

Our Young Folks.

SHOWING LOVE.

"What shall I do for Jesus?"
Asked little Bessie Lee.
"I want to do some splendid thing,
He's done so much for me."

You're but a child," said mother;
"Great things you cannot do:
Such work as grown-up people can,
He'll not expect of you."

"But you can serve Him daily
In many little ways;
To be obedient, kind and true,
Your love to Him displays."

"Be helpful to your mother,
Learn all your lessons well,
And never fear to be ashamed
Of this great love to tell."

"Try to be like Jesus,
To act as Jesus would;
This is the way you best can take
To show your gratitude."

"He will accept the praises
That little children sing;
A pure and loving heart, my child,
Is your best offering."

YOUNG MAN, THIS IS FOR YOU!

1. Save a part of your weekly earnings, even if it be no more than a quarter dollar, and put your savings monthly in a savings bank.

2. Buy nothing till you can pay for it, and buy nothing that you do not need.

A young man who has grit enough to follow these rules will have taken the first step upward to success in business. He may be compelled to wear a coat a year longer, even if it be unfashionable; he may have to live in a smaller house than some of his young acquaintances; his wife may not sparkle with diamonds nor be resplendent in silk and satin, just yet; his children may not be dressed as dolls or popinjays; his table may be plain and wholesome, and the whizz of the beer or champagne may never be heard in his dwelling; he may have to get along without the earliest fruit or vegetables; he may have to abjure the club-room, the theatre and the gambling-hell; and to reverence the Sabbath day and read and follow the precepts of the Bible instead, but he will be the better off in every way for this self-discipline. Yes, he may do all these without detriment to his manhood, or health or character. True, empty-headed folk may sneer at him and affect to pity him, but he will find that he has grown strong-hearted and brave enough to stand the laugh of the foolish. He has become an independent man. He never owes anybody, and so he is no man's slave. He has become master of himself, and a master of himself will become a leader among men, and prosperity will crown his every enterprise.

Young man, life's discipline and life's success come from hard work and early self-denial; and hard-earned success is all the sweeter at the time when old years climb up on your shoulders and you need propping up.

FIFTEEN MINUTES A DAY.

An excellent amateur pianist was recently asked how she had managed to keep up her music. She was over forty, and had reared a large family. She had never been rich, and she had had more social burdens to carry than fall to the lot of most women.

"How have you ever done it?" reiterated her friend, who had long ago lost the musical skill which she had gained at an expense of years of study and thousands of dollars.

"I have done it," replied the other, "by practising fifteen minutes a day, whenever I could not get more. Sometimes, for several months together, I have been able to practise two or three hours each day. Now and then I have taken a term of lessons, so as to keep up with the times, but, however busy and burdened I have been, unless actually ill in bed, I have practised at least fifteen minutes every day. That has 'tided me over' from one period of leisure to another, until now I have still my one talent, at least as well improved as it ever was, with which to entertain my friends and amuse myself."

It is amazing to those who have tried it to see what can be accomplished by laying aside even a small portion of time daily for a set purpose. You find your habits of religious devotion wavering. "The cares of this life" are choking out the better growths. Seize a fraction of your time and lay it aside for reading the Bible and for prayer. If you take it as soon as possible after breakfast, you will be sure to get it. Do not curtail your sleep for any purpose. The duty of sleep is just as binding as the duty of prayer. Women will never amount to anything in any department until they learn that the care of their health is a sacred duty.

Do you find your mental furnishings growing rusty and dim? By reading a good book fifteen minutes each day, you can effectually renew your mental vigour.

You cannot master an art by working fifteen minutes a day upon it, but the fruit of years of study in literature, music or painting can be conserved through busy months by the

devotion of even a few minutes daily, if you can get no more time, to hard practice. Then the health can be greatly benefited by even a short stroll in the open air when it is impossible to take longer ones. It is like the proverbial saving of the pennies and gathering up of the fragments. The results are simply astonishing.

WORK AND IDLENESS.

Two men have arrived at a railway station some time before the train. One will do nothing, or only fret and fume; the other will employ the interval in studying human nature, enter into a profitable conversation, or to try to learn something from the contents of the book-stall. In the same number of years the second class of man will live twice as long as the first, because he will do twice as much with his time. How much more energy would we have for good work if we wasted less of it in foolish anger, useless repining, envy, hatred and all uncharitableness.

