

evil. Up to this time I had imagined myself to be rather a good sort of a girl: attentive, obedient and faithful in my duties. The revelation that now came to me of my sinfulness, of the envy, falsehood and selfishness that filled my heart, overwhelmed me with shame. I fell upon my knees and prayed the prayer of the publican, "God be merciful to me a sinner." Humbled and penitent I went to the Saviour, and he gave me peace. From this sad chapter of my early life I learned the importance of speaking the truth at all times. I learned to pray in the words of the Psalmist, "Set a watch, O Lord, before my mouth; keep the door of my lips."—*Standard.*

**MANNISHNESS AND MANLINESS.**

BY ROY ROBBINS.

As soon as a boy begins to be a boy, he begins to imitate the men around him. And that is all right; it is the only way he has of ever becoming a man himself. But, oh! what mistakes some boys make about it.

Boys are all anxious to imitate the pleasures of men. They want to ride a horse like a man, shoot a gun like a man and dress like a man. And even this would not be so bad, but many boys have a dreadful propensity for copying the frivolities and vices of men. They wish to smoke and chew tobacco like a man, to drink liquor like a man, to swear like a man, to fight like a man, to sit up late at night like a man, to swagger and bluster like a man, to read vile books like a man, to be obscene in conversation like a man, and, in short, to copy everything from men that is easy to copy, and that will be a curse after it is copied. And this is what is called mannishness.

Then there are some boys who delight in copying the noble traits and actions of the men around them. They are ambitious to be as brave as a man at a fire or in a battle, to be as cool as a man in the midst of danger and excitement, to show the fortitude of a man in enduring great physical pain, to have as much physical strength as a man, to run as fast as a man, to do as much business as a man and be as shrewd in a bargain as a man, to write like a man, and speak as correctly and as wisely as a man, and, in short, to copy everything from men that is noble and useful. And this is what is called manliness.

And, oh! what a difference there is between the fruits of mannishness and manliness in boys. The mannish boy develops very soon into a fop, or a drunkard, or a loafer, or perhaps a thief. He is fortunate, indeed, if he retains his reputation, his purse, his employment, his liberty, or his life, to the years of mature manhood. He has a good start on the road to ruin for body and soul, for time and eternity. But the manly boy can confidently count on an opposite career. He will grow every day in the confidence and esteem of his superiors, he will be promoted in business, he will enjoy good health and long life, and when he is dead his very memory will be fragrant and blessed.

Various means of preventing mannishness may be recommended to boys. Among others, let them keep as much as possible in the company of their own fathers, and of other good and true men. Let them give earnest heed to what their elders and superiors admire and condemn in boys. And, above all things, let them studiously avoid the company of mannish boys. Mannishness is very contagious, and every manly boy should avoid a mannish boy as he would the pest.—*Church and Home.*

**CHANCE OR PROVIDENCE.**

Not long ago I entered a room where sat one of my school-mates, and around her were collected a bevy of young ladies, twittering and chattering like a small flock of blackbirds. In her hand she held a curious little piece of mechanism, whose top rested against her teeth. My curiosity was excited to know why they were all so merry, and on enquiry I was informed that Annie, who had been deaf for a number of years, had just been presented with this curious little piece of work, called the audiphone. Could you have seen her face light up as she listened to the lively conversation of her mates, and their laughter as she exclaimed, "Don't talk so loud, girls," you would have said surely some great blessing had fallen upon this young girl, who had been deprived of so many of the beautiful sounds which delight

the ear, and been confined to the companionship of the clumsy-looking ear-trumpet.

I watched them for a few moments, when Annie bade them good-by and tripped lightly across the street, with her new-found treasure, and as I followed her through the door I thought, "What a happy child!—as happy as the imprisoned bird when he gains his freedom and can once more join his notes with those of the others."

As I sauntered down the street my thoughts kept time with the tap-tap of the hurrying feet, as they passed and repassed, each one intent upon his own mission. I began to question whether we ought ever to say that such or such an invention was chanced upon. No! I believe we should not use the word, or its synonym, luck! I believe that an overruling Power guides us when least we expect to be led, and our hearts should offer thanksgiving to Him for the leading. It was not "chance" which led Richard Rhodes to discover that sounds could be conveyed to the auditory nerve through the medium of the teeth. I believe his hand to have been guided by something besides "chance" when he placed the watch between his teeth, after fruitless endeavors to hear its tick. I believe it was an overruling Power which sent this blessing, as a gush of sunshine, that it might penetrate into the lives of the unfortunate deaf and dumb, who have groped along in this beautiful world, gazing on all its grandeur, yet deprived of hearing or conveying ideas to their fellow-beings.—*Christian at Work.*

**THE DAY OF TROUBLE.**

It was a day of trouble to Ethel Burton! She had to mind baby all the evening, and he was so cross and fractious that she could not manage to get a quiet moment. All her next day's lessons were unlearned, and she knew the hour of nine was fast approaching, when her father's inexorable law sentenced her to bed. What should she do? Would baby Willie never close those wide-open eyes and let her little weary arms rest, and those haunting lessons be learnt? Impatient thoughts crowded into her heart, and cross words upon her lips; but like an echo in her heart sounded her morning's text, "Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me."

