

Our Young Folks.

A SHORT SERMON.

Children, who read my lay,
This much I have to say :
Each day, and every day,
Do what is right,—
Right things in great and small ;
Then, though the sky should fall,
Sun, moon and stars and all,
You shall have light.

This further would I say :
Be you tempted as you may,
Each day and every day,
Speak what is true,—
True things in great and small.
Then, though the sky should fall,
Sun, moon and stars and all,
Heaven would show through.

Figs, as you see and know,
Do not out of thistles grow ;
And though the blossoms blow
While on the tree,
Grapes never, never yet
On the limbs of thorns were set ;
So, if you a good would get,
Good you must be.

Life's journey, through and through,
Speaking what is just and true,
Doing what is right to do
Unto one and all,
When you work, and when you play,
Each day and every day :
Then peace shall gild your way,
Though the sky should fall.

A TRUTHFUL HERO.

Master Walters had been much annoyed by some one of his scholars whistling in school. Whenever he called a boy to account for such a disturbance, he would plead that it was unintentional—"he forgot all about where he was." This became so frequent that the master threatened a severe punishment to the next offender.

The next day, when the room was unusually quiet, a loud sharp whistle broke the stillness. Every one asserted that it was a certain boy, who had the reputation of a mischief-maker and a liar. He was called up, and, though with a somewhat stubborn look he denied it again and again, was commanded to hold out his hand. At this instant a slender little fellow, not more than seven years old, came out, and with a very pale but decided face, held out his hand, saying, as he did so, with the clear and firm tone of a hero :

"Mr. Walters, sir, do not punish him ; I whistled. I was doing a long, hard sum, and in rubbing out another I rubbed it out by mistake, and spoiled it all, and before I thought, whistled right out, sir. I was very much afraid, but I could not sit there and act a lie when I knew who was to blame. You may cane me, sir, as you said you should." And, with all the firmness he could command, he again held out the little hand, never for a moment doubting that he was to be punished.

Mr. Walters was much affected. "Charles," said he, looking at the erect form of the delicate child, who had made such a conquest over his natural timidity, "I would not strike you a blow for the world. No one here doubts that you spoke the truth ; you did not mean to whistle. You have been a truthful hero."

The boy went back to his seat with a flushed face, and quietly went on with his sums. He must have felt that every eye was upon him in admiration, for the smallest scholars could appreciate the moral courage of such an action.

Charles grew up and became a devoted, consistent Christian. Let all our readers imitate his noble, heroic conduct.

KEEP YOUR HEART UP.

"Keep your heart up, my boy," said a kind old man, putting a half-penny into the hand of a snow-sweeper of a pathway. He was not the only one who gave a coin to the lad that day. Most people pitched it down on the snow ; but this one put it into his hand. They passed without looking at him ; but he smiled and spoke. The boy brushed away awhile in silence, forgetting to ask for a copper. "Keep your heart up, keep your heart up," he kept saying to himself. Poor fellow ! he had plenty of need to do so. His father was worse than dead—a drunkard ; his mother was ill, his little brother was hungry.

"Yes, I will," said he, with an extra scrub with his broom. He moved so quickly and looked so bright that more than the usual number of coppers fell to his share.

That night he was tempted by a bad boy. "No, no, Jack," he replied ; "I cannot do that. The old man told me to keep my heart up, and I mean to hold my head up, too." And he did.

A wealthy merchant, who had often passed him without giving him a second thought, was one day attracted by the honest face of the boy, and, after making full inquiries and learning his sad condition, took him into his employ. He afterwards found that his confidence had not been misplaced. The boy developed into a true Christian man, and is at the present time at the head of one of the staunchest and most trusted firms in the city of London.

Boys, keep your hearts up, and you will be sure to triumph over the greatest difficulties.

HOW SHE ATTRACTED ATTENTION.

A little incident—it is a true story—occurred a few years ago. The owner of a large retail store gave a holiday to his employees in the middle of June. Cashiers, foremen, salesmen and women, cash boys and porters, all were invited to spend the day on the grounds of the country seat owned by their employer. Tents were erected, a bountiful dinner and supper were provided, a band of music was stationed in a grove, and special trains were chartered to carry the guests to the country and home again.

Nothing else was talked of for weeks before the happy day. The saleswomen, most of whom were young, anxiously planned their dresses and bought cheap and pretty muslins, which they made up in the evenings, that they might look fresh and gay. Even the cash boys bought new cravats and hats for the great occasion.

