

may be prompted

uncharitable" person
s own convictions of
nns as erroneous a
is, charity is repre-
oiceth in the truth."

LANDER.

one not easily mov-
to say, "The sparks
xtinct of themselves
as a good remark of
l tongues cast upon
mouthful of smoke
h, though it clouds
t it is easily rubbed
h little trouble to its

T.

we move;
e busy street,
, our hate and love;
one smiling greet;
l store
g laborious days;
toil no more,
a pleasant ways.
, and when
the sight,
pearing then,
oes of the night;
s to rise
gs beyond the skies.

CHRIST.

disputing on the
them, who argued
e, it certainly would
ear and unequivocal

admitting that you
ed to teach it, and
iguage, how would
ke it indubitable?"
that Jesus Christ is

plied the other, "in
you have happened
f inspiration. St.
ays, 'This is The

German says,
r, "How goes it?"
a carry yourself?"
ou?" and the im-
e?" A bow is a
the hand to the hat
king prevails in the
d kissing in France.
light are made by
cking up the heels;
The Arab, to ex-
kisses his adored,
for *backsheesh*; in
he Yankee, when
d, the Chinaman

—A sorrowful
o regain the love
avoiding a painful
arading it. It is
without strongly,
stoutly-cherished
ip in the face of an
him back over the
ed to save him.

—He Who by His
od ransomed the
nires a *worship* of
ation of the heart
required by the
whether she uses



Children's Department.

BE KIND TO ANIMALS.

With the exception of a passage in Plutarch's Life of Cato the Censor, a brief reference in one of Cicero's Familiar Letters, and a few other allusions we do not know of any protest in the classical writers of antiquity against cruelty to animals. On the contrary, the pages of historians and poets, abound with the descriptions of the most cruel amusements. We are told that in the horrible scenes of carnage in the Roman Amphitheatre women took as intense an interest as men, and even gave the signal for the death of the combatants.

Well might St. Paul, in his description of the world before the advent of Christ, crown the black catalogue of the crimes of heathen nations by declaring that they were "full of murder, implacable, unmerciful," (Rom. 1 29:31.) The delight taken in the barbarous games of the circus was probably in his thoughts, where not only beasts were tortured, but human victims murdered for the sport of Roman citizens. And when the same apostle describes "the fruit of the Spirit," as exhibited by the Christian converts, he speaks of mercy, kindness, gentleness.

We thus understand the principle conveyed in the ancient Hebrew proverb, "a righteous man regardeth the life of his beast, but the tender mercies of the wicked are cruel."

Of all ancient nations, and of modern people not Christian, the Jews alone, in their laws and institutions, had regard to kind treatment of animals, and this was because such treatment was specially enjoined by Divine precepts.

There is no plea for kindness to animals so strong as that it is harmonious with the Spirit and the doctrines of Christianity.

A distinguished man of science, Dr. George Wilson, has said, "There is an example as well as a lesson for us in the Saviour's compassion for men. In as much as we partake of the lower animals of bodies exquisitely sensitive to pain, and often agonized by it, we should be slow to torture creatures who, though not sharers of our joys, or participators in our mental agonies, can equal us in our bodily suffering.

We stand by Divine appointment, between God and his irresponsible subjects, and are as gods unto them—They have taught us a lesson of

obedience to God, and He has taught us a lesson of kindness to them. We shall be worse even than the forgiven debtor, who showed no mercy to his fellow, if we wrong servants who have excelled us in faithfulness, or fail in compassion for the dumb creatures of God, which he has committed to our care.

He prayeth best who loveth best,
All things both great and small;
For the dear God who loveth us,
He made and loveth all.

LITTLE.

Hast thou little? Be content;
It is more than many have;
Joy in little makes it much,
And will help thy soul to save.

Canst do little? It's enough;
Do it well and let it be,
It will count as much as more,
When thy Judge requires it thee.

Little talent well improved,
Little service rightly done—
Be it all thy Master asks,
Brings the victor's palm and crown.

