

Our Young Folks.

DO IT.

Know what you've got to do first, and then do it ;
What you do, do at once—you never will rue it ;
Let duty direct you, and never pooh-pooh it ;
If your horse has a loose shoe, why, let the smith shoe it.

If you're chair-back is broken, get the glue-pot and glue it ;
What you do, do at once—you never will rue it ;
If you're lesson is hard, work hard and get through it ;
If you're seam is ill-sown, get a pin and undo it.

What you do, do at once—you never will rue it ;
If you're burden is heavy then bend you're back to it ;
It won't grow the lighter because you eschew it ;
What you do, do at once—you never will rue it.

SPEAK THE TRUTH ALWAYS.

Hearing a young lad telling what might have been called a "white lie" the other day, and after a little, the truth being divulged, he was made to feel so thoroughly uncomfortable I would say a word on truthfulness to the young people who sometimes are so careless about what they tell. To hear them talk one would think that to call black white every day of their lives was of not the slightest consequence.

The stories they tell have only a grain of fact to every pound of fiction, and when, on account of it, they get into "trouble," there is no other way to screen themselves—they think—but to invent some other falsehood. Haven't you seen such? Oh! how much better to tell the truth at first.

Now—and I want you to note it—there never yet lived any good man (or woman, either) in the world who was not remarkable for truthfulness. This was the most conspicuous thing about them, the very foundation of their characters. Their word could be relied upon for the least thing, and everybody felt trust and confidence in them.

The boy who tells falsehoods has a very low mind, and there is no end to the mean things they are capable of doing! You may trust them as far as you can and no farther. They go through life, suspected by everybody and shunned by every upright person! Who likes the cold shoulder turned upon them? Not one.

Truth forever, then, say we! Let us speak, ever and always, downright honest truth, and then we shall be trusted everywhere and wherever we go.

Many falsehoods are about such very little things, too, hardly worth mentioning, you say. Is it so? These trifling matters, remember, often grow to be the most serious of all. If we are found in little falsehoods people will naturally suspect us on great occasions. Perhaps you have read of the boy in the fable who ruined his reputation by calling, "Wolf! wolf!" when there was none. He would have got quite as bad a reputation if he had told any other lie!

Pride induces many persons to tell an untruth. They wish to appear better than they are; or spite—to do an ill turn to some one; or cowardice or laziness—to be relieved of work they ought really to do; or even greediness—to get what they do not deserve!

A falsehood-teller never has an easy mind. They are always afraid of being found out. Every story wrongfully told is an enemy to one's peace, and may any day be revealed and hold them up to contempt!

"A liar," says an old proverb, "should have a good memory"; and how can any one enjoy happiness in this life who has always to be taxing their brains to make their statements or stories correspond when repeated?

Truth is the all-important virtue, the twin-brother of honesty, and, in fact, the very foundation of all the virtues. It is safe to say, a boy who speaks the truth always will grow into an honourable, straightforward man, and in most cases a successful one. Speak the truth then, boys, and you will win the favour of God and man.

THE STUDY OF GOD'S WORD.

Will it stimulate intellect?

Will it improve the mind?

Will it enable boys and girls to become better and more useful citizens?

Let us see. No other work of literature in all the ages contains such a variety of thought, and the mind calls for variety in its food, the same as the body. Therefore, if the Bible contains the greatest variety, it is the "book of books" for this purpose. The Bible also contains the deepest and most profound thought of any book, it is then the best book for those who aspire to thorough scholarship.

It contains the grandest and most beautiful imagery. No other work extant, unless first suggested by the Bible, carries the mind to such lofty heights, or paints such pictures of the inner and otherwise hidden glories. Do we desire to have our hearts soothed with the sweetest poetry? We find it in God's word. Do we seek a little philosophy which touches every phase of humanity? We have it in the word of God.

Do we wish to develop the mind, so it can grasp great questions, we find that God has placed the germs within His word. How important, then, that every young mind be brought in contact with this Word, whose Author has looked down the ages and anticipated every human woe and want, and provided for every grand aspiration. So we find in God's word the elements which enable us to do three of the most important things affecting the race, and enabling all who will to avail themselves of them.

1. A solid foundation-stone upon which to build a perfect character.

2. The material and the aid for erecting a superstructure which will stand the test of time and outlive the pyramids.

3. A linking of one's self to the mind of minds, the Author of both thought and being. Being thus uplifted to a height which widens at each successive step, we become capacitated to take a correct view of all other subjects as well as being in touch with the mind which is bound by no limits and is constantly developing to us new and still more beautiful thoughts.

This enables one to live in an atmosphere fraught with grandeur, purity, and beauty, fitting the immortal part of man for the enjoyments of these higher entertainments, found in perfection only in the immediate presence of the God of wisdom, power, and love.

SKIPPING THE HARD POINTS.

