

Our Young Folks.

MY POWERS.

I have two hands, a right and left,
And fingers, ten in number;
Out of the palms' end they are cleft,
With naught their use to cumber.

Two eyes to see, two ears to hear
All sights and sounds whatever;
A tongue to speak good words of cheer
But lies and bad words never.

A heart and brain to feel and judge,
Two feet, which none may fetter;
These powers I'll use without a grudge,
To make the world grow better.

FOR CHRIST.

Many years ago, in a certain quarter of the French capital, there stood a beautiful Protestant church. At a little distance, seen against a clear sky, with its sharply-defined gray walls and its slender spires, it resembled more a beautiful etching than a real house of worship. But house of worship it was, in deed as well as in name, and, Sunday by Sunday, hundreds knelt upon its tessellated floors, attracted thither, not by beauty of service or building, but to hear the Gospel of faith, love, work, and, above all, charity, as it fell from the lips of the eloquent pastor, as if straight from the throne of God.

One Sabbath morning, as the people were assembling, two little children passed that way and stopped, gazing in at the open door. They were poorly clad, and almost bare-foot, but they possessed that refinement of face and manner which marked a difference between them and ordinary beggar children. Evidently they were children of well-educated and, at one time, well-to-do parents, though their little faces looked starved and pinched enough as, all unconscious of the picture they were making, they stood outside the great church door, and watched the people passing and repassing. The eldest, a boy of perhaps seven, held his little sister tightly clasped by the hand, and there was something chivalrous and, at the same time, pathetic in the careful manner in which he helped her over rough places in the pavement, and up the broad stone steps.

For a moment they stood silent. Then the little girl said:—

"If you please, Francois, why do so many of the people stop at the door and slip something into the little box?"

"I know not, Elise," said the boy. "We will go nearer and see."

So they went closer and watched the people dropping various small coins into the box placed outside the church door to receive contributions for the poor.

"What is it, Francois?" asked the little girl again, tugging impatiently at the hand she held.

The boy shook his head.

"I do not know. The letters spell 'For Christ,' and the box is like a post box; perhaps—but I cannot say, Elise. Come, let us go, it is so very cold here."

"O Francois, does it mean that whatever one slips into the box goes to the dear Christ, just as mamma used to write a letter and put it in the box at the corner? Perhaps, if we wrote a tiny letter, and told the good Lord how cold and hungry we are, since He has taken pappa and mamma, He would hear us. You know we have asked Him, Francois, and He hasn't sent any one to care for us yet, and it is so cold, and we are hungry and tired. Say, do you think He would get our letter, my brother?"

"Perhaps," muttered the boy, sadly, and walked on in silence.

But that evening, about twilight, an observer might have seen him return, slip a crumpled bit of paper into the box, and hastily retrace his steps. The paper read, scrawled in a childish hand:—

DEAR CHRIST, —We are cold and hungry, and, unless Thou help us, we shall die of the hunger. Please send us a little money, even a very little; enough to buy Elise a roll, will suffice, dear Lord.

FRANCOIS.

Rue Des Enfants.

A fortnight after, the good pastor was announced to preach a great sermon on Faith. Crowds gathered and filled every seat, and even the aisles of the great church. The organ had ceased, and the crowd waited expectant.

The door opened and the good pastor mounted the pulpit, but not alone. He led by the hand a little boy and a tiny, golden-haired girl.

"My brethren," he said, "I come to speak to you of faith, and I bring you an example more powerful than any words of mine."

Then he went on to tell of the orphanage and poverty of the two children; how the eldest had cared for the younger, at the same time running errands and picking up a sou here and there to keep them alive; how they had wandered past the church, seen the box at the door, and penned the letter, which the sexton had found and brought to him. "Said not our Lord truly, brethren, 'Of such is the kingdom of heaven'?" And know ye not that inasmuch as ye do it to these, ye do it unto Him?"

There were few dry eyes in the great church when the minister ended, and from that day till the Sabbath when, as a young man, he stood again in that pulpit, has Francois ever doubted that his letter was heard and answered.

WHAT BOYS SHOULD LEARN.

There are a great many things that boys, while boys, should learn. And if they learn these lessons so well as never to forget them during life, they will prove incalculable help to them oft-times when they need help.

Among other things that a boy should learn, an exchange classes the following, to wit:—

Not to tease boys and girls smaller than themselves.

Not to take the easiest chair in the room, put it in the pleasantest place, and forget to offer it to mother when she comes in to sit down.

To treat the mother as politely as if she was a strange lady, who did not spend her life in their service.

To be as kind and helpful to their sisters as they expect their sisters to be to them.

To make their friends among good boys.

To take pride in being a gentleman at home.

