

## Our Young Folks.

### THE LITTLE WEAVER.

Once in an eastern palace wide  
A little child sat weaving :—  
So patiently her task she plied,  
The men and women at her side  
Flocked round her almost grieving

"How is it, little one," they said,  
"You always work so cheerily?  
Yet never seem to break your thread,  
Or snarl or tangle it, instead  
Of working smooth and clearly."

"Our weaving gets so worn and soiled,  
Our silk so frayed and broken,  
For all we've fretted, wept and toiled,  
We know the lovely pattern's spoiled :—  
They sighed as words were spoken."

The little child looked in their eyes,  
So full of care and trouble :  
And pity chased the sweet surprise  
That filled her own, as sometimes flies  
The rainbow in the bubble.

"I only go and tell the King,"  
She said, abashed and meekly.  
"You know, He said, in 'everything,'"  
"Why, so do we!" they cries; "we bring  
Him all our troubles weekly!"

She turned her little head aside;  
A moment let them wrangle;  
"Ah, but," she softly then replied,  
"I go and get the knot untied  
At the first little tangle!"

Oh, little children—weavers all!  
Our broidery we spangle  
With many a tear that need not fall,  
If on our King we would but call  
At the first little tangle!

### FRANK, HARRY, TOM AND NED.

"Mamma, I get puzzled over the Bible as often as I study. The deeper I go the worse it gets—I mean the more puzzled I get."

The speaker was Harry Marston, a bright youth of fourteen, who never passed over anything without understanding it. Mamma paused from her sewing as Harry went on with characteristic dash :—

"Matthew and Mark do seem to contradict each other, and I am not quite certain that Luke and John are in perfect accord. Set things in order for me, will you not, mother dearest?" And Harry's flushed but earnest face gazed earnestly into Mrs. Marston's.

"Certainly, my son, to the best of my ability, at another time. Your mind is tired from overwork. Ned is calling to you now, and I saw Frank and Tom Rosser entering the gate a moment ago."

Harry was off like a flash of lightning. In a few moments he returned with Ned and the visitors at his heels.

"Mamma, please may we go to Folly Dam Bridge, and fish all the morning? We—"

"Please!" "Please!" "Please!" broke in three voices.  
"On one condition only," answered Mrs. Marston, "and this condition has four strings to it. Four boys must be at home to a three o'clock dinner, after which each one must write me a description of the morning's frolic from the time of setting out until the return."

The boys' faces clouded a little as though they did not enjoy the conditions, until Mrs. Marston added :—

"I do not want a dull 'composition,' but a natural, happy recital of what I hope will be a very happy time."

Off they went, joyous because innocent, glad because free. Three o'clock found the quartette at home, and a little later they were doing justice to the finny demonstration that the morning's work had not been in vain. After dinner Mrs. Marston brought out four pencil tablets, and after enjoining perfect silence the work began. In due time the four youthful scribes made creditable returns. Frank Rosser was a born painter, so naturally he drew a vivid picture of the scenic surroundings. Harry dashed along, describing accurately, but in rapid succession, the morning's doing. Tom was careful and precise, telling many little things omitted by the others. Ned was meditative, and while he related facts he drew moral lessons as he passed along.

"All together," said Mrs. Marston, approvingly, "they make a charming, and, I doubt not, perfect narration. The facts are the same, but how different is each sketch! You, Harry, say that as you were crossing the bridge Tom fell down, while Tom avers that he and Ned fell across the bridge. Which is correct? One must be wrong."

"Oh, no, mamma, both are right. We were crossing and the boys fell on the last plank. I didn't see Ned fall."

"And," pursued Mrs. Marston, "Frank says you were all standing at Farmer Gray's gate, while Ned distinctly affirms that you were sitting under a tree in his yard! How about this grave error? One must be entirely wrong."

"Not a bit of it, mother mine!" replied Harry. "Both are facts. The tree is exactly at the gate."

"That being so," continued Mrs. Marston, "then I will draw a helpful lesson for you from to-day's pleasure. I think the supposed discrepancies in the Gospel narratives may be disposed of in much the same way to oft-time weary puzzlers."

The appearance of Bridget called Mrs. Marston's attention to domestic matters, and the boys went to batting balls. That night, as the brothers clung to mamma for the good-night kisses, Harry asked :—

"Little mother, didn't you make us write those pen-sketches in order to illustrate the real harmony of the Gospels?"

"Yes, my son. Don't you think it was a good way?"

