

Our Young Folks.

LITTLE FOES OF LITTLE BOYS.

"By and by" is a very bad boy;
Shun him at once and forever;
For they who go with "By and by,"
Soon come to the house of "Never."

"I can't" is a mean little coward;
A boy that is half of a man;
Set on him a plucky wee terrier
That the world knows and honours— "I can."

"No use in trying"—nonsense, I say,
Keep trying until you succeed;
But if you should meet "I forgot" by the way,
"He's a cheat, and you'd better take heed."

"Don't care" and "No matter," boys, they're a pair.
And whenever you see the poor dolt,
Say, "Yes, we do care," and would be "great matter,"
If our lives should be spoiled by such faults.

SAYING NO EASY.

"How is it you never go with bad boys, or get into any bad scrapes?" asked a little fellow of his playmate.

"O," said the other, "that's because I don't say 'no easy.'"

We thank that boy for his secret. It is worth a great deal more than a bag of money. I have no doubt, saying "no" easy has ruined many a child, and man and woman, too; saying "no" as if you did not quite mean it.

When a bad boy or girl tries to coax you to do a doubtful thing, say "no" as if you meant "no." When sin whispers an excuse for doing wrong say "no" very loud.

WHAT ENERGY HAS DONE.

Twenty-five years ago a few young men in London resolved to meet every evening to exchange ideas. The number gradually increased till it was necessary to hire a room. Growing ambitious they hired lecturers, and many people were brought together. Many of them now trace back their success to this effort at gaining knowledge.

Indefatigable industry, coupled with the desire for knowledge, produces great results. Walter Scott, when he was in a lawyer's office, spent his evening in study. John Britton, the author of architectural works, said: "I studied my books in bed on winter evenings, because too poor to afford a fire." He used every opportunity to read; the books he picked up for a few moments at the book stalls helped him, he says. Napoleon had indomitable perseverance and energy. Dr. Livingstone, at the age of ten years, working in a factory bought with his first wages a Latin grammar, and studied it until twelve at night. He studied Virgil and Horace the same way, and finally entered college and was graduated.

Many will ask how they can advance themselves in knowledge. The first thing is determination, the next, perseverance. Walter Scott gave this advice to a young man: "Do instantly whatever is to be done, and take the hours of recreation after business; never before it." Business men often say: "Time is money." But it is more than that to the young man. If used rightly, it is self-improvement, culture, strength and growth of character. The habit of idleness is a hard one to get rid of. The habit of reading anything and everything is weakening to the mind. Books chosen and read with care cultivate the mind and character. The books you read should raise your thoughts and aspirations, strengthen your energy and help you in your work. Thackeray says: "Try to frequent the company of your betters. In books and in life frequent that which is the most wholesome society; learn to admire rightly. Note what great men have admired, they admire great things; narrow spirits admire basely and worship meanly."

JOHN KANE AND THE ROBBERS.

Once there was a good man whose name was John Kane, who lived in Poland where he taught and preached. It was his rule to suffer wrong rather than to do wrong to others. One night as he was riding through a dark wood, he all at once found himself at the mercy of a band of robbers. He got down from his horse and said to the gang that he would give up to them all he had about him. He then gave them a purse filled with silver coins, a gold chain from his neck, a ring from his finger, and from his pocket a book of prayer, with silver clasps.

"Have you given us all?" cried the robber chief in a stern voice; "Have you no more money?"

The old man in his confusion said he had given them all the money he had; and when he said this they let him go. Glad to get off so well, he went quickly on and was soon out of sight. But all at once the thought came to him that he had some gold pieces stitched into the hem of his robe. These he had quite forgotten when the robbers had asked him if he had any more money.

"This is lucky," thought John Kane, for he saw that the money would bear him home to his friends, and that he would not have to beg his way or suffer for want of food and shelter. But John's conscience was a tender one, and he stopped to listen to its voice. It seemed to cry to him in earnest tones, "Tell not a lie! Tell not a lie!" These words would not let him rest.

Some men would say that such a promise, made to thieves, need not be kept and few men would have been troubled after such an escape. But John did not stop to reason. He went back to the place where the robbers stood, and, walking up to them, said meekly: "I have told you what is not true; I did not mean to do so but fear confused me; so pardon me."

With these words he held forth the pieces of gold; but to his surprise not one of the robbers would take them. A strange feeling was at work in their hearts. These men, bad as they were, could not laugh at the pious old man. "Thou shalt not steal," said a voice within them. All were deeply moved. Then, as if touched by a common feeling one of the robbers brought and gave back the old man's purse, another his gold chain, another his ring, another his book of prayer, and still another led up his horse and helped the old man to remount.