To take their mothers into their confidence if they do anything wrong; and, above all, never lie about anything they have done.

To make up their minds not to learn to smoke, chew or drink, remembering that these things cannot be unlearned, and they are terrible drawbacks to good men, and necessities to bad ones.

THE STREAM THAT NEVER DRIES UP.

I was once stopping at a village on the Welsh coast, where the people had to bring all the water from a well.

"Is this well ever dry?" enquired I of a young girl who came to draw water.

"Dry? Yes, ma'am; very often in hot weather."

"And where do you go for water then?"

"To the spring a little way out of town."

"And if that spring dries up?"

"Why, then we go to the spring higher up, the best water of all."

"But if the stream higher up fails?"

"Why, ma'am, that stream never dries up—never. It is always the same, winter and summer."

I went to this precious brook which "never dries up." It was a clear, sparkling rivulet, coming down the high hill—not with torrent leap and roar, but soft murmur of fulness and freedom. It flowed down to the highway side; it was within reach of every child's pitcher; it was enough for every empty vessel. The small birds came down thither to drink; the sheep and lambs had trodden down a little path to its brink. The thirsty beasts of burden, along the dusty road, knew the way to that stream that "never dries up."

It reminded me of the waters of life and salvation flowing from the "Rock of Ages," and brought within the reach of all men by the Gospel of Jesus Christ. Every other brook may grow dry in the days of drought and adversity, but this heavenly spring never ceases to flow.

AFTER THE GRIP

And after typhoid fever, diphtheria, pneumonia, or other prostrating diseases, Hood's Sarsaparilla is just what is needed to restore the strength and vigour so much desired, and to expel all poison from the blood. It has had wonderful success in many such cases.

Hood's Pills act especially upon the liver, rousing it from torpidity to its natural duties, cure constipation and assist digestion.

A HEALTHY AND DELICIOUS BEVERAGE.

Menier Chocolate. Learn to make a real cup of Chocolate, by addressing C Alfred Chouillou, Montreal, and get free samples with directions.

FITS—All Fits stopped free by Dr Kline's Great Nerve Restorer. No Fits after first day's use. Marvellous cures. Treatise and \$2 trial bottle free to fit cases. Send to Dr. Kline, 931 Arch St., Phila., Pa.

C. C. RICHARDS & Co.

Gents, I sprained my leg so badly that I had to be driven home in a carriage. I immediately applied MINARD'S LINIMENT freely and in forty-eight hours could use my leg again as well as ever.

JOSHUA WYNAUGHT.

Bridgewater, N.S.

That string on your finger means "Bring home a bottle of MINARD'S LINIMENT."

BAD DRINKING-WATER.—Travellers suffer greatly from the different kinds of water they are compelled to drink, as nothing is so likely to bring on an attack of Diarrhoea as change of drinking water. PERRY DAVIS' PAIN-KILLER is the only safe, quick and sure cure for Diarrhoea, Cramps and Cholera Morbus, and the valise of every traveller should contain a bottle of the mixture, which he can procure at any reputable drug-store; 25c. for a large bottle.

Sabbath School Teacher.

INTERNATIONAL LESSONS

June 19, 1892

REVIEW.

(P. i, ii, xiv, xxiii
h, lxxviii, ciii.
Dan. i, ii, iii, vi.

GOLDEN TEXT.—Thy Word is a lamp unto my feet and a light unto my path.—Psalm cxix. 105.

THE WAY OF THE RIGHTEOUS.—The righteous man is blessed. He does not associate with the wicked as companions; neither does he conform to their ways. His delight is in God's law, which he makes his study. Like a tree planted by a river, he flourishes and produces the fruits of righteousness. The wicked are like the chaff that the wind drives hither and thither. They have no stability here. They fail in the judgment and in the end they perish.—Psalm i.

THE KING IN ZION.—The Psalm opens with a picture of the hostility of heathen nations to the kingdom of Christ. They consult together for its destruction. They imagine a vain thing. They are determined to rebel against the just rule of the Messiah. The Lord who sitteth in the heavens derides their impotent attempts. He has set His king on the holy hill of Zion. The universality of Christ's kingdom is assured by divine decree, and its enemies will be overthrown. The Psalm closes with the exhortation that all rulers should be reconciled to God. All who put their trust in Him are blessed.—Psalm ii.

GOD'S WORKS AND WORD.—There are two great and blessed revelations of God—Nature and Redemption. The starry heavens, the glowing sun that show the infinite power and wisdom of God, and the law of God, revealed in Scripture that unfolds the infinite righteousness, mercy and love of God for man's salvation. The Word of God is adapted to man's need, and by accepting its teaching and guidance he will be saved from the power and condemnation of sin and will be made acceptable through the Redeemer.—Psalm xix.

