

Our Young Folks.

THE BOY FOR ME.

His cap is old, but his hair is gold,
And his face is as clear as the sky,
And whoever he meets, on lanes or streets,
He looks them straight in the eye
With a fearless pride that has naught to hide,
Though he bows like a little knight,
(Quite debonaire, to a lady fair,
With a smile that is swift as light.

Does his mother call? Not a kite or ball
Or the prettiest game can stay
His eager feet as he hastens to greet
Whatever she means to say.
And the teachers depend on the little friend
At school in his place at nine,
With his lessons learned and his good marks earned,
All ready to toe the line.

TWO SIDES OF A QUESTION.

Ned Willis was a banker's only son. He had been so petted and flattered, it was a wonder he was not utterly spoiled, especially as he had dollars to spend where other fellows had pennies. But Ned had considerable common sense when it occurred to him to stop and think. One lovely day he went fishing. Going through the woods he passed Judge Allen, who had come out with a surveyor to see about some disputed landmark. Ned was flattered by the pleasant greeting the judge gave him, for Judge Allen was the great man of the village. By-and-bye, when Ned got at his fishing, he began to think:—

"This is the sort of man I'll be—the biggest and most influential in town. I ought to be mighty glad I've such a grand start. Father is rich, and when I am of age I have a lot of grandmother's money coming to me. How some fellows have to dig and when they are forty years old they won't have what I start with. I shall read and study more, of course, but I shall never grind away at books. I shall travel and see life and have a yacht to go around the world in, give wine parties, and be somebody. Look at Tom Elders now! He is as bright as any gentleman's son, if his father is only a poor carpenter. Tom is having to work every blessed day this vacation to pay for his school next winter. When he comes of age, if he is college educated, he will be as poor as a church mouse."

Just then the judge's loud voice was plainly heard behind the dense foliage:—

"Yes, just about the very worst thing in these days for the average boy is money or the expectation of it. Take that bright, little chap that passed us just now. I knew his father when he hadn't a six pence, but he was bound to be 'somebody.' He studied nights and drove an express cart day-times; never spent ten cents he didn't earn until he was a man grown. He got a good education and business habits. His mother then fell heir to quite a fortune, and, knowing how to care for it, he came to be as rich as he is; but this boy of his—what a difference! Ned will know just enough not to be called a fool. He never will learn, until the knowledge 's of no use to him, that money will not buy everything on earth worth having. He will inevitably grow up lazy, self-indulgent, and, nine chances to one in ten, depraved. Even now it is cigarettes and every show that comes to town. Soon it will be tobacco and treats and gambling and theatres. What will he care for business habits, even leaving principles out of the account? He needs no business habits to acquire money. He has all he can spend without any efforts to make more. O, I tell you, money is usually a curse to a boy like Ned. I expect to live to see it has been to him."

"You won't!" ejaculated Ned, jerking his fishing rod yards above his head. "No, you won't! I walked off to-day because I had a hard algebra lesson. I'll march back and tackle that lesson, and we'll see if I'll only just escape being a fool—may be not escape, and all because my money was a curse. We'll see, Judge Allen! And I guess tobacco and some other things will have the go-by after this."

HOUSES IN TREES.

Among the most interesting people living in India, are the hill and jungle tribes. These are the aborigines of India, corresponding to our Indian tribes in the West. They are rude, uncultivated people, having different languages, but none of them written. These tribes probably were compelled to take refuge in the hills during some of the early invasions of India, and there they remain, finding it safer to contend with the numberless wild beasts infesting these regions than with their fellow-men on the plains. Dwellings on the ground are not safe from the attacks of elephants and tigers, and hence many houses of these tribes are constructed in trees, out of the way of wild beasts. These houses are said to be quite comfortable, though it is doubtful if any of us would like to live in them.

There are about two hundred of these wild tribes, all quite distinct from the ordinary Hindus. They are very ignorant and superstitious.

WOULD you like to exchange your sallow cheeks for those glowing with health's roses? Then try Dr. Williams' Pink Pills. They rebuild the system and make life as bright as childhood's dream.

POPULAR BOYS.

What makes a boy popular? Manliness, says Ezekiah Butterworth in the *Ladies Home Journal*. During the war how schools and colleges followed popular boys! These young leaders were the many boys whose hearts could be trusted. The boy who respects his mother has leadership in him. The boy who is careful of his sister is a knight. The boy who will never violate his word, and who will pledge his honour to his own heart and change not, will have the confidence of his fellows. The boy who defends the weak will one day become a hero among the strong. The boy who will never hurt the feelings of any one will one day find himself in the atmosphere of universal sympathy. "I know not," once said the great Governor Andrew, "what record of my sin may await me in another world. But this I do know—I never yet despised a man because he was poor, because he was ignorant or because he was black." Shall I tell you how to become a popular boy? I will. Be too manly and generous and unselfish to seek to be popular: be the soul of honour, love others better than yourself, and people will give you their hearts and delight to make you happy. That is what makes a boy popular.

