

Little Folks.

GOD HELP THE BOY.

God help the boy who never sees  
The butterflies, the birds, the bees,  
Nor hears the music of the breeze  
When zephyrs soft are blowing  
Who cannot in sweet comfort lie  
Where clover blooms are thick and high  
And hear the gentle murmers nigh  
Of brooklets softly flowing.

God help the boy who does not know  
Where all the woodland berries grow,  
Who never sees the forests glow  
When leaves are red and yellow  
Whose childish feet can never stray,  
For such a helpless boy, I say,  
When nature does her charms display,  
God help the little fellow.

—Nixon Waterman.

A BOY'S RELIGION.

Not Grandmotherly, But Boyish.

It was the late Henry Drummond who once said to a great company of boys: "Boys, if you are going to be Christians, be Christians as boys and not as your grandmothers. A grand mother has to be a Christian as a grandmother, and that is the right and beautiful thing for her; but if you can not read your Bible by the hour as your grandmother can, don't think that you are necessarily a bad boy. When you are your grandmother's age, you will have have your grand mother's religion."

Now, there is a great deal in the above for a boy to take to heart; for some boys have the idea that they will be expected to put aside most of their propensities, if they take upon them selves the duties of Christian boys. This is a mistake. No one expects, no one wants them to give up their natural rights and feelings of boyhood. They are not to be in the least grand motherly or grandfatherly, but they are to be happy in the way in which God intended that all youth should be happy.

One of the truest hearted Christian boys I know is also the merriest. No one would think of calling him "grand motherly." He reads his Bible, too, and goes regularly to church, to Sunday school, and to prayer meeting. He is at the same time such a good ball player that he is always chosen first when the boys are choosing sides for a game. And no boy of his age can excel him at football or at tennis. And they always say of him: "Harry plays fair; he does!"

He is the life of the social gatherings he attends, and his reputation for absolute truthfulness is such that the teacher of the school he attends told me not long ago, that on one occasion, when the boys on the playground were hotly discussing a certain matter and there had been charges of falsehood made and still more hotly refuted, one of the boys said: "Let Harry M— tell the straight of the story. He knows all about it, and he'll tell the exact truth." It is a fine thing for a boy to have a reputation like that in the community in which he lives.

At another time the pupils in Harry's room had met to select some one of their number to present a certain request to the principal of the school, and Harry was immediately chosen, "because he is so sort of gentlemanly," as one of the boys said. This was a tribute to the unflinching power and influence of real courtesy, and true courtesy is a marked trait of Christian character.

Harry is a Christian boy in a boyish way, which is quite as charming and impressing as the grandmotherly way of being a Christian. All Christianity is based on right thinking and right living, without regard to age. Each decade of life has its own particular joys in the Christian life. They are all God given, and none are sweeter than the joys of true Christian boy hood.—Reformed Church Messenger.

CIGARETTES

Suppose a boy has a lot of cigarettes and smokes a few of them every day. Is there any injury in this? I can tell you, for I have had such boys for patients. Such smoking, even in so-called moderation (as if there was any such thing as moderation in stimulants for the young!) will do three things for him:

- 1. It will run his pulse up to one hundred or more per minute.
  - 2. It will reduce his weight below the healthy standard.
  - 3. It will reduce his strength and general vitality, as will appear in his pale complexion and his diminished appetite.
- Cigarette smoking is one of the worst habits physically that a boy can form. It injures the heart and digestion, and it tends to check the growth. It gives a lad false and silly notions, and does not bring him into good company.—Harper's Young People.

Teacher.—"Tommy, how dare you waste your drawing paper—covering it with ridiculous pictures?"  
Tommy.—"I didn't need the paper to draw on, 'cause I was drawing on my imagination."—Ex

Christian Life Column.

THE WORD SHE REMEMBERED.

"You remember the sermon you heard, my dear?"  
The little one blushed and dropped her eyes,  
Then lifted them bravely with a look of cheer—  
Eyes that were blue as the summer skies.