There was one girl, whom we shall call Jane, who could not indulge herself in any pretty bit of finery. She was the only child of a widowed mother, who was paralyzed. Jane was quick and industrious, but she had been but a few months in the store, and her wages barely kept her and her mother from want.

"What shall you wear?" said the girl that stood next to her behind the counter. "I bought such a lovely blue lawn."

"I have nothing but this," said Jane, glancing down at her rusty black merino.

"But that is a winter dress ! You'll melt, child. There'll be games and boating and croquet. You must have a summer gown, or else don't go."

Girls of fifteen like pretty gowns. Jane said nothing for a few minutes.

"I must wear this," she said firmly. "And I think I will go. Mother wishes it, and I like to get all the fun I can out of life."

"But you can't play croquet in that."

"It is always fun to see other people have fun," said Jane, bravely.

The day came, bright and hot, and Jane went in her heavy, well-darned dress. She gave up all idea of "fun" for herself, and set to work to help others find it. On the grounds she started games for the children, ran to lay the table, brought water to the old ladies, was ready to pin the torn gowns, or to applaud a "good ball ;" she laughed and was happy and friendly all the time. She did not play ; but she was surrounded by a cheerful, merry group wherever she went.

On the way home to town the employer, who was a shrewd business man, beckoned to his superintendent.

"There is a girl here whose friendly, polite manner is very remarkable. She will be valuable to me as a saleswoman. Give her a good position. That young woman in black," and he pointed her out.

The next day she was promoted into one of the most important departments, and since that time her success has been steady.

The good humour and kindness of heart which enabled her to "find fun in seeing others have fun," was the best capital for her in her business. She had the courage, too, to disregard poverty and to make the best of life—a courage which is rare, and which rarely fails to meet its reward.

DUTY FIRST, PLEASURE AFTERWARD.

"A disagreeable old saw," did you say? Perhaps it does seem so when the pleasure is very inviting and the duty very irksome by contrast ; and yet I doubt if any one ever made a success of life who turned the "old saw," and tried to make "pleasure first" the rule.

It is said that a rich man who was poor when a boy, was asked how he became rich. He replied : "My father taught me never to play until my work was finished, and never to spend money until I had earned it. If I had but one hour's work in a day, I must do that first ; after that I was allowed to play. Then I could play with more pleasure than if I had an unfinished task. I formed the habit of doing everything in time. It soon became easy to do so."

BEGIN NOW.

A good many children begin to think very seriously when they come to the end of the year. They look back, count up the many wrong things they have done, and say, "Oh, we are sorry ; we wish we had done better. When the new year comes we will begin all over anew."

Ah, we shouldn't wait till the new year comes. We should do right now. "Now is the accepted time." "Cease to do evil ; learn to do well." God bids us to begin, not by-and-by, next week, next month, but now, at once.

LEISURE HOURS.

What boys and girls do in their leisure hours, indicates and determines character. This is no new truth, but it needs to be continually applied to new scholars. Aristotle said, "By all means we ought to learn what we should do when at rest." He urged that music be made an element of education, "because nature requires not only that we should be properly employed, but that we should be able to enjoy leisure honourably ; for this of all things is the principal."

Sabbath School Teacher.

INTERNATIONAL LESSONS.

May 25
1890.

THE MISSION OF THE SEVENTY.

{ Luke 10:1-16.

GOLDEN TEXT.—The kingdom of God is come nigh unto you.—Luke x. 2.

INTRODUCTORY.

The Saviour's ministry in Galilee was drawing to a close. He had gone throughout that province, preaching the Gospel, healing the sick and giving evidence by numerous and striking miracles that He was the Messiah whose coming had so long and so distinctly been foretold, and for whom many were longingly waiting. He is about to take His departure, going towards Jerusalem, and while on the way teaching the people that the kingdom of God was at hand. The incident of to-day's lesson is supposed to have taken place on the borders of Samaria.

