

Our Young Folks.

SUNSET HYMN.

"The day is Thine, the night also is Thine."—Psalm lxxiv. 16.

Father, who has taught us
That sweet name to say,
Thy sure love has brought us
To the close of day.

Thou to us hast given
All we have of good,
E'en Thy Son from Heaven
Sparing not the Rood.

Jesu' full of pity,
Succour to us send
From their golden City
While Thine angels bend!

Thou hast known each sorrow
Human hearts may bear,
Who from us didst borrow
Robe of flesh to wear.

Spirit, pure and loving,
In Thy might draw near,
From our souls removing
All that makes us fear!

Where Thy pure wings hover
All is blest and bright,
Grant us that safe cover
Through the hours of night!

Now dark shades have found us,
Day no more we see,
With Thy love surround us,
Blessed Trinity.

Written for THE CANADA PRESBYTERIAN.

JOHN DAWSON.

CHAPTER VIII.

"BE SURE YOUR SIN WILL FIND YOU OUT."

Time rolled rapidly by; John Dawson had been over four years with Mr. Sinclair, and had grown in stature and in favour with his employer. Tom Sinclair became more neglectful and dissipated. The whole of his time was spent in the hotel at his usual pleasures, and he seemed to care for little else than drink and billiards. His father made him a weekly allowance of money, which at times Mr. Tom found insufficient to meet his expenditure, particularly when he was unsuccessful at the gaming table; for he got into the way of playing for a wager. When spendthrift young men are fast for cash they can generally devise some means of "raising the wind," as they call it.

Tom many times found himself in this unenviable position, and every time he was "hard up" seemed to be a more serious matter than the preceding one.

The fact was, he had got into the "good graces" of a money lender in the town, who advanced him cash, but at an enormous rate of interest. Tom, thoughtless of the future, cared for nothing beyond the passing moment, and so long as he had cash in hand was perfectly contented.

The advances by the money lender had got up to a serious sum—nearly one thousand dollars. Tom, being in need, visited his "friend" again, but to his horror was told no more money could be advanced until all past accounts were squared up. What was Mr. Tom to do now? Money demanded from him and he penniless! He had never been in such a fix before.

"Necessity is the mother of invention," thought Tom, and so in his need he went to his friend again, and asked whether if he could get a bill signed by young Dawson in his father's office, that would be satisfactory.

"For what amount?" asked the user.

"A thousand dollars," replied Tom. "Yes, and if you let me have that, I will advance you another fifty," said Tom's moneyed friend.

"But," thought Tom, "how shall I get it? that's the rub." A scheme suggested itself which he thought worth a trial.

Tom was cunning enough to know that if he went to work straight and openly, he would be sure to fail, for John Dawson would not be let into a trap with his eyes open.

Tom entered his father's office, and found John alone. "So far," thought he,

"all goes well," and looking over his shoulder, saw the letter he was writing, and remarked, "John, you're a nice writer: I'll try you who writes best." John, not being very busy, accepted the challenge, and taking up a bit of scrap paper wrote his name. Tom followed suit. "Yours is best," said Tom, "I'll try again," and, handing John a piece of paper, got the name nicely written. "John, you're a good writer," said Tom; "I think I'll keep this as a specimen of your penmanship," and put the paper in his pocket.

In a short time he retired, and John proceeded with his letters, and then went home. In musing over the events of the day, Tom's challenge appeared to him as a very strange occurrence. "I wonder why he should want to keep a specimen of my writing," thought he; "some people have a hobby for collecting autographs, and Tom's got mine; but collecting autographs is not much in Tom's line; I wonder what he'll do with it," and with the wonder, and not being suspicious, the circumstances were allowed to pass.

Tom wended his way to the hotel, and getting a pen and ink, took out the paper he wished to "preserve," and carefully wrote in a disguised hand a bill at four months for a thousand dollars for value received.

This done, he went to his friend, the money lender, and on this promised discharge of past liabilities, obtained fifty dollars in cash which set Mr. Tom up in funds for some little time to come.