Hopeful, glad some, humble, too,
In thy toiling find thy rest,
And the little toils of time
Shall forever make the blest.

WORDS TO YOUNG PEOPLE.

COURTESY.

Little girls, do you ever think about the meaning of words? This word now, *courtesy*, has something about it, which girls and women ought to care for very much indeed. You know that hundreds of years ago in Europe, and in many heathen countries now, women are not much better than slaves. In China, for instance, when company comes to a house, the parents present the boys very proudly, but they send the girls out of sight as fast as possible. They don't want anybody to know that they have little daughters in their home.

Gradually, in the Middle Ages, women came up from a state of barbarism, and the clergy and the poets together helped her to win her proper place. The lady of the castle kept the keys and presided at the feasts, wore beautiful robes of stuffs called samite and camelot, and gave medicine to the

sick. She learned surgery too, and when the soldiers and knights came home from battle wounded and faint, she knew how to set the broken bones and bind up the bruised parts. So everybody treated her politely and the sort of manners which then came to be popular in place of the old roughness and rudeness took the general name of *courtesy*.

The Bible bids us to be *courteous*. Do you want to know the highest and loveliest style of courtesy, which you can practise at home, at school, and in the street? It is all wrapped up in one golden phrase, "In honour preferring one another." Suppose you try to live with those words for your motto, say, for a whole week to come.

BORROWING.

Have your own things. Accustom yourselves to being careful to keep on hand your own stock of writing-paper, pens, pencils and India-rubber. Do not depend on mamma's work-basket for a thimble or needles, nor on her bureau-drawer for ruffles and handkerchiefs. Do not consider that you have a right to borrow papa's knife, nor to make a foray on Brother Tom's room for strings and wrapping-paper. Everybody should be independent of the home world, so far as some personal belongings are concerned. If you allow yourselves to form the habit of going here and there with "Please lend me this," and "Do oblige me with that," you will often annoy people who are too polite to show their feelings, and you will sometimes incur mortifying refusals. It is usually much better to do without the use of an article, than to borrow it. This especially true of things to wear. There are girls who put on their sisters' hats and aprons quite indiscriminately. There boys who never have a collar in their box, nor a tie that isn't a perfect string, and not fit to be seen.

Remember that a very wise man has told you, "The borrower is servant to the lender." This has many meanings, or, rather, the meaning of it makes itself plain in many ways, as you go on in life. You will have a truer self-respect if you decide that you will, so far as you can, stand on your own feet, and not borrow you neighbour's crutches.

HARVEST.

The grain harvest is over, and everywhere may be heard the sound of the threshing-mill. The quantity and the quality of the grain is the general topic; all "guessing" on that subject gives place to the hard matter of fact; 'tis certainty now; the grain winnowed and fit for the market is so many bushels to the acre and no more. An abundant harvest fills the heart with gladness, the mouth with laughter, and the tongue with singing.

Another harvest is coming, in which we are all deeply concerned. The whole world is the field to be reaped, its inhabitants the grain. The Proprietor has arranged to employ the angels as His reapers and binders, and has already arranged the order in which the binding shall be done. First the tares are to be bound in bundles for the burning. The tares grow with the wheat, but the wheat must not be bound with the tares. Second, the wheat will be gathered into the barn.

Now, seeing every one of you would like to be wheat, you had better bestir yourselves, consider your ways, repent of your sins, accept the Lord Jesus as your Saviour, and consecrate yourselves to Him. "This is the day of salvation." "He that believeth shall be saved." What a glorious harvest the saved shall know. "Angels shall shout The Harvest Home."

Whoever sincerely endeavors to do all the good he can, will probably do much more than he imagines, or will ever know till the Day of Judgment, when the secrets of all hearts shall be made manifest.

It is not failure that lowers us, but the giving up and ceasing to strive afterward.

BIRTH.

At 80 Wellesley Street, Toronto, on the 15th instant, Mrs. Edward Ransford of a daughter.