

Our Young Folks.

A NOBLE COWARD.

I know a little hero,
Whose years are only ten;
A brave and manly fellow,
This boy whose name is Ben.
I will tell you of his bravery
And how he won the fight,
As you may when you are tempted
To do what isn't right.

"Such a jolly lark," his comrades
Said yesterday to Ben;
"No fun like this all winter
If things work well;" and then
They told him of some mischief
They were planning out to do.
"Rare sport," the name they gave it;
"Of course you'll help us through."

Ben stood and thought a moment,
And then he shook his head:
"No, boys, you are quite mistaken,"
This little fellow said;
"I cannot help you in it"—
And then his face grew bright
With the courage of a hero—
"Because it isn't right."

His comrades were indignant.
"That's a good excuse!" they cried;
"You're afraid, that's all the reason!"
Then my little man replied,
"You may say that I'm a coward,
If you like, but I won't do
What's not right because you dare me
To take part in it with you!"

Nobly spoken, little hero!
He's a coward who would do
The wrong for fear of laughter;
To your manliness be true.
He is brave who in temptation
For the right takes sturdy stand.
Give us many more such cowards,
For their cowardice is grand.

THE SMALL AND THE GREAT.

One night a man took a little taper out of a drawer and lighted it, and began to ascend a long, winding stair.

"Where are you going?" said the little taper.

"Away high up," said the man, "higher than the top of the house where we sleep."

"And what are you going to do there?" said the little taper.

"I am going to show the ships out at sea where the harbour is," said the man. "For we stand here at the entrance to the harbour, and some ship far out on the stormy sea may be looking out for our light even now."

"Alas! no ship could ever see my light," said the little taper. "It is so very small."

"If your light is small," said the man, keep it burning bright and leave the rest to me."

Well, when the man got up to the top of the lighthouse, for this was the lighthouse they were in, he took the little taper and with it lighted the great lamps that stood ready there with their polished reflectors behind them. And soon they were burning steady and clear, throwing a great, strong beam of light across the sea. By this time the lighthouse man had blown out the little taper and laid it aside. But it had done its work. Though its own light had been so small, it had been the means of kindling the light in the top of the lighthouse, and these were now shining brightly over the sea, so that ships far out knew by it where they were, and were guided safely into the harbour.

TRUST THE CHILDREN.

"My! look at the raisins! Let's have some."

"I'll ask mamma," replied the young host.

"Pooh! she won't let you. Let's help ourselves; that's the way I do at home, only mamma hides her raisins."

"Hides the raisins!"

"Yes, and the cake and jam, locks 'em up."

"What for?"

"Oh, so I can't get 'em, I s'pose."

"Why, are you a burglar or a thief?"

"No, indeed, I guess not; but I love raisins, and mamma knows it."

"So do I, and my mamma knows it. She'll give you all you want; but I don't meddle with her things for she trusts me."

There was the key-note—one boy was brought up to be trusted the other was not.

For once he had all the raisins he wanted, was advised to eat them slowly and chew them fine before swallowing.

Being an inquisitive boy, he asked the why of this, as well as how the mother dared to leave her sweets exposed, adding that his mother hid all her nice things.

"Well, my boy," answered the wise woman, "that is your fault. She finds that she cannot trust you. We lock our doors against thieves, but it's pretty hard if we can't trust our dear boys. Show your mother that you are worthy of confidence, and your goodies will not be hidden.

Ask for them, and if she can spare them, she will not refuse you; or if for any special reason she cannot spare them, you should be the last one to wish for them. Do you see?"

"Don't you ever hide your money or anything?"

"Not from my children. My boys and girls are honest and obedient. I thought you were so, likewise."

"So did I! but I guess mamma don't. I wish she did," he added with a pathetic look.

"Let me tell you what to do. You have probably troubled mamma without thinking that you were doing wrong, and she has taken this way of keeping you from temptation and herself from annoyance. Now try my boys' way. Have a faithful talk with mamma; tell her just how you feel—that you'd like to be worthy of a trust, and would certainly ask her for all you want. Then be careful not to tease every day, and never, never put your fingers on anything you ought not to touch. Mamma will see that her boy is honest and manly. It will make her very happy, won't it?"

"Yes, indeed."

