

Our Young Folks.

DON'T YOU SEE?

The boy who on the corner stands
With open mouth and listless air,
Who in his pockets thrusts his hands,
And shows no signs of thought or care;
Who idly dreams—who rarely works—
Who needful task or duty shirks;
Though kind in manners he may be,
There's much that's lacking—Don't you see?

The boy who will neglect his book
For game of chance, or bat and ball,
For gun and dog, or rod and hook,
Or for a dance—for one or all—
Will find he's made a grand mistake.
Can games the place of knowledge take?
When on the top round he would be
He'll find he's lacking—Don't you see?

The boy who smokes a cigarette,
Or drinks with friends a social glass,
Is forming habits to regret,
Whose ill all other ills surpass.
Though solid rock is near at hand,
That boy is building on the sand.
With scoffing mates and boisterous glee,
His course is downward—Don't you see?

The girl who at the window waits,
With idle hands and dreamy look;
Who, by her actions, says she hates
The household work of maid or cook!
Who lets her mother work away
While she indulges in a play!
How'er refined that girl may be,
There's much that's lacking—Don't you see?

The girl whose recitations show
No earnest work—no careful thought;
Who fails in what she ought to know,
When skilful test of work is brought;
That girl will fail to win the prize—
Will fail while earnest workers rise—
A grand success she'll never be—
There's too much lacking—Don't you see?

When one would build a house to stand,
He builds upon the solid rock.
He takes the best at his command!
He piles the granite, block on block.
No soft, shale rock shall have a place
In inner or in outer face.
Well tested rock shall polished be
For lasting structure—Don't you see?

Build thou for time—on solid rock,
Give thought and care; build broad and deep.
Then, tempest wild, with rudest shock,
Shall harmlessly around thee sweep.
With knowledge gained, and purpose grand,
The ills of life thou canst command,
From all their pow'r thou shalt be free;
Thy power the greater—Don't you see?

SPURGEON AND THE LITTLE BOY.

The death of Mr. Spurgeon—London's celebrated preacher—recalls the many branches of his noble work, and reminds us of a pretty story gleaned from a gentleman connected with his well-known orphanage. One holiday, when it was customary for the friends of the boys to take them out for a few hours, and treat them to cakes and goodies, the great man was sitting in the garden surrounding the Home—a lovely spot situated in one of the many suburbs of the metropolis—and, as he meditated, a little fellow of some seven summers approached, and timidly plucking at the sleeve of the man, who to him was the embodiment of all that was good, said, "Mr. Spurgeon!"

"Yes, my child."

"If you knew of a little boy who had no father, and no mother, would you be sorry for him?"

"Why, yes, my child, you know I would."

"And, Mr. Spurgeon, please, if on a holiday when all the other little boys had some one to play with and friends take them out and give them cakes, while that little boy had none, would you still be sorry for him?"

"Of course I would, my child"; and a humorous twinkle gleamed in the eye of the great man.

"But, Mr. Spurgeon, if that little boy stood before you, would you be so sorry that you'd give him a penny to buy cakes with?" and the little lips quivered, and the big tears stood in the earnest blue eyes.

But before they could drop, the small boy was on the great man's knee, with a bright, shining sixpence pressed tight in his little hand, and soon shouts of laughter could be heard as Mr. Spurgeon, in his own inimitable way, chased back the tears and brought sunshine into the eyes and the heart of the little orphan boy.

DOES THE LORD CARE?

Several years ago I was passing through a severe trial. One day the difficulties seemed to come thicker and faster than I could bear. My faith was shaken. I said to a faithful friend and adviser:—

"Do you suppose the Lord cares anything about our difficulties?"

"Of course He does," was the reply.

But with an agony of fear that He did not care, which was harder to bear than any other trial could be, I went into my class-room. While I carried on my recitation the cry was

there deep in my heart: "He does not care. He does not care."

When my recitation was over a dear girl lingered behind the others and said: "Here is a little book—mar! I want to give you."

I took the pretty piece of paper in my hand with a "thank you, my dear," when my eyes fell on the words: "Cast thy burden upon the Lord and He shall sustain thee."

The messenger was gone, but the message lay there in my hand. I looked again with wonder, to see if the words were really there, when the thought came: "That is just like Him," and I said aloud, "I will."

Where was the burden? Gone, as completely gone as though the cause had been removed. The sorrow was there but the sting was gone, for the Lord had the burden.

Sometime after that I told my little friend that her message had helped me. She said: "I had intended to bring it to you before, but had forgotten it. That day I came to school without it, but remembering went home for it."

