

Our Young Folks.

WISDOM.

Little masteries achieved,
Little wants with care relieved,
Little words with love expressed,
Little wrongs at once confessed,
Little graces meekly worn,
Little slights with patience borne;
These are treasures that shall rise
Far beyond the smiling skies.

Do all the good you can,
To all the people you can,
In every place you can,
At every time you can,
In all the ways you can,
And as long as ever you can.

A TRUE DOG STORY.

Last year a clergyman of Norfolk, England, missed his pet dog and there was much grief in the family, for Rough, the lost collie, was a favourite with the grown folks as well as with the children. Some nine months later the clergyman happened to go to Cattle Hill where the drovers were, saw Rough and joyously laid claim to him; but Rough's new master, a drover, refused to give him up and there was a dispute. Of course the drovers were in sympathy with their fellow, and the clergyman found the odds against him. The drover said that he had owned Rough for years; the minister held to it that Rough was the very Rough that he had raised. Two policemen came running up and the case was stated.

"But how can you prove ownership?" asked one of the officers.

That put the minister in mind of something. He thrust his hand into his pocket, pulled out a penny, and gave it to the dog with the command, "Rough, fetch a loaf."

Rough with the penny in his mouth went to the nearest bakery, made it clear that he wanted some bread, and soon came trotting back to the crowd. The clergyman broke off a morsel, gave it to Rough and stood by while the dog munched it. Suddenly the clergyman exclaimed, "Rough, I believe that bread is poisoned!"

Out the dog spat the piece of bread, and the crowd cried "Bravo!"

There was no longer any doubt as to the true ownership, and, to the shame of the drover, the dog trotted off at the minister's heels.

THE COMPASS.

When He the Spirit of Truth is come, He will guide you into all truth.—John xvi. 13.

The carriage was at the door. Papa, mamma and Clara Bell had said good-bye to everybody at least six times, for were they not to cross the great ocean to be gone a long time, and it takes more than one good-bye to last all summer?

Papa and mamma were sad, but Clara Bell was not sad at all. Why should she be, when there were so many new things to see? And wasn't mamma going too? Can anybody be sad when she has her mamma?

But when they were on the steamer, and the last spire of the city had disappeared, and the last brown line of shore had faded, Clara Bell drew a little sigh.

"Why, it's nothing but water," she said. "Where shall I go to walk?"

"Oh, you must walk on deck," said papa.

"But where shall I get dandelions and buttercups, and hear the birds sing?"

"You must wait for the poppies on the other side," said papa, "and maybe you will see the big seabirds—a gull, perhaps."

So Clara Bell watched for the sea-gulls every day, and she did not sigh any more, for there was a great deal to see on the steamer, even if there were no buttercups.

There were ropes, and sails, and little boats at the sides of the vessel, and ever so many queer things. She went down into the engine room one day, but she did not stay long, because it was so warm. And she was always sober afterwards, when she thought of the poor, heated men working by the hot fire.

But the best place on the steamer for Clara Bell was the pilot-house. She liked to stand there and watch the man with his hand on the wheel. Sometimes she talked with him.

"I don't see any path in the water," she said.

"No miss, it's all the same," the man answered.

"But how do you know where you are going?" asked the puzzled child.

"That tells me," said the pilot, pointing to something which looked to Clara Bell like a big watch. "It's a compass," the pilot explained, "and that little finger always points straight and true to the north. That's my guide. It shows me the way."

Clara Bell stood looking at the compass when papa came to find her. "That's a guide," she said, "that needle points straight and true, and shows the way."

"Yes," said papa, "the sailor at sea or the traveller on land must look at his compass and watch the pointing finger if he wishes to keep in the right way and reach his home."

"Is there another compass?" asked Clara Bell in surprise.

"Oh, yes," was the answer, "anybody can have a compass, and there is something else that anybody who will may have,—this is a guide in his heart to point out the right way. We call this guide the Spirit of God. It would be sad to be left on the great ocean with nothing to show the way. It is more sad to be without any guide into the way of truth." Clara Bell was so interested in the compass after this that when they landed in Liverpool, papa bought her a pocket compass, and she carried it everywhere with her to remind her to keep a compass in her heart.

I KNOW A THING OR TWO.

"My dear boy," said a father to his only son, "you are in bad company. The lads with whom you associate indulge in bad habits. They drink, smoke, swear, play cards and visit theatres. They are not safe company for you. I beg you to quit their society."

