

Our Young Folks.

COURAGE TO DO RIGHT.

Have courage to do right ;
No courage is like this ;
It proves a sword of might,
A goodly shield it is ;
The hosts of sin it helps to slay.
Have courage, child, be brave to-day.

Have courage to do right ;
My boy, the word's for you ;
Treat not my counsel light,
'Twill help to bear you through :
'Twill help you put old Satan down,
'Twill help you win the victor's crown.

Have courage to do right ;
My girl, the word's for you.
Now while the morn is bright,
Now in your youth's first dew ;
Be brave to day, be brave and strong
'Gainst all the hosts of sin and wrong.

Have courage to do right,
Though fierce and strong the foe ;
The Lord of grace and might
Will help you lay him low.
Deem not my counsel vain or light
Have courage, children, to do right.

—Anna D. Walker.

RESPECT TO PARENTS.

Within living memory the respect, honour, obedience to the commands and wishes of parents was deeper than it is now. In a past generation men would have been disgusted and shocked at the petulant, disrespectful demeanour now often shown to parents ; at the vulgar, dishonouring terms in which many even habitually speak of their fathers. I have heard the story told among the young almost with admiration how once a worthless graduate told his father that he really could not walk down the high-street of Oxford with him unless he dressed in more fashionable clothes. Many fine young gentlemen who are not worthy to tie the shoe latches of the fathers on whom they depend, almost seem to think it derogatory to use the grand old honoured name, "My father." For that term of respect and love a spurious conceit substitutes some cant or loveless synonym. There are fathers in all classes whose children take all the love and self-denial of parents as the merest matter of course, as something due to their own transcendent merits, and give nothing in return. The boy of the working class who is earning his own living at sixteen often thinks it quite intolerable that his parents should have the slightest claim upon him in their destitute old age. "Parental authority," says the man who is most experienced in London among the young, "seems among some classes to be at a discount, and the parents of children seven years old sometimes come to me and say they have no sort of control over their own children." The tradesman's son, whose father has given him an education such as he himself never had, is ashamed of his father, because, though far superior to himself, he drops his "h's," or does not know the conventions of etiquette ; the daughter whose smattering of shallow accomplishments has led her to mistake herself for a lady, looks down on her worthier mother from the height of her inferiority, as a person to whom she must leave the whole domestic drudgery whilst she is reading sickly romances or murdering flabby music on the piano.

THROUGH CHRIST ALONE

(From the German.)

Angry words caused grandma to look up from her Bible. Could Madge and Jack be quarrelling again? She looked into the garden.

Yes, there stood her grandchildren, Madge flushed and in tears. Jack, the sailor lad, with a scowl on his face.

"You will never agree until you give your heart to the Lord," said grandma with a sigh. "Come in, my children, and listen to a little tale which I heard long ago ; it will calm your ruffled spirits, and perhaps you may benefit by it."

Once upon a time a partridge and a seagull formed a friendship. They would meet in a beautiful grove by the sea, where the balmy odours of the trees mingled with the cooling breeze of the ocean.

One day the gull brought a fish and began to lunch with great gusto.

"Friend Seagull," said the Partridge, "I have long been pained to see that you feed upon things which are not fit for a decent bird. Surely since I gave you some of my beautiful corn, you must know how much better it is than your nasty fish."

"And I," replied the Gull, "cannot understand why you continue to stalk among the grass in search of unwholesome food, while the ocean offers plenty of good things."

"It is not proper to take wild flights over the water and catch fish," said the Partridge, indignantly.

"It is unworthy of an honest bird to nestle in the grass," answered the Seagull, hotly.

King Oberon, the supernatural and the wise, had been listening, and now spoke to them :—

"Strawberries have never grown in the sea, as herrings have never grown in the woods. The partridge dreads the surf and the spray from the white-caps as the gull fears the briars and brambles. The gull may be pleased for an hour

at the varied and beautifully-blended colours of the land bird's plumage, may like for a few moments the quiet and rest of the covert in the woods, but ere long he will fly away again and rejoice as he breasts the storm that sweeps over the wild sea.

"The partridge may wonder for a little while at the dazzling whiteness of his wings, may listen with awe, and perhaps admiration, to his thrilling stories of shipwreck and battle, but in turn she will revolt at what she would deem the foul misdeeds of his hooked beak.

