

## Our Young Folks.

### BOYS WANTED.

Boys of spirit, boys of will,  
Boys of muscle, brain and power,  
Fit to cope with everything,  
These are wanted every hour.

Not the weak and whining drones,  
Who all troubles magnify;  
Not the watchword of "I can't,"  
But the nobler one, "I'll try."

Do what'er you have to do  
With a true and earnest zeal;  
Bend your sinews to the task,  
"Put your shoulder to the wheel."

Though your duty may be hard,  
Look not on it as an ill;  
If it be an honest task,  
Do it with an honest will.

In the workshop, on the farm,  
At the desk, where'er you be,  
From your future efforts, boys,  
Comes a nation's destiny.

### A TALK WITH BOYS.

I have a word for the boy who is about to enter business. You are about to launch your boat in new waters. The current is swift; sometimes it will be for, but oftentimes against, you. Always carry your mother near your heart. She loves you, she suffered for you, as no one will. If doubt accompanies you in the commission of any act, think what she would say—would she approve? If you care for her, a little voice will speak, however far removed from those kind eyes you may be. If you love her as you should, you will then heed her commands and counsels; your skiff will always find calmer waters and less difficult to stem.

A very trying time it is—to some unconsciously so—this transition period. A boy, with all of a boy's fondness for play and harmless sport; a boy with a brain ready to receive the hundred impressions daily presented to it; a boy with no conception of the word responsibility, and but very little of duty—how can he but make mistakes at first? He cannot—but, oh! if he would only profit by these errors! Few of us—I might almost say none—will receive the experiences of those who care for us. The child will not heed its mother's warnings, but the little hand must be placed in or near the fire for the lasting lesson to be taught. The boy scoffs at his father's caution against some small vice—smoking, perhaps—and later in life, with weakened nerves or impaired digestion, he will say: "Had I only listened to father!" The man, confident in his strength and the business experience of ten years, laughs at the advice of an old friend, risks and loses. So it is through life; and wise is he, and prosperous will he be, if the errors of the past are allowed to guide to future success.

Let me illustrate the unconscious wrong an honest boy did his employer. It was in September, the height of the "busy season," and a sixteen-year-old boy had obtained a position as assistant entry clerk, his duty being to aid in charging and shipping goods. But a week had he been at his post. Saturday came, and it was the first he had ever worked. It came to him like a shock, particularly as his "nine," for which he pitched, was to play a "crack" team from an adjoining town. Membership of this club he had not thought of giving up. After dinner his employer was told of his desire to leave work about two o'clock.

"Well, my boy, there are those bills to be charged."

He hadn't thought of them, and his heart sank. His club would be beaten, and all on account of his absence; so he mustered up courage.

"But, sir, I promised the boys I'd be there, and they'll be beaten sure if I don't pitch."

The response came quickly: "You can go but don't let it occur again."

That night at supper, flushed with victory—for they had won a close game—this boy told his father of the conversation and the result, adding: "He's a bully man, father."

After a few moments' thought this wise, and sometimes severe, parent said: "My son, had I a clerk in your position who made such a request, involving work left undone he was paid to perform, I should have told him to get out and take up base ball as a means of livelihood. You are paid \$6 for a week's work, and before the first week is finished you shirk your duty. Leave your club or abandon your position at once."

The boy thought his father harsh, but he was only just; and when, on Monday morning, he learned that his "bully" employer had taken his place, and done what he had left undone, the implied and merited rebuke cut him. Manfully he apologized for his "short-sightedness," and never again in the many following years did he allow any personal preference to interfere with his plain duty. Wherever neglect is, trouble will follow shortly.

A boy surely has some preference, and most positively, though but sixteen, has developed decided characteristics, which, exerted in one direction, would be of greater use than if in another.

I have known boys possessed of good conversational power, pleasing address, boys who had the happy faculty of making friends everywhere, forced by thoughtless parents or

guardians to labour behind a desk, displacing someone, possibly, whose qualities peculiarly fitted him for just this work, and who would have made a success where the other failed, because he was intended for a salesman. I say failed, for there is no half-way ground. If one does not advance, he fails.