I KNOW A THING OR TWO.

"My dear boy," said a father to his only son, "you are in bad company. The lads with whom you associate indulge in bad habits. They drink, smoke, swear, play cards and visit theatres. They are not safe company for you. I beg you to quit their society."

"You needn't be afraid of me, father," replied the boy, laughingly; "I guess I know a thing or two. I know how far to go and when to stop."

The lad left his father's house twirling his cane in his fingers and laughing at the "old man's notions."

A few years later and that lad, grown to manhood, stood at the bar of a court, before a jury which had just brought in a verdict of guilty against him for some crime in which he had been concerned. Before he was sentenced he addressed the court, and said among other things: "My downward course began in disobedience to my parents. I thought I knew as much as my father did, and I spurned his advice, but as soon as I turned my back on my home temptation came upon me like a drove of hyenas, and hurried me into ruin."

Mark that confession, ye boys who are beginning to be wiser than your parents! Mark it, and learn that disobedience is the first step on the road to ruin. Don't take it.

EASILY LOST, BUT NEVER FOUND.

There was the other day one beautiful golden hour set about with sixty large diamonds, each diamond—minute—having about it sixty smaller ones—seconds. It will never be found again. This jewel disappeared between the hours of nine in the morning and nine at night, and no matter how great may be the reward offered, can never be recovered. How did you lose it? You stared idly out of the window for a few minutes. You didn't stop to give the thought, and you got the wrong shoe on the wrong foot and lost some more minutes straightening them. You had a foolish argument with your little sister and a few more went; and later in the day you tossed away a great many while you looked at a worthless novel. Then, just because you had nothing to do and wouldn't trouble yourself to find anything, you stared listlessly at the fire and wondered how long the day was going to be. Then you wasted more time by annoying your mother, and using up the minutes that to her were of such moment. Now the hour is gone. There is no use crying over it, but you can think of this: and you can make up your mind to this: The year is like a necklace formed of perfect jewels; each jewel a day, surrounded by those smaller ones—twenty-four of them—the hours; and one of these lost or thrown away makes the necklace worthless. Conclude therefore to look after the smaller jewels, to make each one brilliant, and at the end of the year your chaplet will be worthy to decorate the century.

A GOOD REPUTATION.

"I don't know that you will be able to do much with him," said a father to the principal of a school to whom he had brought his son as a pupil, "he is so full of mischief."

"Does he tell the truth?" asked the principal. "Can I always depend upon his word?"

"O, yes," said the father, "he is honest; he will tell the truth, even when it is against himself. You may depend upon that."

"Then we can manage him," said the principal. "He will make a manly man." And he did.

CATARRH

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Is a constitutional

Disease, and requires

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Like Hood's Sarsaparilla,

Which purifies the blood,

Makes the weak strong,

Restores health.

Try it now.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Nov. 15. CHRIST'S PRAYER FOR HIS DISCIPLES. {John xvi 1-19.
1891.
GOLDEN TEXT. He ever liveth to make intercession for them.—Heb xii 25

INTRODUCTORY.

After the institution of the Lord's Supper and the impressive counsels spoken by the Lord, He engages in solemn prayer for the manifestation of the divine glory, the protection of the disciples and their entire consecration and the union of all who in every age believe on Him.

I Christ's Prayer for the Manifestation of the Divine Glory.—Bodily attitude in prayer is not uniform. It should always be consistent with devotion and reverence. In this instance our Saviour prayed standing with His eyes uplifted to heaven. In the agonizing prayer to the Garden a short time later He fell on His face. This intercessory prayer was offered on the eve of the most important crisis in the world's history. Christ addresses the hearer of prayer in trustful and affectionate tones: "Father," he says, "the hour is come." The culminating hour in the work of redemption had arrived. The eternal purpose was nearing its accomplishment, and now the Son of God is prepared to finish the work given Him to do. The first petition of this prayer is that the Father may glorify the Son. It was the cross that revealed the glory of Jesus Christ. It unfolded His love, His obedience, and that glory was manifested by His resurrection and ascension to the right hand of the Majesty on high, and is being still manifested in the saving power of His Gospel. The glory of the Son reflects the glory of the Father. "that Thy Son also may glorify Thee." He acknowledges the bestowment of power and authority over all flesh, that He should give eternal life to all whom God had given Him. The gift He bestows is eternal life. It is begun in the soul here on earth and continues through unending future ages. A word of explanation is given of what this eternal life consists. It is the knowledge of God as the only true God and of Jesus Christ whom God has sent. It is more than an intellectual assent to the being and attributes of God, and a recognition of the historical Christ. It is the knowledge of God and Christ that comes from vital union by faith in both. This is a progressive knowledge, and all true followers of Christ, old and young, seek to grow in this knowledge. Jesus had been conscious all through His life on earth that He was living for the Father's glory, and now as it nears the end He can say: "I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do." He prays: "Glorify Me with Thine own self with the glory which I had with Thee before the world was." These words surely mean that it was Christ's desire that the unity of nature, purpose and perfection of the Father and the Son might be understood by Christ's disciples in every age.