"A very good way; and I know I shall never forget it."

"Nor I," put in Ned. "Tom and Frank said it made things seem new to them, and they are going to tell it at home to-night."

"I hope they will," said Harry; "for old Mr. Rosser is always harping on the contradictions of the Bible."

### OUR MEN OF THE FUTURE.

Boys should not consider it manly to use profane language. They ought not to hold up others to ridicule anywhere. They should not indulge their propensity of playing tricks. They ought not to read dangerous books and papers. They ought not to interrupt others in their conversation. Neither ought they to deceive their teachers or their parents. Boys ought not to smoke, for it injures their nervous system. Boys should not backbite others. It is mean to do so. Boys should have the greatest possible horror for intoxicating drink.

Boys should shun evil companions as they would demons from below.

Boys should ever bear in mind that God's eye is upon them always.

Boys should continually struggle to overcome their special bad habits.

Boys, cultivate self-respect, you are our men of the future.

### EVERYBODY LIKES HER.

There is a type of girl that everybody likes. Nobody can tell exactly why, but after you have met her, you turn away to some other woman and say: "Don't you like Miss Grosvenor?" Now, the reason you like her is a subtle one; without knowing all about her you feel just the sort of girl she is.

She is the girl who appreciates the fact that she can not always have the first choice of everything in the world.

She is the girl who is not aggressive and does not find joy in inciting aggressive people.

She is the girl who has tact enough not to say the very thing that will cause the skeleton in her friend's closet to rattle his bones.

She is the girl who, whether it is warm or cold, clear or stormy, finds no fault with the weather.

She is the girl who, when you invite her to any place, compliments you by looking her best.

She is the girl who makes this world a pleasant place because she is so pleasant herself.

And, by and by, when you come to think of it, isn't she the girl who makes you feel she likes you and, therefore, you like her?

### IT MAKES ALL WRONG.

"Please, father, is it wrong to go pleasuring on the Lord's Day? My teacher says it is."

"Why, child, perhaps it is not exactly right."

"Then it is wrong, isn't it, father?"

"O, I don't know that—if it is once in a while."

"Father, you know how fond I am of sums!"

"Yes, John; I am glad you are. I want you to do them well and be quick and clever at figures. But why do you talk of sums just now?"

"Because, father, if there is one little figure put wrong in the sum it makes all wrong however large the amount is."

"To be sure, child, it does."

"Then, please, father, don't you think that if God's day is put wrong now and then it makes all wrong?"

"Put wrong, child—how?"

"I mean, father, put to a wrong use."

"That brings it very close," said the father, as if speaking to himself, and then added, "John, it is wrong to break God's holy Sabbath. He has forbidden it and your teacher was quite right."

"Remember the Sabbath Day to keep it holy."

### YOU'VE NO IDEA

How nicely Hood's Sarsaparilla hits the needs of people who feel "all tired out" or "run down," from any cause. It seems to oil up the whole mechanism of the body so that all moves smoothly and work becomes a positive delight. Be sure to get Hood's.

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## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

Jan. 17,  
1892.

### OVERCOME WITH WINE.

{ Isaiah xxviii.  
1-13.

GOLDEN TEXT.—Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.—Prov. xx. 1.

### INTRODUCTORY.

The time assigned to this prophecy by Biblical scholars is about three years previous to the overthrow of the kingdom of Israel. The reigning monarchs were Hezekiah, king of Judah, and Hoshea, king of Israel. Tiglath-Pilezer had succeeded to the throne of Assyria, and Hoshea thought it a favourable opportunity to renounce submission to the Assyrian power. The people seemingly were pleased with the king's determination, and gave themselves up to feelings of false security, indulging in the sins of luxury and drunkenness. It is against this sin that the prophet in this lesson warns and foretells the calamities that are to come upon the offending nation.

