. Assures that God will preserve every life. Encourages to take food. The ship further lightened. 3. The wreck. The ship ran aground. New danger to the prisoners. The mode of escape.

XI. Paul at Rome. (Acts xxviii., 20-31. G.T., Rom. i., 16). 1. Conference with Jews. Cause of imprisonment explained. Desire to hear expressed. Conference held. Basis of discussion. 2. Issue of conference. Different effects. Posting warning. Danger of persistent resistance. 3. Continued residence in Rome. Occupation. Permanent theme.

XII. Personal responsibility. (Rom. xiv., 12-23. G.T., Rom. xiv., 21). 1. Abstinence agreeable to law of love. Wrongfulness in violating one's sense of duty. Want of love in outraging a brother's conscience. 2. Abstinence agreeable to law of kingdom. Real service of kingdom. Application to scruples of brethren. 3. Danger of violating conscience. Should prevent parade of belief in liberty. Should be watchful that liberty is not used where doubt exists.