"You needn't be afraid for me, father," replied the boy, laughingly; "I guess I know a thing or two. I know how far to go and when to stop."

The lad left his father's house twirling his cane in his fingers and laughing at the "old man's notions."

A few years later, and that lad, grown to manhood, stood at the bar of a court, before a jury which had just brought in a verdict of guilty against him for some crime in which he had been concerned. Before he was sentenced he addressed the court and said, among other things: "My downward course began in disobedience to my parents. I thought I knew as much as my father did, and I spurned his advice; but as soon as I turned my back upon my home, temptations came upon me like a drove of hyenas and hurried me into ruin."

Mark that confession, ye boys who are beginning to be wiser than your parents! Mark it and learn that disobedience is the first step on the road to ruin. Don't take it.

NEVER GIVE UP.

Never sit down and confess yourself beaten. If there are difficulties in the way, struggle with them like a man. Use all your resources, put forth all your strength, and "never say die." The case may seem hopeless, but there is generally a way out somehow. Are you bound and fettered by hurtful habits? Do not despair. You can't do much to help yourself, it is true, but there is One who never fails to strengthen the young man when he makes an honest attempt to overcome temptation and master every evil passion. "He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." That is the experience of thousands of fellows who have felt their feet slipping, who have begun to sink in the quicksands of sin, and have reached out a hand to accept the loving help of the strong and gentle Christ. While He lives and loves, no man need ever give up.

A BAND OF MERCY BOY.

A short time ago, as a gentleman was crossing Market Street near Twenty-second Street, New York, a boy not over ten years old, who had been walking just before him, ran into the street and picked up a broken glass pitcher. He supposed he intended the pieces as missiles, since the desire to throw something seems instinct in every boy. Consequently the gentleman was much surprised when the boy tossed the pieces into a vacant lot on the corner and walked quietly on. As he passed whistling, the teller of the story said: "Why did you pick up that pitcher?" "I was afraid it might cut some horse's foot," he replied. My next question was a natural one: "Are you a Band of Mercy boy?" He smiled and said: "Oh yes, that's why I did it." The bands of mercy were drawn very closely around the dear little fellow's heart.

A BOY'S RELIGION.

If a boy is a lover of the Lord Jesus Christ, though he can't lead a prayer-meeting, or be a church officer, or a preacher, he can be a godly boy, in a boy's way and in a boy's place. He need not cease to be a boy because he is a Christian. He ought to run, jump, climb and yell like a real boy. But in it all he ought to be free from vulgarity and profanity. He ought to eschew tobacco in every form, and have a horror of intoxicating drinks. He ought to be peaceable, gentle, merciful, generous. He ought to take the part of small boys against the larger ones. He ought to discourage fighting. He ought to refuse to be a party to mischief, to persecution or deceit. And above all things, he ought now and then to show his colours. He need not always be interrupting a game to say he is a Christian, but he ought not to be ashamed to say that he refuses to do something because he fears God or is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement, that for the things of God he feels the deepest reverence.

No flowery rhetoric can tell the merit of Hood's Sarsaparilla as well as the cures accomplished by this excellent medicine.

MINARD'S Liniment, Lumberman's Friend.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Nov. 27, 1892. } THE APOSTLES TURNING TO THE GENTILES. { Acts xiii. 44: xiv. 7.

GOLDEN TEXT.—I have set thee to be a light to the Gentiles.—Acts xiii. 47.

INTRODUCTORY.

When Paul and Barnabas preached the Gospel of Christ in the Jewish synagogue at Antioch in Pisidia, general interest was awakened. The Gospel did not leave the people there as it found them. A number of the Jews believed, so did many of the proselytes, and some of the Gentiles. Others hesitated and still others among the Jews were roused to active opposition to the ambassadors of Christ. During the week that intervened the Apostle and his companion had been diligent in the work of making known the Gospel to all whom they were able to reach.