Boys, I want to ask you how you think a conqueror would make out who went through a country he was trying to subdue, and whenever he found a fort hard to take left it alone? Don't you think the enemy would buzz wild there like bees in a hive, and when he was well into the heart of the country, don't you fancy they would swarm out and harass him terribly?

Just so, I want you to remember, it will be with you if you slip over the hard places in your lessons, and leave them unlearned, you have left an enemy in the rear that will not fail to harass you and mortify you times without number.

"There was just a little bit of my Latin I hadn't read," said a vexed student to me, "and it was just there the professor had to call upon me at examination. There were just two or three examples I had passed over and one of those I was asked to do on the blackboard."

The student who is not thorough is never well at his ease; he cannot forget the skipped problems; and the consciousness of his deficiencies makes him nervous and anxious.

Never laugh at the slow, plodding student; the time will surely come when the laugh will be turned. It takes time to be thorough, but it more than pays. Resolve when you take up a new study that you will go through with it like a successful conqueror, taking every strong point.

If the inaccurate scholar's difficulties closed with his school life, it might not be so great a matter for his future career. But he has chained to himself a habit that will be like an iron ball at his heel all the rest of his life. Whatever he does will be lacking somewhere. He has learned to shirk what is hard and the habit will grow with years.

A CHILD'S FAITH.

In a town of Holland there lived a poor widow. One night her children asked her in vain to give them bread, for she had none. The poor woman loved the Lord, and knew that He was good; so, with her little ones around her, she earnestly prayed to Him for food. On arising from her knees the eldest child, a boy about eight years old, said softly: "Dear mother, we are told in the Holy Book that God supplied His prophet with food brought by the ravens."

"Yes, my son," the mother answered, "but that was a very long time ago."

"But, mother, what God has done once may He not do again? I will go and unclothe the door, to let the birds fly in." Then dear little Dirk, in simple faith, threw the door wide open, so that the light of their lamp fell on the path outside.

Soon after, the burgomaster (a magistrate, or one employed in the government of the city) passed by, and, seeing the light, paused, and thinking it very strange, he entered the cottage and enquired why they left the door open at night.

The widow replied, smiling: "My little Dirk did it, sir, that the ravens might fly in to bring bread to my hungry children."

"Indeed!" cried the burgomaster; "then, here is a raven, my boy; come to my home, and you shall see where bread may soon be had." So he quickly led the boy along the street to his own house, and then sent him back with food that filled his humble home with joy.

After supper little Dirk went to the open door, and looking up, he said: "Many thanks, good Lord," then closed it fast again; for, though no bird had come, he knew that God had heard his mother's prayer and sent him timely help.

THERE is danger in impure blood. There is safety in taking Hood's Sarsaparilla, the great blood purifier. 100 doses one dollar.

AROUND THE WORLD.

The first of the C. P. R.'s Pacific Fleet, *The Empress of India*, which was launched in August last, left Liverpool en route for Vancouver on January 8, and on Monday, January 12, at eight a.m., arrived at Gibraltar.

On her voyage she will call at Gibraltar, Naples, Port Said, Suez, Colombo, Penang, Singapore, Hong Kong, Shanghai, Nagasaki, Kobe and Yokohama, stopping a day at each of the ports named, and at Port Said sufficient time will be allowed to enable passengers to visit Cairo and the Pyramids.

In connection with these voyages, tickets will be issued "Around the World," including choice of Steamship Lines across the Atlantic and a rail trip over the Canadian Pacific Railway from the Pacific to the Atlantic.

The rate for this wonderful journey will be \$600, including meals and berths. Programme with maps showing the route and giving full information as to stop-overs, etc., can be had at any of the Canadian Pacific Railway offices.

The second steamer, *Empress of Japan*, is expected to leave Liverpool April 1, and the third of the fleet, *The Empress of China*, about May 15.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

March 1,
1891.

THE SHUNAMMITE'S SON.

1 Kings 17:17.

GOLDEN TEXT.—The Father raiseth up the dead and quickeneth them.—John 5:21.

INTRODUCTORY.

W^hile Elisha was the recognized prophetic leader in Israel, and at the head of the schools of the prophets, he went from place to place throughout the land in the service of God. On the slope of the little Hermon was a small town then called Shunem, now Solam, where dwelt a religious and kindly woman. Her name is not given, but she is known by the name of her place of residence, the Shunammite. She had shown great hospitality to Elisha. Whenever he was in that part of the country, he made her house his home. She had set apart the upper portion of her house, a simply furnished room, as the prophet's chamber. She and her husband are represented as in prosperous circumstances, but she was childless. Elisha interceded with God for her, and a son was given. The boy died and the lesson to-day tells how he was miraculously restored to life.

