

Our Young Folks.

MOTHER'S RULES.

Hang your hat on the staple,
Was dear mother's rule;
And then 'twill be handy
When going to school!

A place for each thing,
And each thing in its place;
You can go in the dark
And each article trace.

Whatever is worth doing,
Is worth doing well;
Take time for your sewing,
Your work will excel.

Be quiet and steady,
Haste only makes waste;
Steps hurriedly taken
Must needs be retraced.

A bad habit cured
Is a good one begun;
The beginning make right,
And your work is half done.

What you should do to-day
You must never postpone;
Delay steals your moments
And makes you a drone.

Never say, "I cannot,"
But "I'll try, try again";
Let this be at all times
Your cheerful refrain.

Be content with your lot
Be bright as the sun;
Be kind and be true,
All wickedness shun.

Love God and your neighbour,
The Golden Rule keep;
Walk daily with Jesus,
And in His love sleep.

THE LONGEST DAY.

It is quite important when speaking of the longest day in the year, to say what part of the world we are talking about, as will be seen by reading the following list, which tells the length of the longest day in several places. How unfortunate are the children in Tornea, Finland, where Christmas day is less than three hours in length!

At Stockholm, Sweden, it is eighteen and one-half hours in length.

At Spitzbergen the longest day is three and one-half months.

At London, England, and Bremen, Prussia, the longest day has sixteen and one-half hours.

At Hamburg, in Germany, and Dantzic, in Prussia, the longest day has seventeen hours.

At Wardburg, Norway, the longest day lasts from May 21 to July 22, without interruption.

At St. Petersburg, Russia, and Tobolsk, Siberia, the longest day is nineteen hours, and the shortest five hours.

At Tornea, Finland, June 21 brings a day nearly twenty-two hours long, and Christmas one less than three hours in length.

At New York the longest day is about fifteen hours, and at Montreal and Toronto it is sixteen.

MABEL WRIGHT AND THAT MUSIC LESSON.

It was a bleak March day. The wind was blowing a gale, and the snow was being piled into drifts in all directions. But the warm parlour where Mabel Wright sat practising was cosy enough. And presently the professor came in spite of the storm without, for Mabel had her lessons at home.

"Well, Mabel," he saluted her, "you should have a most excellent lesson this morning to repay me for all the trouble I take of coming to you on so stormy a day."

"But, professor," answered Mabel, "I have not so very well learned my exercises."

"Oh, that is bad, very bad. We shall see," replied the professor.

The practising had indeed been poorly done, and the professor was not inclined to be lenient. So Mabel got very tired and nervous before the half hour was over. The professor was a kind-hearted man, as well as a thorough musician, however, and after the lesson was finished, he took a chair and sat near the grate fire, saying as he did so:

"Now, Miss Mabel, I have a little time to spare this morning, and I will give you one extra lesson. It is not a difficult one like the one we have just finished, however."

Thus reassured, Mabel drew a low chair near the grate also.

"I will tell you one story about the little Bach this morning. You think you loves music, eh?" said the professor.

"A little," answered Mabel.

"Well, you do loves music a little, a very little, but Johann Sebastian Bach he love it very much."

The professor then told Mabel about the German musical family of Bach, upward of fifty of whose members were distinguished musicians. The little boy, Johann Sebastian, loved music better than them all. He very much wished some music his older brother had laid away to practise on his clanncheon, the best piano of his time (he was born at Eisenach in 1685). But the brother refused to give it to him. So the little Johann

reached into the cupboard and took the roll of MS. and for three long months he passed every bright moonlight evening up in his attic room copying it. Just as he had finished his brother discovered little Johann's occupation, and took the copy from him and burned it.

"Poor little Johann. He lived to be a very great musician, indeed. You had better study his works very hard and you will get great good," said the professor as he finished the recital.

Mabel thought over the enthusiasm of the little boy who loved music so much, and who had such a bitter disappointment in not keeping what he longed for. And I think the recital of the professor did her much good, for she has practised very diligently ever since.

THE TRUE MISSIONARY SPIRIT.

John the Baptist was an illustration of a noble and heroic missionary. He told the people of Christ and pointed them to Him. He utterly forgot himself and cared not for personal glory, desiring only that men might get to see Jesus. This is a feature which must characterize all true missionaries, whether at home or abroad. John was also faithful unto death. When Bishop Hannington was about to be shot in Africa, he bade his murderers tell the king that he died to open the way for the Gospel into Uganda. John gave his life to open the way for Jesus to come to the people with salvation. What are we ready to give or suffer to open the way of life to perishing sinners?

