

## Our Young Folks.

### STOP AND THINK.

My boy, when they ask you to drink,  
Stop and think.  
Just think of the danger ahead;  
Of the hearts that in sorrow have bled  
O'er hopes that were drown'd in the  
bowl,  
Filled with death for the body and soul.

When you hear a man asking for drink,  
Stop and think.  
The draught that he drinks will destroy  
High hopes and ambitions, my boy;  
And the man who the leader might be  
Is a slave that no man's hand can free.

Oh this terrible demon of drink!  
Stop and think  
Of the graves where the victims are  
laid,  
Of the ruin and woe it has made,  
Of the wives and the mothers who pray  
For the curse to be taken away.

Yes, when you are tempted to drink,  
Stop and think  
Of the danger that lurks in the bowl,  
The death that it brings to the soul,  
The harvest of sin and of woe,  
And spurn back the tempter with "No."  
—E. E. Rexford.

Written for THE CANADA PRESBYTERIAN.

JOHN DAWSON.

### CHAPTER XII.

#### PREPARING FOR HOME.

"We must prepare to return to Middleton before the end of August," said Mr. Sinclair one morning at the breakfast table.

"I shall be glad to get home again," said Miss Polly; "one soon gets tired of pleasure."

"I feel much indebted for your kindness to me, and if it would not be too ungrateful, I should say I shall be glad to be at home on the 31st inst., as on that day my brother John comes of age," said Miss Katie.

"Don't consider yourself under any obligation to us," remarked Mr. Sinclair. "I am sure you place us under an obligation, for you have aided much to our enjoyment, and we look upon you as almost one of ourselves."

"John coming of age? How quickly time flies! It does not look long since he left school, but its about five years ago. He's a nice, good-hearted fellow, one cannot help liking him. I feel a little sorry he's so near manhood, or, I should say, his majority. I suppose he'll begin to take life seriously, and we shall not be able to joke with him any more; it's a terrible thing to be a man," was Miss Sinclair's deliverance on the matter.

"John has looked at life seriously for a long time past. I don't know whatever I should have done without him; he has been of untold service to me in my business. Diligence and fidelity have characterized his whole career; he is an honour and a credit to his parents. Would I had such a son," remarked Mr. Sinclair.

But did he deserve such a son? What had he done in the way of training the son he had to produce a second John Dawson. As well expect to raise wheat from tares as expect a pious, god-fearing son where religious education has been totally neglected. "Whatsoever a man sows that shall he also reap." Mr. Sinclair had, by his example, sown moral tares in the heart of his son in the neglect of public and domestic religion, and the harvest was what we have seen, his son a moral wreck.

"You don't know but what you may have him for a son, yet, papa," chimed in Miss Polly. "Annie says she cannot help liking him; she'll be going beyond liking him, if we don't mind."

"Don't talk so foolishly, Polly," said Mrs. Sinclair; "you're too fond of jesting. It would do for you to look at life a little more seriously, for remember it will be your turn next to come of age. You are only about three months younger than John Dawson."

"So you want me to fall in love with John, do you, instead of my elder sister? was Polly's jocular response. "Love

or no love, I intend buying him a handsome present for his birthday; I think he's well worthy of that, if for no other reason than that he has worked so hard and well as to let us have a quiet six weeks at Murray Bay without papa being bothered with business."

"We must be home a full week before the 31st, and then we can arrange to have a little party to celebrate the event. We only come of age once in a lifetime, and I think its just as well not to let it go by altogether without notice," said Mrs. Sinclair.

"I will second you in that, my dear," remarked Mr. Sinclair, "it will be quite in accordance with my feelings and my wishes."

"Then I presume I may count on a party when I come of age in November; but the worst feature of such a party would be, that everyone would know how old I am, and that's not desirable," said Polly.

"You think, then, that the general public interest themselves in your antiquity, do you, Polly?" remarked Annie. Breakfast over, they all prepared themselves for going "shopping," an occupation in which ladies take special delight.

"I think I shall buy John a volume of sermons, or some dry lectures on divinity; he seems fond of that sort of reading," said Polly.

"You must just buy whatever you think most suitable, but I fear John won't care much about it, if usefulness is not one of its chief characteristics," suggested Mr. Sinclair.