"I'm afraid I forgot what the minister said,  
He said so much to grown up men,  
And the pulpit was 'way up over my head;  
But I told mamma that he said 'Amen.'"

"And 'Amen,' you know, means 'Let it be,'  
Whatever our Lord may please to do,  
And that is sermon enough for me,  
If I mind and feel so, the whole week through."

I took the little one's word to heart,  
I wish I could carry it all day long,  
The "Amen" spirit, which hides the art  
To meet each cross with a happy song.

—Philadelphia Call.

INCESSANT WORRY.

Paul Tyner, in one of his essays, says: "People everywhere are waking up to these facts: Worry is wrong! Worry is unnecessary! Worry must go!" So mote it be! The sooner this unnecessary, wrongful demon of fretfulness is given his "walking papers," the better for the world. Worry certainly has no place in the life of a believer—a worrying Christian, is indeed, a solecism. Helen Hunt Jackson wrote thus of the sin of fretting:

"There is one sin which, it seems to me, is everywhere and by everybody underestimated, and quite too much overlooked in valuation of character. It is the sin of fretting. It is common as air, as speech—so common that, unless it rises above its usual monotone, we do not even observe it. Watch any ordinary coming together of people, and see how many minutes it will be before somebody frets—that is, makes a more or less complaining statement of something or other, which probably every one in the room or in the car or on the street corner, it may be, knew before, and probably nobody can help. Why say anything about it? It is cold, it is hot, it is dry, some body has broken an appointment, ill-cooked a meal; stupidity or bad faith somewhere has resulted in discomfort. There are plenty of things to fret about. It is simply astonishing how much annoyances may be found in the course of every day's living, even of the simplest, if one keeps a sharp eye on that side of things." This is certainly true; and it is no less certain that a cheerful disposition may be cultivated in the same way that the voice may be trained in harmony or the mind in various learning.

If to hope overmuch is an error,  
'Tis one that the wise have preferred;  
For how often have hearts been in terror  
Over evils that never occurred!

It is unwise to brood over our past sins. We should try to forget them. To recall them certainly does not develop goodness. It rather has the opposite effect. The thought of them dampens our ardor, makes us timid and distrustful of ourselves. When we have repented of evil, and ask our Father to forgive us, we should dismiss the thought of it, shut it out, let it have no place in our minds. Let the dead past bury its dead. We must be busy with that which is new and living. By pure thoughts, noble purposes, good works, we must crowd evil out of our lives. God will help us to forget the wrong we once did, if we live with Him. We must work with Him to produce that blessed oblivion to the past both by refusing absolutely to harbor the thought of old sins and by filling our lives with all that pleases Him. Blessed is the man who cultivates the forgetting of evil.—Ex.

What singular factors in the progress of science are the twin methods of this advanced age, postmortem dissection, and the higher Biological criticism. The one seeking by mutilation and examination of the dead body to understand and cure physical ill; the other seeking by mutilation and dissection of the naked text of the Bible to understand its spirit and impart to mankind the inspiration of its heavenly fire. Can mutilation and dissection detect or win back the vanished soul? Is the higher Biological criticism any more potent to reveal the spirit of the Bible or transmute it into the human heart?—Ex

There is scarcely a crime which man commits, or a sin of which he is guilty which does not originate in selfishness. It is a vice that is never satisfied. It has the utmost tenacity of life, and never dies a natural death. It exists under a thousand different forms, and in every state of society. It is sapping the life blood of Christianity, and can be destroyed only by the consuming fire of the Holy Ghost.—Rev. C. H. Smith.

THE PROPOSED CONSTITUTIONAL AMENDMENT.

Believing that no more important measure has been before the people of North Carolina for a score of years, we give in full herewith the proposed Constitutional amendment, which we expect to keep standing until the election in August of next year. It is not necessary for us to say that it should be carefully considered and that the voter should not allow prejudice to influence him in deciding whether or not he will support it. The amendment reads as follows:

That article VI of the Constitution of North Carolina be, and the same is hereby repealed, and in lieu thereof shall be substituted the following article of said Constitution:

ARTICLE VI.

