

Our Young Folks.

HED-TIME.

The sleepy stars are blinking,
The drowsy daisies nod,
The dew-drops bright are glistening
All o'er the grassy sod;
The pretty poppies dreaming
In silken robes white and red,
With violets in velvet
Out in their bordered bed.

In downy nests, the birdlings
Have long since ceased to sing;
The little chicks are cuddled
Under their mother's wing,
While puss, with her two babies,
Is curled upon the rug,
And Jip has sought contented,
His corner, warm and snug.

Two blue eyes slowly closing,
And droops a curly head;
And yet, says baby Willie,
"Taint time to do to bed."
We'll take him on a journey,
Over to dreamland bright;
So bring his pretty garments
And dress him all in white.

Now here's the car to take him,
That rocks us to and fro;
In mamma's arms pressed closely
How safe and fast he'll go!
He's almost there—the borders
Of dreamland dawn in sight—
Now—to and fro—more slowly—
He's there! One kiss—good-night!

HOW TO WRITE A LETTER.

Write the day distinctly, the day of the month and the year—not just the day of the week.

Write on plain unlined paper.

Write your q's and y's differently, their tails turned in opposite directions.

Write your t's with a cross and your i's with a dot.

Write an answer to your friend's questions; if she had not wanted to know she would not have asked you.

Write in black ink—pale or faded ink has broken off more friendship and love affairs than one would imagine.

Write a short, crisp letter; a concentration of brightness.

It will be more appreciated than one long drawn out.

Write as little as possible on the subject of love. Words of love are much better said than written.

Write yourself down a bright, sensible girl, and you will have written the very best letter that a girl can possibly write.

AN HOUR THAT REPAID.

"Yes, mamma, industry shall be my bread, and attention my butter," so said the boy Macaulay. In childhood he often made remarks like this. One day, when visiting a lady, a servant spilled some hot coffee over his legs. The lady took him on her lap, comforted him, and asked him how he felt. "Thank you, madam," said the boy, four years of age, "the agony is abated." In dealing with this child Zachary Macaulay, his father, acted up faithfully to the best light he had. He made it a rule not to praise his youthful wisdom, not to notice his smart replies, and in other ways to check that tendency to arrogance which is the great danger of boys and men who have exceptional power over words.

Zachary Macaulay spent forty years of his life in assisting to bring his country to the point of abolishing slavery. He worked in co-operation with Wilberforce, Babington and their circle, and did as much in the cause as the best of them. He sacrificed to it health, fortune and pleasure; his business dwindled and perished though his devotion to it, and he died poor and dependent.

But there came an hour of repayment. He had the pleasure of hearing his son eloquently advocate the cause on the platform and in the House of Commons, and saw at length the principle incorporated in the British Constitution that no slave can live upon any soil over which the flag of Britain floats.

The excellent biographer of Lord Macaulay, Mr. G. O. Trevelyan, is of opinion that the happiest half hour of Zachary Macaulay's life was when he heard his gifted son make his maiden speech on the platform of an anti-slavery meeting, a speech which was, perhaps, never surpassed by an orator who was addressing an audience for the first time. One passage called forth "a whirlwind of cheers."

"The hour is at hand when the peasant of the Antilles will no longer crawl in listless and trembling dejection round a plantation from whose fruits he must derive no advantage, and a hut whose door yields him no protection; but when his cheerful and voluntary labour is performed he will return with the firm step and erect brow of a British citizen from the field which is his freehold, to his cottage, which is his castle."

The next speaker was Mr. Wilberforce, who alluded to the presence of his ancient ally on an occasion of so much interest to him, both as a father and as a citizen.

"My friend," said Mr. Wilberforce, "would doubtless willingly bear with all the base falsehoods, all the vile calumnies, all the detestable artifices which have been aimed at him, to render him the victim and martyr of our cause, for the

gratification he has this day enjoyed in hearing one so dear to him plead such a cause, in such a manner."

The old man, true to his old-fashioned principle of concealing from his boy the pride and joy he felt in him, sat motionless during the speech, with his eyes fixed upon a piece of paper held as if he meant to take notes.

In talking to his son in the evening he made only one slight allusion to the scene of the afternoon, when he remarked that it was unbecoming in so young a man to speak with folded arms in the presence of the royal prince who had presided.

There are hours that crown life's efforts. It came to the father in the son in this case, and happy is the father to whom the son brings the crown.

GOING BACK TO SCHOOL.

A merry tramp of little feet—
Just hear the sweet vibration!
The children over all the land
Have had a long vacation:
And back again they haste to take
In school the dear old places,
To measure out the days by rule,
With fair, unshadowed faces.

