

## Our Young Folks.

### A VERY QUEER MAN.

"The queerest man we ever knew,"  
His neighbours said to me,  
"Though if one give the man his due,  
A right good heart has he—  
But then he's known both far and near,  
And everybody thinks him queer."

"We've often known that man to go  
When others were in bed—  
He never wants the folks to know  
And fill old Perkins' shed  
With wood enough to last him through  
The winter, and with good wood too."

"They say he has a favourite trick  
He plays upon the poor  
He goes to those who're old and sick  
And talks their troubles o'er.  
Of course, sir, when he goes away  
He knows their needs as well as they."

"Then he will go to town and buy  
Whatever's needed most,  
And creep up to the door as sly  
And still as any ghost.  
And knock, but when the door swings wide,  
No visitor is seen outside."

"But on the doorstep there will be  
The very things they need;  
And though no face or form they see,  
They know the gen'rous deed  
Was done by Jones—'queer Jones,' they say;  
'God bless the man and his queer way!'"

"No one from him would ever hear  
Of these good deeds of his;  
That's one thing why we think him queer,  
Queer? Why of course he is."  
'Twere well, thought I, if we had more  
Queer men to play tricks on the poor."

### A SISTER'S INFLUENCE.

"I wonder," said Mrs. Eaton, "what makes Frank Sawyer so different from Tom Blake and Bill Harris? They've got good homes and good parents, but Tom and Bill are as rough as young Indians, and never seem to know the difference between the inside of the house and outdoors."

Well, the fact was that Frank Sawyer had sisters, and it was impossible to feel that the "inside of the house" was the same as "outdoors," where the presence and influence of either older or younger sisters were constantly felt.

Said a gentleman in our hearing not long since: "I can, never tell what my older sister was to me all through my growing up. I knew nothing of her value to me as a boy, recognized comparatively little of it as a young man; but now I have reached years of maturity I realize how much she did to make home attractive and my childhood a very pleasant one."

And again, it was but a little while ago a lady was speaking of the gentle manner and unusual ability in entertaining shown by a young gentleman who had recently come into the community.

"Oh, well," said a friend, "I'll tell you where he learned his ease and acquired such finished manners; he grew up with a lot of sisters, and they always depended on him to help them when they had company, and they consulted him about their fancy work and the arrangement of a room or tea-table, just as if he was another girl."

Commend us to these boys who have grown up with "a lot of sisters." We have often heard a gentleman remark regretfully: "I never had a sister; that was something I missed." We feel for them a genuine pity that they should have missed so much. But do the girls of the family realize even slightly the great influence they are exerting, or might exert, over their brothers?

### DOING THE BEST YOU CAN.

Young people should strive to make their lives. They should seek to develop all their powers, so as to be the very best men and women they possibly can be. There is another side to the subject. Being is the first thing, but there must also be doing. A story is told of one who stood before a statue of a soldier. As he looked at the matchless figure, so perfect as almost to have the semblance of life, he became spell-bound in his admiration, and forgetting that it was but the marble image of the soldier that he saw, he exclaimed, "Now, march!" His involuntary thought was that anything so perfect ought to have capacity for motion.

A fine character is not enough. The life that is developed to its best must also put forth its best activities; it must do something in the world worthy of its fine powers; it must be of use, honouring God and blessing men. Young people need to think of this side of the subject as well as of the other. Plan your life to do the best work you can do. This counsel applies to ordinary secular things as well as to religious duties. Do everything well; always do your best; learn to work carefully; never slight anything you do, if it is only the writing of a postal card or the sharpening of a pencil. Whatever is worth doing at all is worth doing well. It is by doing things well that we learn to do them better, and it is by faithfulness in doing little things that we prepare for doing larger and more important things. Those who do small things carelessly are never entrusted with larger things. Every young person should fix it as a rule of life, never to be disregarded, always to do his very best.

Then we must train ourselves not only to do all our work well, but also to do as much work as possible. Many people lose years of time out their life by not taking care of the moments. Perhaps a score of times each day they lose five minutes. They could not not do much in five minutes, but twenty times five minutes make an hour and forty minutes, which on six days would amount to ten whole hours—fully a working day. If these little fragments of time were all saved and used, they would thus add a day to the week. If we would make the most of our life, we must look after the minutes, saving every one of them.