"Utility first, elegance next, is Mr. John Dawson's motto." "A thing of beauty is a joy forever," even though it has no practical use," said Polly; "but I suppose I'm not sufficiently sober-minded to be a judge on such matters."

Some few articles for presents were bought, and the party returned for lunch. The route home was to be, boat to Quebec, rail to Montreal, then a "consultation" as to the next mode of procedure. When the plans were thus far laid, everybody was anxious to begin the journey, and Katie was strongly desirous of seeing her parents, sister and brother.

### CHAPTER XIII.

#### FAITHFUL SERVICE REWARDED.

The travellers duly arrived at home. The arrangements for the "coming of age" party were made, and a few select friends invited.

Mr. John Dawson received the warmest congratulations of all those assembled, and expressions of hope for his future prosperity were meted out to him in no stinted measure. He was the "hon" of the evening, and he bore the honours with gracious ease. This expression of good will on the part of his employer and his family was not expected, though deserved. John felt himself fully rewarded for his services in having been initiated into the principles of business. Special merit he did not claim, as he considered it was only common honesty for everyone to do their duty, and that in the best possible way, and his feelings were more than gratified that his employer should acknowledge his five years' apprenticeship in the way he had, by making his house a house of feasting, and thus one of joy.

The evening was being spent very pleasantly, when a request from the host summoned the guests to the dining room, where seats had been provided for each one of them. When all was in order, Mr. Sinclair rose and made a brief address to his friends, which was as follows:

"My friends, we are assembled tonight, not to pay an empty compliment, but to honour and show our appreciation of well-doing and faithful service. Mr. John Dawson has been in my office for a period of five years; during the whole time I have had the opportunity of watching him narrowly, and with his conduct, both when he knew I was observing, and he did not know it, I must

express my heartiest approval. He is an honour to his parents and a credit to all with whom he is connected. I have felt that my interests were quite as safe in his hands as in my own. I hope and pray that he may long be spared, and have a full share of health and strength and every blessing this life can afford. I have had a document prepared by my lawyer, which sets forth that John Dawson becomes my partner, the details of which I need not tell. It is for Mr. John to peruse at leisure. I can only hope that nothing may arise to prevent him accepting the position, and that the good, kindly and friendly feeling that now exists may never be severed." As Mr. Sinclair resumed his seat, he handed the "partnership deed" to John, who in accepting it said, he was so moved by the circumstance that he could not express himself without difficulty, but the feelings of his innermost heart were those of grateful thanks. The reward was greater than his deserts, but he would seek to serve the interests of the business as faithfully in the future as he had tried to do in the past.

The sentiments of both the partners were received with much warmth by those who heard them uttered, and all said such results must be gratifying to all concerned.

Mrs. Sinclair then presented John with a beautiful gold watch suitably inscribed, and Annie and Polly also gave their gifts, the latter being a copy of "Robertson's Sermons," as she thought John was fond of "theology."

Mr. and Mrs. Dawson and Katie were all shedding tears of joy. This was the proudest, if not the happiest day in their lives.

Testimonials and presentations were sent from the church and Sabbath school expressing the esteem in which he was held, and praying for his spiritual and temporal welfare.

John having met with such unlooked-for prosperity, showed his gratitude to God by sending round to all his aged and poor friends an extra donation to increase their comfort. "Blessed is he that considereth the poor," and the blessings of the poor were showered upon him.

When the party at Mr. Sinclair's broke up, the friends were asked to join in prayer, so that the events of the evening might have the divine blessing attached to them. This was the first "prayer-meeting" ever held in Mr. Sinclair's house, but he had resolved to "arise and go to his Father," and that Father whom he had so long forgotten extended His loving arms, brought him into the household of faith, and made him an "heir to an inheritance that is incorruptible, undefiled, and that fadeth not away."

Thus, while the Sinclairs had given temporal good to the Dawsons, the Dawsons were the instruments in God's hands of bestowing upon the Sinclairs the "true riches."

(To be continued.)

### A NOBLE REVENGE.

Sir Isaac Newton, the great philosopher and mathematician, when a boy at school, was often ill-used by a boy who was immediately above him in the class, and one day he was cruel enough to kick Isaac very severely in the stomach. The sufferer resolved to have his revenge, but in such a manner as was natural to his reasoning mind even at that early age. He determined to excel his oppressor in their studies and lessons; and setting himself to the task with zeal and diligence, he never faltered in his course until he had found his way to the top of the class. This is an example worthy the imitation of any boy.—The Boyhood of Great Men.

