

The Little Newspaper Boys.

BY JOHN IMRIE, TORONTO.

Two little brothers left their home
One cold, bleak winter's day,
All round the city streets to roam,
But not in childish play.

They on a noble errand went,
An honest dime to gain,
By selling papers—well content
To brave the sleet and rain.

One ten years old was brother "Bill,"
And six years old was "Jack;"
They trudged along with right good-will,
Though business was quite slack!

Yet bravely shouts the elder boy;
"My papers! who will buy?"
And at each sale a smile of joy
Lights up each cheerful eye.

The weary hours of night wore past,
The steeple clock struck nine;
One bun between them eased their fast,
But Jack began to pine.

"Oh! Bill, I'm tired and sleepy now,
I'll sit down here and rest;"
And soon the cold and chilly brow
Dropp'd feebly on his breast.

His brother Bill, with courage high,
More energy display'd,
"The latest news!" did loudly cry,
Not daunted or afraid.

Yet, now and then, dear little Jack
Would look with tearful eye
On brother Bill, as he came back
To tell him—"not to cry!"

"I've nearly sold them all now, Jack,
There's only three to sell;
When they are sold, high on my back
I'll ride you home pell-mell!"

At last their merchandise was gone,
Ten cents was fairly won!
And Bill knelt down to help Jack on
His back, for the home-run!

Dear Christian people, help such boys
To earn an honest cent,
They little know of earthly joys
And yet seem well content!

LESSON NOTES.**SECOND QUARTER.**

STUDIES IN THE OLD TESTAMENT.

B.C. 1706.] **LESSON IV.** [April 24.]**JOSEPH AND HIS FATHER.***Gen. 47. 1-12. Commit to mem. vs. 10-12.***GOLDEN TEXT.**

Honour thy father and mother; which is
the first commandment with promise. Eph.
6. 2.

OUTLINE.

1. The King.
2. The Father.

TIME.—1706 B.C. Same as last lesson,
but later in the year.

PLACE.—The land of Goshen.

EXPLANATIONS.—*Some of his brethren*—Not all, but five, as representatives of the whole, and because their occupation placed them far below the Egyptians in caste. *Thy servants are shepherds*—A confession of inequality. The sheep feeding and herding was given over to women. *To sojourn in the land*—Not as permanent inhabitants; for they knew that God had promised to them the land of Canaan. *Men of activity*—Men fitted for the duty of guarding and herding the royal droves of cattle. *Few and evil*—As compared with the lives of Abraham and Isaac, which had been long and prosperous. *The land of Rameses*—Probably not so called till long after, but when this account was written commonly so called. If Moses wrote this, he would naturally call it by the name of the Pharaoh whom he had known best.

TEACHINGS OF THE LESSON.

Where, in this lesson, are we taught—

1. To respect our superiors?
2. To respect any honours; calling?
3. To respect old age?

THE LESSON CATECHISM.

1. What did Joseph do for his father and his family? He sent for them to Egypt.
2. In what part of the land did he give them a home? In the land of Goshen.
3. What was the age of Jacob at this time? One hundred and thirty years.
4. How long did Jacob live in Egypt? Seventeen years.
5. What one of the commandments is illustrated by this lesson? "Honour thy," etc.

DOCTRINAL SUGGESTION.—[The better land.]**CATECHISM QUESTION.**

20. What is the sinfulness of that state? The want of original righteousness, and the depravity of our nature, through which it has become inclined only to evil.
[Romans v. 19; iii. 10; Matthew vii. 11; Luke xi. 13.]

B.C. 1580.] **LESSON V.** [May 1.]**ISRAEL IN EGYPT.***Exod. 1. 6-14. Commit to mem. vs. 12-14.***GOLDEN TEXT.**

He increased his people greatly; and made them stronger than their enemies. Psa. 105. 24.

OUTLINE.

1. A Growing People.
2. A Cruel King.

TIME.—1580-1571. A period longer or shorter down to Moses' birth.