Section 1 Every male person born in the United States and every male person who has been naturalized, 21 years of age and possessing the qualifications set out in this article, shall be entitled to vote at any election by the people in the State, except as herein otherwise provided.

Section 2 He shall have resided in the State of North Carolina for two years, in the county six months, and in the precinct, ward or other district in which he offers to vote, four months next preceding the election: Provided, That removal from one precinct, ward or other election district, to another in the same county, shall not operate to deprive any person of the right to vote in the precinct, ward or other election district, from which he has removed until four months after such removal. No person who has been convicted or who has confessed his guilt in open court upon indictment, of any crime, the punishment of which now is or may hereafter be, imprisonment in the State prison, shall be permitted to vote unless the said person shall be first restored to citizenship in the manner prescribed by law.

Section 3 Every person offering to vote shall be at the time a legally registered voter as herein prescribed and in the manner hereafter provided by law, and the General Assembly of North Carolina shall enact general registration laws to carry into effect the provisions of this article.

Section 4 Any person presenting himself for registration or voting shall be able to read and write any part of the Constitution in the English language, and shall have paid by the first day of March the poll tax for the previous calendar year, as prescribed by law, and shall exhibit the receipt therefor when he offers to vote. Poll taxes shall be a lien only on assessed property, and no process shall issue to enforce the collection of the same except against assessed property.

Section 5 No male person, who was on January 1, 1867, or at any time prior thereto, entitled to vote under the laws of any State in the United States wherein he then resided, and no lineal descendant of any such person, shall be denied the right to register and vote at any election in this State by reason of his failure to possess the educational qualification prescribed in section 4 of this Article: Provided, He shall have registered in accordance with the terms of this Article prior to December 1, 1908. The General Assembly shall provide for a permanent record of all persons who register under this section on or before November 1, 1908, and all such persons shall be entitled to register and vote at all elections by the people in this State unless disqualified under section 2 of this article: Provided such persons shall have paid their poll tax as required by law.

Section 6 All elections by the people shall be by ballot, and all elections by the General Assembly shall be viva voce.

Section 7 Every voter in North Carolina, except as in this Article disqualified, shall be eligible to office, but before entering upon the duties of the office he shall take and subscribe the following oath: "I, ———, do solemnly swear or affirm, that I will support and maintain the Constitution and laws of the United States and the Constitution and laws of North Carolina, not inconsistent therewith, and that I will faithfully discharge the duties of my office as ———. So help me God."

Section 8 The following classes of persons shall be disqualified for office: First, all persons who deny the being of Almighty God. Second, all persons who shall have been convicted, or confessed their guilt on indictment pending, and whether sentenced or not, or under judgment suspended, of any treason or felony, or any other crime for which the punishment may be imprisonment in the penitentiary, since becoming a citizen of the United States, of corruption and malpractice in office, unless such person shall have been restored to citizenship in a manner prescribed by law.

Section 9 That all of the provisions of the Constitution relating to suffrage, registration and elections, as contained

in this act, amending the Constitution, shall go into effect on the first day of July, 1902, if a majority of the qualified voters of the State so declare at the next general election.

Section 10 This amendment shall be submitted at the next general election to the qualified voters of the State, in the same manner and under the same rules and regulations as is provided in the law regulating general elections in this State, and in force May 1st, 1899; and at said election those persons desiring to vote for such amendment shall cast a written or printed ballot with the words "For Suffrage Amendment" thereon; and those with a contrary opinion shall cast a written or printed ballot with the words "Against Suffrage Amendment" thereon.

Section 11 The said election shall be held and the votes returned, compared, counted and canvassed, and the result announced, under the same rules and regulations as are in force for returning, comparing, counting and canvassing the votes for members of the General Assembly, May 1st, 1899, and if a majority of the votes cast are in favor of the said amendment, it shall be the duty of the Governor of the State to certify said amendment under the seal of the State to the Secretary of State, who shall enroll the said amendment so certified among the permanent records of his office.

Section 12 This act shall be in force from and after it is ratified.

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