Was this all a coincidence, or was it the Lord showing His love for His child?

I prefer to believe that it was His own voice bidding me trust Him, and I go on giving Him my cares, and they are mine no longer. How can they be when I have given them away?

GOOD ENOUGH BOYS.

"I made a bob-sled according to the directions given in my paper," said Fred Carroll, petulently, "and it wouldn't run."

"So I believe," said his friend, George Lennon. "You also made a box telephone, and that didn't work."

"How do you account for it?" asked Fred, curiously.

George smiled as he answered quietly: "You did not make them according to directions."

"Didn't I put in everything required? What did I omit?"

"You omitted exactness. When you made the telephone you did not draw the wire tight, as directed. You left it hanging slack, and when I spoke to you about it you said it was 'good enough.'"

"I thought it would do."

"Of course you did! Then, in making the sled, you made two mistakes in your measurement. You nailed the forward cross cleat about six inches from the end, thus interfering with the play of the front bob; and the guards were so low that a fellow's knuckles scraped the ground. The consequence was, that there was no satisfaction in riding on the sled. It was a 'good enough' sled. Instead of being careful to have every measurement exact, you guessed at some, and made mistakes in others; and to every objection you replied that it was 'good enough.' That generally means no good at all."

How many "good enough" boys are reading these lines? The boy who sweeps his employer's store, and neglects the corners and dark places, is sweeping "good enough." So is the boy that skims his lessons, or does the home chores in a careless fashion.

EVERY DAY A LITTLE.

Every day a little knowledge. One fact in a day. How small is one fact. Only one. Ten years pass by. Three thousand six hundred and fifty facts are not a small thing.

Every day a little self denial. The thing that is difficult to do to-day will be an easy thing to do three hundred and sixty days hence, if each day it shall have been repeated. What power of self mastery shall he enjoy who, looking to God for grace, seeks every day to practice the grace he prays for.

Every day a little helpfulness. We live for the good of others, if our living be in any sense true living. It is not in the great deeds of philanthropy that the only blessing is found. In "little deeds of kindness," repeated every day, we find true happiness. At home, at school, in the street, in the neighbour's house, in the playground, we shall find opportunity every day for usefulness.

Every day a little look into the Bible.

One chapter a day. What a treasure of Bible knowledge one may acquire in ten years! Every day a verse committed to memory. What a volume in twenty-five years!

C. C. RICHARDS & CO.

Gentlemen,—In driving over the mountains I took a severe cold, which settled in my back and kidneys, causing me many sleepless nights of pain. The first application of MINARD'S LINIMENT so relieved me that I fell into a deep sleep and complete recovery shortly followed.

Annapolis.

JOHN S. McLEOD.

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Sabbath School Teacher.

INTERNATIONAL LESSONS

March 13, 1892.

PROMISE OF A NEW HEART.

Ezek. 36: 25-28.

GOLDEN TEXT.—A new heart also will I give you, and a new spirit will I put within you. Ez. xxxvi. 26.

INTRODUCTORY.

Ezekiel the prophet belonged to a priestly family. He was born in or near Jerusalem in the reign of the good king Josiah, and was carried along with king Jehoiachin into captivity in Babylon. He lived near the river Chebar, which some suppose was the T'habour, a branch of the Euphrates, and others think that the canal constructed by Nebuchadnezzar to connect the Tigris and Euphrates is meant. In his prophecy he foretold the destiny of surrounding nations, the better and brighter days in store for the exiles when they should be restored to their own land, and the advent of God's kingdom of righteousness. He continued to prophesy for about twenty-two years.