"The Seagull and the Partridge cannot be lasting friends. And yet I can make you so. There is a power committed to me by One who is gracious, tenderly gracious to birds of every feather—a power indescribable, like the wind which bloweth where it listeth, whereby I can change you both in heart, and you will be united by a new bond, an almighty one. I can create you both into fairies like myself, and of whom I am king. You, Sir Gull, would be a master Pack, full of vivacity and versatility, eager, brave and impulsive. I would make you useful in a thousand glorious missions which would bring rapture to your soul in a manner you can now little conceive. And you, my dear Partridge, would become my delicate Ariel, giving forth such music from your lyre as would lure on to follow you every Ferdinand on earth.

"O gull and partridge, there is no other abiding relationship for you, you must both be transformed into the image of Oberon, then indeed will you become one in purpose and desire, one in peace and one in glory."

Will you let Him?

SYMMETRICAL DEVELOPMENT.

The symmetrical development of a tree is an agreeable thing to watch. Its growth in size, in height, in beauty, from a little sapling till its altitude and its circumference tempt the birds to build nests in its branches, while its shade is grateful to every passer-by—all this is a very pleasant thing to observe.

An even more delightful thing is to watch a character developing and strengthening through successive years.

You knew a sweet child, a school girl. She was distinguished for fidelity, for diligence, for amiability, for conscientious attention to every task.

Then the child went away, one day, you couldn't tell the exact moment, but you remember it, there was a bright, blithe maiden in her place. A maiden whom everybody loved, at whose feet the youthful knights laid their trophies.

It came to pass, in the natural order of events, that one of the most persistent knights won the lady's heart. You were at the wedding. The bride was bewitching, radiant ; the husband proud and happy.

There followed the bride's wake the fair young matron. She was as charming as at any earlier period, bringing to bear on her new duties the same characteristics which were hers in earlier life. These were halcyon days, serene and tranquil exceedingly.

By-and-bye the matron was numbered among the blessed among women, who bear babes and cradle them in rejoicing arms. Never was she so sweet, so winsome, so tender, so discreet as now. And still her character is going on, beautiful with the beauty of a rarely symmetrical development.

TORONTO INDUSTRIAL FAIR.

The great event in Exhibitions in Canada is the Toronto Industrial Fair, which opens this year September 5th and closes September 17th. It will be specially interesting on account both of the large and comprehensive prize list and because of the special attractions to be offered. So great has been the demand for space in past years and to such large proportions has the Fair grown, that more space became a necessity, and after repeated efforts the directors have secured additional accommodation on the Garrison Commons. A large new grand stand and a new speeding ring will be ready by opening day. The plan for the stand shows a design of the most complete character, with offices and side rooms to meet the convenience and comfort of all who may be engaged in the ring, or who may wish to remain as spectators of the speeding and other attractive events. Every farmer in the province ought to see this Fair. The special attractions this year are very numerous and are much superior to previous years. Cheap fares will prevail on all railways.

It is what Hood's Sarsaparilla actually does that tells the story of its merit and has given it the largest sale of any medicine.

C. C. RICHARDS & CO.

Gentlemen,—For years I have been troubled with scrofulous sores upon my face. I have spent hundreds of dollars trying to effect a cure, without any result. I am happy to say one bottle of MINARD'S LINIMENT entirely cured me and I can heartily recommend it to all as the best medicine in the world.

Bayfield, Ont.

RONALD MCINNES.

MINARD'S Liniment cures Burns, etc.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Sept. 4. } PHILIP PREACHING AT SAMARIA. { Acts viii. 1-5.
GOLDEN TEXT. And there was great joy in that city. Acts viii. 8.

INTRODUCTORY.

Persecution drove a large number of Christians from Jerusalem. They went into the country and to other provinces. Wherever they went they embraced every opportunity for preaching the Gospel of Christ. In this lesson we have some account of the labours of Philip who had, along with Stephen, been appointed one of the first deacons in the Christian Church. There is not much recorded concerning him. This and the following lesson relate to Philip's work, and at a later period we find him a resident of Caesarea where Paul visited him. His daughters were prophetesses, and, by word and symbol, foretold Paul's imprisonment.

I. Philip the Evangelist.—He went to one of the Samaritan cities—which one is not stated—and proclaimed with earnestness and courage Christ and Him crucified. However varied the gifts and graces of the first ministers of the Gospel in the apostolic days, there was a remarkable agreement in the subject of their preaching. So far as the New Testament throws light on the style of their preaching, it was simple, earnest, direct. The truth concerning Christ, His ability and willingness to save, formed the chief burden of their testimony. The people of that Samaritan city were deeply interested in what they heard. "With one accord they gave heed unto those things which Philip spake." Philip, as well as the apostles, was full of the Holy Spirit, and was endowed with the power of working miracles, which were attestations to the truth of the Gospel of salvation which he proclaimed. These confirmed the people in their belief that Philip was God's messenger to them. The miracles were signs of God's healing power. Those possessed by unclean spirits, the lame and the palsied, were healed. As a result of the Gospel and of the many blessings it brought, "there was great joy in that city." The Gospel uniformly brings joy in its train, to the individual and to the community.