"But surely," she said to herself, "that means big troubles; it means when people are sick and die, or when something dreadful happens. Would Jesus call my lessons a day of trouble, and may I really ask Him to help me?" Again came the cheering thought, "It is a trouble to me, and He has promised to help me; I will just tell Him all about it." And so she lifted up her heart, for she could not kneel, and just prayed this little prayer: "Oh, dear Lord Jesus, I am so troubled! Baby won't sleep, and I have no time to learn my lessons for to-morrow if he doesn't—do make him, please, and help me in my trouble, as Thou hast promised;" and, as the Lord Jesus always hears prayer and does what He says, no sooner did she recommence her walk with Willie in her arms than she saw the eyelids drooping heavily, and knew that at last Willie was asleep and she was free. The lessons never seemed so easy as on that night; French verbs resolved themselves into right tenses like magic, and, to her great astonishment, father popped his head in to say that, as baby had been so troublesome, Ethel might for once be allowed an extra half-hour to learn her lessons. She realized indeed how fully the Lord had delivered her from her little trouble, and thanked Him for it. Ethel did not like to go to school with lessons unprepared or carelessly learnt, for she was a little Christian, and loved to honor her Master by attention to every duty, and could not have borne that one of His professed followers should have been seen often in disgrace, or known as an idle girl in the school.

**HOW QUARRELS BEGIN.**

"I wish that pony was mine," said a little boy at the window, looking down the road.

"What would you do with him?" asked his brother.

"Ride him; that's what I'd do."

"All day long?"

"Yes, from morning till night."

"You'd have to let me ride him sometimes."

"Why would I? You'd have no right to him if he was mine."

"Father would make you let me have him a part of the time."

"No, he wouldn't!"

"My children," said the mother, who now saw that they were beginning to get angry with each other, "let me tell you of a quarrel between two boys no bigger nor older than you are. They were going along a road, talking in a pleasant way, when one of them said:

"I wish I had all the pasture-land in the world." "And I wish I had all the cattle in the world," said the other. "What would you do then?" asked his friend. "Why, I would turn them into your pasture-land." "No you wouldn't," was the reply. "Yes, I would." "But I wouldn't let you. You shouldn't do it." "I should." "You shan't." "I will." And with that they seized and pounded each other like two silly wicked boys as they were."

The children laughed, but their mother said: "You see in what trifles quarrels often begin."—*Exchange.*

**THE ERRAND BOY.**

Some years ago a poor boy came to London in search of a situation as errand boy; he made many unsuccessful applications, and was on the eve of returning to his parents, when a gentleman, liking his appearance, took him into his service. He so conducted himself during his apprenticeship as to gain the esteem of every one who knew him; and after he had served his time, his master advanced a capital for him to commence business.

He retired to his closet, with a heart glowing with gratitude to his Maker for His goodness, and there solemnly vowed that he would devote a tenth part of his annual income to the service of God. The first year his donation amounted to ten pounds (fifty dollars), and he continued to give his tenth each year until it amounted to ten thousand, five hundred dollars.

He then thought that a great sum of money to give, and that he need not be so particular as to the exact amount; that year he lost a ship and cargo to the value of seventy-five thousand dollars by a storm!

This caused him to repent, and he again commenced to give his tenth; he was more successful every year, and at length retired. He then continued on until at length he became acquainted with a party of worldly, speculative men, who by degrees drew him aside from God; he discontinued his donations to embark in speculation; lost everything and became almost as poor as when he first arrived in London as an errand boy.—*English Paper.*

**IN PUBLIC CONVEYANCES.**

In public conveyances, well-bred people carry on their private conversation in low tones, that no one may be obliged to hear it who does not wish to do so. A party of young ladies who enter a railway car laughing and talking loudly, exchanging jests with young men on the platform, telling every one where they are going, and alluding in mysterious ways to good times which they have had together, are displaying very bad manners, whether they know it or not. The bad taste shown by certain school-girls, who call each other by their surnames, as Smith, Taylor, Kendrick, &c., instead of prefixing a Miss or using the familiar titles, Clara, Mary, Matilda, &c., is very reprehensible.

