

Our Young Folks.

ANGEL AND IMP.

One is a little angel,—
An angel full of grace,—
For he makes almost beautiful
A homely, careworn face.
The other is an imp perverse
Who keeps an evil vow
To make as ugly as he can
The smoothest, whitest brow.

You know the angel and the imp,—
You know them both so well,
Their dictionary names it seems
Superfluous to tell!
And yet to make my riddle clear,
I'm forced to write them down:
The angel is a smile, of course,
The little imp, a frown!

— William Hayne.

FOR YOUNG PEOPLE.

Boys and girls who think at all know that every day habits are acquired that will cling through life, and those habits reveal to others the kind of homes in which they grew up, the kind of training that permitted their development; yet there are habits for which parents or training are not at fault. Not long ago I heard a very wise mother say to her little daughter of twelve years, who was inclined to stoop: "No one can help you to overcome that unhealthy habit unless you try yourself. I can remind you, but if you do not remember to throw your shoulders back, to sit and stand erect, then you must bear the penalty when you are a woman. You will be crooked, and then of course you will not be strong." And what this mother said was true. The best pair of shoulder braces is a strong will with a desire to be strong and straight. And so it is with everything we really want to be in this life. No person, no matter how strong their love, can do our work for us; we must co-operate with them, work with them for our own advancement. The best teacher in the world cannot make a boy or girl a good student independent of his or her will; they must work with their teacher, or the teacher will fail. An employer may give every opportunity, but if the employee does not work to improve it the fault is his own.

No boy or girl can truthfully lay all the blame on father or mother for bad manners, or bad habits, or lack of success. Every book, every paper, every magazine, tries in some form or other to teach lessons in manners and morals, and it is only the poorest and most ignorant who can be excused. It is really painful to see how thoughtlessly rude many boys and girls are who grow up in refined homes. They may modify their habits when they become men and women, but there is always a tinge that reveals the heart, for bad manners are largely the result of selfishness. The *Ladies' Home Journal* recently published "Twelve Helpful Rules," which, if followed, would not only change the manners, but the heart, and make the most thoughtless thoughtful. You know it has been said that more harm has been wrought by want of thought than by want of heart.

Here are the rules—apply them:—

1. Do not interrupt others in conversation unnecessarily.
2. Be unselfish.
3. Have courage to speak the truth.
4. Do not shirk.
5. If you are to blame do not try to throw the blame on some one else: "If she hadn't done so-and-so it wouldn't have happened."
6. When you have used an article put it back in its place; especially if it is one used by the family in common.
7. Remember that by your conduct persons judge of your home-training and home influences.
8. Be careful to meet your engagements promptly.
9. Be punctual at meals.
10. Whatever is worth doing at all is worth doing well.
11. Help others.
12. Let your friends feel that you can be depended upon to keep your word. It will be a comfort for them to have some one to turn to in time of need, and it will be a deep and lasting pleasure to know that they have confidence in you.

MOTHER'S JOURNEY.

There is a hint in the following incident of the way in which children may be trained so as not to regard death as the king of terrors:—

That night, before they went to bed, they were allowed to go in and kiss their mother good-night. This privilege had been denied them lately, and their hearts responded with joy to the invitation. Mamma was better, or she could not see them. The doctor had cured her. They would love him for all their lives! She was very pale, but smiling, and her words to them were: "I am going on a journey."

A journey! cried the children. "Will you take us with you?"

"No; it is a long, long journey."

"Mamma is going to the South," said Katy; "the doctor has ordered her to. She will get well in the orange groves of Florida."

"I am going to a far-distant country, more beautiful than even the lovely South," said the mother, faintly, "and I will not come back."

"You are going alone, mamma?" asked Katy.

"No," said the mother, in a low, sweet voice, "I am not going alone. My Physician goes with me. Kiss me good-bye, my dear ones, for in the morning before you are awake I

shall be gone. You will come to me when you are made ready, but each must make the journey alone."

In the morning she was gone. When the children awoke their father told them of the beautiful country at which mother had safely arrived while she slept.

"How did she go? Who came for her?" they asked amid their tears.

"The chariot of Israel and the horsemen thereof!" their father told them, solemnly.

People wonder at the peace and happiness expressed in the faces of these motherless children. When asked about their mother they say: "She has gone on a journey," and every night and morning they read in her Guidebook of that land where she now lives, whose inhabitants shall no more say, "I am sick," and where God shall wipe all tears from their eyes.

A GIRL'S OWN BROTHER.

"But he's my own brother."

Is that any reason why you should take his courtesies for granted, and never say, "thank you?"

Is that any reason why you should not try to make an evening at home pleasant for him instead of forcing him by your selfishness to seek his happiness somewhere else?