II. Simon the Sorcerer.—In that age the Roman Empire swarmed with impostors, men who lived by a species of swindling. They pretended to read the future, tell fortunes and practise divination. It was a superstitious and credulous age, and, in these circumstances, unprincipled men found their opportunity in enriching themselves and in deluding the people. In our own time we have people following the same occupation. The spiritualists, by the practise of dexterous tricks and a sleight of hand, are able to impose on the ignorant and superstitious. Indian jugglers can perform wonderful feats, similar to those performed by the sorcerers of ancient times. In this Samaritan city there was one who had attained distinction by the exercise of his magic arts. Josephus mentions such a person practising these arts some years after the time here mentioned, and Biblical students imagine him to be the same individual. He was of Jewish parentage, born on the island of Cyprus and educated in Alexandria. Simon was able to delude the people, and gave them to understand that he was a mighty personage, if not possessed of divinity. In that season of moral and spiritual darkness the people of all ranks and conditions believed in him, and the common sentiment regarding him was "This man is the great power of God." If the people have not true spiritual guides they will readily accept false ones. The light exposes the pretensions of impostors. Simon had it all his own way till Philip came with a real message from heaven. The effect of his preaching was great. The people believed on Jesus Christ and the Kingdom of God. Men and women accepted the message of salvation and were baptized. This was a public profession of their faith in Christ. Among the converts was Simon the magician himself. He was captivated by the effects produced by the Gospel and no doubt especially by the miracles. He did not believe unto salvation. He received the Gospel message as authentic, but he did not surrender himself to Christ. "He continued with Philip, and wondered beholding the miracles and signs which were done." That was all. He did not yield up his heart to the power of the truth. When the apostles in Jerusalem heard of the success of the Gospel in Samaria, they sent two of their number, Peter and John, to confirm the converts in their faith and to sanction the work done by Philip. The two apostles when they reached Samaria prayed for the converts and especially that they might receive the Holy Ghost. This means that they might receive the special gifts the Holy Spirit imparts. They had already been the subjects of the Holy Spirit's work, for by Him they had been enabled to believe on Jesus Christ into whose name they had been baptized. These believing Samaritans did receive the special gifts of the Holy Spirit by the laying on of the hands of the apostles. The possession of those gifts was apparent, either as the gifts of tongues or the power to work miracles, or in the elevation of their spiritual nature enabling them to bear striking testimony to the power of God's grace.

III. The Impostor Unmasked.—Simon saw that the apostles had power to impart spiritual blessings to others. He saw that by the laying on of the apostles' hands the Holy Ghost had been received. He thought this a wonderful power, and he desired its possession, but he did not understand the real nature and purpose of the Holy Spirit's bestowment. He imagined that the power could be purchased with money, which he offered to the apostles, saying, "Give me also this power, that on whosoever I may lay hands he may receive the Holy Ghost." Peter at once in terms of pointed rebuke said: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. The thought of his heart that the greatest and the best gifts of God can be purchased lay at the back of his offer of money. It was this that was his sin. God's gift of salvation is free, and it cannot be purchased. The holiest things cannot be made merchandise of. Simon has given a name to the odious sin of trafficking in holy things. It is called Simony. Peter tells Simon plainly what is his true state, "Thy heart is not right in the sight of God ; thou art in the gall of bitterness and in the bond of iniquity." He was urged to repent and pray for forgiveness. Then his fears were aroused. He was alarmed for his future, but there was no true repentance, real sorrow for his sin and desire to be delivered from it. There is a real difference between a desire to be delivered from sin and a desire to escape its punishment. Simon asked the apostles to pray for him "that none of these things which ye have spoken come upon me." After remaining some time preaching the Gospel in Samaritan villages, the apostles returned to Jerusalem.

PRACTICAL SUGGESTIONS.

The earnest and faithful preaching of the Gospel leads to blessed and lasting results.

The Gospel of Jesus Christ and imposture and deception can never agree. The Gospel exposes imposture.

Anyone who thinks that God's salvation can be purchased by money, good works or anything else, is still in spiritual bondage. It is God's free gift.

Without repentance and belief in the Gospel there is no deliverance from the bondage of sin.