Four months is a long time to look forward to, but it passes by very quickly; week succeeds week, and month follows month in quick succession. Tom received a note from his "friend" stating that the bill drawn on Mr. John Dawson would fall due on a given date, and he hoped the drawer would remind the acceptor of the fact, and thus prevent it being dishonoured.

"My eye," thought Tom, "I'm in for it now; how quickly that four months has gone past, in another week that annoying bill is due. What must I do? I wonder if Old Shylock will meet the bill and draw upon me." He asked his "friend," but he refused.

"The bill must be met in due course or be protested," he said, and truly the bill was unpaid, as the maker knew not of its existence, and the drawer had not the funds wherewith to meet it.

Arriving at the office rather earlier than usual, John found a letter addressed to himself, and upon opening it read:

"The bill accepted by you for one thousand dollars has been returned to me dishonoured. I must request your immediate payment of the amount, or proceedings will be at once taken for recovery of same."

"A bill for one thousand dollars accepted by me," thought John. What? never! What can the fellow mean? and he sat down and wrote in reply:

"I have just received a letter informing me that a bill for one thousand dollars accepted by me has been returned to you dishonoured. I think there must be some mistake; I never accepted any such bill"; and immediately dispatched it with a boy, who brought back particulars and again demanding immediate payment.

John was at a loss to understand the meaning of the matter, and so made a personal call; and to his utter astonishment, found it was his own signature and not a forgery, but it was written more carefully than usual and so the truth flashed across his mind. Acknowledging that the signature was his, he returned to Mr. Sinclair's office and laid the whole case before that gentleman.

"Tom is an idle fellow, and will come to no good, I've long thought; but I never expected he'd come to this," said Mr. Sinclair, and immediately returned home expecting to see his son; but no tidings could be got, for Tom had not been home all the previous night.

CHAPTER IX.

JOHN ASSUMES RESPONSIBILITY.

"The wicked flee when no man pursueth."

Tom Sinclair, in his fear of the consequences of his misconduct, kept himself concealed—a self-condemned criminal and a self-made prisoner.

Mr. Sinclair paid the money demanded, and this screened his son from the power of the law and from public disgrace. "No man liveth unto himself." If we are good, and do good, those with whom we are associated, reap the benefit of our virtues; and so, if we are bad, we not only reflect discredit upon ourselves, but those with whom we are connected by family and social ties are made to suffer for our wrong-doing.

Whatever remorse of conscience Tom may have had, his parents and sisters felt that he had dealt a serious blow at the honour and integrity of their family. His conduct caused much mental pain, distress and grief; his absence from home caused great anxiety. However bad a sinner may be, the parents' hearts yearn in deepest love and pity towards him, especially the mother's.

Mr. Sinclair's grief, though quiet, was deep. John Dawson blamed himself for having been led into such a trap as to sign a paper, but, being unconscious, was altogether unharmed.

Days and weeks passed by; still there were no tidings of Tom's whereabouts. Everything that could be done, without arousing public curiosity, was resorted to, to find and bring the wanderer home; but all efforts were fruitless, Tom could not be found. Mr. Sinclair took the matter much to heart, and any casual observer could easily see that his health was giving way. He did not attend to his business duties with his accustomed regularity. Letters were sent to him at home, and he at times would give instructions to John Dawson, and leave the entire details of the business to him. John felt the responsibility of his position very much, but though he was only a young man verging on his twenty-first year, he was not deficient in enterprise and self-reliance. He had always tried to do his best, and now that he saw his employer was largely dependent upon him, he came to the same resolution, but with a doubly strong determination, that if he had health and strength continued unto him he would discharge the duties faithfully and well, and thus relieve his kind employer from anxiety on that score. The success of the business became his all-absorbing thought; he was at work early and late, and the daily reports given to Mr. Sinclair were most gratifying to that gentleman. The business progressed in his absence just as it had done when he himself could attend to it, and his confidence in John Dawson's ability to conduct all matters of trade was confirmed, and so he decided to take rest, and have a change of air, with a view, if possible, to recover his waning strength.

(To be continued.)

HOW NYANGANDI SWAM TO CHURCH.

Nyangandi lives in West Africa, near the Ogowe river. She was going away from the missionary's house on Saturday afternoon, where she had been with bunches of plantains, to sell to the missionary, when his wife said, "Now, you must not forget that you promised to come to-morrow to church."

