

Our Young Folks.

WORK FOR LITTLE FOLLOWERS.

There's always work in plenty for little hands to do,
Something waiting every day that none may try but you;
Little burdens you may lift, happy steps that you can take,
Heavy hearts that you may comfort for the blessed Saviour's sake.

There's room for children's service in this busy world of ours;
We need them as we need the birds and need the summer flowers;
And their help at task and toiling, the Church of God may claim,
And gather little flowers in Jesus' holy name.

There are words for little lips, sweetest words of hope and cheer;
They will have the spell of music for many a tired ear,
Don't you wish your gentle words might lead some souls to look
above
Finding rest and peace and guidance in the dear Redeemer's love?

There are orders meant for you; swift and jubilant they ring,
Oh! the bliss of being trusted on the errands of the King!
Fearless march in royal service, not an evil can befall
Those who do the gracious bidding, hasting at the Master's call.

There are songs which children only are glad enough to sing—
Songs that are full of sunshine as the sunniest hours of spring.
Won't you sing them till our sorrow seems the easier to bear,
As we feel how safe we're sheltered in our blessed Saviour's care?

Yes, there's always work in plenty for the little ones to do,
Little burdens you may lift, happy steps that you may take,
Heavy hearts that you may comfort doing it for Jesus' sake.

YOUNG MAN, YOU WILL DO.

A young man was recently graduated from a scientific school. His home had been a religious one. He was a member of a Christian Church, had pious parents, brother and sisters; his family was one in Christ. On graduating he determined upon a Western life among the mines. Full of courage and hope, he started out on his long journey to strike out for himself in a new world. The home prayers followed him. As he went he fell into company of older men. They liked him for his frank manners and his manly independence. As they journeyed together they stopped for a Sabbath in a border town. On the morning of the Sabbath one of his fellow-travellers said to him, "Come, let us be off for a drive and the sights." "No," said the young man, "I am going to keep the Sabbath, and I promised my mother to keep on to that way." His road acquaintance looked at him for a moment, and then slapping him on the shoulder, said, "Right, my boy. I began in that way. I wish I had kept on. Young man, you will do. Stick to your bringing up and your mother's words and you will win." The boy went to church, all honour to him in that far-away place, and among such men. His companions had their drive, but the boy gained their confidence, won their respect by his manly avowal of good obligations. Already success is smiling upon that young man. There is no lack of places for him.

BORROWED RAIMENT.

"Of what are you thinking, dear mamma, that you look so grave?" asked little Anna Vernon of her mother one evening.

"I will tell you," said her mother, "though it may not interest you. I was thinking of a little girl whom I saw to-day walking before me in the street."

"Who was she, mamma? Do you know her name? How was she dressed?" asked Anna.

"Listen and I will tell you. She had on what seemed a new silk dress to judge from the anxious glances she cast at it every few minutes, and new shoes, too, I should think, from the manner in which she tripped along, as though it were a condescension to touch the earth at all; while nothing less than a new hat and feather could have caused her to hold her head so high, as though she would say to all 'If I am not so good as you, I am certainly finer.'"

Anna's head was low enough now, and crimson blushes covered her face, while her mother continued:—

"I have just been reading a favourite French author, and I thought to myself, why should this little girl be so proud of a dress composed of the cast-off clothing of animals which browse in the meadows, or insects that crawl beneath our feet? There is scarcely one from which she has not borrowed a portion of its covering. Her grandest and richest attire is composed of threads stolen from the sheep and the silkworm. Yesterday this little girl was mild and amiable; to-day she is rude and haughty. What has created this change? Nothing, only she had on her head a feather plucked from the tail of an ostrich! How proud that ostrich ought to be, which has so many more, and all its own!"

"And then, too, her shawl, made of the hair of certain goats from Thibet—goats which I have seen, and which really do not appear anything like so proud of this hair as the little girl who had borrowed it of them."

"And that dress, whose great value induced such satisfied looks, is nothing but the web in which a large worm, called the silkworm, wrapped itself—a web which it abandoned with distain as soon as it had become a white and plain moth!"

Anna looked at her new clothes with dismay.

"I think they are very pretty, mamma, if insects did make hem," she said.

DOES IT PAY.

Is honesty the best policy, when to carry out to the letter the old maxim requires so much?

The dull, weary, daily plodding at desk or countinghouse or farm—a surrender of body, soul and spirit to the getting of the bare necessities of life, a tantalizing sight of others flaring and flaunting in the sunshine of success, with the knowledge that their salary never could support such extravagance; that there must be means back of that to entitle such show—does honesty pay?

Does it pay, when to wear a threadbare coat means social ostracism, when theatre-going and all expensive indulgence like wine and cigars must be done without, if to live within one's income be the desired end? When possessing the power to say No, from a fear of going into debt, you are voted mean, does that pay? Does it pay when the butterflies of fashion pass you by? When stylish young men—though they acknowledge you to be a good fellow, and perhaps secretly admire your independent spirit, yet laugh at you, or call you a "crank" because you refuse to join in their "good times"?