Then many of us would work with far more spirit if greater variety could be introduced into our work. Change of work is as good as rest. Pity that the manual and intellectual work of the world should be confined to separate classes of people, instead of being divided amongst all. Why should some have their bodies worn out by overwork, and others their minds, when, if the work were divided, there would be just enough for the healthy and pleasurable exercises of all the faculties of both parties? Every boy, however high his social position may be, should be taught a handicraft. It is all very well for him to "manipulate his feet" well, as an Irish reporter wrote, at football, but would it not be better for him to learn to do useful work with his hands? Five or six hours' reading or other intellectual work is as much as most men can do with profit in the day, and this leaves them plenty of time for using their hands. Many are discontented with the name of idler who are nevertheless content to do worse than nothing.

Of course when it is said that every man should work, we mean that he should do good and useful work. If he be one who will do mischief, the more energetic he is the worse it is for society. He will have to be shut up in prison to check his energy. It would be as safe to allow an energetic tiger to go at large as him. Strange that so many are willing to work hard for Satan who will do nothing for a loving heavenly Father, although they must soon find out that "Satan as a master is bad, his work much worse, and his wages worst of all."

HOW TO BE WELCOME.

The secret of making one's self an agreeable guest, warmly welcomed when one comes and sincerely regretted when one goes, does not always lie in the possession of conversational talents or general accomplishments. This little authentic dialogue, which took place between Mr. and Mrs. Parkins the evening after their Aunt Sophronia Greene had ended a week's visit at their house, indicates a surer means of making one's self welcome:—

"How lonesome it is," said Mr. Parkins, "now that the children have gone to bed! I wonder what it really is that makes Aunt Sophronia's visits so especially delightful?"

"Why I suppose it's because she never finds any fault," said Mrs. Parkins.

"Are all our other guests accustomed to find fault with things which go on about the house?"

"No, but—"

"But what? Aunt Sophronia seldom says anything particularly pertinent or entertaining. In fact, she says and does very little."

"That's true; but she is always good-natured, and yet nobody's visits give us as much pleasure as Aunt Sophronia's. There must be some other and positive reason."

Mrs. Parkins knitted on silently for a few moments, as if in a brown study, and then, dropping her work, exclaimed:—

"William, I know what it is!"

"Well?"

"Whenever Aunt Sophronia opens her mouth to speak, it is almost always to bring out, either flatly or else in some roundabout way, some good quality of one of the children."

"I guess that is so," said Mr. Parkins, raising his eyebrows as if searching his recollection.

"And did you ever hear her so much as refer, in all the times she has been here, to any one of their numerous failings?"

"Never!"

"Then we've found her out."

"Yes, we've found her out, but she can't come again any too soon!"

IF YOUR HOUSE IS ON FIRE

You put water on the burning timbers, not on the smoke. And if you have catarrh you should attack the disease in the blood, not in your nose. Remove the impure cause, and the local effect subsides. To do this take Hood's Sarsaparilla, the great blood purifier, which radically and permanently cures catarrh. It also strengthens the nerves. Be sure to get only Hood's Sarsaparilla.

SIR PHILIP MILLER, the great English horticulturist, writing in 1740, says: "The best method to have Cabbages good is to procure fresh seed from abroad every year, for it is apt to degenerate in England in a few years."

The above is a simple illustration of the fact that the best seeds will rapidly degenerate under unfavourable conditions. The wise will take heed, therefore, and buy their seeds of D. M. Ferry & Co., Windsor, Ontario, whose world-wide reputation as the best and most reliable, as well as the most extensive seed growers and dealers, is due to the fact that they take advantage of every circumstance of climate, soil, methods of culture, selection of seed-plants, etc., to procure the best possible seeds and keep them up to that high standard.

Send your name to the firm's address, and you will receive a copy of their Seed Annual for 1891 free.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Jan. 18,
1891.

GOD'S CARE OF ELIJAH.

1 Kings 17:1-18

GOLDEN TEXT.—They that seek the Lord shall not want any good thing.—Psalm xxxiv. 10.

INTRODUCTORY.

The darkness and degradation of the kingdom of Israel are lighted up by the advent of the prophet Elijah who was divinely commissioned to call the attention of the godless and tyrannical king Ahab to the ruinous consequences of his behaviour. Both his own and his people's welfare was compromised by his reckless reign. Ahab was the sixth in succession to Jeroboam, the first of the kings over the Ten Tribes. Not a single one of the kings that preceded Ahab had a good record. Of all of them it is said that they "did evil in the sight of the Lord." More wicked and reckless than any of them, Ahab filled up the measure of iniquity and the results were disastrous. God's judgments came upon the king and the nation, but before they fell Jehovah sent the prophet Elijah with words of warning.

