

Our Young Folks.

LOVE ONE ANOTHER.

It was Saturday night, and two children small
Sat on the stairs in the lighted hall
Vexed and troubled and sore perplexed,
To learn for Sunday the forgotten text,
Only three words on a gilded card,
But both children declared it hard.

"'Love,' that is easy—it means, why this"—
(A warm embrace and a loving kiss);
"But 'one another,' I don't see who
Is meant by 'another'—now, May, do you?"

Very grandly she raised her head,
Our thoughtful darling, and slowly said,
As she fondly smiled on the little brother:
"Why, I am only one, and you are another,
And this is the meaning—don't you see?—
That I must love you, and you must love me."

Wise little preacher, could any sage
Interpret better the sacred page?

A YOUNG AFRICAN HERO.

Some of you have hard words to bear at times because you
see the Lord Jesus. But in some parts of the world people
who say they believe in Him are beaten cruelly, and even put
to death.

In Central Africa, a few years ago, some boys were burned
to death by order of the king because they were Christians.
Yet, in spite of this, a boy of about sixteen years was brave
enough to wish to become a Christian. He came to the mis-
sionary, and said in his own language:—

"My friend, I wish to be baptized."

"Do you know what you are asking?" said the missionary
in surprise.

"I know, my friend."

"But if you say that you are a Christian, they will kill
you."

"I know, my friend."

"But if they ask you if you are a Christian, will you tell a
lie, and say 'No'?"

Bravely and firmly came the boy's answer. "I shall con-
fess, my friend."

A little talk followed, in which he showed clearly that he
understood what it was to be a Christian; so the missionary
baptized him by the name of Samweli, which is the same as
our Samuel.

The king found him so useful that he employed him to
collect the taxes, which are paid in cowries, little shells
which in Africa are used instead of money.

One day, when he was away on this business, the king
again got angry with the Christians, and ordered that all the
leading ones should be killed. Samweli's name was found
upon the list. As he came back he heard of the death that
was awaiting him. That night, when it was quite dark, the
missionary was awakened by a low knocking at the door. It
was Samweli and his friends, come to know what he should
do. Should he run away, or must he go and hand over the
money he had collected? After a silence the missionary
said: "Tell me what you think."

Looking up, Samweli replied: "My friend, I cannot leave
the things of the king."

His friends earnestly begged him to fly, but the mission-
ary said: "No, he is right. He has spoken well; he must
deliver up the money."

They all knelt down in prayer together, the missionary
pondering sadly if he should ever see the young hero again.

"My friend, I will try to start early, and leave the cowries
with the chief," said the lad, as he set off; "but I fear my
carriers will not be ready till after daylight, and if I am seen
I shall be caught. Good-by."

But God kept him. He went boldly to the chief's hut, put
down the cowries, and walked away. He went again a few
days after to tell the missionary, who said: "You ran when
you got outside."

"No, my friend, for I should have been noticed at once.
I walked quite slowly until I got out of sight, and then I ran
as fast as I could, and so I escaped."

This is a true story, taken from Mr. Ashe's book, "Two
Kings of Uganda." It shows the love of Christ can make a
boy brave to do his duty even in the face of danger and death.
"In the fear of the Lord is strong confidence."

KINDNESS AND TACT.

Many years ago, a minister was going one Sabbath morn-
ing to his schoolroom. He walked through a number of
streets, and as he turned a corner he saw assembled round a
pump a party of little boys playing marbles. On seeing him
approach, they began to pick up their marbles and run away
as fast as they could. One little fellow not having seen him
as soon as the rest, before he could succeed in gathering up
his marbles the minister had come up and placed his hand
upon his shoulder. They were face to face, the minister of
God and the poor little ragged boy, who had been caught in
the act of playing marbles on the Sabbath morning. And
how did the minister deal with the boy? That is what I want
you to notice.

He might have said to him, "What are you doing here?"

You are breaking the Sabbath. Don't you deserve to be
punished?"

But he said nothing of the kind. He simply said:—

"Have you found all your marbles?"

"No I haven't," said the boy.

"Then I'll help you," said the minister.

Whereupon he stooped down and began to look for the
marbles, and as he did so, he remarked:—

"I liked to play marbles when I was a little boy very
much, and I think I could beat you. But I never played
marbles on the Sabbath."

The little boy's attention was now arrested. He liked his
friend's face, and began to wonder who he was. The minister
said:—

"I am going to a place where I think you would like to be.
Will you come with me?"

Said the boy, "Where do you live?"

"In such a place," was the answer.