Is that any reason why you should not think his opinion of your frocks, your bonnets, or your looks worth consideration?

Is that any reason why, when you have a man visitor, he should be made to feel that you endured your brother when there was nobody else, but that when there was—well, then it was different?

Is that any reason why you should not listen to his word of advice about other girls, or their brothers?

Is that any reason why you should not be interested in his story of the shooting or the hunting, when you do to the same tales from other people?

Is that any reason why you should push him to the wall, except when you need him, and then claim his attention as your right?

Because he is your very own brother, you ought to be tenfold more considerate of him than of the brothers of other girls. Because he is your very own brother, you ought to study his tastes and cater to them; read the books that he likes, and suggest others to him; study the songs he fancies, and be glad to make new ones known to him. In this way, you will make your brother your very own, and to him "sister" will be the most delightful among girls.

HALF WAY.

One summer afternoon, when Mrs. R— was very busy, her little daughter Annie was somewhat of a hindrance, so she said to her: "Annie, dear, suppose you go to your papa's office and stay with him."

Always promptly obedient, Annie at once went. By and by her equally busy papa said to her: "Annie, I think you had better run home to mamma now."

Annie felt, with the unerring instincts of a child that neither her mamma nor her papa wanted her.

Both hurt and perplexed, she settled the difficulty in her own mind by determining upon a half-way policy. Accordingly she seated herself quietly just half way between her father's office and the house.

Presently the old grandmother, always on the lookout for the child, spied her sitting there flat on the ground, looking listless and disconsolate. Surprised, and wondering at so unwonted a proceeding on Annie's part, she called to her: "Annie, child, what in the world are you sitting there for?"

The pent-up feelings of the little heart overflowed as she sobbed: "Well, grandma, mamma didn't want me and sent me to papa, and papa didn't want me and sent me back to mamma, and I thought I had better stay half way between them, so I'm sitting here."

BEAUTY.

"All pleasant, good-natured boys and girls have pleasant faces." While walking one day with a friend of mine, who is a governess, we met two children. One had long, curly, golden hair, large blue eyes, and pink cheeks; the other had a muddy complexion, small eyes and short hair, and the two were such a contrast that after they passed I could not help exclaiming: "What a beautiful child!"

My friend, who had spoken to both, asked: "Which one?" and then seeing my look of surprise she added: "I suppose, of course, you mean Estelle; but, do you know that I cannot see anything lovely in the child? I have seen the two in their home; Nellie is a cousin dependent upon Estelle's father for her support, and she is kind, gentle, unselfish, helpful, studious, indeed so lovely in every way in character that I forget her face isn't pretty. Estelle is just her opposite; cross, exacting, selfish, disagreeable to every one at home, and will not study. She has smiles for company always, and makes a much better impression on strangers than Nellie does; but I know her so well that I cannot think her pretty."

Girls, and boys, too, there is a large moral to this small story. It is said that the eyes are "the windows of the soul," and it is certain that a person cannot have wickedness and selfishness in his soul and hide them from the world. What you really are will show in your faces, and the homeliest faces lighted up with pure, loving thoughts will always be more attractive than the most beautiful features which are only a mask for ugliness within.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Oct. 26.
1890.

JESUS IN GETHSEMANE.

{ Luke 22:
39-53.

GOLDEN TEXT.—A man of sorrows and acquainted with grief. Isaiah liii. 3.

INTRODUCTORY.

The last impressive meeting of Christ with His disciples ere He suffered was ended. They had sung a hymn together and gone forth late at night from the city. They went out to the western slope on the Mount of Olives where it was His custom to resort. In the Garden of Gethsemane one of the most memorable events in the life of Jesus took place. The garden is forever associated with one of the most impressive incidents recorded in Scripture.