I. **The Sending of the Seventy.**—Before this Jesus had sent out His twelve disciples two and two as His messengers to tell the people that He had come to bring salvation. They were also empowered to work miracles in His name. Now He sends forth seventy evangelists who were to go before His face and announce His coming in every city and place He intended to visit. Seventy were selected for this work, as seventy elders had been selected by Moses to help him in the management of affairs while the Israelites were in the wilderness, and the members composing the chief Jewish court, the Sanhedrim, were seventy. These seventy were to prepare the people for the visit of Jesus. They would listen to Him with all the more interest that they had been told beforehand. Before they set out on their mission they received instructions as to the manner in which it was to be carried out. Jesus, knowing the actual condition of the people, begins by using the figurative expression, "The harvest truly is great, but the labourers are few." Many in those days were conscious of their need, they were longing for deliverance from the condemnation and power of sin, they were looking for the consolation of Israel. As the waving grain fields were ripening for the harvest, so there were many who were ready to enter the kingdom of God if its great truths were presented to them for acceptance. The labourers were few. The spiritual guides of the people did not discern the signs of the time ; they failed to recognize in Jesus the Sent of God, for the enlightenment of the people in the way of salvation, they were evidently powerless. Jesus selected His messengers from among the people themselves, and in proportion to the actual needs of the multitudes there were but few who could undertake the work of bearing testimony to Christ. The first counsel given these evangelists is that they should pray the Lord of the harvest, Him whose work it was, to send forth labourers into His harvest. All real work for Christ begins with prayer, and is sustained by it. It is by trustful dependence on the Lord of the harvest that qualifications are obtained and blessings received.

II. **Rules for Their Guidance.**—They are sent forth under the best of all authority. Christ says to them : I send you forth. The work on which they were about to enter was by no means easy. They were not to encounter the difficulties that faced them in the worldly spirit. They were unlike those who would oppose them, so unlike that they are compared to sheep going forth into the midst of wolves, the defenceless and simple among the cunning, the crafty and the cruel. For their personal comfort and convenience they were to make no special preparation. They were to go forth without care and without anxiety. They were not to provide money nor the usual bag to carry their extra clothing, nor travelling shoes—only the sandals they usually wore. They were to go just as they were, in their ordinary attire. Another of the directions given the seventy is that they are to salute no man by the way. That does not mean that they were to be discourteous or rude in their behaviour to others, but to avoid the waste of time which the formal salutations customary among the people who took life very easily would inevitably entail. And there was also another of the social customs of the Jewish people with which the seventy were warned not to comply. They were not to go round among the villagers or townspeople, accepting numerous invitations to meals, but they were to continue during their stay in the same house in which they had been cordially welcomed. The proverbial expression is used that "the labourer is worthy of his hire." Their visit was for the benefit of the people who welcomed them, and in receiving what was necessary for their maintenance it was only that to which they were justly entitled. They were to be contented with the food and comforts to which the people ordinarily were accustomed. They were to give no unnecessary trouble or occasion inconvenience to those whose guests they were. The work they were to do on this missionary journey is next specified. They were to heal the sick. Christ, the Great Physician, who sent them forth, would give them the power to comply with His command. In His name and in His divine strength they would be able to cure those suffering from disease. Like their divine Master, they were to exemplify the sympathetic spirit which is one of the distinguishing marks of the Gospel of Him who "hath borne our griefs and carried our sorrows." Then the truth they were to proclaim was "The kingdom of God is come nigh unto you."

III. **The Consequences of Rejection.**—Not every one who hears the Gospel receives it. So there were communities who would neither receive Christ's messengers nor His message through them. They were not to force themselves upon the unwilling, nor contend with them, but they were, before departing, to make an energetic and significant protest. They were to wipe the dust off their feet, and repeat emphatically their message that "The kingdom of God is come nigh unto you." Then the Saviour closes His counsels to the seventy with words of warning of most solemn import, "It shall be more tolerable in that day—the day of judgment, when Christ shall come to judge the world in righteousness. The city of Sodom, conspicuous among the cities of antiquity for its wickedness and abominations, would not incur the condemnation that would descend on those communities that rejected Christ and His salvation. The towns of Chorazin, Bethsaida and Capernaum are here singled out by the Saviour as having incurred special guilt, and for this reason heavier punishment would fall on them than on the populous trading sea-ports of Tyre and Sidon, with all their prevailing evils. It was the neglect and abuse of the particular privileges they had enjoyed that deepened their guilt. Christ by His presence and teaching, by His merciful and gracious invitations, had besought them to believe in Him, yet they rejected Him. Their opportunity had come, and they lost it, and they must abide the consequences. The last words are words of assurance to Christ's messengers, "He that heareth you heareth Me." Christ identifies them with Himself. Through them He speaks. As He is the image of the invisible God, so His chosen messengers are epistles of Christ. Those who despise Christ's true ambassadors reject Christ and God, the greatest folly that any one can be guilty of.

PRACTICAL SUGGESTIONS.

Christ still sends His faithful messengers to proclaim that the kingdom of God is nigh.

The world field is whitening to the harvest ; pray the Lord to send labourers into His harvest.

Christ's messengers must manifest the spirit of Christ. "Learn of Me," says He, "for I am meek and lowly."

Special privileges impose great responsibilities. The woe pronounced on those who reject Christ and His salvation is certain.