"Why that's the minister's house!" exclaimed the boy,
as if he didn't suppose that kind of a man and a minister of
the Gospel could be the same person.

"Yes," said the man, "I am the minister myself; and if
you will come with me I think I can do you some good."

Said the boy, "My hands are dirty, I can't go."

"But," said the minister, "here is a pump, why not wash
them?"

Said the boy, "I'm so little, I can't wash and pump at
the same time."

"Well," said the minister, "if you'll wash, I'll pump."

He at once set to work and pumped and pumped; and
the boy washed his hands and face till they were quite clean.

Said the boy, "My hands are wringing wet, and I don't
know how to dry 'em."

The minister pulled out a clean handkerchief and offered
it to the boy.

Said the boy, "But it is clean."

"Yes, but it was made to be dirtied," was the reply.

The boy dried his hands and face with the handkerchief,
and then accompanied the minister to the door of the Sab-
bath school.

Twenty years after, the minister was walking in a street of
a large city, when a tall man tapped him on the shoulder, and
looking into his face, said:—

"You don't remember me?"

"No, I do not," said the minister.

"Do you remember twenty years ago, finding a little boy
playing marbles round a pump? Do you remember that
boy's being too dirty to go to school, and pumping for him
and speaking kindly to him, and taking him to school?"

"Oh! I do remember," said the minister.

"Sir," said the gentleman, "I was that boy. I rose in
business and became a leading man. I have attained a posi-
tion in society, and on seeing you to-day in the street, I felt
bound to come to you and say that it is to your kindness and
wisdom, and Christian discretion—to your having dealt with
me persuasively—that I owe, under God, all that I have at-
tained, and what I am at the present day."

A HERO.

A few years ago the traveller through Switzerland might
have seen a charming little village, now, alas! no longer in
existence. A fire broke out one day, and in a few hours the
quaint little frame houses were entirely destroyed. The poor
peasants ran around wringing their hands and weeping over
their lost homes and the bones of the burned cattle.

One poor man was in greater trouble than his neighbours
even. True, his home and cows were gone, but so also was
his son, a bright boy of six or seven years. He wept and
refused to hear any words of comfort. He spent the night
wandering sorrowfully among the ruins, while his acquaint-
ances had taken refuge in the neighbouring villages.

Just as daylight came, however, he heard a well-known
sound, and looking up he saw his favourite cow leading the
herd, and coming directly after them was his bright-eyed little
boy.

"Oh, my son! my son!" he cried, "are you really alive?"

"Why, yes, father. When I saw the fire, I ran to get our
cows away to the pasture lands."

"You are a hero, my boy!" the father exclaimed.

But the boy said: "Oh, no! A hero is one who does some
wonderful deed. I led the cows away because they were in
danger, and I knew it was the right thing to do."

"Ah!" cried the father, "he who does the right thing at
the right time is a hero."

GO BECAUSE IT RAINS.

"I suppose that you won't go to Sabbath school to-day,
Lucy?" said a mother, one stormy Sabbath morning, settling
herself to read.

"Please let me go to-day, mamma; I want to go because
it rains."

"Why, Lucy, that is my excuse for staying at home. How
can you make it a reason for going?"

"Our teacher always goes, mamma, in all weather, al-
though she lives so far away. She told the class that one
Sabbath, when she went through the storm, and did not find
even one scholar, she was so discouraged that she could not
help crying. She asked us, too, if we did not go to our day
schools in the rainy weather, and she said, while we must
obey our parents, if we ask them pleasantly to let us go, they
would likely be willing. Mamma, will you please let me go
to-day?"

"Well, I am willing, my dear, if you wear your school
suit. Go and get ready."

But the mother no longer took any interest in her book,
but said to her husband (a lawyer) who came in from the li-
brary: "Lucy is going to Sabbath school to-day because it
rains, so that her teacher may be encouraged by the presence
of at least one pupil. Suppose we go to the chapel for the
same reason, if not for a better."

"Agreed. I never could plead a cause to an empty court-
room, and the minister must find it hard work to preach to
empty pews."

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Nov. 13, 1892. } THE FIRST CHRISTIAN MISSIONARIES. { Acts xiii.
1892. } 1-13.

GOLDEN TEXT.—That repentance and remission of sins
should be preached in His name among all nations.—Luke xxiv.
47.

INTRODUCTORY.