"As you grow older the principle will follow you. You will learn to see things and not want them; and better still, perhaps, want them, but be strong and upright enough not to even think of them as possibly yours. You will be a true boy and a true man; every one who deals with you will trust you. It will be worth more to you than raisins now, or any amount of money in the years to come. Try it, and stick to it. Why, if I couldn't trust my boy to look at a silly little raisin and be true enough not to touch it, I should think he was made of poor stuff."

MAKING PICTURES.

Elsie was intently watching her aunt paint a picture, when she suddenly said, "Oh! Auntie, I do wish I could make pretty pictures like you do; do you suppose I can when I grow to be a woman?"

"My Elsie need not wait to be a woman before she can make pictures," replied her aunt, "indeed she is making them all the time, some beautiful ones, but, I am sorry to say, some ugly ones also."

"Why, auntie, what do you mean? I don't see how I am making pictures; I'm sure I don't know what you mean," said Elsie.

"The pictures I am speaking of are life pictures, Elsie," said her aunt. "Whenever my little niece is cross or disagreeable she is making an ugly picture in the memories of those about her; when she is kind and pleasant she is making a beautiful picture. Do you see now what I mean? When mamma asks you to help her in her work, take care of baby brother, or do an errand and you leave your play and willingly help your mamma, you are making a beautiful picture in her memory, a picture that she will love to look at afterwards. But if you refuse to help mamma, and answer by frowns and cross words, you leave an ugly picture in her memory, one that will give her sorrow and pain to look at afterwards. When you are thoughtful enough to bring papa's wrapper and slippers when he comes home tired at night, when you help mamma when she is busy whenever you are kind and loving, you are making beautiful pictures in papa's and mamma's memories. Won't my little Elsie try always to make beautiful pictures?"

"Yes, indeed, Auntie," said Elsie, "I wish I could always make beautiful pictures and never make any ugly ones."

Don't all of my readers wish the same?

FRED AND JOE.

Fred and Joe are boys of the same age. Both have their way to make in the world. This is the way Joe does: When work is before him he waits as long as he can; he hates so to touch it. Then he does not half do it. He is almost sure to stop before it is done. He does not care if fault is found. He says: "I can't help it" or, "I don't care."

Fred's way is not the same. He goes straight to his work, and does it as soon as he can, and as well as he can. He never slights work for play, though he loves play as well as Joe does. If he does not know how to do a piece of work well, he asks some one who does know, and then he takes care to remember. He says: "I never want to be ashamed of my work." Which, boys, do you think, will make a man to be trusted?

LEARNING IN YOUTH.

Daniel Webster once told a good story in a speech and was asked where he got it. "I had it laid up in my head for fourteen years, and never had a chance to use it until to-day," he said.

My little friend wants to know what good it will do to learn the "rule of three," or to commit a verse of the Bible. The answer is this: "Sometime you will need that very thing. Perhaps it may be twenty years before you can make it fit in just the right place some time. Then if you don't have it, you will be like the hunter who had no ball in his rifle when the bear met him."

WHAT DOES IT MEAN?

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Sabbath School Teacher.

INTERNATIONAL LESSONS.

Aug. 30,
1891.

CHRIST AT THE FEAST.

John 7
31-44.

GOLDEN TEXT.—If any man thirst, let him come to Me and drink.—John vii. 37.

INTRODUCTORY.

For some time Jesus had been teaching and preaching throughout Galilee. The time for observing the Feast of Tabernacles had come. It was held at the end of harvest when all the fruits of the earth had been gathered in. It lasted eight days. The first and last days of the feast were held as Sabbaths. The intervening days were held as holidays. The people resident in Jerusalem and those who came from all parts of the country lived in tents constructed of boughs of trees—hence the name Feast of Tabernacles. This feast was designed to give the people an opportunity of public thanksgiving because God had crowned the year with His goodness. It also reminded them of the sojourn of forty years' duration in the wilderness before they settled in Canaan, and the celebration was prophetic of a more glorious future for the kingdom of the Messiah. Jesus, with His disciples, had gone up to the Feast at Jerusalem. He was engaged in teaching in the Temple court.