I. **The Prayer.**—After the institution of the Lord's Supper and the tender words spoken by Jesus to His disciples, and the parting hymn, the little company left the city and crossing the brook Kedron went into the Garden of Gethsemane in which at the time were a number of olive trees. The place is described as one of great beauty. Here in the midnight solitude the few undisturbed moments are spent in earnest and agonizing prayer. On reaching the entrance the disciples, with the exception of Peter, James and John are left while the three named accompanied Jesus into the garden. These He left at a little distance, here mentioned as being a stone's throw, probably about 100 feet. He who was to wrestle in prayer Himself exhorts the disciples to "pray that ye enter not into temptation." Prayer in all circumstances is the best safeguard against temptation. In the solitude Jesus knelt down and prayed. To His Father He unfolds the deepest feelings of His soul. In Him He has the fullest trust. He still addresses Him by the endearing name, Father. What an example we have of submissiveness to the will of God in this prayer which Jesus offers—"if Thou be willing." The awful trial on which He was entering was the cup given Him to drink. He knew all He had to undergo, the betrayal, all the sufferings and indignities of the cross, the awful nature of sin whose full penalty He was to endure. He prays "remove this cup." If the purposes of God for man's salvation can be accomplished without these sufferings He prays for deliverance. Yet His submission is complete. As it had been prophesied of Him He had come to do the will of God. In this supreme hour He is ready to acquiesce in that will. "Nevertheless not My will, but Thine be done." In this petition there is entire submission to God's will, for the reason that the will of Jesus was in perfect harmony with the will of His Father. The prayer of Jesus received an immediate answer. The cup of His suffering was not removed, but the answer was no less direct, "there appeared an angel unto Him from heaven strengthening Him." If in God's infinite wisdom He sees it necessary that the burden from which relief is desired should be borne then He gives the adequate strength for its endurance. Here He sends an angel whose visit strengthens Jesus for the trials He has to bear. We are told in the Epistle to the Hebrews that Jesus "in the days of His flesh when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared; though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him."

II. **The Agony.**—Jesus continues in prayer. It becomes more earnest and intense, after the visit of the angel. His whole frame is agonized. His soul-suffering is apparent in bodily distress. "His sweat is, as it were, great drops of blood falling down to the ground." The deep intensity of Christ's sufferings in the garden we are unable to conceive. It has no human parallel. There alone He wrestled in His agony. "Of the people there was none with Him." "He trod the winepress alone." While He was thus engaged the watching disciples had fallen asleep at their posts. It was long past the time for their usual repose. The successive events of the day had been of unusual and absorbing interest. They were wearied in body and mind, and in the stillness of the night air they could not overcome the tendency to sleep. Luke here adds a natural reason for their drowsiness; he says Jesus "found them sleeping for sorrow." Grief often produces a stunning, stupefying effect and its victim finds temporary relief in the oblivion of sleep. Even they, however, could not fully comprehend the nature of Christ's agony. To them the immediate future was dark and confused. They did not know what He knew. For the want of a fuller sympathy with Him, and with a lack of appreciation of their own danger, He gently remonstrates with them, "Why sleep ye?" and repeats the exhortation He had already given them. By comparison with the other Gospel it is learned that what Luke here summarizes in one statement is more fully detailed. Jesus twice interrupts His prayer, returning to the disciples whom He found sleeping. Twice He spoke to them in words of complaint and remonstrance. Coming the third time, however, He said: "Sleep on now and take your rest: it is enough, the hour has come; behold the Son of Man is betrayed into the hands of sinners. Rise up and let us go; lo, he that betrayeth Me is at hand."

III. **The Betrayal.**—While Jesus was speaking to His disciples a large company with no friendly designs appears on the scene. It consists of Roman soldiers, chief priests and other religious leaders of the people. They are conducted to the spot by Judas, one of the twelve, who has accepted a bribe to betray his Lord and Master. Without his aid they were uncertain of success in their undertaking. They had agreed with him that he should point out Jesus to them in the darkness. He was to signify by the customary form of salutation, the kiss, the Person after whom they had come. Thus under the show of affection the basest treachery was for a moment concealed. Jesus understood all, and spoke to Judas in a manner that laid bare his hypocrisy, "betrayest thou the Son of Man with a kiss?" The other disciples were now aroused. Those who had come to apprehend Jesus were armed and the first impulse of the disciples is to repel force with force. Peter alert and impetuous as usual did not wait, but wounded the servant of the high priest in the ear with his sword. With this rash mode of defence Jesus had no sympathy. He counselled endurance and miraculously healed the wounded man. Calmly He confronts His foes and upbraids the leaders of the people with something akin to cowardice in coming upon Him armed in the night while they left Him undisturbed while teaching in the Temple. Whether they replied to this or heard His words in silence is not recorded. He ends by saying "this is your hour and the power of darkness." In taking the part they did they were following out the dark purposes in their hearts. The intense moral darkness of that night was to be followed by a glorious dawn. It was as if by the betrayal and arrest of Jesus the kingdom of Satan had gained a triumph. It was only momentarily apparent. The acts of His enemies were leading directly to the victory over sin and death on the cross.

PRACTICAL SUGGESTIONS.

Prayer is the only true refuge in the deepest hour of sorrow.

Submission to God's will is an evidence of strong faith. Jesus in Gethsemane is the grandest example of self-renunciation the world has seen.

One of the bitterest things in Christ's betrayal was that one of His own disciples took a leading part in it.

Judas Iscariot betraying Jesus with a kiss is one of the basest acts of hypocrisy on record.