

book without his leave. He left the house, saying that he would bring us to justice, and would tell the laird that we were poachers; and so, my lady, we were, before the Lord in His love taught us better; and, to be sure, they have taken away poor John. They could not take me, for I was badly; and when they ask him about it, he will have to say that it is all true, for you know he cannot now say one word that God may not hear."

The lady felt deeply for this trial of poor John's principles, but comforted his friend by saying that if he was indeed the child of God, all things must work together for his good, and that she would pray for him.

"Ah, prayer is the thing, my lady," said the man—"prayer is the thing for dying sinners. Oh, pray for me too, that the Lord may be with me to the end!"

The lady paid several subsequent visits to her dying friend, and on each occasion found him more and more confirmed in the faith. He lived to see "poor John" delivered from prison, and commence a quiet, sober, and industrious life. He left his precious Bible to John, and with his last breath desired him to love that book above silver or gold. "For mind," said he—"mind, 'What shall it profit a man, if he shall gain the whole world, and lose his own soul?'"—*Sunday Teachers' Treasury.*

BE COURTEOUS.

Sermons generally begin with a text, and so to-night I will give you a text, a little short text of two words only, which you will have no difficulty in remembering: these two words are, "Be courteous."

You all understand what it is to be courteous; it is to be polite, and to think of other's needs. It is a part of good manners to be courteous to one another, and when we see any one rude and forgetful in his behavior, we say of him that he has never learnt manners. But courtesy is even more than this; it is a part not only of good manners, but also of religion. The Bible teaches us a great deal about courtesy in deed and word. It tells us to be gentle in speech and manner, to be patient with one another, not to answer again; not to think only of our own pleasures, nor to choose out the best places for ourselves. If in all such little things as these we think not of ourselves, but of other people, then we shall be truly courteous; for courtesy is, in fact, "unselfishness in trifles."

One day, at a crowded crossing, an old man was standing hesitating, afraid to venture over. Just at that moment a young girl passed by, with her Prayer-book under her arm, on her way to church. She saw the old man's difficulty, and, coming up to him, she took him by the hand and guided him carefully across the dangerous road. Then, with a pleasant smile, she turned back and went on her way again. It was but a little thing, yet it showed the spirit of true courtesy, ever on the watch to help others.

Perhaps the time when we have most need to remember our text is when we are enjoying ourselves the most. Our minds are then so full of our own pleasure that we are in danger of being off our guard, and forgetting about other people's enjoyment. If there is a treat of any kind—a magic-lantern or fireworks, or the like—we are tempted to push ourselves forward into the places where we can see best, without a thought of the little ones, who perhaps are prevented from seeing at all.

It is impossible to say how much good may not be done by one courteous deed. Not long ago I read of a heathen soldier in India who was serving under an English captain. This captain was a very good man, who by his unflinching kindness to his men made himself so beloved by them that any one of them would have been ready to die for "the father of their regiment," as they used to call him. Our soldier, like all the rest, admired the uprightness and unselfishness of this good man's whole life, and began to wonder what was the secret of it. At last he thought that it must be his religion which made him what he was, and he said to himself, "Surely this man must have the true religion." He longed to ask him about it but did not venture to do so, and though he twice went to his house, and was both times kindly welcomed by the captain, still he could not bring himself to tell him what was in his mind. "I will make one trial more," he resolved. "I will go to him at dinner-time, when he is engaged, and then he will certainly send me off." He went accordingly, and ill-

timed though his visit was, he still found his captain as kind as ever.

This patience, this courtesy, made a great impression upon the man, and he felt more encouraged to speak freely to one who had shown himself so kind a friend. Still, however, he delayed from day to day, and before he had persuaded himself to conquer his shyness, he was taken dangerously ill and carried off to the hospital. As he lay there, suffering and wretched, the door opened and in walked the captain, come on purpose to visit his sick soldier. He sat by his bedside and talked to him, and told him about our Saviour. The man hardly understood what was said to him, for his mind was full of his captain's kindness in thus remembering him and coming to visit him. As soon as he was well again he went to the captain's house and asked him that question which he had delayed so long—"What is your religion?" "I am a Christian," he replied. The soldier did not know much about Christianity, but he thought that the religion which made a man so good and brave and unselfish must be the true religion. He wished, he said, to become a Christian himself; and so, after he had been carefully trained and taught, he was baptized. To the end of his life he showed himself a true Christian, and died at last happy in the thought of his Saviour's love. Thus the courtesy and unselfishness of one man led a heathen soldier to believe, and brought him out of darkness into light.

