

Our Young Folks.

FATHER AT PLAY.

Such fun as we had one rainy day,
When father was home and helped us play !
We made a ship and hoisted sail,
And crossed the sea in a fearful gale—
But we hadn't sailed into London town
When captain and crew and vessel went down.
Down, down in a jolly wreck,
With the captain rolling under the deck.
But he broke out again with a lion's roar,
And we on two legs, he on four,
Ran out of the parlor and up the stair,
And frightened mamma and the baby there.
So mamma said she'd be policeman now,
And to 'rest us. She didn't know how !
Then the lion laughed and forgot to roar,
Till we chased him out of the nursery door,
And then he turned to a pony gay,
And carried us all on his back away.
Whippity, lickity, hickity ho !
If we hadn't fun then I don't know !
Till we tumbled off and he cantered on,
Never stopping to see if his load was gone.
And I couldn't tell any more than he
Which was Charlie and which was me.
Or which was Towzer, for all in a mix
You'd think three people had turned to six.
Till Towzer's tail was caught in the door ;
He wouldn't hurrah with us any more.
And mamma came out the rumpus to quiet,
And told us a story to break up the riot.

TEACH GIRLS HOW TO USE MONEY.

A practical result or illustration of such teaching is more telling than a volume of mere theory.

It has just been my pleasure to entertain a living proof that young girls can be early taught to spend money to the very best advantage.

My guest was twelve years of age, the daughter of refined parents ; the father, a judge of great reputation in his own state ; the mother, thoroughly domestic, but a wise ruler in her own home, as I learned before seeing the daughter.

On the day of her arrival, my young friend showed me a long list of purchases her mamma had given her to make. I sighed inwardly as I glanced over it, thinking : 'That means a day's shopping for me—and such a responsibility.' The next morning, as cares were pressing, I handed 'Timothy's Quest,' to my womanly little guest, saying : 'The paperhangers need so much looking after, you must excuse me.' She looked thoughtful an instant, then said : 'I think I will do my shopping this morning, and get it off my mind.'

'I thought she had more sense,' I mentally ejaculated, but said aloud : 'Really dear, you see how I am situated, I cannot accompany you, wait patiently until to-morrow.' As I proceeded, the honest brown eyes opened wide, and with womanly grace the child in a tone of surprise said : 'There is not the slightest need of your going, indeed, I do not want you to, you are so busy.'

'But your mother surely expected me to select what she sent for.'

'Why, no, she never thought of imposing such a task upon you. I do nearly all of the buying at home, the babies keep mamma so closely confined. Then she says I never can learn any younger.'

Still I hesitated, saying : 'What does a girl of your age know of 'corderoy?' I noticed that on your list.'

Very modestly she replied : 'Why, I know the price and quality mamma uses for brother's clothes. She thought I might do better here.'

Slow to yield the point, I said : 'Where are the samples of the silks you want to buy?' 'I haven't any. I know what mamma wants to pay, and the colors she wants, and I must do the best I can, just as she would.'

Half convinced, I gave her the name of a reliable firm, and awaited the result with bated breath. In an amazingly short time my young guest reappeared, and I was forced to admit that the purchases were really more

judiciously made than they would have been had I aided her. She laughed heartily, saying : 'It seems so strange to be treated like a little girl ; at first they would hardly show me anything, thinking I only wanted samples. At home they treat me just as they do mamma, show me what they have and wait for me to decide.'

'No wonder,' I replied, looking into the face of the speaker. 'Truly, there are girls and girls, and mothers and mothers.' Then I questioned her as to her accomplishments. She said :

'I commenced to buy when I was just a little girl, and now I buy all of my own clothes. Papa gives me an allowance, and I am trying to save all I can out of it to put in the savings bank.'

Such a daughter is indeed a treasure. Is not the example worthy of imitation?—*N. Y. Observer.*

MONEY MAKING FOR BOYS.

If I were a farmer boy I should either cultivate some particular fruit or vegetable, go into the poultry business on shares, or form a partnership with my mother in the preparation of fruit and vegetables for market. I would be more independent to know that what I had I had earned ; and I am sure that later in life I would have cause to rejoice in those early days of business training.