### THE TWO ELM TREES.

Two young elms had been planted side by side in front of a gentleman's house. Having everything done for them by the gardener, they were free from care, and you would have thought they had nothing to do but to grow and enjoy themselves. But unhappily they were a good deal given to quarrelling. Perhaps the time hung heavily on their hands, and they did it for amusement; but so it was that scarcely a day passed without bickerings and disputes between them of some kind. "What a noise you make with your leaves," one of them would say to the other; "you quite disturb my meditations." "The same to yourself, sister," would be the answer; "I am sure your rustling is at times quite disagreeable." And in the morning you would generally hear one of them exclaim: "Sister, you are always in my light;" whilst in the evening it would be the other who would cry: "How provoking you are, sister; why, you will never let me see the sun!" In the course of time their discourse took a new turn. "How is it, sister," each of them would often say, "how is it that you are continually encroaching upon my space? The gardener did not plant you here, but there. Pray do not interfere with me." Or again: "I am certain, sister, it was you who broke my arm in the high wind last night." Poor foolish trees! It was wonderful to hear how they would rustle away in their wrath for hours together.

But in spite of their quarrelling they continued to grow taller and stouter every year; and let them do what they might, they had been planted so near each other that by degrees their branches not only met, but actually intermingled. In fact, the higher they grew and the more widely they spread the more completely did they feel themselves obliged to mix their leaves and branches. There was no help for it, if they wished to live at all. Were it not better, then, that they freely forgave the past and lived in affectionate friendship for the future?

When matters had gone so far as that, they were sure to be soon arranged, for these trees did not require any friend to bring them together. And the very last conversation which passed between them, of which there is any record, was to the following effect: "Sister, you must feel that east wind very much." "Yes, sister, it certainly is keener than usual; but never mind me. I hope I keep the worst of it off you. For you have not been used to it as I have. Neither do I think it will ever be able to injure me so long as I have you by my side."

### A BRAVE FELLOW.

A number of boys were skating and sliding in Yorkshire. On a sudden the ice gave way almost in the middle of the lake, and one poor little fellow fell in. There was no house near where they could run for help; no ropes which they could throw to their struggling companion. The boys stood on the bank with pale, sorrowful faces, afraid to try to reach their friend, lest the ice should give way and the water swallow them all up.

But one boy suddenly remembered that although you cannot stand a board upright on thin ice without its going through, yet if you lay the same board flat on the ice, it will be quite safe. Not only that, but he knew that he could run along the board without fear of cracking the ice.

It only took him a moment to remember all that; next he spoke to his friends something after this fashion:—

"I will lie down flat on the ice near the edge; then one of you must come to my feet and push me along till you too can lie down. If you all lie down in that way and push the boy in front of you, we shall make a line long enough to reach Reuben."

Thus, taking the post of danger himself, the brave boy was able, by his living rope, to reach his friend. He pulled him out, though he was not one moment too soon, for he was so exhausted with his efforts to keep his head above water that he would very soon have sunk.

### GOD'S CARE FOR HIS CREATURES.

When the unfledged robins are hungry, God shows the old robin where she can get food to put into their open mouths. Winter is not allowed to come until the ants have granaried their harvest, and the squirrels have filled their cellar with nuts. God shows the hungry ichneumon where it may find the crocodile's eggs; and in the Arctic climes there are animals that God so lavishly clothes that they can afford to walk through snow storms in the finest sables and ermine and chinchilla, and no sooner is one set of furs worn out than God gives them a new one. He helps the spider in the architecture of its gossamer bridge, and takes care of the colour of the butterfly's wing, and tinges the cochineal, and helps the moth out of the chrysalis.

FOR bracing up the nerves, purifying the blood and curing sick headache and dyspepsia, there is nothing equal to Hood's Sarsaparilla.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

April 26,  
1891.

### NINEVEH BROUGHT TO REPENTANCE.

{ Jonah 3:  
1-10.

GOLDEN TEXT.—The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jonah; and behold a greater than Jonah is here.—Luke vi. 32.

#### INTRODUCTORY.

The effort of Jonah to evade the duty to which God assigned him was vain. When he embarked for Tarsish the vessel in which he sailed was overtaken by a strong tempest. He was cast overboard after acknowledging that the disaster had come upon them because of his faithlessness. The Lord had prepared a great fish to swallow Jonah which, after three days, threw him safely on shore. He had repented of the sin of disobedience, and is prepared to enter again on the path of duty.