THE LORD MY SHEPHERD.—The Good Shepherd watches over His flock. He provides for them the green pastures and the still waters. Christ leads His children in the paths of righteousness, and shields and comforts them as they pass through the valley of the shadow of death. He makes abundant provision for them even in adverse circumstances, and they are assured of a blessed dwelling place in the house of the Lord for ever.—Psalm xxiii.

THE PRAYER OF THE PENITENT.—The penitent soul makes humble and heartfelt confession of personal sin and pleads earnestly for forgiveness. As a part of the confession there is the acknowledgment of possessing a sinful nature, and a longing for cleansing from the defilement of sin. It is God that for Christ's sake forgives sin and sanctifies the soul. The true penitent longs for the restoration of God's favour and the indwelling presence of the Spirit. Then by precept and example he will bring others to Christ.—Psalm li.

DELIGHT IN GOD'S HOUSE.—The Psalmist, recognizing the loveliness of God's service in the sanctuary, gives expression to the strength of his desire for its enjoyment. The birds find places for their nests within the tabernacle enclosure, and he envies their nearness to God's altars. They that dwell in God's house are blessed and they delight in the holy exercises. They receive strength and encouragement for the journey of life, and finally reach the heavenly Zion. He concludes with a prayer that he might be accepted of God, expressing his willingness to occupy the humblest position in connection with the sanctuary and his confidence in God's protection and readiness to bestow the best blessings.—Psalm lxxxiv.

A SONG OF PRAISE.—The Psalmist calls upon his soul and all that is within him to praise God for the many and precious spiritual benefits he bestows; for His goodness to His people in the past; for the forgiveness of sin; His faithfulness to His covenant and the enduring nature of His righteous government.—Psalm ciii.

DANIEL AND HIS COMPANIONS.—Some of the young Hebrew captives in Babylon had met with favour in the king's household. They were boys of great promise, and it was the king's purpose to train them for his service. They were faithful to the religious principles in which they had been carefully trained. These principles, they were resolved, should be put into practice. They made up their mind that they would not conform to heathen usages. They would not partake of the food and wine furnished from the royal table. He had found favour with the officer who had charge of the youths. To him Daniel made the proposition that he and his companions should be permitted for a time to live on the simplest fare, and at the end of the experiment let the result determine. So healthy and well favoured did the young lads appear that their wish was granted. God gave them wisdom; their temperate lives were conducive to their advancement. They rose to positions of eminence and trust.—Daniel i. 5-21.

NEBUCHADNEZZAR'S DREAM.—The king of Babylon had a wonderful dream, which greatly troubled him. The incidents in the dream were forgotten, but the impressions produced by it remained. The wise men were unable to recall the dream, and the king in his rage doomed them to death. Daniel and his friends met together and united in prayer. God answered their prayer and Daniel went to the king and told him the vanished dream, and explained to him its meaning, showing the successive kingdoms that were to arise, and that the kingdom of God, symbolized by the stone cut out of the mountain without hands, would fill the whole earth and be of perpetual duration. The king, grateful to Daniel, raised him to the highest position in the kingdom, and at Daniel's request appointed his companions to exalted offices.—Daniel ii. 36-49.

THE FIERY FURNACE.—The Hebrews who had been exalted to positions of eminence and responsibility had incurred the hatred and envy of their Chaldean rivals, who devised a wicked scheme, by which they thought the Hebrews would be destroyed. A great image had been set up in the plain of Dura. At a given signal all were to fall down and worship the image. The Hebrews stood erect. They resolved that they should not incur the guilt of idolatry. They had been watched. The king was told and they were taken and cast into the fiery furnace. While they were being thrust in, so intense was the heat that the men who put them in were killed by the flames. The Hebrews were preserved, and the king saw them, accompanied by one like the Son of God. They came out of the fiery trial unhurt.—Daniel iii. 13-25.

THE DEN OF LIONS.—Envy and hatred pursued Daniel and his exile companions. Another attempt was made to compass his ruin. Their exemplary piety had been noticed. The king was foolishly persuaded to issue a decree that for thirty days no one should ask a favour of God or man, except from king Darius. The decree made no impression on Daniel. He continued to pray as he had been in the habit of regularly doing. He was accused, and though the king regretted what had been done, he did not alter the decree, and Daniel was cast into the den of lions. The king was restless and could not sleep. Early in the morning he went to the place where the lions were confined and there he found Daniel alive and unhurt. The king ordered his deliverance, and that the men who had plotted against him should be cast in among the lions. This was done and these men instantly perished. Then the king issued a proclamation that all men should honour the living God, whose kingdom was to stand for ever. "So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian."—Daniel vi. 16-28.