

## Our Young Folks.

### A LITTLE SAMARITAN.

On mighty London's crowded street  
The rain was falling fast,  
And through each lane and thoroughfare  
Cold swept the wintry blast.

Slow omnibusses heavy rolled  
And crested carriage proud,  
While fast along the splashing street  
Hastened the busy crowd.

Too eager o'er their own affairs,  
That ever changing throng,  
To see a ragged little boy,  
Who slowly crept along.

No coat the poor child's slender form  
Protected from the cold,  
While sad his youthful face its tale  
Of want and hunger told.

"'Tis strange," he muttered to himself,  
"Among all the folk I see,  
I have not met a single soul  
That seems to care for me."

As thus he sadly wandered on,  
With worn and weary feet,  
He saw an ill-clad little boy  
Run down the darkening street.

Who, stopping, said with pitying look,  
"The rain must wet you through;  
You have no coat, see mine is large,  
'Twill serve to shelter two!"

Glad to him came the shivering child,  
And round his shoulders bare  
Half of his little ragged coat  
He spread with anxious care.

Few passing on them turned to look,  
But few the thought impressed  
How noble was the heart that beat  
Within that ragged breast.

Small and unheeded here below,  
But angels far above  
Bent silent from their harps of gold  
To watch that act of love.

As in the Bible's page that man  
Was blessed who mercy showed  
To him whom others coldly left  
To perish by the road.

So God, who views our actions still,  
The evil and the good,  
Will bless the gentle deed of him  
Who hath done what he could.

### A STOLEN BIBLE.

Some years ago there lived in a peaceful mountain home an Arabian vine-dresser. His life was quiet and uneventful. But suddenly war broke out, and he was drafted into the Turkish army, and was forced away from his budding vines and quiet home. The change in his life was bad for him, and before long he had become as rough and as reckless as any of his comrades, the Mussulman soldiers. While the company with which he served was out on one of their foraging expeditions they attacked a small Christian village. The terrified villagers fled, and the soldiers ransacked their houses, seizing all the booty they could carry off. The Arabian soldier loved reading, and took away several books, choosing them haphazard, regardless of their contents.

One of the books thus carried off proved to be a Bible. He scarcely glanced at its contents till the war was over; but as soon as he was allowed to return home, and he was away from the excitement of camp life, he began to read the stolen Bible. He determined to read it carefully. As he read, his attention and interest grew, and soon he said to himself, "This book is far better than the Koran; and he was filled with wonder at its contents. Then he began to wonder at himself; for in the study of His word God revealed Himself to the young soldier, and in its light the poor man saw the sinfulness of his own heart and life. He had no human teacher; but he earnestly studied and searched God's Word. It taught him to pray, and to whom to pray. It taught him his sinfulness, and pointed him to the Saviour. He came to the Redeemer of whom he read, and was soon rejoicing in Him as his own Saviour and Friend. His family and friends were most indignant when they found that he had "turned Christian," and persecuted and insulted him as much as they could. They mobbed him in the streets; they destroyed his carefully-kept fruit-trees. But nothing could shake his faith and his love to God. An English minister heard of his distress, and gave him employment. More and more precious did the Bible become to the persecuted Arabian vine-dresser. Prayerfully he studied it; and rapidly did he "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." Three years afterwards he was happily settled as a Christian teacher and preacher in a Syrian village on Mount Lebanon; and among the converts there under his charge were some who had been his bitterest enemies and persecutors when first he began to serve the Lord.

This is just one proof that "the word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

### WHAT ARE YOU GOOD FOR?

"Children," said Mr. Brown, "what is my watch good for?"

"To keep time," the children answered.

"But suppose it can't be made to keep time, what is it good for?"

"It is good for nothing," they replied.

"And what is this pencil for?"

"To mark with," said the children.

"But suppose it has no lead, and will not mark, what is it good for?"

"Good for nothing."

"Well," said Mr. Brown, "what is the use of my knife?"

"To cut with," answered the little ones.

"Suppose it had no blade," he asked again, "then what is the knife good for?"

"Good for nothing."

"Tell me now," said Mr. Brown, "what is a boy or girl good for? What is the chief end of man?"

"Oh, that's catechism," cried Willie Brown. "'To glorify God and enjoy Him for ever.'"

"Very well. If a boy or girl does not do what he or she is made for, what is he or she good for?"

And the children all answered, without seeming to think how it would sound,—

"Good for nothing."