What! September already? and time for school to begin again? How the summer days have flown by! Can't somebody find a way to clog the wheels of time so that they will turn more slowly, at least during vacation time?

Good-by green fields and mountain breezes and seaside pleasures! our city boys and girls must come back to their homes. And the country boys and girls must take their books, too; but they will be the more fortunate ones, some of us think, for their way to the school-house will lead them

Along the quiet country roads
By purple asters bordered,

while their city cousins must troop along noisy, crowded streets.

But whether in city or village or country, we hope you've all had a joyous vacation, and that the coming school days will be both busy and merry.

We older people like to watch
Our little lads and lasses,
As sturdily they set to work
In sober ranks and classes.
Such happy brows are overbent
To con the pictured pages,
Such earnest wills are wrestling with
The story of the ages.

FINISH WHAT YOU BEGIN.

My old great-grandmother Knox had a way of making her children finish their work. If they began a thing they must complete it. If they undertook to build a cob house, they must not leave it till it was done; and nothing of the work or play to which they set their hands would she allow them to abandon incomplete. I sometimes wish I had been trained in this way. How much of life is wasted in unfinished work! Many a man uses up his time in splendid beginnings. The labour devoted to commence ten things and leave them useless would finish five of them and make them profitable and useful. Finish your work. Life is brief; time is short. Stop beginning forty things, and go back and finish four.

PERSEVERE.

One morning not long since, a teacher of music was giving his usual lesson in a certain primary school of New England. He had requested several of the little people to sing alone the exercises on the chart.

At length he turned to a bright-eyed little boy, five or six years old. The little fellow arose, his face aglow with interest, but he failed to sing even the first measure correctly. He repeated the attempt with the same result.

Had they been allowed to do so, several of the children were inclined to laugh at the discordant notes. The little boy turned, questioningly, his flushed face toward the teacher, who said, "I think you can't sing to-day, Johnnie."

"Yes, sir, I can please let me try again."

But it was a failure this time, and the music teacher himself said, "No, little boy; we will let someone else sing it. You have done your best, but it isn't quite right."

"Please, sir," said Johnnie, timidly, yet standing as firm as a soldier, "I know I can sing that piece."

The gentleman smiled, thought of the few moments left, and replied, "You may try it again, my little man."

It was better this time, and, after repeating it once or twice more, Johnnie stood triumphant; and he had at last sung it without mistake.

That boy will make a true man. He will not turn aside for trifles, but will try again and again, until he succeeds in what he has undertaken. Such boys are wanted everywhere—boys who can and will.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Sept. 28,
1890.

REVIEW.

{ Luke
13:19.

GOLDEN TEXT.—If ye keep My commandments, ye shall abide in My love.—John xv. 10.

LAWFUL WORK ON THE SABBATH.—Jesus restored to health a woman who had been suffering from a painful disease for eighteen

years. The ruler of the synagogue was indignant that the miracle had been wrought on the Sabbath Day, and told the people that they should come for healing on week days. To this Jesus replies in language of stern rebuke, showing that beneficent and merciful deeds were proper at all times.—Luke xiii. 10-17.

THE GREAT SUPPER.—At a feast in the house of a Pharisee Jesus spoke the parable of the Great Supper. When the feast was ready the host sent his servant to remind the invited guests. One declined because he had bought a piece of ground and wanted to go to see it. The second gave as his excuse that he had bought five yoke of oxen and he must prove them. The third gave his reason for declining the invitation that he had married a wife and could not come. The lord of the feast then tells his servants to go into the streets and lanes of the city to bring in the poor, the maimed, the halt and the blind. When this was done there yet was room, and the servant was told to go into the highways and hedges to compel them to come in, showing the ample provision of the Gospel of salvation for all classes and conditions, and how grievously they err who refuse God's invitation.—Luke xiv. 15-24.

TAKING UP THE CROSS.—Jesus teaches that to be His disciple a man must be prepared to give up everything, even what he values most. The disciple has to bear the cross. It is necessary to count the cost, since there must be no looking back. This is illustrated by the case of a man who begins to build a tower without thinking how much it would take to finish it, and of the king who would go forth with 10,000 men to meet an antagonist with 20,000.—Luke xiv. 25-35.

LOST AND FOUND.—The Scribes and Pharisees murmured because Jesus received sinners. To correct their mistaken views He spoke three parables. The first was that of the shepherd who left the ninety and nine sheep and went into the wilderness to find the one that had strayed. Having found it he returns rejoicing. The second parable was that of the woman who had lost one of her ten pieces of silver. After sweeping her house the last coin was found, and calls her neighbours to share with her in her joy at its recovery, and the truth is taught that "there is joy in the presence of the angels of God over one sinner that repenteth."—Luke xv. 1-10.