PLACES.—The land of Goshen. Pithom. Raamses.

EXPLANATIONS.—*A new king*—Probably a king who came in by conquest. *Knew not Joseph*—Of course not; Joseph was dead. But it means, did not know of the wonderful service Joseph had performed. *Unto his people*—These people were peculiarly his, for he represented the old Egyptian kings, after the aliens were expelled. *More and mightier*—That is in that particular district. *Get them up out of the land*—They had received only permission to sojourn in Goshen. Now the royal policy of keeping them is announced. *Task-masters*—Chiefs of tribute, men of rank, who superintended the public works.

TEACHINGS OF THE LESSON.

Where, in this lesson, are we taught—

1. That the best service may be forgotten?
2. That ingratitude begets cruelty?
3. That God cares for his people in trial?

THE LESSON CATECHISM.

1. How long were the children of Israel in Egypt? More than two hundred years.
2. Who ruled Egypt in the latter part of this time? A king who knew not Joseph.
3. How did he treat the Israelites? He oppressed them cruelly.
4. How did God care for his people as stated in the GOLDEN TEXT? "He increased," etc.

DOCTRINAL SUGGESTION.—Bondage in sin.**CATECHISM QUESTION.**

21. What is this sinfulness commonly called? Original sin; being that from which all actual transgressions proceed.
[Romans v. 12.]

A SON'S PRIDE.

THOMAS CARLYLE had a very humble origin. His father was a stone mason and worked as a day-labourer. But he was honest and upright and impressed his sturdy character upon his children.

Though he had not had the advantages of an education, he decided that Thomas should attend school. So he sent him away to study, against the advice of his neighbours, who prophesied that when he became learned he would despise and forget his humble parents. These sinister predictions were far from being realized. How abundantly the son honoured his father! He writes: "Ought I not to

rejoice that God has given me such a father? Let me learn of him. Let me write my books as he built his houses, and walk as blamelessly through this shadow world, if God so will, to rejoin him at last."

Of his mother too, a plain, quiet Scotch woman, he invariably speaks with the tenderest love. Calls her "his incomparable mother," and no words seem too emphatic to express his devotion. "Oh, her patience with me! Oh, her never-tiring love! Blessed be poverty which was never indigence in any form, and which has made all that ten-fold more dear and sacred to me!" Such sentiments of affection are more powerful than his intellectual attainments to "keep the memory green" of the "Sage of Chelsea."

NEVER SWEAR.

1. It is mean. A boy of high moral standing would almost as soon steal a sheep as swear.

2. It is vulgar—altogether too low for a decent boy.

3. It is cowardly—implying a fear of not being believed or obeyed.

4. It is ungentlemanly. A gentleman, according to Webster, is a man who is well-bred, refined. Such a one will no more swear than go into the street to throw mud with a chimney sweep.

5. It is indecent—offensive to delicacy, and extremely unfit for human ears.

6. It is foolish. "Want of decency is want of sense."

7. It is abusive—to the mind which conceives the oath, to the tongue which utters it, and to the person to whom it is aimed.

8. It is venomous—showing a boy's heart to be a nest of vipers; and every time he swears, one of them sticks out from his head.

9. It is contemptible—forfeiting the respect of all the wise and good.

10. It is wicked—violating the Divine law, and provoking the displeasure of Him who will not hold him guiltless who takes His name in vain.

TWO KINDS OF GIRLS.

THERE are two kinds of girls. One is the kind that appears well abroad—the girls that are good for parties, rides, visits, balls, etc., and whose chief delight is in all such things; the other is the kind which appears best at home—the girls that are useful and cheerful in the dining-room, the sick-room, and all the precincts of home. They differ widely in character. One is frequently a torment at home; the other is a blessing. One is a moth, consuming everything about her; the other is a sunbeam, inspiring life and gladness all along her pathway. Which will you strive to be?

In the Alps trees cease to grow at an elevation of about six thousand four hundred feet.

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