The boy on the farm can usually have a piece of ground, rent free, on which to try his skill. He can set out a strawberry bed, borrowing the money for the plants—if need be—of his father, and giving his note in a business-like way. From this he cannot hope to make anything this year—there may be a few berries for table use—but the second there will be returns, and so on.

The most prominent small-fruit grower in Wisconsin says : I can raise ten bushels of ripe, luscious berries with no more labor than the farmer puts on ten bushels of wheat. The wheat sells for seventy or eighty cents per bushel, my strawberries for \$3 per bushel. The average cost per box of my berries is two cents ; I never sell them for less than ten.

Now, if I were a farmer boy I would deliberately settle in my own mind what business I wanted to engage in, remembering that there are losses as well as gains in every thing. I would read up on the culture and marketableness of different fruits, of celery, of asparagus, of many different things, and then try to choose intelligently. I have a theory (based upon the experience of successful men) that most people do best by making a specialty of some one thing.

Some of our boys may think they have not time to run a little industry of their own, but in the case of the majority, 'where there's a will there's a way.'—*American Agriculturist.*

ORIGIN OF NAMES.

Many of the names in the Province of Nova Scotia were supposed to be thoroughly accidental, but when the majority of them were analyzed this idea was proved to be an erroneous one. There are three distinct and separate classes of names in the Province, viz : the Indian, French and Loyalist. The names of nearly all the rivers in the Province were of an Indian origin. The St. John was the only French river in the Province. The following is a number of well known Indian names with the English meaning.

Petitcodiac—place where river or tide turns.

Shediac—place of shells.

Manawagonish—place of clams.

Nashwaak and Nauwigewauk—River that runs among the hills.

Washademoak—place where there is a channel.

Jemseg—place for gathering things.

Mulkish—a curing or preserving ground.

Oinabog—a breeze coming up.

Pokiok—a river that runs through rocks.

Medoctic—a landing place.

Penobscuis—river of big stones.

Plumwestep—Salmon river.

Quaco—place of seals.

Nerepis—narrow place.

Magaguadavic—river of big eels.

A LETTER FROM FORMOSA.

(Continued from page 683.)

these pioneers. In one plain, but recently opened up, there are five mission stations, one of which is not yet fully established. Formerly the Chinese endeavored to open up this plain, but were again and again driven out by the savages, and finally offered the Pepohoans half the land if they should bring it under cultivation. Many accepted this offer. This plain is lined on both sides by mountains, the abode of tribes of aboriginal savages, who have not submitted to Chinese rule, but are still their bitter enemies. A few months ago the Governor of Formosa withdrew most of his soldiers from this neighborhood, so that now the savages are a source of constant fear to their more peaceful neighbors. A short time ago a band of savages approached one of the Pepohoan hamlets during the night. This hamlet is built in the form of a square, into the centre of which the buffaloes are driven for the night. At one corner, separated a little from the square, stands the mission chapel. The whole is thatched with dried grass. The name of the hamlet is Aug-chha-na. On the night referred to the band of savages tried to set fire to this rude collection of houses. They touched the torch to the grass roof at one corner, but just then a heavy rain began to fall, and quenched the fire, traces of which still remain. The Pepohoan, a number of them, told me, "Truly, God greatly helped us that night." Now the preacher is afraid to live in the chapel, as it stands apart from the other houses, lest some night a similar attempt might be made on the chapel, with the view of murdering himself and family while endeavoring to escape to their neighbors for safety. The day before our arrival at this plain a man was murdered by the savages ; and his head, hands and feet carried off to the mountains. It was deemed wise that we, in going from one end of the plain to the other on our visit to the chapels, should travel under an armed escort. At Aug-chha-na, where we passed the night, a dark rainy night, we held worship in the evening, lest we might be surprised by a skulking band of savages from the neighboring woods, the worshippers came to the chapel armed with guns, spears and knives. Our position reminded us of the Covenanters of whom we have read. It was a somewhat novel and inspiring position ; and as no savage had dared to appear, we felt inclined to smile, when all was over. Needless to say, we did not indulge in lonely moonlight rambling, the night we spent at Aug-chha-na. In safer days, when the Emperor's soldiers were more numerous on the plain, Dr. McKay ordered the chapel to be built where it is, that it might have a drier situation than the houses of the square, and also stand apart from the unhealthy odors of the water-buffalo's midnight retreat,—by no means unnecessary precautions, especially if a foreigner be passing the night there. Recent experience proves that one who dwells in the chapel is unsafe under its thatch covered roof. Therefore, we have ordered that it be roofed with tiles.