As only fit to be tied to your mother's "apron strings," should you object to the form such "good times" take? At such a crisis as this, it may be you are compelled to cry out in anguish of soul "Is honesty the best policy? Does dishonesty pay?"

To begin your business career by stealing your employer's time, using it to promote your own interests or enjoyments, and gradually but surely to lose all the conscientious habits you may once have been forming. Does it pay to allow your expenditure to exceed your income? to try to appear as prosperous as your companions, who have more means; to talk of luxuries as if they were necessities? When you arrive at this point, stop. You are in danger of getting on the down grade. Before it be too late look ahead and ponder what awaits the rogue. Only a loss of the self-respect he once gloried in; a constant fear of impending ruin; a knowledge that his word has no longer any weight; that his friends have begun to turn toward him the cold shoulder—is that all? Ah no, for all the while remorse is gnawing at his heart-strings. All happiness and freedom have forever flown. The sun shines as brightly, the sky is as blue, his child's laugh as merry, but not for him. The remainder of his years will be one long dreary winter night; he cannot forget. Memory ever active points back to the time when he was a free man, when all this evil could have been averted had he considered that "the way of transgressors is hard." Nothing now for him to look forward to but a prison and a felon's grave.

Then honesty does pay, but it has a deeper meaning than that usually assigned to it. It is not enough to refrain one's hand from another man's pocket; not enough not to tamper with figures, not enough to regard all forms of gambling and betting with disapproval. It is all that and more—it is a strict adherence to truth and duty, that's what honesty means.

You may never accumulate a fortune, but if you acquire the art of living within your means, you can never feel poor, and you may feel rich, even though your means be small. Then at your death you will leave as the best inheritance to those who come after you an untarnished name. What can be better? Then honesty is the best policy? Yes, even in this life, and "an honest man is the noblest work of God."

A WORD TO BOYS.

If we are to have drunkards in the future, some of them are to come from the boys of whom I am now writing, and I ask you if you want to become one of them? No, of course you don't! Well, I have a plan that is just as sure to save you from such a fate as the sun is to rise to-morrow. It never failed, it never will fail, and it is worth knowing.

Never touch liquor in any form. That is the plan and it is worth putting into practice. I know you don't drink now, and it seems to you as if you never would. But your temptation will come, and it will probably come this way. You will find yourself sometime with a number of companions and they will have a bottle of wine on the table. They will drink and offer it to you. They will regard it as a manly practice, and very likely they will look upon you as a milksop if you don't indulge with them.

Then what will you do? Will you say, "No, no! none of that stuff for me!" or will you take the glass, with your common sense protesting and your conscience making the whole draught bitter, and then go off with a hot head and skulking soul that at once begins to make apologies for itself and will keep doing so all its life? Boys, do not become drunkards.

NEATNESS IN GIRLS.

Neatness is a good thing for a girl, and if she does not learn it when she is young, she never will. It takes a great deal more neatness to make a girl look well than it does to make a boy look passable. Not because a boy, to start with, is better looking than a girl, but his clothes are of a different sort, not so many colours in them; and people don't expect a boy to look so pretty as a girl. A girl that is not neatly dressed is called a sloven, and no one likes to look at her. Her face may be pretty, and her eyes bright, but if there is a spot of dirt on her cheek, and her fingers' ends are black with ink, and her shoes are not laced or buttoned up, and her apron is dirty, and her collar is not buttoned, and her skirt is torn, she cannot be liked. Learn to be neat, and when you have learned it, it will almost take care of itself.

MEN who feel "run down" and "out of sorts" whether from mental worry, over-work, excesses or indiscretions will find a speedy cure in Dr. Williams' Pink Pills. (All dealers.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Nov 9] THE WORK OF THE HOLY SPIRIT. [John xvi
1891.] GOLDEN TEXT.—He will guide you into all truth.—John xvi.
13.

INTRODUCTORY.

The truths contained in the present lesson were spoken by our Saviour in the Upper Room in Jerusalem. They followed the discourse on the True Vine, and were among the last things addressed to the disciples before they left the city for the garden of Gethsemane, only a short time before Jesus was betrayed into the hands of His enemies.