I. The Mother's Distress.—It was harvest time. The little boy had gone to the field where the reapers were busy at work. The intense heat was too much for him. It is possible that he was sunstruck. His father sent him home to his mother. She took him on her knee and there he died about noon. The body of the child was carried up and laid on the bed in the prophet's chamber. The bereaved mother at once sets out to see Elisha. Sustained by affection and faith she journeyed from her home to Mount Carmel, a distance of about sixteen miles. She "came to the man of God." Elisha is so described because he was devoted to God's service, and because he walked in His ways. The prophet from his commanding position on the mountain saw the woman afar off. He knew that there was something seriously wrong when she had come so great a distance to find him. He sent his servant, Gehazi, to meet her, and told him to enquire: "Is it well with thee? Is it well with thy husband? Is it well with the child?" To this she answers "It is well" or "peace," the customary Eastern salutation. It might mean that as all things were in God's hand, what had happened to her was well, for He doeth all things well, or more probably she was in no mood to speak with Gehazi, but wished to press on to meet the prophet, and so, in answer to the servant's enquiry, she answers "Peace." Pressing on she came to where Elisha was and prostrated herself before him, grasping his feet, a custom common still in the East when one earnestly urges a request for the help of one able to grant it. Gehazi's nature was not sympathetic. While the Shunammite, overcome by her grief, gave vent to her distress, the prophet's servant, unmoved by the sorrow of the bereaved mother, was for thrusting her away, just as afterwards the disciples forbade the mothers to bring their little ones to Jesus. Elisha had truer insight and deeper feeling. He had not yet learned the cause of the woman's distress, but he saw that it was deep, for he says: "Let her alone; for her soul is vexed within her." God had not revealed the matter to him, but his faith remains unshaken, and he is prepared to listen sympathetically to what she has to say. Her sorrow is intense. She feels heavily the stroke that has fallen upon her. Her words are words of complaint: "Did I desire a son of my lord? Did I not say, Do not deceive me?" The unexpected gift had been recalled, and she had not reached the stage of resignation when she could be able to say "It is the Lord, let Him do what seemeth good." The prophet does not waste time in reasoning with her, or making explanations. He acts at once. He tells Gehazi, his servant, to prepare and set out on a hasty journey to the woman's home. He was not to linger by the way. He was to refrain from giving or receiving salutations from those he met on the road. He was to proceed with the utmost haste. Elisha sent his staff, the emblem of his prophetic office, by his servant, who was to lay it on the body of the dead child. But the bereaved mother did not leave. She was anxious for the personal presence of the prophet himself. In the strongest language she could employ she declared that she would not leave him. He well understood why the woman was so importunate and in his sympathy for her and desire to help her "he arose and followed her." Gehazi was the first to reach the chamber in which the dead child lay. He did as he was told, but no life-giving effect followed his action. He was in all probability destitute of the faith by which miracles are wrought. He laid the prophet's staff on the body, "but there was neither voice nor hearing." He went to meet the prophet and the returning mother, but he had no cheering tidings to tell them.

II. Elisha's Prayer and its Answer.—Elisha went into the room where the dead child lay, and shut the door. They were alone with God. The child was dead. The prophet could only use the means that the situation obviously suggested. Restoration of life could only come from God. He, therefore, wrestles in prayer for the bestowment of this blessing. His prayer is fervent, importunate, believing. Then he stretched himself on the dead child. The personal contact was not the means of bringing back life; it was God's direct gift in answer to his prayer. The action was symbolic; the reality was God's power in bringing the dead boy to life again. There was earnest wrestling. Not at first were there any signs of returning animation. The prophet paces the chamber to and fro and again lays himself on the body, and at last the light of life comes back to the child's eyes. Then the mother is called and told to take up her son. Her first act is one of deep devotion and gratitude. She fell at the prophet's feet, and bowed herself to the ground. It is not recorded that she said anything. It is possible that her heart was too full for utterance. As her grief had been intense, her words were few, so in the revulsion of feeling caused by the restoration of her loved one, she has no words to give expression to her joy. Yet in her heart there was deep gratitude to God for the great mercy with which she had been visited, and to God's servant through whose agency the miracle had been wrought. "She took up her son and wept out." So great was her joy that she sought to be alone. She desired not that a stranger should intermeddle with it. Her faith was strong. She had watched her loved boy while his life ebbed slowly out. When death came she wasted no time in wailing and lamentation, but hastened to find the man of God whose help in her behalf she confidently expected. She would take no repulse, being resolute in her purpose to have him come. She waited, no doubt with eager anxiety, while Elisha was wrestling in prayer to God. When these prayers are answered, her gratitude overflows. Her faith has triumphed. In her case we see an illustration of the invincible power of a living faith. It is as the apostle says: "This is the victory that overcometh the world, even your faith."

PRACTICAL SUGGESTIONS.

The true servant of God has deep sympathy for all in distress.

God is the soul's refuge in every time of trouble.

Faith in God is the power that brings His help near, even in the deepest distress.

Divine power alone can raise the dead. Jesus is the Resurrection and the Life.

The bestowment of God's mercy calls for the deepest gratitude.