Dear boys and girls, if you are not seeking "to glorify God and to enjoy Him for ever," is it not just as if you were "good for nothing"?

### LOST AND FOUND.

"I don't care! you can go home as soon as you like—so there!"

Slam went the door.

I confess I was surprised and grieved to hear the angry voice of the princess. "Poor child!" I thought, "how unhappy she must be!" If she had not been a princess, you know, it would not have been so hard. Princesses suffer dreadfully when they are angry.

While I was thinking, I wrote a little note and pinned it on my study door. Here it is:—

"Lost.—An article of great value to the owner at about four o'clock on the afternoon of January 25, 1888. The finder will receive a liberal reward on returning the same to

THE LITTLE PRINCESS."

Pretty soon she came in with a bright pink spot on each cheek. She was going to tell me all about it, when the notice caught her eye. She read it through, then glanced at the clock and looked puzzled.

"I know you want me to advertise it, dear," I observed, as if it was all quite a matter of course.

"What do you mean, please?"

"Why, of course, you are hunting for it now."

"Hunting for what?"

"Princess," said I, glad to notice that her eyes were brighter and her cheeks of quieter colour than when she came in, "oblige me by looking up a word in the dictionary—*THE*—have you found it so far?—*THE*. What is the definition, please?"

"'Calmness or soundness of mind,'" read the princess slowly. "Now, if you please, read this verse: Prov. xvi. 32."

That she read to herself.

"Once more, dear Ps. xiv. 13, the first half of the verse. You see, Your Highness, it's a pretty serious thing for a King's daughter to lose her temper, so I thought you'd like to have me help you find it."

The brown curls dropped upon my coat-sleeve for a moment, and I am not sure that her eye-lashes were not wet when they were lifted again.

The princess bestowed a dainty little kiss upon me, and pausing only to say, with a dimpling smile through her tears, "That's your liberal reward, sir!" hurried from the room. A moment afterward I heard the outer door close once more, softly this time.

Fully ten minutes later it opened again, but it let in the sound of light footsteps and happy young voices chatting and laughing gaily.

I took down my notice and threw it into the fire.

JOSEPH RUBY, of Columbia, Pa., suffered from birth with scrofula humor, till he was perfectly cured by Hood's Sarsaparilla.

C. C. RICHARDS & Co.

Gents.—My daughter was suffering terribly with neuralgia. I purchased a bottle of MINARD'S LINIMENT, and rubbed her face thoroughly. The pain left her, and she slept well till morning. Next night another attack, another application resulted as previously, with no return since. Grateful feelings determined me to express myself publicly. I would not be without MINARD'S LINIMENT in the house at any cost.

J. H. BAILEY.

Parkdale, Ont.

MINARD'S Liniment cures Colds, etc.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

Oct. 21,  
1892.

PETER AT CESAREA.

Acts x.  
30-48.

GOLDEN TEXT. Through His name whosoever believeth in Him shall receive remission of sins.—Acts x. 43.

#### INTRODUCTION.

The vision seen by Cornelius at Cesarea and that which Peter witnessed at Joppa had prepared the minds of each for what followed. Cornelius was prompted to send for Peter that he might obtain more spiritual light and leading than he then possessed. Peter, who clung tenaciously to Jewish ideas, was not in a position to comprehend God's world-wide purposes for the diffusion of the Gospel among all nations. The vision he saw, though it perplexed and bewildered him, was a necessary step in preparing him to be the first preacher of the way of salvation through Jesus Christ to the Gentiles. Both Peter and Cornelius obeyed the message conveyed to them in their respective visions, so in the lesson for to-day we have the two brought into personal contact, with most important results following.

I. **Peter Responds to Cornelius' Invitation.**—After entertaining the men who brought him the message from Cornelius, Peter prepared to set out on the journey to Cesarea. He was accompanied by six of the Joppa brethren, who would be useful in the work in which he was engaged, and who would be able, from what they learned by personal observation, to commend the extension of the Gospel to those beyond the Jewish pale. Before the arrival of Peter, Cornelius had assembled a number of his friends and acquaintances, who doubtless sympathized with him in his spiritual desires. A congregation had been assembled and were ready to be addressed by Peter when he arrived. The Centurion in a few words told why he had sent for Peter and gives him a hearty welcome, for he tells him: "thou hast well done that thou art come." The place where that interview took place was not filled with people drawn together by idle curiosity. Cornelius assures the apostle that "we are all here present before God, to hear all things that are commanded thee of God." They were conscious of the divine presence. They had met that they might learn God's way of salvation. They were prepared to do what God commanded, for when they express their readiness to "hear all things that are commanded thee of God," it does not mean that they were to sit in judgment on God's message, but were disposed to obey its requirements. Peter they regarded as God's messenger to them.

