

Our Young Folks.

WHEN TO SAY "NO."

"No" is a very little word;
In one short breath we say it;
Sometimes 'tis wrong, but often right;
So let me justly weigh it.
"No" I must say when asked to swear,
And "No" when asked to gamble;
"No" when strong drink I'm urged to share;
"No" to a Sabbath's ramble.

"No," though I'm tempted sore to lie,
Or steal, and then conceal it;
And "No" to sin when darkness hides,
And I alone should feel it.
Whenever sinners would entice
My feet from paths of duty,
"No" I'll unhesitating cry—
"No, not for price or booty."

God watches how this little word
By every one is spoken,
And knows those children as His own
By this one simple token.
Who promptly utters "No" to wrong
Says "Yes" to right as surely—
That child has entered wisdom's ways,
And treads her path securely.

THE HARE AND THE TORTOISE.

One fine summer day a hare was laughing and jeering at a tortoise because he went along so slowly. But the tortoise offered to run a race with her any day, and to beat her too. "Very well," said the hare, and they started at once. The tortoise jogged along at a slow and steady pace, but never stopped for a moment. The hare laughed at him, and said: "Go on, Mr. Tortoise, I shall soon catch up to you; so I think I will take a nap for a few minutes." Meanwhile the tortoise plodded on, but the hare overslept herself. Suddenly she jumped up, rubbed her eyes, hounded along the road, and reached the winning-post just in time to see the tortoise there before her.

THE YOUNG MAN WHO WILL BE WANTED

If we could only get the ear of that boy in school or that young man in college, we would say most earnestly to him that the time is coming, and perhaps not far distant, when you will be wanted. The opportunity is ready to develop when, if you are ready, you can enter into a great life work, a time which taken at its flood will lead on to fortune and to fame. This is a broad and populous country, and opportunities for eminent achievement and large usefulness are constantly occurring in religious work, in educational work, in business, in professional life, or in politics, and the service of the country possibly in war. You may be wanted ever so much but if you are not ready when wanted you will be passed by. The opportunity, just the one you would most like, will not wait for one not ready. Somebody else will take the place. You will certainly be wanted and you should be ready to respond at the right moment. The important places require men of character, fixed principle, education, power. No man gets mental power and discipline without hard stern work—and years of it. And no weak, undisciplined and unprincipled person is fit for command, or can ever expect to hold a commanding position. There is no lack of important positions for those competent to fill them. But it should be remembered that important positions can always find those able to fill them and the world will not wait for you if you are not ready.

Many an old man to-day is looking back to see another in just the one place which was designed for him, and in which he might have been perfectly content, happy and useful, in which he might have done a great and important life work, and achieved distinction, but, when opportunity's hour struck, he was not ready; and he now feels that his life has been a failure, because he neglected to prepare himself for the time when he would be wanted. The late Professor H. B. Smith used to say to his students: "Young gentlemen, have a hobby, have a hobby," i. e., have some one line of study of which you will be master, where you will stand *facile princeps* and when opportunity calls you will be the one wanted. Always study with this thought in mind, that before long the opportunity will occur when you will be wanted.

THE FIRST AND GREATEST SCHOOL.

Words will never make a boy religious; speech will never persuade to faith. It is character that day by day unfolds before him, plays upon him with its nameless forces, works around him with its plastic hands. It is that character, and that alone, that will shape the boy and determine his life. I have in my time learned of many masters, have loved to go into the old ancient classic time and seek from men that there lived the secret of the search for truth, or the discovery of the fittest speech in which to present the living thought; I have learned of masters in my own land, living and dead; through voice that uttered and through words that were printed on the living page; learned, too, in other lands and with other speech of men who represented great scholars and continued the traditions and methods of great thinkers of a past generation; but the longer I live, one thing becomes

ever the more obvious to me—the greatest influence that entered my life, entered into it amid the obscurity, and the silence, and the sweetness, and severity of home; and were I to select two persons out of all that ever lived round and about me, the two would be a man who died before I was born—a humble man who owned but a small farm, but strove to do his duty to his God, to his neighbour, to his home, to his family. But that man's daughter was my mother, and she loved her father and thought of him as the kind of man she would like to make her son to be, and she managed to bring out of the past the image of the man whose name I bear, till it lived in me, till it became a kind of regulative principle, shaping thought and oft guiding speech, and at this hour I know only these as the two preeminent persons that have formed my character and life—the grandfather I never saw, and the mother who was his daughter. *Principal Fairbairn.*

ONLY A CABIN BOY.

A big battle was being fought between the English and Dutch navies, Sir John Narborough was the English admiral, and the masts of his ship had been shot away almost directly when the fighting began. In spite of the greatest care and the most splendid bravery, Sir John saw that the English sailors must be beaten unless he could get help. There were a few ships some distance off to the right, but they were to act as a reserve, and would not enter into the battle without a message from him. Sir John stood a moment, and wondered how the message could be sent. It was not possible to signal; there was only one way—the message must be carried.