I. The Messiah at the Feast.—Christ's teaching had made a powerful impression on the minds of many people. They were convinced that He was the Messiah. Their faith may have been imperfect. In conversation with others who were unconvinced they gave their reasons for accepting Jesus as the promised Saviour. The signs foretold by the prophets were found in Him. Their argument was, if you do not admit that this is the Messiah, will the Christ whom you expect do more or greater miracles than this man has done? The people discussed these matters among themselves, but the Pharisees and the chief priests were on the alert. They only regarded Jesus with hatred and envy. They were watching for an opportunity of getting Him into their power, and at this time sent officers to take Him. Great as was their desire to silence Jesus, even though it could only be brought about by His death, they had not before this ventured to lay hands on Him. This was the first direct attempt they had made to get Him into their power, but His hour was not yet come. To those who had been sent to take Him, Jesus said, "Yet a little while I am with you, and then I go to Him that sent me." His meaning, though they did not understand Him, no doubt was that as His work on earth was not yet accomplished, He would remain at liberty until His hour had come. Then He would return to the Father that had sent Him. When He had gone away, having been rejected by them, they would seek for a deliverer, but they would seek in vain. He was not the kind of Messiah they had expected. They could with their unbelief come to Him. His ways and thoughts were different from theirs. If they would find in Jesus their deliverer they must repent and accept salvation on His terms. The Jews were bewildered by this saying, and probably in mocking tones ask each other, "Whither will He go, that we shall not find Him?" They thought it impossible that He could evade them. Then they ask "Will he go unto the dispersed among the Gentiles and teach the Gentiles?" Even in those days Jews were scattered among the different nations, and the mocking representatives of the priesthood thought it possible that if He went away He might try to find believers among the members of the dispersion. This, however, was what in a sense did take place. After Christ's resurrection and ascension His apostles turned to the Gentiles and first sought out the Jewish synagogues in the towns they visited and preached the Gospel to them.

II. The Living Water.—The last day, that great day of the feast, had come. The special ceremony of the day is thus described by Dr. Edersheim: Let us suppose ourselves in the number of worshippers who on "the last, the great day of the feast," are leaving their booths at daybreak to take part in the service. The pilgrims are all in festive array. In his right hand each carries a branch consisting of a myrtle or willow branch tied together with a palm branch (Lev. xxiii. 40). In his left hand he carries a bough of the so-called Paradise apple, a species of citron. Thus armed, the festive multitude would divide into three bands. One of these to the sound of music started in a procession from the Temple. It followed a priest who bore a golden pitcher capable of holding rather more than two pints. He proceeded to the fountain of Siloam, in the valley south of the Temple. Here the priest filled from this fountain the golden pitcher, and brought it back into the court of the Temple amid the shouts of the multitude and the sound of cymbals and trumpets. The return was timed that they should arrive just as they were laying the pieces of the sacrifice on the great altar of burnt offering, towards the close of the ordinary morning sacrifice service. The water from the golden pitcher was poured upon the altar. At the close of this festive morning service there was a pause in the services while the priests prepared to offer the special sacrifices for the day. At this moment there arose, so loud as to be heard throughout the temple, the voice of Jesus. He interrupted not the services, for they had for the moment ceased; He interpreted, and He fulfilled them. "Jesus cried, saying, If any man thirst, let him come unto Me, and drink." As the priest had poured out the water on the altar, bringing to remembrance how God had provided water for them in the desert, so now Jesus invites all who are spiritually athirst to come to Him, to believe on Him and accept the blessings of salvation. All who believe in Jesus shall experience the fullness of blessing. The living water shall be as a never-failing fountain within the soul. It shall flow forth and be a source of blessing to others. John here explains to his readers Christ's meaning. Under the figure of living water the Spirit was signified. He says that the Holy Spirit was not then given. The dispensation of Spirit began when Christ's atoning work was completed and He had returned to the Father. To many of the people Christ's words were convincing and they recognized in Him the Prophet Messiah they had been long expecting. Others refused to be convinced and argued that He could not be the Christ, for He had come from Galilee, and they quoted Scripture that the Messiah should be of the seed of David and from the town of Bethlehem. If they had made careful enquiry they would have found that His lineage and birth-place corresponded with the very prophecies they quoted. A keen division took place among the people. Some desired to seize Him, but all were restrained from touching Him.

PRACTICAL SUGGESTIONS.

Christ tells us to take heed how we hear. Many of the people who heard Him believed on Him. Others heard Him only to misunderstand, and then mock at His sayings.

Christ is the ever-flowing fountain of living water for the soul's refreshment.

The thirst of the soul can only be quenched by our coming to Christ for salvation and the blessings of His grace.

We need the Holy Spirit's help to enable us to profit savingly by the teaching of Jesus.