Then all the robbers, as if quite ashamed of having thought of harming so good a man, went up and asked his blessing. John Kane gave it with devout feeling, and then rode on his way, thanking God for so strange an escape, and wondering at the mixture of good and evil in the human heart.

A NEGLECTED DUTY.

We talk much about the duties of parents to children. We want to reverse the question and say a word as to the duties of children to parents.

The first duty which a child owes to his parents is a happy acceptance of the favours which a parent gives. The father and mother love more than the child loves. God has so made the parent and the child that the parent's love is stronger than the child's. The parent, therefore, finds great joy in giving to the child. Some insects willingly lay up food for offspring which they shall never see. They do this by an unconscious impulse. But the parent joyfully labours and sacrifices for son or daughter. In their turn son and daughter should as joyously accept these favours. Life they thus accept. All helpfulness they should thus accept. The son or the daughter is despising father or mother when their gifts are refused.

A second duty which the child owes to the parent is obedience. The parent has the right to command. Of course the command should be based upon the right and the true. Because the reason of the parent is superior to the reason of the child, because the experience of a parent is broader than the experience of the child, it becomes the duty of the child to obey. To obey the command of a parent is a stepping-stone to the obedience of the command of God Himself. Disobedience to the command of a parent is to foster that self-indulgence which destroys the vigour of manhood and womanhood. Obedience to the command of the parent develops that self-restraint which is the cause of noble vigour in manly and womanly character.

The third duty children owe parents is that of appreciation. Common is the remark that children do not appreciate their parents until they become parents themselves. True is the remark as it is common. But each child should do all that is possible to regard with full regard the endeavours of his parents. When you, dear reader, stand by the grave of your father and hear the thud of the sod upon that coffin-lid, you will know as you have never known before that he has been a far better father to you than you thought. When at last you stand by the casket of her who in pain gave you life, and your lips kiss those white lips that never before refused their kiss of love to you, and when upon the silver hair your fingers linger for the last time, you will know that your mother has been a good mother to you. Appreciate your mother and your father while they are with you.

SOMETHING FOR BOYS.

A few weeks since I saw a touching and beautiful sight. Driving through a rugged part of the country, my attention was directed to an elderly lady trying to pick her way over a rough hillside. She came very slowly and carefully. The hill was quite steep, and I was pitying her and thinking if it would not be well to offer my services, when I heard a whistling boy coming up behind the carriage. He bounded past, and running up the hill put his arms around the lady and steadied her steps, saying pleasant words, I know, for the face encased in the warm hood looked beaming and bright with happiness. As we passed I heard her say these words: "It is so nice to have a boy to come and help a mother down the hill." I knew they were mother and son. There was a sermon in those few words I thought. I wish every boy could have heard them.

You boys are all of you here to help mother down the hill of life. You don't all do it, though; more's the pity. Some of you make it harder for her. You do things that trouble her; she is anxious about you, and then she has to pick her way over places a thousand times rougher than walking down a steep hill. Perhaps you are getting into bad habits and will not obey her counsel. Her poor heart is bruised and torn by your conduct. She knows what the results of evil doings are; that if a boy begins habits that he only considers light as cobwebs in his youth, by-and-by they may become iron chains about him, and when he is a man he will be a slave to them.

Now, boys, if you would help the dear mother down the hill of life, and make the path smooth for her, do the things she wishes you to do. And if you are all right as regards bad habits, perhaps you are not as thoughtful of the "little things" that make up life as you might be. Be as polite in waiting upon your mother as you are in waiting upon other boys' mothers. Don't speak in rough tones to her. Be always gentle when you speak to her, and careful to remember what she wishes you to be particular to do at different times and in different places.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Oct. 12,
1900.

THE LORD'S SUPPER.

[Luke 22:
7-20.]

GOLDEN TEXT. As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come.—1 Cor. xi. 26.

INTRODUCTORY.

Jesus continued during the day teaching in the temple, discoursing on the truths of His kingdom and retiring at night to Bethany. The day previous to that on which the events mentioned in to-day's lesson took place was spent in retirement at the quiet mountain village.