I. **Jonah's Commission.**—From the peculiar experience Jonah had passed through he would now be able to preach to the people of Nineveh with a power greater than he had hitherto possessed. The commission at first disregarded is repeated. It is to be noted that on both occasions Nineveh is described as a great city. It was the capital of the Assyrian monarchy, situated on the east bank of the River Tigris, near its confluence with the Zab. The wall surrounding the city was about sixty miles in circumference. Populous as it was the people were not crowded together as in the great cities of our time. There were large open spaces and fields within the enclosing walls. It is supposed that in Jonah's time the population was about 600,000. Within the last fifty years remarkable discoveries have been made on the site of this great city that for ages had been virtually blotted out. There is something striking in the fact that within recent years discoveries have been made that so amply confirm the plain narratives of Scripture. Assyria and Egypt have yielded tangible testimony to the truth of the sacred record. Like all great cities Nineveh was great in its wickedness. With the restraining power of the Gospel how great is the wickedness to be found in all the great capitals of the world. What must a heathen city the size of Nineveh have been in this respect. The very monuments that tell of the greatness and prowess of the people of Nineveh also bear evidence of their cruelty and oppression. The preacher sent to Nineveh had not to deliver his own message; it was given him by God who sent him: "Preach unto it the preaching that I bid thee." God's message alone can be the subject of all effective preaching. Men's opinions may occasionally be interesting and entertaining; it is the truth of God that saves souls. Jonah showed no reluctance now to go on his mission to Nineveh. "He arose and went, according to the word of the Lord." When he reached the city he entered at once upon his work. The words he "began to enter into the city a day's journey" do not necessarily indicate the distance he travelled. A day's journey according to the Jewish mode of reckoning was about twenty miles. He went about the city and startled the people who heard him with the prophetic announcement: "Yet another forty days, and Nineveh shall be overthrown." With these awful words of impending doom the accents of mercy were mingled. The little word "yet" means much here. There are yet forty days. The people are warned of the coming destruction.

II. **The Ninevites Repent.**—The appearance of the Hebrew prophet, clad in simple garb, and speaking God's message directly to the people, produced a deep impression on their minds. They believed what he said. He was in dead earnest and those who heard him did not, like Paul's hearers on Mars' Hill, turn his message to mockery. In their own hearts they felt the truth of his words, knowing that if calamity was about to befall them they had deserved it. They felt convinced that over all was the righteous God. Here it is said "the people of Nineveh believed God." They immediately gave evidence of their belief by observing a fast, and appearing in penitential garb. They "put on sackcloth." The repentance was general and widespread. It was not that a few people here and there gave evidence of their contrition. All ranks and conditions were deeply moved. The king in his palace had heard the message of God by the Hebrew prophet and hastened to join his people in the expression of his penitence. He left his throne and laid aside the gorgeous adornments of royalty and put on sackcloth and sat in ashes, like the meanest of his subjects. The king at once proclaimed a comprehensive fast not only including the men and women of the city but even the animals. Why he included them is not apparent, though some find a partial explanation in the fact that on joyous occasions horses are gaily caparisoned, and during funeral pageants they are covered with black palls. It was not the animals, but the people of Nineveh that had sinned, and it was their repentance that was sought. The king probably in the intensity of his feeling thought it was not possible to go too far in outward manifestation of the people's sorrow for their sins. One thing, however, is certain; the king understood the nature of true repentance. Outward expression of it, by way of fasting and humiliation, was not enough. The people were to cry mightily to God. They were to seek God's pardoning mercy. Their particular sins must be abandoned. "Let them turn every one from his evil way." There can be no true repentance of sin, no pardon of it without forsaking it. The special sin to which the Assyrians were addicted is here specially mentioned as one thing that must be given up. They were to turn "from the violence that is in their hands." The king's proclamation closes with an expression of hope: "Who can tell if God will turn and repent, and turn away from His fierce anger, that we perish not?"

III. **The Ninevites Spared.**—All things are open to God's sight. The people of Nineveh had gone on sinning as if God saw not. He saw their iniquity all the time. He also saw their repentance. "He saw their works," not merely the outward displays of their grief, but the motions of the heart, and their turning from their evil way. When God sees this, then the sinner's pardon and deliverance come. Here it is added that "God repented of the evil." The same expression is used elsewhere in Scripture. When God's repentance is spoken of it has a very different meaning from that of man's repentance. God's plans and purposes result from infinite, unerring wisdom. In these there can be no change. The meaning is that His purposes, so far as they provide for the contingency of human action, are adapted to it. The message of God was that Nineveh was to be destroyed at the end of forty days. Time and opportunity were given the people for repentance. Had they not repented, the destruction of Nineveh would have taken place at the time appointed. Because they repented, God in His mercy spared them and averted the doom that threatened the city.

#### PRACTICAL SUGGESTIONS.

Jonah because of his repentance was mercifully preserved and restored to his prophetic office.

Sin unrepented of always brings destruction. The people of Nineveh saw their doom approaching. They believed God's warning message and sincerely repented.

Their repentance stayed God's wrath and they found forgiveness and mercy.