Sir John wrote his order, telling the captain of the reserve to come and help him at once; then he called aloud for any one who was willing to be the messenger.

Think of the scene a moment, and then you will understand what a brave heart was needed to carry that note. Below was the sea; above, around, in it there rained a heavy shower of bullets. The long swim would be trying enough, but to swim with the chance of being shot every second was terrible. Yet many sailors came forward at their admiral's call, ready to risk their lives for their country's good.

They were all grown-up men, and they must have stared in wonder as one of the cabin-boys, Cloudesley Shovel, said:—

"I can swim, sir; and if I am shot I shall be missed less than any one else."

After a moment's hesitation the paper was handed to the boy, who put it between his teeth and sprang overboard. How the men watched him as long as he could be seen! He reached the reserve ships in safety, and, as they went into action at once, a victory was gained by the English.

When the sun was setting Cloudesley Shovel stood once more upon the deck of the Admiral's ship, and received his heartiest thanks.

"I shall live to see you have a flagship of your own," he said.

The Admiral's words came true, for the brave cabin boy became Sir Cloudesley Shovel, one of the greatest British admirals.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

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REVIEW.

John 1:
1-16-x. 1-16.

THE WORD MADE FLESH.—John's Gospel begins with a statement of Christ's eternal sonship, the divinity of His nature and His oneness with God. Here He is called the Word of God, because He reveals the truth and purpose of God for man's salvation. He is the fountain of light and life. John the Baptist was the harbinger of Jesus and bore witness to His mission. Though He came unto His own they received Him not, yet was the Son of God incarnate. He came to give light, life, truth and grace. The invisible God can only be known through Jesus Christ.—John i. 1-18.

CHRIST'S FIRST DISCIPLES.—At Bethabara, east of the Jordan, John the Baptist and his disciples saw Jesus walking and exclaimed: "Behold the Lamb of God, which taketh away the sin of the world." He also explained to his disciples the divine mission of Jesus and testified to God's approval of Him at His baptism as manifested by the descent of the Holy Spirit. "And I saw and bare record that this is the Son of God." Next day John again pointed Him out as the Lamb of God and two of John's disciples followed Jesus. One of them was Andrew, who went and told his brother Simon Peter that he had found the Messiah, and he too became a disciple of Christ.—John i. 29-42.

CHRIST'S FIRST MIRACLE.—Jesus had gone into Galilee, and at the village of Cana in that province there was a marriage. The mother of Jesus was one of the guests. Jesus and His disciples having been also invited were present. The wine was insufficient for the number of the guests, and the mother of Jesus told Him. Though His answer "What have I to do with thee? Mine hour is not yet come," had the appearance of discouragement, she did not consider it a refusal, and told the attendants to do as Christ told them. He commanded them to fill six large water pots that were there, with water up to the brim. This they did. His next command was to draw from these vessels and present to the master of the feast what then proved to be wine. This he pronounced to be of excellent quality, as he then informed the bridegroom. This was the first exercise of Christ's miraculous power, and evidence that He had control over nature.—John ii. 1-11.

CHRIST AND NICODEMUS.—The remarkable interview between Christ and Nicodemus took place in Jerusalem. Nicodemus belonged to the sect of the Pharisees and was a man of influence, being at the time a ruler of the Jews, a member of the council. He came by night, because then he would be more at leisure and probably he did not desire to be known that he had visited the new

Teacher, who was regarded with suspicion by his class. He had come to the conclusion, however, that Jesus was no ordinary teacher, for he judged rightly that such a worker of miracles could only come from God. Jesus tells him that "Except a man be born again (or from above) he cannot see the Kingdom of God." This necessity of the new birth, regeneration, Nicodemus at first does not understand. Christ proceeds to explain more fully the nature of the spiritual change by which alone entrance into His Kingdom can be obtained. Then He tells how salvation has its source in the infinite love of God who "gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—John iii. 1-17.

CHRIST AT JACOB'S WELL.—This interesting incident occurred at Sychar, in Samaria. Jesus was on His way to Galilee and He was passing through the intervening province. In the evening he reached the well that had for ages been known as the one that had been dug by Jacob and to which the people were accustomed to come for water. A woman approaches carrying a water pitcher while the disciples have gone into the town to buy bread for the evening meal. Between the Jews and Samaritans unfriendly feelings prevailed. The woman expressed her astonishment that a Jew should ask a favour from a Samaritan. The Saviour then leads the woman's thoughts from earthly to spiritual things. He had asked for water for quenching thirst and for refreshment; but had she known who He was she would have asked for the water of life. After a time she has a dim perception of the Saviour's meaning. Jesus then surprised her by a reference to her personal history, the effect of which she tried to turn aside by bringing up the difference between Jewish and Samaritan modes of worship. Jesus points out the characteristics of true worship and its universal adaptation. "The true worshippers shall worship the Father in Spirit and in truth, for the Father seeketh such to worship Him." "God is a Spirit." The woman was convinced and acknowledged Jesus as the Messiah.—John iv. 5-26.