II. Christ's Prayers for His Disciples.—It was the purpose of Jesus to reveal the Father to His children. "I have manifested Thy name." He made known the character and perfections of God "to the men which Thou gavest Me out of the world." The disciples, like all others, were sinful men; they had the dispositions and aims common to worldly men, but through the divine mercy they were chosen out of the world and given to Christ as His possession. The progress of the disciples in the knowledge of God is marked by what Christ here says: "They have kept Thy word," and "now they have known that all things whatsoever Thou hast given Me are of Thee." They had received Jesus as the Son of God, and the truths He had taught them they received as the truths of God. Here Christ prays specially for His disciples. This is made plain by what is added: "I pray not for the world." It would be to misunderstand Christ's Spirit and meaning were we hastily to conclude that He at no time prayed for the world. He who gave His life for the world because He loved it would not refrain from praying for the world, but here His special petitions are for His disciples. The perfect unity of the Father and the Son are again clearly implied in the words that follow: "All Mine are Thine, and Thine are Mine, and I am glorified in them." More than this is implied in these words. There is an intimate fellowship between the Father and the Son and all those who savingly believe in the Lord Jesus Christ. Christ's personal mission in the world is near its end. He withdraws from the world, but His disciples remain. He returns to the Father, whom He here addresses as "Holy Father," a title usurped by others, but belonging to God only. He prays that His disciples may be guarded by the Holy Father, now that they were deprived of their Master's personal guidance and teaching, since they would be exposed to peculiar dangers and temptations. He also prays that in the name of the Father they might be preserved in perfect unity whose measure is that of the unity subsisting between the Father and the Son. He had while with them guarded them from evil and led them in the right way. He kept them in the Father's name. All those given Him had been preserved; all except one, the son of perdition, meaning Judas Iscariot, though officially of their number was not in heart and soul one of them. It is said that Judas felt that the Scripture might be fulfilled. The connection between the fall of Judas and the fulfilment of the prophecy is not that Judas must fall to fulfil the prophecy, but that his fall fulfilled the prophecy. Judas was a free agent and responsible for his actions. The prophecy referred to is Psalm xlii. 9. The things Jesus had spoken to them were intended to dispel their doubts and fears and be in their hearts a well-spring of joy in the dark and trying days that awaited them. "I have given them Thy word." He had imparted it to them for their own instruction and comfort, and that they might faithfully keep it and proclaim that word in the world. The antagonism of the world to the word of God is here recognized. The disciples were hated because of it. They were in their aims, hopes and purposes distinct from the world, and the truth which they proclaimed and to which their lives bore witness were disturbing to the evil ways of the world, therefore they were objects of the world's hatred. The disciples could have been delivered from the world's hatred and malice by removal from it, but that was not in accordance with the divine purpose. Christ's prayer is that they might be kept from the evil that is in the world. It was needful for themselves that they should remain. They needed the discipline that life in the world would afford. The Captain of Salvation was made perfect through suffering.

III. Prayer for the Consecration of the Disciples.—"Sanctify them; make them holy. They are set apart for a holy service. It is a heart consecration, not a merely outward and formal setting apart. This is apparent by the mention of the instrumentality through which sanctification is accomplished "through Thy truth; Thy word is truth." Through the indwelling of the truth of God in the heart. As Christ had been sent from heaven to earth on His saving mission, so the disciples were henceforth to be apostles sent on a beneficent mission to their fellow-men. In this they would have the example and inspiration of Jesus, who says: "For their sakes I sanctify Myself, that they also might be sanctified through the truth."

PRACTICAL SUGGESTIONS.

Chris still carries on his intercessory work for His disciples.

"Him the Father always heareth."

Eternal life is the saving knowledge of God in Jesus Christ.

Our safety does not depend on removal out of the world, but on our being kept from the evil that is in the world.

The truth of God applied by the Holy Spirit is the instrumentality by which we are sanctified.