

Children's Column.

BILLY MILLER'S CIRCUS SHOW.

At Billy Miller's Circus Show— In their old stable where it's at— The boys pays twenty pins to go, An' gits their money's-worth at that!

'Cause Billy he can climb an' chalk His stockin' feet an' purr' nigh walk A tightrope—yes, an' ef he fall He'll keetch, an' "skin a cat"—at's all!

He ain't afraid to swing an' hang Ist by his legs!—an' maybe stop An' yell "Look out!" an' nen—k spang!

He'll let loose, upside down, an' drop Wit on his hands!—An' nen he'll co "Conjortion act"—let limber through As "Toj'ruber Mens" at goes With shore fer certain circus shows!

At Billy Miller's Circus show He's got a circus ring—an' they's A dressing' room,—so's he can go An' dress an' paint up when he plays He's somepin' else,—'cause sometimes he's

"Ringmaster"—boasin' like he please— An' sometimes "Ephalunt"—er—"Bare Back Rider," praacin' out o' there!

An' sometimes—an' the best of all!— He's "The Old Clown," an' got on clo'es

All striped, an' white hat, all tall An' peaked—like in shore nuff show,—

An' got three-cornered red marks, too, An' his white cheeks—ist like they do!— An' you'd ist die, the way he sings An' dances an' says funny things!

—James Waitcomb Riley, in The Interior.

GOOD COMMON SCHOOL EDUCATION.

Every boy and girl that is educated should be able to—

Write a good, legible hand. Spell all the words in ordinary use. Know how to use these words. Speak and write good English. Write a good social letter. Add a column of figures rapidly. Make out an ordinary account. Receipt it when paid. Write an advertisement for a local paper.

Write a notice or report of a public meeting. Write an ordinary promissory note. Reason the interest or discount on it for days, months and years. Draw an ordinary bank check. Take it to the proper place in a bank to get the cash. Make neat and correct entries in day book and ledger.

Tell the number of yards of carpet required for the parlor. Measure the pile of lumber in the shed. Tell the largest number of bushels of wheat in the largest bin, and the value at current rates. Tell something about the laws of health and what to do in case of emergency. Know how to behave in public and society. Be able to give the great general principles of religion. Have good knowledge of the Bible. Have some acquaintance with the three great kingdoms of nature. Have some knowledge of the fundamental principles of philosophy and astronomy. Have sufficient common sense to get along in the world.—National Educator.

OLE CONUMDRUMS.

This is also a good time to recall old conundrums and riddles. For instance: "O'd Mother Twitchett had but one eye, And a long tail which she could let fly And every time she went over a gap She left a bit of her tail in a trap"—A needle.

"In marble wall, as white as milk, Lined with a skin as soft as silk; Within a fountain crystal clear A golden apple toth appear. No doors are there in this stronghold, But thieves break in and steal the gold, —An egg.

"What God never sees, What a king seldom sees, What we see every day"—Our equal.

What is equal to raining pitchforks? Hailing omnibusses.

Why is a planted potato like a door post? Because it will propogate.

Why are the stars the greatest as tromponers? Because they have studied (studied) the heavens for centuries.

BUY THE BEST.

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Christian Life Column.

A PRAYER.

God of rest and work and play Kindly through another day Thou hast led me on my way. All the good the day has brought me, Every lesson it has taught me, Let me for it thankful be: It is all thy gift to me, Have I sinned in act or mind, Word untrue or thought unkind? I would thy forgiveness seek—Pity me, for I am weak. In thy hands I fall asleep: Thou a faithful watch, wilt keep. He who loves me in the light Will protect me through the night. —J T Sunderland.

SOWING AND REAPING.

There is a disposition on the part of many, especially among the young, to make light of youthful sins and excesses, which are excused, as it were, under the term of "sowing one's wild oats." The idea seems to be that it is altogether a natural and proper thing to do; that we are born into the world with just so much devility in us, and that in the sins and excesses of youth we work that off as it were, and thus prepare for a virtuous manhood in the later years. Doubtless you have often heard the expression, "Give the young man his fling, he will come out all right in the end." In fact, vice in youth has come to be almost regarded as a virtue, or, at any rate, as preparing the way for virtue; and so we are often reminded that the wayward youth turns out not infrequently a most exemplary man.

But this is not the way God regards this matter. He has declared through His Word that "He that soweth iniquity shall reap vanity," or, as the Revised Version puts it, "calamity." Are these vices of youth, which are so curiously supposed to prepare the way for a virtuous manhood, so innocent and harmless? What a man he would be who should first sow his intended wheat field with tares, or his garden for flowers and vegetables with thistles!

Young men who break away from parental control and dishonor the God of their fathers, who give themselves up to pleasures that unsettle them for honorable work and bring them into demoralizing associations, who frequent the liquor saloons, and the haunts of the strange woman whose feet lead down to death, are mildly described as "sowing their wild oats." But God gives it a far different characterization: "They are sowing iniquity, and shall reap calamity." They shall become the victims of their sins. They are sowing to the wind and shall reap the whirlwind. They shall be ruined alike in body and in soul, in time and in eternity.

Sow an act and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny. There may be a measure of pleasure in sin, but it is pleasure only for a brief season. When the reaping time comes, or the harvest season, that will not be found so pleasant. "Nature," says Lord Bacon, "owes us many a debt; until we are old; but nature always pays its debts." Justice, how ever slow it may travel, always overtakes a man. However we may make a mock at sin, however lightly we may esteem it and try to soften it down under the head of youthful errors and indiscretions, it will be found everlastingly true that the way of the transgressor is hard, and the wages of sin is death. Goes it over as we may, sin is sin, that one abominable thing that God hates.

We say to young men especially, hold on to your integrity. Do not suffer yourselves to be led astray by the tempter. Say No with your whole soul most emphatically in it, to every inducement to violate conscience and your sense of duty. There are terrible possibilities involved in the first sin; there is a weakening of moral fiber, there is less resistance to the next approach of sin, often ending in helpless captivity to the destroyer. Even when conscience is awakened, and there is a desire to retrace one's steps, it is difficult, because the man has surrounded himself with influences all set against his return to virtue.

Even those who by the grace of God have been led to repentance find their sins of youth a sore trial in their maturer years. As in the fable, when the dragon's teeth were sown there sprang up an armed and hostile host, so from every wild oat sown in his youth there has sprung up an armed force obstinately contesting the Christian's approach to virtue and peace and heaven. There are consequences of sin which even the forgiveness of God does not take away. When God forgives he forgives our sins are blotted out—they are as though they had never been, to God. But not to us. We cannot forget the sins of our youth. Their memory follows us to the grave.—Christian Work.

No lessons are so impressive as those our mistakes teach us.—Woolsey.

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