There are many things which women cannot do, and which they ought never to attempt. But they can and do give the tone to manners in whatever society they are thrown. The social tone will not rise higher than woman is willing to let it. Girls, remember your responsibility here. If you desire to be treated with courtesy and deference, you must so bear yourself as to be entitled to them—so, indeed, as to compel them from the rude and the thoughtless. Young gentlemen may amuse themselves for an hour or two with gay girls, who forget to be ladies, but they feel for such neither respect nor true friendship.—*Christian at Work.*

TELLING one's experience may be a most effective means of doing good, as it was in the case of the woman of Samaria; but, like hers, our experience should exalt, not ourselves, but our Saviour. We hear altogether too much of the "see what a sinner I was," and too little of the "see what a Saviour I have!" Indeed, a riper Christian will be apt to say, "see what a Saviour has me!"—*Evangelical Messenger.*

**Question Corner.—No. 21.**

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.**

- 241. What was the first miracle performed by Christ?
- 242. By whom and of whom was it said, "He must increase, but I must decrease"?
- 243. In what city was Christ teaching when the roof of the house he was in was broken and a man sick of the palsy was let down to be healed by him?
- 244. By what other name was the disciple Matthew known?
- 245. What people prayed Jesus to depart out of their country?
- 246. How were the children of Israel guided in their journey through the wilderness?
- 247. Who succeeded Moses as leader of the children of Israel?
- 248. Who is the Captain of our Salvation, and where is he so called?
- 249. What eloquent orator was instructed by two tent-makers?
- 250. What relation was Ruth to David?
- 251. What is the meaning of "Beersheba" and by whom was it so named?
- 252. Who sat under a palm tree to judge Israel?

**BIBLE ACROSTIC.**

Who, heedless of warning, by a faithful wife,  
Condemned to death the Lord of light and life?

Who on a gallows was uplifted high,  
And justly for his crimes condemned to die!  
Who by a father's hand on altar laid,  
A type of Him whose blood our ransom paid?

For whom did Abraham plead and plead again,

That God in mercy would His wrath restrain,  
And saved his nephew from the dreadful doom

Which sank two cities in a fiery tomb?  
Who to an idol would not bow the knee,  
Regardless of the cruel king's decree?  
And who, though facing a dreadful death,  
would dare

Undaunted bow to the true God in prayer?  
Mother and grandmother who, with sweet accord,

Their children trained to love and serve the Lord?

Two cruel kings, who issued a decree  
To slaughter children in their infancy?  
One of the Old Testament, one of the New,  
For selfish ends this fiendish scheme pursue.  
What prophet wrote in sweet melodious strain

The coming glories of Messiah's reign?  
The name of Him in whom it is confessed,  
Shall all the nations of the earth be blest?

These initials form the name of a city in which was a church more highly commended than any of her seven sister churches, and which remains to this day, while the others have fallen to decay.

**ANSWERS TO BIBLE QUESTIONS IN NO. 19**

- 217. Three, Lot and his two daughters. Gen. xix. 15, 16.
- 218. On mount Moriah. Gen. xxii. 2.
- 219. The temple by Solomon, 2 Chron. iii. 1.
- 220. In Hebron and was buried in the Cave of Machpelah, Gen. xxiii. 2, 19.
- 221. To Rachel near Bethlehem, Gen. xxxv. 19.
- 222. In Philippi, Acts xvi. 9, 12.
- 223. A vision, Acts xvi. 9, 12.
- 224. Silas, Acts xv. 40.
- 225. Rehoboam, 2 Chron. x. 18, 19.
- 226. Seven years and six months, 2 Sam. ii. 11.
- 227. In battle with the Philistines upon mount Gilboa, 1 Sam. xxxi. 1, 6.
- 228. By the men of Jabesh-gilead, 1 Sam. xxxi. 11, 13.

**CORRECT ANSWERS RECEIVED.**

To No. 19.—Ada L. Potts, 12; Mary Jane Brown, 11; Edward B. Craig, 11; Cora M. McIntire, 11; F. W. Kerr, 10; William C. Wickham, 8;  
To No. 18.—Maggie Sutherland, 12; Herbert Davidson, 12; Cora M. McIntire, 12; John Leask, 12; Julia Smith, 11; Louisa J. Hensley, 11; William C. Wickham, 10; Archie McDonald, 9.