Then many people work slowly. They loiter at duty, they do nothing swiftly. Here, again, there is need for a lesson if we would live up to the best that is in us. Life is too short, and there is too much duty to allow of leisurely working. We need to crowd into every short day as much work as possible; we need to learn to work swiftly. This does not mean that we are ever to work hurriedly, people who are always in a hurry are sure to do their work carelessly and imperfectly, and besides, they do far less in the end than if they wrought calmly and carefully. Those who accomplish the most are never in a hurry, and yet they are always under strong-pressure which compels them to work rapidly and intensely.

These suggestions are made to our young people because it is in youth that are formed the habits of working, which shape all the life. If a boy learns to improve the moments and to work swiftly, he will almost surely in his mature years live up to the best of his capacity in the way of activity. It is in youth that are laid all the foundations of success or of failure in life. Readers are therefore exhorted to begin at once to live up to the best that is in them.

### FAITH TRAINING.

Richard Cecil, going into a room, found his little girl very bright and happy with a box of beautiful beads which had been given her. She ran immediately to him to show them to him.

"They are very beautiful, my child," he said, "but now, my dear, throw them behind the fire."

The child hesitated a moment, in view of the very great trial.

"I shall not compel you to do it, but leave it to you. I will only say that you never knew papa to ask an unkind thing of you. I cannot tell you why, but if you can trust me do it."

After a great effort, and reasoning within herself that her father's statements were true, she threw it behind the fire. Her father said nothing more at the time; but next day he presented her with something far more beautiful, and which she had long desired. Then he told her that his purpose had been to teach her to trust, and therefore obey, her Father in heaven, and to be willing to give up many a thing in life at His desire, without knowing the reasons why.

### THE CHRISTIAN SHEPHERD BOY.

There was once a little Christian boy who tended the flocks for a very irreligious man. This man hated religion himself and always ridiculed it in others. Do you not think this was a hard place to confess Christ? Would not you suppose the little boy would conclude he could do no good here? But William Milne did not think so. The worse people were, the more he felt they needed the Gospel to make them better. He tried to do his own duty faithfully, and example goes a long way with the worst of people. But he did more. He talked with his master and mistress often, and so respectfully and solemnly, that they were awed in spite of themselves. They believed in William's religion, if they did not in any one's else. By and by he got them to go to church with him, and at last the poor, hardened man, and his un-Christian wife, were all broken down and humble at the feet of Jesus. They established family prayer, and lived consistently the rest of their lives. So much for the influence of a Christian shepherd boy.

There was a man employed in the place who was very profane. Little William talked with him so much of the fearful sin of taking God's name in vain, that he had no peace until he left off the wicked practice, and gave himself to the Lord.

The poor boy had no closet to pray in, no little room of his own, where he could read his Bible in private. His only place of retirement was a little sheep cote, which became the dearest spot on earth to him. Years after, when he was far away in a heathen land, toiling hard for the perishing millions of China, his heart turned lovingly to that cold little shelter from the winter's storms, where his lonely heart used to commune with his dear Father above.

There is no child so poor and lowly, but he may do good, if he loves Jesus. God loves such little workers in His vineyard, and he helps them on to higher and higher usefulness. I dare say if this little lad had been a prayerless boy, he would have remained among the sheep cotes, instead of being the world-known and beloved missionary.

### THE SEVEN WONDERS OF THE WORLD.

The "seven wonders" are familiar to many people. The following information as to each has not been so frequently given:

1. The Egyptian pyramids, the largest of which is 693 feet square and 469 feet high. It was erected B.C. 2170.

The great pyramid of Gizeh is said to have been twenty years in building and employed 100,000 men. The architect is thought to have been Philitis, and the builders the brothers Cheops and Cephrenes.

2. The Walls and Hanging Gardens of Babylon. Stated by Herodotus to be 87 feet thick, 350 feet high, and 60 miles in length. The Temple of Belus on the walls was adorned by statues of gold valued at \$1,000,000.