Jesus is Himself the pattern for all missionaries. He went everywhere, that none could say they had not seen Him nor heard His words. He went about doing good. We should seek to follow His example and thus be a blessing to as many people as possible.

There are millions in the world, even to-day, after nineteen centuries of Gospel diffusion, who sit in blackest night. We are neither following our Lord's example nor obeying His commission, if we are doing nothing to carry or send the blessed light of salvation to them. This is a work in which even little children should do a part. Every Sabbath school should have its mission bands and be organized for earnest missionary work. The children and young people are already doing a great work, but the interest should grow until every Sabbath school scholar should belong to some missionary society or band.

RUNNING AWAY.

A lady who does not believe in the present "high pressure" system of work and amusement says that she owes her placidity of disposition and her capacity for endurance, to an old habit of running away.

"When I was a child," she says, "I had a notoriously hot temper. As soon as my mother saw one of the 'fits' coming on, she used to say gently, 'Perhaps you'd better run away a little while, dear.' Then I would take my sled, or my little garden hoe, according to the season, dash out of doors, and stay there until the evil spirit had passed by.

"We kept up that little habit, my mother and I. I entered the young ladies' seminaries of our town, and there I worked very hard, but, unlike many of the girls, I did not break down. Whenever my mother noticed that my forehead was beginning to tie itself up in a knot over my books, she would say:

"Run away for an hour, daughter. The sunshine is very bright, and I want you to go out and soak yourself in it."

"Of course I didn't always want to go, but mother could be firm as well as indulgent, and the result was that I did a great deal of running away, either to bed or in the open air. The other girls kept themselves awake on coffee in order to study late at night, and some of them did outstrip me in book knowledge. Still I came to believe so fully in my mother's prescription that I made it one of my rules of life, and I am consequently one of the people who have 'lived to fight another day.'"

SAVED BY A SHEEP.

On the 4th of May, in the year 1795, "when George the Third was king," there was at Portsmouth a man-of-war called *The Boyne*, a vessel of ninety-eight guns. Persons engaged on the shore were that day startled by a terrible report, and looking out towards *The Boyne* they could see that an explosion had occurred on board. The powder magazine had exploded! In a few minutes the ship was enveloped in flames, and the people on board seeking the best means of escape. A large number of persons lost their lives—some by drowning, in attempting to swim ashore. At the moment of the explosion a marine on board was seated in his berth with his wife and child—a dear little baby boy a year and eight months old. Finding all hope of escape to be in vain, the marine went to the pens where they kept the cattle for the food of the crew. The animals were, of course, in a state of wild excitement and fear, but seizing a full-grown sheep, the man tied his little boy to the creature's back, and dropped them both overboard, saying: "There, turn to the land, and God be with you."

The wife now leaped into the sea, and the husband followed and supported her. At length they were picked up by a boat that had been sent out to rescue the sufferers. At the same time the sheep struck out for land with its precious burden, and was rescued by the spectators on shore, who rushed forward to meet it, and released the child. The little fellow was soon restored to his parents, seeming little the worse for his strange experience and narrow escape from death.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

April 6, 1890.

CHRIST'S LAW OF LOVE.

{ Luke 6: 27-38.

GOLDEN TEXT.—As ye would that men should do to you, do ye also to them likewise.—Luke vi. 31.

INTRODUCTORY.

After Christ had selected His twelve disciples, He declared to them, and all assembled with them, the principles of the kingdom of God He had come to establish. This is the purpose of the Sermon on the Mount. The precise mountain on which this ever-memorable sermon was preached cannot now be determined, but it is generally understood to have been in the neighbourhood of Capernaum. The lesson for to-day contains one of the fundamental principles of Christ's kingdom—love. Paul says, "Love is the fulfilling of the law."