I. A Renewal of Heart.—In these words God is speaking through the prophet. It is from God that cleansing from sin comes. The figure used to convey spiritual purification is one of the simplest and most easily understood, "I will sprinkle clean water upon you." It is God's pardoning mercy and grace that cleanse the soul from the pollution of sin. Sin defiles and disfigures the soul, and it can only be cleansed by the precious blood of Christ. One of the sins to which the people had been greatly addicted was that of idolatry, and as no sin is single, but brings others with it, idolatry had plunged the people into many gross and grievous sins. Because of these, punishment had come upon them. In the captivity they learned valuable lessons, they came to understand the sinfulness of idolatry. Here the promise is given "from all your idols will I cleanse you." From the sin of idolatry the Jews were delivered. After the captivity they did not again err in this direction. This promise is followed by another, "a new heart will I give you, and a new spirit will I put within you." This is not a physical but a spiritual change. The faculties and powers of the soul are the same after conversion that they were before. They are differently governed, differently directed. The heart is the seat of life, the soul is the centre of spiritual life. Before conversion the soul is inclined to evil, it loves evil. The affections and the will are on the side of evil. Supreme love to God is not the ruling motive of the life; self is supreme, and disobedience to the will of God is not felt to be a sin. When God gives the new heart, it is filled with love to Himself, and the new rule of life it inspires is obedience to His will. The old dead heart, hard and stony, is removed and a warm, generous and loving heart takes its place. God also gives the promise "I will put My spirit within you." That spirit will bring the heart into harmony with God's will. It will love what God loves and hate what God hates. It will seek to follow what is good, to do right, to hate every false and wicked way, and to run in the way of God's commandments. The spirit of God prompts all who receive that priceless gift "to walk in My statutes, and ye shall keep My judgments to do them."

II. The Temporal Blessings that accompany a Renewed Heart.—Here is the promise that the exiles would be restored to their own land, where if they are steadfast in their purpose to love, serve and obey God, their stay would be permanent. He who would restore them was able to protect them from all their foes, and He tells them of the new covenant relation that shall be sustained. "Ye shall be My people, and I will be your God." "Happy is the people whose God is the Lord." There is still another promise given them, "I will also save you from all your uncleanness." The mercy that pardons is accompanied by the grace that preserves from evil. They had known by sad experience what it was to live sinful and polluted lives, now there is the encouraging promise that they would be preserved from the power and pollution of sin. Then earthly blessings in great abundance are promised. The earth shall yield plentifully, and they will not be reproached by the heathen because they suffered from famine. It is with nations as with individuals that those who serve and obey God are usually, though not always and at all times, the most prosperous, even in temporal things. The rule, however, is more clearly discernible in the case of nations than in the case of individuals. God does not always reward His most devoted servants with earthly prosperity, but His blessing is with them, and their complete blessedness is hereafter.

III. God's Goodness leads to Repentance.—When man's sin is contrasted with God's goodness, it is then seen how vile and loathsome it is. God who is infinite in purity and goodness desires man's love and obedience. Man is dependent on God for all things, life, maintenance and happiness. God's bounty is infinite and His forbearance great, yet man continues to disobey and rebel against God. How ungrateful then as well as base is it to go on sinning against a just, righteous and merciful God. How much more aggravated is this guilt when it is remembered that the fullest proof of God's love to guilty man is in the gift of His Son for man's redemption from sin. When one perceives the dreadful nature of sin, and sees it in all its vileness, the result is the same as in the case of the penitent exiles. You "shall loathe yourselves in your own sight for your iniquities and for your abominations." That the forgiveness of sins comes from God's free grace is clearly brought out in what follows, "not for your sakes do I this, saith the Lord God." Salvation is not of merit, but of grace. The humiliation that conviction of sin brings is becoming and right. No one earnestly desires the forgiveness of his sins who does not at first feel ashamed of them. Sincere heart abasement for sin is one of the first steps that leads to deliverance. "Be ashamed and confounded for your own ways." The spiritual change precedes the change in the circumstances of the exiles. The depopulated cities and waste lands of Judea shall again be filled with peaceful and prosperous inhabitants. The desolate land was to become like the garden of Eden. God's dealings with His chosen people would serve as an example to others. "Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it." Both for spiritual and temporal blessings we are to pray. This is the law of God's kingdom. "I will yet for this be inquired of by the house of Israel, to do it for them." These words are an encouragement to earnest, believing prayer, both for spiritual and temporal blessings. If this were remembered and acted upon more frequently, many sad and imperfect lines would be brightened, and made more useful and blessed than they are. God is willing to hear the direct supplications of His people. Nothing that concerns them is beyond the range of His care. It is significant that these words occur in the connection they do. They are preceded and followed by promises of temporal blessing and prosperity.

PRACTICAL SUGGESTIONS.

We never can enjoy God's blessings without a change of heart. "Except ye be born again ye cannot see the kingdom of God."

God's goodness is designed to lead us to repentance. It is the greatest abuse of it to continue sinning against Him.

There is an intimate connection between the service of God and temporal blessing. God is the God of providence as well as of grace; those who experience His grace can rely on His providence.

God's grace is a free gift. It is an unmerited favour. "Not for your own sakes do I this, saith the Lord God, be it known unto you: ye are ashamed and confounded for your own ways, O house of Israel."