It is a great mistake to fancy that so long as we are courteous to grown-up people and those above us, we may behave as we will to our companions and brothers and sisters. It is true that we may say and do to them many things that it would not be fitting for us to say and do to an elder person; but still we must be courteous, for as soon as we cease to be courteous we begin to be selfish. A boy who is truly courteous will not say what he knows to be vexing to another or join in teasing him, because he will see that, though it may be amusing to himself, it is causing pain to another. So, too, he will not insist—even when he has the power—upon always choosing the games that shall be played at, or on forcing his own wishes upon the others; rather he will "mind his neighbor's pleasure, just as if it were his own."

Lastly, be courteous in word as well as in deed. Whenever you are spoken to or asked a question, take the pains to give a courteous answer. It is as easy to answer politely as to answer rudely, and how differently every one feels toward any one—whether he be a child or a grown-up person—who takes the trouble to attend to what is said and to answer pleasantly, and one who answers carelessly or rudely! No one knows, until they try, how much happiness they have in their power to give to others, just by speaking pleasantly and courteously, for that is a most true old saying which tells us that "good words are worth much, and cost little." *F. E. Arnold-Foster, in Sunday Magazine.*

BEING A TRUSTEE.

"Mr. Smith, I called to see if you would serve as a trustee of our institution?"

"Trustee! my dear sir, I have already as much as I can do. You know much has come upon me since the death of Mr. Blank, and I was just looking about for help, not to undertake any more."

"Oh, we do not want your time or services; it need not give any trouble. Only your name and an hour at the annual meeting."

"Trustee; let me see;" and I turn to the dictionary and read thus:

"Trustee—A person to whom property is legally committed in trust, to be applied for the benefit of specified individuals, or for public uses. One who is intrusted with property for the benefit of others."

"Trust—Assured resting of the mind on the integrity, veracity, justice, friendship, or rather sound principle of another person. Confidence. Reliance."

"Now, my friend, you see that is an institution of importance. You have a large income, have you not?"

"Well, yes, we have all the money that is needed."

"And you ask me to become one of those to whom property is committed in trust for public uses, with confidence that it will be properly applied, and yet tell me that I shall have nothing to do. 'Only my name.' How am I to know that the money is properly applied?"

"Well, you know Mr. Sharpe; he is really

the acting manager. I suppose you can trust him."

"Yes, and the public trusts me. Suppose Mr. Sharpe does his duty by proxy, and takes the position without the work. How are we to know?"

"Oh, if things went wrong, you would soon find out. Besides, all these things are managed by one man. The trustees seldom have much to do with them."

"Then, my friend, let them be in the name of one man, and let the public look to him."

"Oh, but the public will not believe in a thing in the name of only one man. They want names they know."

"Names! yes, and I am expected to lend my name to this man, of whom I know so little, that he may trade with it upon the faith of the people. Let me see: I am worth a few thousand dollars. Would I hand over the management of this money to Mr. Sharpe with no check of security, on the ground of my faith in him? Would you? I think not."

"But we have a treasurer."

"Yes, and he pays over moneys as expended by your trustee, for he is the only trustee, in fact, with written vouchers, to be sure; but who shall assure him that the money has been properly expended?"

"Oh, well, Mr. Smith, we will not urge you, if you object. Our list of trustees is nearly full, and we wanted two or three more. You see we have many good names, and they have consented to act, without any trouble."

"To act. To stand, rather, you should say. Wonder if they ever read the definition of trustee in the dictionary. A man to put confidence in, forsooth!"

My friend left me, and found other "names" without any difficulty, with which the public was satisfied.

Not long after, there came to my knowledge a practical exposition of this trust. A friend came to me for my help in looking into the affairs of an institution with which he was nominally connected, "For," said he, "they used my name and put me in without my knowledge, and the first notice I had of the appointment was the seeing of my name in print. It was too late to decline then, as it had gone forth in all the reports; so I mean to make the best of it and do my duty."

Such duty! One man had gone forward and shouldered the whole thing, controlled the funds, managed the business, conducted the affairs, lived out of the concern, mismanaged as he chose; and whether he was very honest and simple, or very shrewd and deep we never could quite determine. One thing was certain: It was all a muddle; funds wasted; things generally in a bad state, and now came the time for the trustees. Instead of being the officers and crew of the ship, they were the wreckers.

"Oh, if things went wrong, you would soon find it out." So said my friend Green, in his own persuasive manner. So when a ship is on a lee shore, you soon find it out; but if it had been your duty to keep it off the lee shore, what then?

I gave the assistance he required to the man who had been made trustee in spite of himself, and we worked hard and saved the ship. She was a good deal damaged, lost sails and spars, and it cost both time and money to refit; still she was not a total wreck. But it taught me a lesson, and you will never find me elected trustee, except where I accept the trust and do my share of the duty.