II. **Peter's Address.**—The apostle begins by making a most important statement, showing that he had not always been of that way of thinking. Like the rest of his nation, he held the opinion that special religious privilege was the possession of the Jewish people. By means of the vision and the providential circumstances following it, he now understands that God is no respecter of persons. External circumstances recommend no man to God's special favour, neither do they disqualify anyone for receiving spiritual blessing. The apostle recognizes the fact that all, whatever their nationality, who strive to live up to the measure of religious enlightenment they possess, who fear God and work righteousness are accepted by Him. We are not to understand that they are saved for what they are, or for what they do. There is only one way of salvation for Jew or Gentile, by faith in the Lord Jesus Christ. This is clearly seen from what Peter proceeds to say: "The word which God sent unto the children of Israel, preaching peace by Jesus Christ." It is the purpose of the Gospel to reconcile men to God, thereby bringing peace to the soul, and to reconcile man to man. The apostle adds the explanatory words: He is Lord of all. His Gentile hearers had heard of the teaching and miracles of Christ. They may have been disposed to regard Him as a wonderful person; here Peter asserts his divine sovereignty over all men. In a few direct sentences the apostle proclaimed Christ as the Saviour, by showing that He did the works of God and that the divine approval rested upon Him. The fact of the resurrection of Jesus is prominently stated. Peter gives his personal testimony, and refers to the abundant and clear proofs as to the certainty of the fact. This same Jesus is also the universal judge, "it is He which was ordained of God to be the Judge of quick and dead," that is of all mankind. Peter in this address states unhesitatingly, "to Him all the prophets witness that through His name whosoever believeth in Him shall receive remission of sins." Here, then, is the essence of the Gospel. The wide offer, "whosoever;" the means by which salvation is obtained, "believeth in Him;" and the immediate effect, "shall receive remission of sins."

III. **The Result of Peter's Preaching.**—Peter's address was accompanied by a full manifestation of the Holy Spirit. Afterwards the apostle stated that the Holy Spirit descended on the Gentiles "as on us at the beginning." There may have been a visible manifestation; at all events the special gifts of the Spirit, as bestowed on the saints at Jerusalem on the day of Pentecost, were received by these Gentile converts at Cesarea. The men who accompanied Peter were astonished at the results. They had not been prepared, as Peter had been, for this evidence of the divine approval of preaching the Gospel to Gentiles. Peter then proceeded to formally open the door for the admission of Gentile converts into the Christian Church. God had approved of their reception by bestowing on them the Holy Ghost. It was not for man to exclude them. They were received by the administration of the ordinance of baptism in the name of the Lord. In this divinely-instituted ordinance all who accepted Christ as their Saviour made public profession of their faith in Him. It was symbolic of the truth here proclaimed by Peter, the remission of sins. Baptism is an outward ordinance and in itself it does not wash away sin, but it is a symbol of the renewing of the Holy Ghost, that savingly applies the cleansing efficacy of the blood of Christ that cleanses from all sin. It is the public recognition of the devotion of the life to the service of Christ. These converts at Cesarea openly and solemnly acknowledged the risen Christ as their Redeemer and Lord, and were pledged to obey Him. They were deeply impressed by what they had heard and experienced, and desired the apostle to remain with them for a time that they might obtain fuller instruction in the truth as it is in Jesus. From a careful study of this and many other passages in the Acts of the Apostles, we see clearly the missionary character of the Apostolic Church as it was founded by Christ. The Church in its first days was essentially a missionary Church. The apostle who was distinctively the apostle of the Jews was divinely selected as the agent for the extension of the Gospel to those who had been born and trained in heathenism. It is not, therefore, possible for us to regard with apathy or indifference the claims of the heathen world on the professed followers of the Lord Jesus. In this matter His Church has slumbered too long. It is now high time to wake out of sleep.

#### PRACTICAL SUGGESTIONS.

They that seek find; to them that knock the door of God's kingdom is opened. Cornelius was earnestly seeking God and the way of eternal life. God sends to him the glad tidings.

God is no respecter of persons, and, if He is not, neither should men be.

It is through Christ, and Him alone, that salvation is obtained.

God sets the seal of His approval on missions to Jews and Gentiles alike.