

October 15, 1912.

THE KING'S HIGHWAY.

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Young People's Column.

THE BOY WHO DID NOT CARE.

"James, my son, you are wasting your time playing with that kitten when you ought to be studying your lesson. You will get a bad mark," said Mother Mason to her son.

"I don't care," said the boy, as he continued to amuse himself with the kitten.

"But you ought to care, my boy," rejoined the lady with a sigh. "You will grow up an ignorant, good-for-nothing man if you don't make good use of your opportunities."

"I don't care," said James, as he raced into the yard.

"Don't care will be the ruin of that child," said the mother to herself. "I must teach him a lesson he will not easily forget."

Guided by this, the lady made no provision for dinner. When noon arrived, her idle boy rushed into the house, as usual, shouting, "Mother, I want my dinner!"

"I don't care," said his mother, very calmly, working on her needle without looking up.

"I'm hungry, mother," said the boy.

"I don't care," she repeated.

James was puzzled. His mother had never thus treated him before. They were strange words for her to use, and her manner was so cold that he could not understand it. He was silent for a while, then spoke again, "Mother, I want something to eat."

"I don't care," was the cool reply.

"But recess will soon be over, mother, and I shall starve if I do not get some dinner," urged James.

"I don't care."

This was too much for the boy to endure. He burst into tears. His mother, seeing him subdued, laid down her work and, calling him to her side, stroked his hair very gently, and said:

"My son, I want to make you see the folly and sin of the habit you have of saying, 'I don't care.' Suppose I did not care for you, what would you do for dinner, for clothing and for education? You see, I must either care for you, or you must suffer. And if you must suffer through my lack of care for you, don't you think you will also suffer if you don't care for yourself? And don't you see that I must suffer, too, if you don't care for my wishes? I hope, therefore, you will cease saying, 'I don't care,' and learn to be a thoughtful boy, caring for my wishes and your own duties."

James had never looked on his evil habit in that light before. He promised to do better, and, after having his dinner, went to school a wiser boy.—*Christian Commonwealth.*

IT DOESN'T PAY.

My young friend, there are many things in this world it doesn't pay to do.

It doesn't pay to try to pass yourself off for more than you are worth; it tends to depress your market quotation.

It doesn't pay to pass yourself without work. You will work harder and get a poorer living than if you did honest work.

It doesn't pay to be a practical joker, unless you can enjoy the joke when you happen to be the victim.

It doesn't pay to rest when you ought to be working; if you do, you are apt to have to work when you ought to be resting.

It doesn't pay to cry over spilt milk; neither does it pay to spill the milk.—*S. A. Steele.*

A GIRL WORTH KNOWING.

"Nettie Allen has a good word for everyone," we heard a young girl say of another.

Then Nettie Allen must be a pleasant girl to know, we think. Who wants for a friend a girl who says sharp and critical things about everyone? Not you or I, if we are sensible, for "out of the abundance of the heart the mouth speaketh," and one who treasures ungenerous, unkind thoughts in her heart cannot make a good friend. But the one to whom it seems easiest to say kind things is well worth becoming acquainted with.—*Selected.*

CAUSES OF BACKSLIDING FROM HOLINESS.

1. *Taking off the altar*, that is, going back on consecration. They take up that which was laid aside, put on that which was put off, or begin to do that which they had ceased to do.

2. *Compromising*. Trying to be half-way, which in reality is not to be, for no one can go two ways at once, or be two persons at the same time.

3. *Failure to be aggressive*. This usually comes from the opposition one finds. "Well," the enemy will say to them, "If holiness makes so much conflict, don't say and do so much, just live it to yourself." To follow this advice is to find your mana spoiled sooner or later. To rest is to rust.

4. *The miser spirit*. The hoarding of wealth instead of using it for God, using money to get and keep *rich*. Thousands go down here. The evil can take many a soul out of holiness into hell with a greenback, and will unless they are cleansed from "the love of money."