CHRIST'S AUTHORITY.—Jesus is again in Jerusalem and the enmity of the Jewish leaders is becoming more fierce, assuming that He is guilty of violating the law of the Sabbath. In vindication of His claims He speaks of His identity with the Father and shows that their work is one. He is the object of the Father's love. As the Father hath power to give life to the dead so also the Son can bestow life. The Father has committed the power of judgment to the Son. As the Son is equal with the Father He is entitled to receive the same honour and worship that are paid to the Father. Jesus is able and willing to bestow spiritual life upon all who come to Him. Then He foretells the resurrection and the final award to the righteous and the wicked.—John v. 17-30.

THE FIVE THOUSAND FED.—The scene of this miracle was on the north-east border of the Lake of Galilee. A vast multitude followed Jesus who had ascended a mountain slope, accompanied by His disciples. He had compassion on the multitude who had waited there till the close of the day. After questioning Philip it was stated that a lad had five barley loaves and two small fishes, but these in themselves were utterly inadequate. Jesus gave instructions that the people should be orderly seated on the grass, and the men in the company numbered about five thousand. Taking the bread in His hands He gave thanks and distributed the loaves to the disciples who in turn distributed them among the people. There was enough and to spare after all had eaten and Jesus gave instructions that the fragments should be gathered up so that there be no waste. Of these fragments there was sufficient to fill twelve baskets. Those who witnessed and were fed by this miracle said "This is of a truth that Prophet that should come into the world."—John vi. 1-14.

CHRIST THE BREAD OF LIFE.—Having crossed the Lake Jesus was again at Capernaum. Many of the people who had partaken of the meal supplied by miraculous means followed after Him. Jesus now turns their thoughts to things more enduring than the meal which perisheth. He promises everlasting life to all who believe on Him. The people now demanded a sign, one that to them would be as unmistakable as the gift of manna in the wilderness. Christ then declares "I am the Bread of Life." He speaks of His willingness and ability to bestow everlasting life on all who believe on Him.—John vi. 26-40.

CHRIST AT THE FEAST.—Now Christ is teaching in the court of the temple. Many of the people were favourably disposed toward Him, but this circumstance only embittered the religious leaders. Jesus begins to speak of His approaching departure. On the last great day of the Passover Feast, Jesus invited all who hungered and thirsted for spiritual life to come to Him and under the figure of living water promised the abundant outpouring of the Spirit after He had risen from the dead and ascended to glory. After this there was a division among the people, and the dispute as to the place of His birth, and some wanted to seize Him, but they did not then venture to touch Him.—John vii. 31-41.

THE TRUE CHILDREN OF GOD.—To the Jews who believed on Him Jesus said "If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth and the truth shall make you free." At this some of His hearers stumbled and proclaimed their descent from Abraham, and that they were never in bondage. Jesus shows them that the sinner is the bond slave of sin. They sought to kill Him, therefore they could not be the spiritual children of Abraham. By their works they showed themselves to be the children of the Evil One. If they were of God they would have loved Him whom the Father had sent and would have received His message.—John viii. 31-47.

CHRIST AND THE BLIND MAN.—Jesus beheld a man who had been born blind. The disciples inferred that either this man or his parents had been special sinners and that therefore this calamity had fallen upon him. Jesus removed this wrong impression from their minds. He then spat on the clay and with this He anointed the blind man's eyes, and told him to go and wash in the Pool of Siloam. After doing as he was told the man returned now able to see. His neighbours were astonished and disputed whether he was the blind man they had known or only like him. He set the matter at rest by declaring that he was the man. The man told the story of the miracle by which he had received sight, and he was cast out of the synagogue. Then Jesus met him and revealed Himself as the Son of God.—John ix. 1-11-35-38.

CHRIST THE GOOD SHEPHERD.—The entrance into the Redeemer's fold is only by the door. This the true Shepherd enters in and the sheep know His voice. He explains the parable by saying "I am the door." Through faith in Christ only can we enter His Kingdom. All others are intruders who only have selfish aims. They seek but to kill and destroy. Again Christ explains "I am the Good Shepherd," and that He gives His life for the sheep. He knows His sheep and they know Him, and through Him they come to know the Father. He will gather all His own throughout the ages into His one fold where they will be eternally safe.

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