3. The Temple of Diana, at Ephesus, which was 125 feet in length and 220 feet broad. It was built of cedar and cypress, and was supported by 127 marble columns of the Ionic order, sixty feet high, and took 220 years to build.

4. The Chryselephantine statue of Jupiter Olympus, at Athens, which was made of ivory and gold and stood seventy feet high. The architect was Phidias, the illustrious Grecian artist.

5. The Mausoleum erected to Mausius, king of Caria, by his widow, Artemisia. His widow died within two years after the king's death of excessive grief. The monument was 113 feet square and 140 feet high, and Anaxagoras exclaimed, when seeing it: "Thus much money is needlessly changed into stone!"

6. The Pharos of Ptolemy Philadelphus was a lighthouse at Alexandria, Egypt, on the Island of Pharos. It was 500 feet high. A wood fire on its summit was a beacon to mariners. Back of Ptolemy's name the architect, Sostratus, chiselled into the solid marble: "Sostratus, the Crudian, to the gods, the saviours, for the benefit of sailors."

7. The Colossus of Rhodes, a brazen statue of Apollo, 125 feet high, standing in the harbour at Rhodes. Twelve years were spent in building this statue, which was hollow and had a winding staircase to the top—125 feet. It was overthrown by an earthquake after sixty years. It remained in ruins 894 years, when a Jewish merchant who purchased the brass took it away on 900 camels, each carrying 800 pounds.

### HOPE FOR THE DUNCES.

There are many dull boys who are like cloudy mornings before bright days. It is the safer plan for an educator to assume that dullness is but a husk more or less difficult to peel off, and almost always concealing a sweet kernel. It may be long before he discovers it, and when discovered it may not lie in the usual form of school life. A man and his wife bought a music stool. After a time they brought it back to the upholsterer, declaring with vexation that they "could make nothing out of the old thing; they had twisted it to right and left, and set it on its head, and rolled it on its side, and never a note of music could they get out of it." And yet the music stool was a good stool. For the comfort of the mothers of dull boys let me record a few instances of such lads who turned out bright men when the key to their brightness was found.

Isaac Newton, being then a boy at the foot of his class, was kicked by the boy above him. He fought the bully, and beat him, out of which victory arose the thought that as he had beaten him with his fists, he might also do it with his brains. And he did.

Isaac Barrow, the divine, was a quarrelsome, idle boy. His father said of him that "if it pleased God to take away any of his children, he hoped it might be Isaac."

Adam Clarke was pronounced by his father to be "a grievous dunce;" but it is recorded of him that he "could roll large stones about." Take note of boys who can and do roll large stones about. They may take to roll very great ideas about.

Dr. Chalmers was expelled from the parish school at St. Andrews as an "incorrigible dunce."

Walter Scott, at Edinburgh University, was labelled by Professor Dalzell, "Dunce he is, and dunce he will remain."

John Howard was an illustrious dunce, "learning nothing in seven years."

And when I record that both Napoleon and Wellington were dull boys at school, I am conscious of closing with éclat this brief *excursus* on dull boys.

### SPEAK KINDLY.

A man once saved a very poor boy from drowning. After his restoration he said to him:

"What can I do for you, my boy?"

"Speak a kind word to me sometimes," replied the boy, the tears gushing from from his eyes "I ain't got a mother like some of them."

A kind word! Think of it. This man had it in his power to give that boy money, clothes, playthings, but the little fellow craved nothing so much as a kind word now and then. If the man had ever so little heart, the boy must certainly have had the wish granted. A kind word! You have many such spoken to you daily, and you don't think much of their value; but that poor boy in the village, at whom everybody laughs, would think that he had found a treasury if some one spoke a kind word to him.

### CHRISTIAN ADDITION.

All boys and girls, who have gone to school any length of time, know how to add. They have many a time put a large pile of figures together and added them correctly.

Have they ever learned that kind of addition of which St. Peter writes (1 Peter i. 5), to virtue, knowledge; to knowledge, temperance; to temperance, patience; to patience, godliness; to godliness, brotherly love?

This is christian addition, and it is far better to learn how to add these things, than to know how to add riches, and pleasures, and vices, which leave the soul poor. Add to your faith a pious and a godly life, and you will be richer than all the Vanderbilts put together.