I. The Gospel at Antioch in Pisidia. The Doctrine of Salvation by faith in the crucified Messiah made a deep impression for the time being among all classes in Antioch. Those who had heard Paul's sermon in the synagogue on the preceding Sabbath talked about it among their neighbours. The Apostle's labours during the week had greatly deepened and extended that interest. Almost the whole city was stirred, and most of the people assembled to hear what these preachers of saving truth had to say. The Jews, who had not been favourably impressed by Paul's proclamation of God's truth were stirred up with envy and jealous feeling at the success attending the Apostolic Mission. They began to dispute passionately with the Apostles. They contradicted what was said, and indulged in coarse and abusive language. The fierce opposition they encountered only made the missionaries more determined and courageous. They did not answer railing for railing, but told their excited opponents, "it was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." The Apostles had acted in strict conformity with the instructions they had divinely received. The offer of salvation was first made to the Jews. It was therefore necessary that they in the first instance should be invited to participate in its blessings. Their rejection of the Gospel was made regardless of the results of their action. They did not know the tremendous consequences of refusing the message of reconciliation. By so acting they judged themselves unworthy of everlasting life. Still in obedience to God's command the Apostles announced it as their purpose, to turn to the Gentiles. Paul then repeats to them God's command, as it applies to the Messiah. The reference is found in Isaiah xlix. 6. "I have set Thee to be a light to the Gentiles, that Thou shouldst be for salvation unto the ends of the earth." The Jews were invested with special religious privileges, but God's purpose was that through them all nations should be blessed. If they, through their unbelief, failed in the attainment of salvation through the Redeemer, that would not hinder the divine purpose. In fidelity to that purpose the apostles, in spite of the most determined opposition, resolved to make their appeal to the Gentiles. If the Jews were beside themselves with envy, the Gentiles were delighted with what they heard, and glorified the word spoken. The result was that "as many as were ordained to eternal life believed." This means that salvation is God's free gift. The mystery of the divine procedure neither destroys human freedom nor personal responsibility. The good work went on, "the word of the Lord was published through all the region." The enemies of the Gospel did not remain idle. Possibly they felt that their direct hostility, especially in the state of the public temper existing, would possibly accomplish little. They sought to enlist the sympathy and support of the most influential citizens in the place on their side. "They stirred up devout and honourable women," possibly proselytes to the Jewish faith, "and the chief men of the city," magistrates and such as were influential. By the aid of these the Jews succeeded in doing what they might otherwise have failed to accomplish. When good people take the wrong side they help others to do much mischief. The apostles, conforming to the instructions of their Master, "shook off the dust of their feet against them." Not in scorn nor in anger did they do this, but as a last remonstrance and a testimony that the responsibility of driving them out rested on their persecutors. The disciples felt behind were not discouraged by the persecution of their foes, nor cast down because the apostles had left them. They had the presence of the Comforter abiding with them, "they were filled with joy and with the Holy Ghost."

II. The Gospel at Iconium.—After leaving Antioch, Paul and Barnabas proceeded to Iconium, a large town in Lycaonia, about sixty miles south-east of the town from which they had been expelled. The name it had in the apostles' days can still be traced in its modern form, Konieh. It has a population of between twenty and thirty thousand inhabitants. They began their work in Iconium by preaching in the Jewish synagogue. Both went together. Their message was abundantly blessed, for "a great multitude both of the Jews and also of the Greeks believed." While in this there was much to encourage the apostles, they had also much opposition to encounter. Here again the unbelieving Jews were hostile to the Gospel and those that preached it. They were busy in their efforts to misrepresent the Gospel and to prejudice the minds of the Gentiles against the apostles. As long as they were permitted to declare God's truth they remained on the field. They were not intimidated by the active opposition of their foes. They were enabled to speak freely and boldly. They met with great success in their work, the Lord bearing "testimony unto the word of His grace, and granted signs and wonders to be done by their hands." When the Gospel gains an entrance into the hearts of men it produces harmony. When it is making its way among people it produces division. At Iconium it was made the occasion of keen party strife. "The multitude of the city was divided: and part held with the Jews, and part with the apostles." The Jews, with the rulers of the synagogue and the Gentiles who were opposed to the Gospel, formed a conspiracy to attack Paul and Barnabas, to ill-treat them and to attack them with stones. The disciples having learned that such was the purpose of their persecutors they avoided the danger by leaving the city. They fled from strife, but not from their work. If the door was closed against them at Iconium they went southward and laboured in Lystra and Derbe, and the region round about. Wherever an opportunity presented itself "there they preached the Gospel."

PRACTICAL SUGGESTIONS.

What striking examples of fidelity in God's service do we see in Paul and Barnabas. Success and opposition alike stimulate them to greater constancy and zeal.

How great is the responsibility of every one to whom the Gospel comes. They that reject, reject everlasting life.

God's work goes steadily on. If the Jews refuse offered mercy, His messengers turn to the Gentiles.

Devout women and chief men by paying attention to the enemies of the truth may be responsible for doing much harm.