I. Coming Trials.—Christ explains to the disciples that He had told them these precious truths that they might be upheld in the various severe trials through which they would have to pass. "These things have I spoken unto you that ye should not be offended." The sense of the closing words of this verse are better brought out by the rendering of the Revised Version, "that ye should not be made to stumble." In the crucifixion of Christ, the conduct of the rulers, the scorn and contumely cast upon themselves their faith would be tried. But for the sustaining power of the truth He had communicated to them, and the promised presence and help of the Holy Spirit, they would be sorely tempted to deny Christ, and forsake His service. They were forewarned and thus forearmed that they might resist temptation and be enabled to remain steadfast. Among other things they would be expelled from the Synagogues, they would be excluded from religious fellowship in the Jewish Church, and they would be regarded by many as outcasts. The time would come when His and their enemies would proceed further than this, they would not hesitate to take their lives, and would think that in putting them to death as heretics they offered acceptable sacrifices unto God. When Saul of Tarsus persecuted Christ's followers this was what he thought, until God converted him and taught him the better way. Persecution has caused untold suffering and will have to be accounted for, but it has never hindered the advance of God's kingdom. "The blood of the martyrs is the seed of the Church." The reason why they pursued so mistaken a course is next given. "They have not known the Father, nor Me." It was through ignorance they did it, but their ignorance was inexcusable. They did not understand the mercy and forbearance of God. They did not comprehend God's method for the salvation of sinful men, and therefore they were ready to commit atrocious crimes under the impression that they were thereby advancing the cause of God. Now Jesus tells these disciples what trials were awaiting them, that when they came upon them, they would remember that He had foretold them, a circumstance in itself that held the confirmation of their faith, seeing that he knew the future. He also tells them that He had refrained from telling them these things earlier, because the fitting time for their disclosure had not then come, and because He was present with them.

II. The Holy Spirit's Work in the World.—It is the work of the Holy Spirit to reprove, convince and convict of sin. It is only by the Holy Spirit's power that we can come to know the awful nature of sin. Worldly people are unconcerned about sin. They may feel the misery it brings, but they do not know its evil. Many things they do, hardly giving them a thought whether they are sinful or not. The Holy Spirit brings home conviction of sin to the heart. The greatest of all sins is here specified, "because they believe not on Me." The unbelief that culminates in the rejection of Christ is the greatest of sins. The Spirit also convicts of righteousness. When one is convicted of sin, he becomes aware of his own unrighteousness, and is led to see the righteousness of Christ, which can through faith be imputed to him. He is convinced that he ought to become righteous as Christ is righteous. The third great essential fact of which the Holy Spirit will convict the world is judgment. The world's judgment is different from God's. The world's judgment condemned Jesus; God's judgment, according to truth, pronounces Him as His beloved Son in whom He is well pleased. These three, sin, righteousness and judgment, are closely related. Sin is a violation of righteousness, and in judgment sin is condemned and righteousness vindicated. The prince of this world, Satan, is judged. Christ's death was the triumph over the Evil One who caused man's ruin by the fall. It was the vindication of God's eternal righteousness as well as a revelation of His love and mercy.

III. The Holy Spirit's Work in the Disciples.—In addition to producing conviction by the application of the truth, the Holy Spirit is also the revealer to the soul of the truth of Christ. Jesus adapts His truth to the mental and spiritual condition of His disciples. All the time the disciples had spent in Christ's fellowship they had been learning of Him, but there were still aspects of truth they were as yet unable to receive and understand. He says "I have yet many things to say unto you, but ye cannot bear them now." The Holy Spirit is also the Spirit of truth. He is the guide into all truth, the safest and the best guide that the truth seeker can have, the guide that every sincere enquirer can have, if he only ask aright. It does not mean that the Holy Spirit will make a person omniscient, but it means that every one who desires to attain to a knowledge of God's saving truth will be guided into that truth by the Holy Spirit. We see how these disciples were led in their ministry of the Gospel, and the framing of the New Testament record, which includes the four Gospels, the Acts of the Apostles, the Epistles, and the Book of Revelation. That same Spirit brings home to the heart still in living power the truth revealed concerning Christ, so that saving truth is within the reach of all who seek it. In the revelation of divine truth there is unity. Father, Son and Holy Spirit teach the same thing, "for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come." The work of the Holy Spirit is going on in the Church as it has been going on from the beginning. There are fuller realizations of the application and meaning of God's revealed truth being constantly made as the years go by, and a clearer understanding of God's purposes lead to anticipation of what is to come. The result of the Holy Spirit's work is the glorification of Christ, revealing the glory of His character, His infinite love and compassion, the perfection of His atoning work as a sacrifice for sin, and its saving application through faith for man's redemption. He glorifies Christ by revealing to the believing soul the blessedness of the kingdom of God. It is the distinctive work of the Holy Spirit to take of the things of Christ and show them unto us. These words close with a sublime statement of Christ's divinity. "All things that the Father hath are Mine." They are one in nature, one in purpose, "therefore, said I, that He shall take of Mine, and shall show it unto you."

PRACTICAL SUGGESTIONS.

Christ warns against despondency and defection. He foretells the trials that await us that we should not be made to stumble.

Persecutors are utterly mistaken when they imagine that their merciless cruelties are pleasing to God.

The Holy Spirit convicts the world that sin will be condemned and righteousness vindicated.

The Holy Spirit will guide into all saving truth.