Now our mail ship will soon be leaving and I must hasten to close. It would be neglect on my part if I should forget to say that with the exception of one or two, we found the chapels clean, and everywhere marked signs of life and interest in the Gospel of Jesus. We found the preachers interested in their work and working in a way deserving of praise, with perhaps the exception of two students, whom we had to severely rebuke for beating their wives, and one of whom we thought it necessary to discipline, i. e., to suspend for a season, till we should have good evidence of reform. I think you will agree with me, especially when we take into consideration the position of these converts from heathenism, that this statement concerning nearly thirteen preachers and students, is by no means discouraging.

On Sabbath, June 10th, we observed the Sacrament of the Lord's Supper (baptism was administered to one infant). At Tang-ning-thau. All the preachers, elders and deacons of the East Coast were urged to attend, and the people were encouraged to make an effort

in the same direction, though not strongly urged as most would have along distance to travel. There sat at the Lord's table 116, of whom 26 were preachers, 12 elders and 12 deacons, besides these about 55 others were present. There were two diets of worship in the forenoon, at one of which the ordinance of baptism was administered, and two in the afternoon, at one of which the sacrament of the Lord's Supper was observed. Pastor Giam and myself took part in dispensing this ordinance. Here side by side at the Lord's table sat Pepohoan, Chinese, and a Canadian, truly a privilege. For all Christ died. Before coming to China, I sometimes wondered if I should ever be able really to love those of another and heathen nation. Now I have no doubt—all *one* in Him—a precious thought. The order, interest and attention manifested is not surpassed in our Canadian congregations. Praise God for His goodness.

My wife and myself have good health. Our little boy has had fever for over a week, I think mostly due to teething. His teeth seem to cut slowly and with difficulty. Last Sabbath morning we were a little alarmed to find his temperature at 104 degrees and a little later at about 104½. However, after that it gradually decreased, and he has been better since, though not well. The doctor thinks that his teeth may trouble him a good deal this summer, but babies in Canada have to cut teeth as well as in Formosa ; and like others, ours will no doubt, in God's good providence, be able to survive this sore experience.

My wife sends kindest regards. Though now happy and comfortable, we shall not be sorry when Dr. Mackay returns. The native workers continue faithful and efficient ; and intercourse with them is a source of strength and happiness.

I remain, yours very sincerely,
W. GAULD.

The increase in the number of medical missionaries in all lands is significant. In 1849 they numbered 39 ; in 1894 there were 400, of whom 80 are lady doctors. The Students' Volunteer Convention of 1891 reckoned 25 students preparing for foreign medical service, that of 1894 counted 72, a therefore increase in three years. One hundred still in their college course expressed the intention to enter medical service abroad. During 1893 not less than 160 applied to the International Medical Missionary Institute, New York, to be received to prepare for the same service.

Missionaries of the English Church, engaged in itinerating in Southern India, find numerous instances of educated men and Brahmins who are convinced of the truth of Christianity. In one place a whole Brahmin street was found to be in a state of dissatisfaction with Hinduism, the leader confessing, "The more I read of it, the less I believe it."

An appeal comes from the Island of Hainan to the Presbyterian Board. An interior village had heard the Gospel but once from a travelling missionary, and ten of the leading men signed a petition, asking for a preacher to visit them again, and one of them walked 130 miles in order to carry it to the missionary headquarters.

Probably the most discouraging mission station in the world is that of the Moravian mission in Tibet. There are three stations and the work has been in progress forty years, yet only sixty-three have been won. Still the Moravians stick to their post.

The King of Korea is suffering from a disease of the throat. Unhappily for him, he is looked upon as a divine being, whom no metal instrument may touch. In consequence of this, the operation which is necessary to save his life cannot be performed.

May 2nd, 1894.

My Dear Sirs, I may say that I have used your Acetocura with great results in my family. It has given great relief, especially in Nervous Affections and Rheumatism, and I can confidently recommend it to any troubled with these complaints.

I am yours truly,
J. A. HENDERSON, M.A.,
Principal of Collegiate Institute,
St. Catharines,
Coutts & Sons, 72 Victoria st., Toronto.