I. **Elijah appears at Court.**—The evil consequences of idolatrous worship were felt throughout the kingdom. A succession of wicked rulers had led to the complete corruption and demoralization of the people. Ahab had a wicked idolatrous queen, and the people had sunk into degrading immorality. At this juncture Elijah, God's fearless messenger, was sent to Ahab with words of solemn warning and a prophecy of the evil that was to overtake the land. Elijah is described as a Tishbite, a native of Tishbe, and an inhabitant of Gilead. There is a Tishbe in Galilee. There may have been a place of the same name in Gilead, a district east of the Jordan. Or it may be that Elijah was a native of Tishbe in Galilee; he had gone to Gilead where he afterwards resided. Gilead was a mountainous region, where in the wild, free land he acquired that bold and manly courage and independence he displayed in his dealings with the wicked tyrant who ruled over Israel, and in his dauntless confronting the idolatrous priests of Baal. Unlike the courtiers that surrounded Ahab, Elijah appeared in the uncouth simplicity to which he had been accustomed. Alone but with strong faith in God he confronted the king and delivers his God-given message. His words are solemn: "As the Lord God of Israel liveth." This was the impressive form of oath, frequently used among the people of Israel. In Elijah's case it was more than a mere form. God was the ruler of the nation and now king and people had forsaken Him and were worshipping Baal instead. Elijah was God's ambassador, for he adds: "before whom I stand." Then follow the awful words intimating the coming punishment, "there shall not be dew nor rain these years, but according to my word." That means dreary desolation, the impoverishment of the people, famine, disease and death. The prosperity of Palestine was dependent on the periodic rains, and the seasonable dews during the dry seasons. The absence of rain, and the cessation of dew would soon leave the land an arid desert. The time during which there would be neither rain nor dew is not specified. It was dependent on the behaviour of the people. If they acknowledged God, repented and returned to Him the famine would end. When Elijah said "according to my word" he did not mean that it was in his power to withhold or send rain, but that he was simply God's messenger. The season of drought, as we learn elsewhere in Scripture, was three years and a-half.

II. **Elijah by the Brook Cherith.**—Having delivered his message, and having seen the fulfilment of his words, Elijah is directly commanded by God to remove from Samaria, to go eastward and hide by the brook Cherith. The particular mountain stream that flowed into the Jordan has not been identified. There are numerous gorges pierced by the swollen torrents that came down from the mountains and empty into the river. Here in dreary solitude Elijah was to remain a part of the time while the famine continued, but he was under God's peculiar care. His daily wants were abundantly supplied. The brook afforded him water to drink, and God had commanded the ravens to feed him. They brought him bread and flesh morning and evening. At length the brook dried up, and the supply of water came to an end. During the long solitary days, while the stream was slowly but surely drying up, Elijah's faith would be severely tried, but God who had provided for him would be with him still. He had found shelter and protection on the east of the Jordan and God had provided for the supply of his wants. Still his fidelity was tested to the uttermost. His life was in danger. Many would look upon him as the cause of the calamities they were suffering. Had he not said that there would be neither rain nor dew these years but according to his word? Then Ahab and Jezebel his wicked queen, hated and feared Elijah. Had it been in their power they would not have hesitated to take his life. Ahab had sought to find him everywhere, having sent into all the surrounding countries in search of him, but God shields His faithful servants. Thus Elijah was kept in safety during many of the weary months that desolation and famine overspread the land.

III. **Elijah at Zarephath.**—God's message comes again to the prophet. He is told to leave his place of concealment by the brook Cherith, and to go to Zarephath, which was situated on the shore of the Mediterranean on the high road between Tyre and Sidon. God had prepared the heart of a widow, an inhabitant of the place, to give His prophet shelter and sustenance. From the way in which the woman acted and the forms of speech she used it is inferred that she was not an idolator but a true worshipper of Jehovah. As he reached the gate of the city he found a woman gathering sticks with which to make a fire. He asked her for water to drink, a request with which she was willing to comply. At the same time he asked for a morsel of bread. The prophet was hungry and thirsty after his long and weary journey over a famished land. The woman's answer is pathetic in the extreme. The famine has left her hopeless and helpless. The future is as dark to her as it possibly could be. The widowed mother and her son are reduced to the last extremity. She is searching for sticks to make a fire to cook their last meal. Beyond that they only looked for death. God's good providence brings relief. The prophet exhorts her to fear not, and asks that she proceed to do as she had proposed, only to bring him a cake first. This was not a selfish request on the part of Elijah, but only a means to test and thereby strengthen the faith of the woman. Then he gave her God's own promise that the meal and the oil would not fail so long as they were needful. And it was as the prophet had said. God's words always come true.

PRACTICAL SUGGESTIONS.

National sins are always punished in time. God's inspired word to every community is "the nation that will not serve God shall perish."

God's servants must be fearless in the delivery of the message He gives them.

God shields his faithful servants in evil days.

When the widow and her son were about to perish then God sent them help.