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## Teacher and Scholar.

Dec. 3rd, 1893. } GRATEFUL OBEDIENCE. { James I., 16-27.

GOLDEN TEXT.—We love Him because He first loved us.—1. John. iv., 19.

James was specially connected with the church at Jerusalem, Acts xiii. 17; xv. 13. It is doubtful whether he is to be identified with James, son of Alphaeus, who was one of the apostles. He was designated the brother of our Lord, and has been called the Just. This epistle was probably written from Jerusalem about 61 A. D. The epistle enforces the right conduct of the Christian in daily life. Especially are believers exhorted to patience that they may endure outward trials and overcome those that are inward.

1. The gift of true life from God through the Word.—In reference to what has just been said before, the apostle cautions his readers against falling into such error as to think that in any way their sins are due to God tempting them. On the contrary, all that comes from Him is good, and all comes from Him, which is in its nature good, tending to righteousness and piety, as opposed to sin; relating to the perfection of life, as opposed to death, the perfection, or finished product of sin (v. 15). This is in accord with His character, in whom is no darkness (1 John i. 5), who is the source of all moral light and purity in the universe. He is, moreover, unchangeable, the fountain of life, having not even the least variableness. In opposition to death, the child of sin, God's free, loving inclination toward us showed itself in the life to which He has begotten us through the word, John i. 13; iii. 3-5; 1 Pet. i. 23. The word of truth is the Gospel of Jesus Christ. Through the trustful acceptance of it the Spirit works new life within. This new life constitutes believers in a manner as first fruits among God's creatures, a pledge that all belong to God, a peculiar treasure more holy than, yet also sanctifying, the rest.

2. The right reception of the word.—The apostle counsels an attitude of earnest, eager readiness to take in the word, and the avoidance of everything that would interfere with the profitable hearing of it. Let every man be swift to hear by cultivating a habit of attention and search, springing from a recognition of the importance and preciousness of the word. Let there be slowness to speak, lest hastily anything be said against God (v. 13), or improperly concerning Him (ch. iii. 1-13). Too great readiness to speak is apt to produce impatience with the painstaking, diligent hearing necessary to that true knowledge which would make the speech of value. Wrathful impatience is also to be guarded against. This also is opposed to that calm, single-minded attitude of pure devotion to truth, needful if in the hearing of the word we would be led to the truth of it. Wrathful contentions regarding the word hinder the performance of those duties which are divinely enjoined and pleasing to God. Also is the receiving of the word pure and cleansing in its nature, opposed to all impurity. Like a soiled garment, is to be laid aside all in thought or word that defiles the soul, and all badness or vice which, having filled the heart, overflows into the outward conduct. As these must be rooted out to provide a proper soil for the word, so, on the other hand, will these most effectually be rooted out, when in a docile, un wrathful spirit, the word is allowed to become implanted in the heart. Taking root and expanding, it will expel what is opposed to it, and in continuous renewal prove efficacious in saving the soul.

3. The issue of the word rightly received.—The word is rightly received when it is made the rule of obedience, Matt. vii. 24-29. It is mere self-deception to think that the hearing alone has some virtue in it. The word comes, indeed, to give liberty, but that liberty is fully realized only when the inward nature is thoroughly conformed to it. It is a law, a perfect law, claiming authority over the life. When the requirements of this law become the spontaneous service of the heart, then the believer comes into the glorious liberty of the sons of God, and finds it a law of liberty. It is like a mirror, presenting to man an accurate portrait of his own soul. The mere hearer carelessly glances into it, and turning immediately after to other subjects, what it revealed passes out of his mind. But he that worketh, doing what it enjoins, narrowly looks into it, and continues so to do. His very action brings a blessing with it. Examples follow of the hearer and of the doer. A man may busy himself about the exercises of religion, but his profession will be shown to be false if he does not restrain his utterances, as the bridle restrains the horse. Refusing to see himself as he is, he is self-deceived. The religion which in God's sight is sincere, and removed from defilement, shows itself in kindly offices to the afflicted, and in anxious care to guard the life from the taint of the world.