I see plenty of institutions, monetary and charitable, religious and secular, where trustees give their names, and nothing else. And there are cases where names are used without the consent of the owners. We are too careless. A poor widow came to me in great distress, having no one whom she could trouble for advice. She put some of her money into an enterprise where she saw the names of men she had faith in, as trustees. The whole went to the dogs, and she lost her money; and when she went to one of these men, he told her he knew nothing of the management; they used his name and gave him some stock, and he supposed it was all right; he had never done anything. And this man was called honest, as times go.

It is not long since a flagrant case came to light in one of our cities, where poor orphan children suffered neglect and abuse in a quasi asylum for the orphan. Very likely it is going on. In this case the names of individuals who were well known had been used without their consent, and even after they had posi-

tively forbidden it; and in other cases entirely without the knowledge of those who had the best right to the names.

But this is not nearly as bad as consenting to the use of one's name without the intention of assuming the duties of the position.—*N. Y. Observer.*

GREAT MISCHIEF often springs from a little neglect. For want of a nail the shoe was lost; for want of a shoe the horse was lost; and for want of his horse the rider was lost; and all for the want of a little care about a horse-shoe nail.

Question Corner.—No. 8.

Answers to these questions should be sent in as soon as possible and addressed EDITOR NORTHERN MESSENGER. It is not necessary to write out the question, give merely the number of the question and the answer. In writing letters always give clearly the name of the place where you live and the initials of the province in which it is situated.

BIBLE QUESTIONS.

85. By what were the wise men guided to the infant Saviour?
86. How did the shepherds of Bethlehem know that Christ was born?
87. Who asked the wise men to bring him word where the young child was, and why did they not do so?
88. What is the only incident in the boyhood of Christ mentioned in the Bible?
89. For how many days and nights did Jesus fast?
90. In what place was Christ when the people tried to cast him over the brow of a hill?
91. What miracle is connected with the call of Peter, James and John?
92. At what pool did Christ heal a man who had had an infirmity for thirty-eight years?
93. What city of Egypt was the birth-place of Paul's co-laborer, Apollos?
94. What woman did Peter raise from the dead?
95. What was the name of the mother of Timothy and of his grandmother?
96. To whom did Jesus first appear after his resurrection?

BIBLE ACROSTIC.

1. One born a prince and heir despised his crown,  
For hunger made him dare to lay it down.
2. This city merchant heard the gospel word,  
At once her heart was stirred to obey her Lord.
3. This man at eventide did meditate,  
Before he met his bride and knew his fate.
4. He was a perfect man, and, fearing God,  
Though tried by Satan's plan, could kiss the rod.
5. Of this Jehovah said, He can speak well.
6. She stood and silent prayed her grief to tell.  
My primals, he who seemed a stern, bold sage,  
Once fled because he feared a woman's rage.

ANSWERS TO BIBLE QUESTIONS IN NO. 6.

61. They were destroyed by a plague. Num. xv. 36, 37.
62. The earth opened and swallowed them up. Num. xvi. 32.
63. Two hundred and fifty. Num. xvi. 35.
64. A plague was sent among them and fourteen thousand and seven hundred died. Num. xvi. 49.
65. They murmured because they had nothing to eat but the manna, and as a punishment they were bitten by fiery serpents. Num. xxi. 5, 6.
66. Aaron, Eleazar. Num. xx. 25, 29.
67. The passage of the Jordan. Joshua iii. 15-17.
68. Jericho. Deut. xxxiv. 3.
69. Jeroboam, 1 Kings. xiii. 4.
70. Uzziah, for offering to burn incense in the temple. 2 Chron. xxvi. 16, 21.
71. Three years and six months by the word of Elijah. Luke iv. 25. 1 Kings xvii. 1.
72. The widow's son. 1 Kings xvii. 17, 24.

CORRECT ANSWERS RECEIVED.

To No. 6.—James A. McNaughton 11; F. J. Grogan, 10; Frederick J. Priest, 10.  
To No. 5.—Maggie Sutherland, 12 ac; Thos. F. Neeland, 12 ac; Phebe A. Gertridge, 12 ac; Milla Seymour, 12; Frederick J. Priest, 12; Fannie J. Grogan, 12; Lizzie Ross, 12; Mary E. Coates, 12; Carry S. Hatfield, 12; Jacques Rene, 11 ac; Richard W. Barnes, 11; Sarah Fowley, 11; Lizzie Little, 11; Hugh Tweed, 11; Henry A. Lunau, 9 ac; Kate A. Mills, 8; Emma D. Chase, 7; Nellie Quackenbush 5.