"Yes," the girl replied, "I will surely come, if I am alive."

But the next morning she found somebody had stolen her canoe, and no one would lend her one to go to church in. But she had promised to go, and so she felt that she must. She swam all the way! The current was swift, the water deep, and the river fully a third of a mile wide, but by swimming diagonally she succeeded in crossing the river.

Girls and boys, remember this little heathen girl in West Africa when you feel tempted to stay away from the house of God for some trivial reason.—Southern Churchman.

Teacher and Scholar.

Nov. 19th, 1893. } IMITATION OF CHRIST. { Eph. iv. 30-32.

GOLDEN TEXT.—And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Ephesus on the sea coast of Lydia, was the most important city of Asia Minor. Paul's first short visit to the place (Acts. xviii. 19-21), was followed by a stay of three years, the intimate associations, of which are indicated by the warmth of feeling and tenderness of thought in the epistle. It was written from Rome during Paul's imprisonment, and sets forth the Church of the faithful in Christ, in its foundation course and end. The first three chapters are pre-eminently doctrinal, the remainder, practical. But Paul presents doctrine practically, and inculcates practice on a doctrinal basis. The lesson which exhorts to the new Christian life is preceded by a dark picture of life in the pagan world, where the hardened heart producing the ignorant mind, leads to alienation from God, and the eager perpetuation of all manner of wickedness.

I. The new life in its essential character. The Ephesians to whom Christ was presented as Teacher, Example, Saviour, could not so learn Him, as to have anything in common with such an unrestrained, immoral life as that just described. In the apostolic preaching they had heard Him, and had inward teaching through being in union with Him (R.V.). This teaching was according to truth, for in Jesus is all spiritual truth, and they in Him were in living contact with it. What they had been taught was, negatively, that like some cast-off garment, they should put away from them, as far as their former mode of life was concerned, the old man, i.e., the whole range of principles and habits that go to make up the being of the unregenerate man. With this the person is unfitted to serve God, or wear His image, for its very growth is a corruption through wild irregular desires, whose pretensions are false. Positively they had been taught to be inwardly renewed. The mind is to retain its faculties as before, but the spirit that animates them that gives to the mind its bent to be renovated. Thus they put on the new man, i.e., the new union of holy principles and desires, whose origin is Christ. This is after the image of God (Gen. i. 27), the features of likeness mentioned being moral rectitude and holiness springing from truth. Paul states they had been taught that this was the decided and deep-seated change in conversion.

II. The new life in its various acts. Paul now enforces an outward walk in accordance with this essential character, by referring to sins to which these Christians from surrounding temptations and their own former habits were peculiarly liable. Since the new life was constituted on truth, the vice of falsehood must be put off, and they who are members of one body should not dishonour their common trust in God by being unable to trust one another. The mention of neighbours (Zech. viii. 16) does not imply that the obligation of truth ceases towards others. Anger is justifiable when it is indignation against sin, but its indulgence readily becomes sin, and needs to be cautioned against. Especially must no feeling of exasperation be allowed to continue, nursed and cherished in the mind. Watchfulness is needed, lest thus an opportunity be given to Satan. A significant indication of the former life of some Ephesian believers, is the need of caution against theft. As a remedy, Paul proposed honorable industry, not alone for personal needs, but that in selfishness other needy ones may be benefited. The language is to be watched, that it may contain nothing useless or offensive, but such as may edify by meeting the need of those to whom it has been spoken, and prove to them a spiritual benefit. A solemn thought is that disregard of these injunctions is grievous to the Holy Spirit, who is the earnest of complete redemption, sealing the believer, giving him certainty. The sinning soul covered with darkness does not recognize the presence of this seal. Finally, the apostle counsels to abandon every feeling inconsistent with the gracious influence and presence of the Holy Spirit, all irritable bitterness with its resulting wrathful emotion and habits of anger, all clamorous outbursts and habits of evil speaking, all sorts of bad-heartedness. Instead, they are to develop kindly courtesy, tender affection, and a forgiving spirit, ever having in mind the great example of God Himself.