I. Love to Enemies.—In relation to enemies the divine law and human impulses are often at variance. It is natural to return evil for evil, hate for hate. This is opposed to Christ's law. The traditions of Scribes and Pharisees tried to bring the law of God and the impulses of sinful human nature into harmony as they thought by making to God's command, "Thou shalt love thy neighbour," the addition, "and hate thine enemy." Christ, the Law-Giver of the heavenly kingdom, lays down this, "But I say unto you which hear." He is the true and authoritative exponent of the law of God. This higher law is addressed to all who hear and who listen appreciatively to Christ's teaching. It is "Love your enemies and do good to them which hate you." The heart responds to the rightness of this principle, but it seems so unusual that many hesitate to apply it, lest conduct based upon it should be misunderstood and abused. In certain cases it no doubt would. Love alone can subdue: hatred may crush, but it can never conciliate. Numerous are the examples of the victorious power of love over enmity. The greatest of all is God's gift of His only begotten Son to a guilty world because He so loved it. We are commanded to speak words of blessing in answer to the bitter words of cursing that fall from enemy's lips, and instead of calling down vengeance upon foes we are to pray for their welfare. Here again Christ Himself did what He tells us to do. On the cross He prayed for His murderers, saying, "Father, forgive them, for they know not what they do." Jesus then gives two illustrations of the spirit in which enmity is to be met. In regard to these illustrations different interpretations have been offered. Some take them in a strictly literal sense, and others understand that they inculcate the prevailing spirit in which all hostile and unjust aggression is to be met. When Jesus was before the high priest He was struck in the face by one of the officers. He said, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou Me?" The apostle Paul also, who lays down the very same law, claimed his human rights when they were imperilled. The maintenance of these rights, if this law is to be observed, can never be made in a vengeful or vindictive spirit.

II. Love in its General Application.—All who love and serve Christ must be animated by a loving and benevolent spirit towards their fellowmen. Here again God's method of giving affords the explanation of this saying of Christ. He did not literally give in every case what was asked of Him. The man that asked Him to speak to his brother that he divide the inheritance with him, did not get what he asked. Neither was the request of the mother of Zebedee's children complied with. We should ever up to the measure of our capacity be ready and willing to give for the good of others. The true spirit of the law of Christ's kingdom, the law of love, is summed up in what is known as the Golden Rule here given, "As ye would that men should do to you, do ye also to them likewise." This law is of universal obligation, and if it received the obedience as well as the admiration of all what a changed and what a blessed world this would be. Obedience to this law of love is the test and the evidence of belonging to the kingdom of God. To render evil for evil, it is said, is devil-like, to render good for good is man-like; to render good for evil is God-like. It is this last that marks those who have entered the purer and healthier air of the kingdom of heaven. If ordinary human action is governed by the hope of personal advantage and reward, then acting in accordance with the principles of the kingdom has its exalted and corresponding reward, but that does not appeal to human selfishness, to which it is directly opposed. It will consist in that elevation of character that is God-like. "Ye shall be the children of the Highest, for He is kind unto the unthankful and to the evil." This promise is immediately followed by the exhortation, "Be ye therefore merciful, as your Father also is merciful." God's love and compassion are to be the model of ours, as far as that is possible. God is infinitely holy, while we are sinful. His love and compassion are perfect. Compassion prompts to kindly feelings and kindly deeds to the evil and unfaithful, but the best of people are not so far removed from these that it can be like God's condescending love and compassion. To have the feelings of kindness and love towards all men is what is required of all those who are the true members of Christ's kingdom. The children of God must be God-like in spirit and action in relation to their fellow-men. Then follows another important principle on which the members of God's kingdom should uniformly act. It relates to the spirit in which we ought to estimate the conduct of others, and it has a direct bearing upon the practical affairs of life. The act of judging, forming opinions of those with whom we come into intimate relations, is inseparable from the action of the human mind. These judgments and opinions, however, may be wrong, unjust, even malicious. By these we may inflict great wrong on neighbours. The habit of judging cannot be suppressed, but Christ's law binds us to exercise it rightly. Judge righteous judgment is His law. Harsh, cruel and censorious judgments are absolutely forbidden, because they are wrong in themselves and react on the persons who indulge in them. Charitable and just judgments promote feelings of kindness in others. In like manner if we would know the blessedness of enjoying God's forgiveness we must constantly cherish and exercise a forgiving spirit, "Forgive and ye shall be forgiven." The spirit of God's kingdom is the spirit of liberality, the spirit of beneficence, "Give" is the exhortation, but it is not a giving that impoverishes, it is a benefaction that gives and receiver alike enjoy. It is the very opposite of a stingy and niggardly selfishness. The illustration used by Jesus is that of measuring grain, the good and the just man fills the measure with all that it will hold. It is argued that just as a man deals with his fellow-men so will they in like manner deal with him. If he is generous they will deal generously with him, if he is harsh and exacting, he will find himself dealt with generally in a corresponding manner. "For with the same measure that ye mete (measure) withal it shall be measured to you again."

PRACTICAL SUGGESTIONS.

Christ's law may be contrary to human opinions, but in that case it is the opinion, not the law that is wrong.

It is better to suffer wrong than to do wrong.

A Christian is not called upon to encourage evil and violence by a cowardly submission to evil men. He is to overcome evil with good.

The law of Christ's kingdom is self-sacrificing benevolence.

Love is the fulfilling of the law.