I. Preparing for the Passover Feast.—During the Passover week only unleavened bread was used by the Jewish people. This custom was by divine appointment. In preparation for the exodus from Egypt they were to observe the instructions Moses had received. Ever afterwards the Passover—the passing of the destroying angel over the blood-marked doors of the Israelites—was observed by the Jewish people. It was by God's command and was the principal feast of their religious year. Symbolizing as it did deliverance from the bondage of sin by the sacrificial death of Jesus Christ, the Lamb slain from the foundation of the world. The first act of preparation was the cleaning out of all leaven to be found in the house. The lamb for the Passover feast was killed within the temple enclosure the day or evening preceding the first day of the celebration. Jesus sent Peter and John from Bethany to Jerusalem to make the necessary preparations. There was one important part of the preparation that they were in doubt about. The lamb could be purchased and prepared, but where were they to join together in the celebration of the Passover feast? They ask Jesus. Not only in great things but sometimes in connection with apparently ordinary and everyday occurrences the divinity of our blessed Lord was clearly illustrated. They are to go into the city and they would there meet a man carrying a pitcher of water. They were to follow him into the house and there was the place where they would assemble. Dr. Schaff says: "This mode of directing the disciples would prevent Judas from knowing the place in time to betray our Lord at the Passover meal." They were to say to the goodman—the head of the household, the father of the family—"The Master saith unto thee, where is the guest-chamber, where I shall eat the Passover with My disciples?" They were to ask only for a guest-chamber, not the best room in the house. The goodman when asked would show them a large upper room furnished. It was the custom to have the room thoroughly cleaned for the celebration of the paschal feast. It fell out exactly as He had said to them, and the preparations were accordingly completed.

II. In the Guest-Chamber.—In the afternoon Jesus and His disciples descended the Mount of Olives and make their way into the crowded city. The Passover lamb was eaten after sunset. The Master and His disciples recline around the table. The circumstances are tender and solemn. Jesus tells them that He had earnestly desired to be with them on this the last time they would be together before He suffered. It was the completion of the old dispensation and the beginning of the new, in which the spiritual significance of the former was more clearly revealed. "For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." Its fulfilment began in the spiritual communion of Christ with His disciples in the Christian Church, and will be consummated in the heavenly kingdom. The celebration of the Passover was begun by passing the cup to all assembled round the tables after thanksgiving. In handing the cup to the disciples Jesus said: "Take this and divide it among yourselves; for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." It was the farewell feast. They would not again assemble together till Christ had risen from the dead and the new order of things be begun. The intimate fellowship of the disciples with Jesus in those last peaceful hours they enjoyed together before the agony of Gethsemane, the betrayal, and all the sorrowful events that followed would never be forgotten by those who were present. In their hearts they would cherish its memories as a sacred treasure. There Christ's love was manifested to them in a manner never hitherto experienced. In like manner the genuine followers of Christ may now enjoy like fellowship with Him at a communion table.

III. The Lord's Supper Instituted.—Solemn and touching as were the circumstances in which the Passover meal was partaken, the scene becomes more solemn and impressive still. As the feast was nearing its close Jesus took bread, a piece of unleavened bread, and gave thanks. It is to be noted here that Jesus in this act shows how thoroughly He was in accord with the will of God in relation to the sufferings and death He was about to undergo. He gave thanks. Then He brake the bread as a symbol of His body broken on the cross, saying "This is My body which is given for you." On this expression the Roman Catholic Church attempts to found the dogma of transubstantiation, that is, that the bread and wine of the sacrament become the real body and blood of the Lord. In the light of similar sayings of Jesus there is no room for doubt that the plain meaning is, this symbolizes, represents My body. He said also I am the door, I am the true vine, etc. It would just be as reasonable to press the literal application of these words, as it would be to admit the sense the Roman Catholic Church puts upon the words "This is my body." The body of Christ was given for the redemption of sinful man. He says it "is given for you," that is in the room and stead of sinners. The breaking of bread was to continue with the Church through all its history as a memorial of Christ's atoning sacrifice for sin and a pledge of the intimate fellowship that subsists between Him and His people. The breaking of bread was followed by the cup which Jesus took in His hands and said "This cup is the new testament in My blood, which is shed for you." From this passage the portion of Scripture known as the New Testament takes its title. It means the new covenant, God's pledge, that all who accept Jesus as the Saviour will obtain all the blessings it implies, beginning with the pardon of sin and resulting in the possession of eternal life. In the old dispensation the blood signified the life, so the blood of Christ represents His life as given for man's redemption from sin. The institution of the Lord's Supper by which His atoning death is to be commemorated in the Church to the end of time is in perfect harmony with the Old Testament doctrine of sacrifice, the shedding of blood for the remission of sin. It is the complete fulfilment in Christ of all that the Old Testament sacrifices prefigured. It is "the blood of Christ, God's Son, that cleanseth from all sin."

PRACTICAL SUGGESTIONS.

Jesus while on earth carefully attended the observances of religion. Just before He suffered He kept the Passover with His disciples.

Our souls ought to be guest-chambers for Christ.

It was at the last passover feast of the old dispensation that Jesus instituted the new testament ordinance of the Supper.

The Lord's Supper is a means of grace for the strengthening of the faith, love and obedience of Christ's disciples. It is to the Church a perpetual memorial of His dying love and a promise of His second coming.