I. The Drunkard's Woe.—The people of Israel had enjoyed much outward prosperity. Wealth had greatly increased, but the moral condition of the people had not grown better with their worldly success. They had given way to idolatry and to debasing vices. Drunkenness had become common among them, and produced the demoralizing effects inseparable from this form of vice. The crown of pride is understood to refer to Samaria, the capital of the kingdom, beautifully situated in an elevated position, adorned by handsome buildings and luxuriant gardens. The inhabitants were proud of their city. It was the crowning pride of their land. For the wickedness of the people a woe was pronounced upon them. The splendour of the city was as a fading flower, soon to wither before the desolating blast of Assyrian invasion. The people were so besotted by their sinful indulgence that they were unable to realize the dangers that threatened them. The prophet's description aptly illustrates the effects of intoxication on the intellectual and moral faculties of the people. They were unable to perceive their real condition and their feelings were deadened to the degradation into which they had sunk. The instrument of their chastisement was at hand. It could move only as God willed. Since they continued impenitent it was soon to break upon their land "as a tempest of hail and a destroying storm, as a flood of mighty waters shall cast down to the earth." It is added that "the crown of pride, the drunkard's of Ephraim, shall be trodden under feet." The splendid city of Samaria was overthrown and became a heap of ruins. As "the hasty fruit before the summer" is eagerly plucked and eaten, so the Assyrians would hastily seize on all that attracted them. So speedy and complete would be the ruin they wrought. Thus signally were the sins of the people, and especially the sin of drunkenness, punished. It is not merely that this sin was punished in former days. It invariably brings punishment still. It is the nature of intoxicating drink to do harm. It not only punishes the one who immediately transgresses. He injures his bodily health, obscures and weakens his intellectual faculties, beclouds and perverts his moral nature. He sins against his own soul. Relatives grieve over his fall. They mourn disappointed hopes and sorrow for the loss his wayward course occasions. How many are the victims that suffer directly and indirectly from the evils of intemperance! How dreadful is the woe that it brings both here and hereafter, for the Scripture says: "No drunkard shall inherit the kingdom of God."

II. The Lord the Shield of His People.—All the people were not whelmed in the woe that overtook the nation. Those that did not yield to the prevailing sins, and those who repented are spoken of here as "the residue of His people." To them the Lord should be "for a crown of glory." Large numbers had gloried in their possessions and in the grandeur of their city. They had delighted only in earthly things, but those who trusted in the Lord and obeyed Him had "the Lord of Hosts for a crown of glory." To this residue the Lord would "be for a spirit of judgment to him that sitteth in judgment." Those who hold important and responsible positions who trust in the Lord can rely on His guidance. They could look to Him for direction in time of peace and for strength in time of war. The Lord would also be for strength to them that turn the battle to the gate." All through Scripture there runs the great truth that they who honour God, them will He honour. God has not only promised us blessings in the spiritual things, He bestows His blessing on all the real interests of life, present and future. True success cannot be obtained without God's blessing. All who follow a legitimate pursuit in life, however humble, can have God's Spirit to guide and prosper them. Those who occupy the highest stations can only do well when they have God's blessing resting on them.

III. The Evil and Shame of Drunkenness.—Those who refuse the Lord's guidance fall into evil ways. "They have erred through wine." It causes people to leave the right path; it leads them astray. It not only misleads the understanding, but it tempts the victim into grosser and still deeper degradation. How many of the crimes of which we hear are committed under the influence of intoxicating drink! No position is exempt from the temptations and the ravages of this curse, "even the priest and the prophet have erred through strong drink." Such sad occurrences take place sometimes even in our own day, for alas, the sin of drunkenness did not cease with the removal of the crown of Ephraim. These priests and prophets erred in vision and in judgment. They could neither see nor decide aright. Then the disgusting physical effects of drunkenness are mentioned by the prophet. It is a loathsome and degrading sin. The next two verses are supposed to be the reply of persons who had been reproved for their transgression in this particular. By some it is understood that the words of verses nine and ten contain "the mocking reply of drunkards over their cups." They deride the prophet for speaking to them as if they were children. Then in the next verse comes the prophet's reply, doubtless referring to the judgments that were about to come upon them for their continued transgression and impenitence; "for with stammering lips and another tongue will He speak to this people." They had had their gracious opportunities. There were rest and refreshment for the weary, "yet they would not hear." How often does it happen that pleading and remonstrance are vain. The goodness and forbearance of God, designed to lead to repentance, are neglected and despised. In strong and significant words Isaiah intimates that as they had despised warning and rebuke, the time was coming when they would reap as they had sown. "They might go and fall backward, and be broken, and snared and taken."

### PRACTICAL SUGGESTIONS.

To depart from God is to run into danger. The people of Israel became idolaters; then they were puffed up with pride, and many of them ended as drunkards.

Drunkenness is a ruinous sin. It destroys the hope of well-being in both worlds, unless repented of and forsaken.

If we are to escape the drunkard's woe we must shun the sin that inevitably brings it.

"He that hardeneth his neck shall suddenly be destroyed, and that without remedy."