5. *Fashions*. The dressy devil comes as an angel of light to millions. With a foothold in what has been called "bonnet pride," he brings into subjection the whole being, till it is uneasy and discontent unless rigged in the gaudy, sinful, expensive, and often vulgar toggery of the world's most abandoned classes.

6. *Looking toward Sodom*. A secularized mind. The heart takes up with the rush of business in the world, set on pursuing it, thinking on the problems, absorbed in its cares. No adequate portion of time given to the soul's interests. The fact is, holiness is but seldom in the mind. It is no longer the centre. The machinery is out of balance.

7. *Afraid of what They say*. This always brings a snare. In battle no banner will lead a conquering host on; the one on which is inscribed, "What will God say." Deference to the opinions of men, when God's "thus saith" has gone forth is to choose the way to defeat.

8. *Failing to associate with holy people*. When the heart makes his preference, and the will chooses it, it is only a little way further till the old wilderness lie is reached again.

9. *Failure at the throne of grace*. This failure to pray is radical and cannot be atoned for in any other way. The battle of the knees is the battle of the world.

10. *Failure to read and study the Bible*. As well might the mariner on the high seas seek to guide his vessel without the compass as the believer without his Bible, and yet there is continual and fearful shrinkage here.

11. *Failure to testify to holiness*. As well might a witness in court expect to do his duty by testifying to a case not in court, as a witness for holiness expect to do anything for holiness by not saying anything about it. Confession of grace is in order to keep grace. A failure

to confess is a public acknowledgement of losing. "Ye are my witnesses saith the Lord." A witness in court who refuses to testify is at once arrested for contempt of the court. Conscience will make this arrest without fail.

12. *Failure to obey God the Holy Ghost*. Repeated unwillingness to obey the voice within—the ought—results in grieving away or quenching the Holy Spirit. Without this plain Guide, the soul becomes entangled, gets into darkness, and soon blunders into some snare.

13. *The lack of that continuous watchfulness, and nearness to God which secures the experience from leaking away*. Many do not intend to miss it, but they are so careless, so inattentive, so easily interested in something else, so ready to fill the mind with other reading than the word and doctrine, so evidently lacking in discretion that the devil makes an easy prey of them.

14. *Turn a deaf ear to these main attacks of Satan*. He will tell you,

- (1) "It's a mistake."
- (2) "You have lost it."
- (3) "Live it but don't profess it."
- (4) "You can't live it anyway."

15. *Failure to carry all "voices, dreams, visions and impressions" and even "blessings" to the Lord, in order that you may not be led astray in your guidance. Test the internal impression at all times:*

- (1) By the Word of God.
- (2) By Providence.
- (3) By sound human judgment.

16. *Failure to be deaf, and blind and lame and halt, stiffnecked and rebellious towards all questionable amusements, such as church fairs, festivals and all such like things*. Holiness people never go to balls, theatres and shows, nor play cards, nor take chances in raffling and all such like games.

17. *Failure to secure a continual fresh supply of holiness literature, to read it, and to recommend and circulate it.—Selected.*

HOW DO YOU GIVE?

A. T. Pierson gives us the following analysis of the different ways of giving:

1. The Careless Way—To every cause that we are asked for, regardless of its merits.
2. The Impulsive Way—As often and as much as pity and sensibility prompt.
3. The Lazy Way—Making up fairs, festivals, suppers, etc.
4. The Self-Denying Way—Save the cost of luxuries.
5. The Systematic Way—One-tenth, one-third, one-half, etc., adapted to rich and poor alike.
6. The Equal Way—Give to God as much as we spend on ourselves.
7. The Historic Way—Limit our expenditures to a certain sum, and give all the rest. This was John Wesley's way.

All the great soul winners have been men of agonizing prayer—men who would wrestle with God all night long until victory came. A church need never expect a revival until she gets this burden. Such men as Wesley and Finney and Whitefield obtained their great victories on their knees. David Brainerd said: "I care not where I go, or how I live, or what I endure, so that I may save souls. When I sleep, I dream of them; when I awake, they are first in my thoughts." Awake, awake, O church of God!