THE PRODIGAL SON.—The younger of two sons is tired of his father's house. He asks for and gets the portion of goods that falls to him. He goes into a far country and spends his substance in riotous living. Reaching the deepest depth of degradation and wretchedness, he resolves to arise and go to his father, confessing his sins and seeking his father's forgiveness. He carries out his resolve, and when his father saw him coming he ran and fell on his neck and kissed him. There was joy in the home because the lost was found. So God welcomes the returning penitent.—Luke xv. 11-24.

THE RICH MAN AND LAZARUS.—The rich man lived in abundance amid splendid surroundings. Lazarus was reduced by sickness to the utmost extreme of poverty. The rich man had the opportunity to help Lazarus, but he neglected it. Lazarus died and was carried by the angels to Abraham's bosom. The rich man died also, but "in hell he lifted up his eyes being in torment." He desired that Lazarus might be sent to cool his tongue with a drop of water. This was impossible as there was a great gulf fixed between the two. Then the rich man desires that Lazarus be sent to warn his brethren "lest they also come into this place of torment." This too is impossible. They had the warnings given by Moses and the prophets. If they hear not these "neither will they be persuaded though one rose from the dead."—Luke xvi. 19-31.

THE TEN LEPERS.—On the confines of Samaria and Galilee Jesus as He was entering a village was met by ten lepers. They besought Him for mercy. He told them to go and show themselves to the priests. As they went they were healed, and one, a Samaritan, returned, and devoutly thanked Jesus for the mercy he had experienced. Jesus said: "Were there not ten cleansed, but where are the nine?"—Luke xvii. 11-19.

PREVAILING PRAYER.—The duty of importunate, persevering prayer is taught in the parable of the Unjust Judge. A widow had suffered some wrong from an adversary, and she went again and again to the judge, who neither feared God nor regarded man. To escape from her importunity the judge granted the woman's suit. Shall not the just God avenge His elect? Then follows the parable of the Pharisee and the Publican. The one, filled with spiritual pride, thanked God for what he fancied himself to be. The other, in deepest humility, prayed for God's mercy to him a sinner. Christ says: "This man went down to his house justified rather than the other."—Luke xviii. 1-14.

ENTERING THE KINGDOM.—Mothers brought their infants to Jesus that He might bless them, but the disciples sought to hinder them, when Jesus said: "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of God." Entrance into the kingdom must be in the humble and docile spirit of children. A rich young ruler then asked Jesus: "What must I do to inherit eternal life?" To bring home to his mind his sinfulness in God's sight, Jesus tells him that the eternal life could be had by the absolutely perfect keeping of the divine law. Then, to test the sincerity of his desire, Jesus tells him to sell all he has and give to the poor. He could not stand this test, for he went away sorrowful because he was very rich. The lesson closes with the promise that all real sacrifices for Christ's sake will be abundantly compensated here and hereafter.—Luke xviii. 15-30.

JESUS AND ZACCHAEUS.—While at Jericho on His way to Jerusalem there was a taxgatherer of small stature who was anxious to see Jesus. This he could not do because of the crowds. He climbed into a sycamore tree. There Jesus saw him and told him to come down as He was to visit his house. So deeply was Zacchaeus impressed that he became Jesus' disciple, and resolved henceforth to do justly and act charitably. Jesus said: "This day is salvation come to this house."—Luke xix. 1-10.

PARABLE OF THE POUNDS.—In this parable a rich nobleman goes into a far country, but before going he gives to ten of his servants a pound, which they were to trade with till he returned. When he came back each one had to render his account. The first had gained ten pounds. He was commended and entrusted with the rule of ten cities. Another had gained five pounds. He likewise was commended and placed over five cities. But another came complaining of the harshness and austerity of the nobleman, and handed him back his pound unused. He is severely blamed for his indolence, the pound is taken from him and given to him that had the ten.—Luke xix. 11-27.

JESUS ENTERING JERUSALEM.—Having spent the night in the home of Martha and Mary at Bethany on the following morning Jesus rode into Jerusalem in triumph. The disciples and the people joined in praising God and recognized in Jesus "the King that cometh in the name of the Lord." The Pharisees complained and wished the multitude silenced, but Jesus told them "if these should hold their peace the stones would immediately cry out." Then He spoke of the woes coming on Jerusalem because the people had rejected Him. His words were literally fulfilled. He then entered the temple, cast out the buyers and sellers and taught the people, while his enemies were all the time plotting how they might destroy Him.—Luke xix. 37-48.