It is the purpose of God in sending His Son as the Saviour that
His Gospel should be world wide in its proclamation. His provi-
dence had made this possible in the first days of the Church. The
Christian Church at the beginning was what it should always con-
tinue to be, a missionary Church. The Acts of the Apostles is the
grandest of all missionary records. The apostle of the Gentiles now
appears prominently, and in the present lesson we see him setting
out on his first missionary journey. At this time he was about forty-
three years of age. His powers were matured. His past life had been
a fitting preparation for the work on which he entered. His faith was
confirmed, and he never in all his subsequent trials lost his firm con-
viction. His ardour, zeal and love continued unabated till the end.

I. The First Missionary Church.—The Church in Antioch
was begun by missionaries. Those whom persecution had driven
from Jerusalem found a resting place there, and there they preached
the Gospel with blessed results. The Church flourished, and at the
time of sending Paul and Barnabas to preach the Gospel to the
heathen, it had prophets and teachers. The prophet in the New
Testament was one who was receptive in a marked degree of the Holy
Spirit's teaching, and who was sometimes endowed with the gift of
foretelling future events. The teacher expounded the truth of God,
and was the religious instructor of the people. Some of those in the
Church at Antioch are here named. Barnabas we have already
heard of. He was a native of the Island of Cyprus, a man of large
and generous heart, and eminently fitted for the greater work about
to be assigned him. "Simeon, that was called Niger." Concerning
the person so named, little is now known. Some have supposed that
he was of African origin, but that is only conjecture, since the name
Niger was common among the Romans. It might refer to his dark
complexion. Lucius was from Cyrene, in Africa. Manaen is de-
scribed as having been brought up with Herod, the tetrarch of Galilee,
who was the murderer of John the Baptist. Last but not least comes
Saul, who is henceforth to be known by his new name of Paul. The
Church at Antioch had enjoyed the services of these faithful men as
prophets and teachers. The Christians there were intent on knowing
God's will. They prayed and fasted that they might be in a spiritual
frame of mind and thus be more susceptible to God's leading.

II. Paul and Barnabas.—God's answer came by direct guid-
ance of the Holy Spirit, saying: "Separate Me Barnabas and Saul
for the work whereunto I have called them." The Church at Antioch
designated the appointed missionaries previous to their departure by
a solemn religious service. "When they had fasted and prayed and
laid their hands on them, they sent them away." Paul and Barnabas
began their journey by proceeding to Seleucia, on the sea coast. From
there they sailed to the island of Cyprus, a voyage of nearly one hun-
dred miles. They landed at Salamis, the capital of the island, near
the east coast. Jews were numerous in the island at the time, and
they had several synagogues in Salamis. In these the missionaries
preached the word of God, as it was Paul's life-long custom to preach
the Gospel to the Jews first and also to the Gentiles. They were at-
tended by John Mark, who was a cousin of Barnabas. After leaving
Salamis they went clear across the island till they came to Paphos,
where they encountered an opponent. In this narrative there is much
to guide and encourage all who are interested in the advancement of
Christ's kingdom in heathen lands. The Church at Antioch was
roused to zeal by the progress of the Gospel among themselves, by
the instruction of those prophets and teachers who ministered to them,
but chiefly by the direct inspiration of the Holy Spirit. These Chris-
tians at Antioch were not deterred by the newness or the difficulty of
the enterprise in which they were about to engage. They responded
to the call of God and cheerfully parted with their most distinguished
teachers, Barnabas and Saul. It was a time in some respects not un-
like that in which we now live. The pagan world had lost faith in
the religion which had held sway so long. The people were weary
of their burdens; they felt the pressure, the misery of sin, and were
sighing for deliverance. Many among them like the centurion at
Caesarea and the proconsul at Paphos were anxious to obtain spiritual
light. When the Lord sent out the seventy He sent them forth two
and two; in like manner the first missionaries were sent out.

III. Elymas the Sorcerer.—This pretender belonged to the
class who live on the credulity of the people. He professed to fore-
tell the future, and by his magic arts to shape events. He was a self-
seeking impostor, a false prophet. He ought to have known better
than follow such a mode of life. He was a Jew, but evidently a very
degenerate one. His Jewish name was Bar-Jesus, meaning son of
Jesus or Joshua. His professional name was Elymas, signifying magi-
cian or wizard. He used his arts of persuasion with the Roman
Governor, Sergius Paulus, who was pro-consul at the time in Cyprus.
He is here described as a man of understanding, possessed of an in-
telligent, enquiring mind, for he "called for Barnabas and Saul and
desired to hear the word of God." This did not please the Jewish
impostor. He opposed the missionaries because his craft was in dan-
ger. He would be found out and lose his influence and his hope of
gain. He tried hard to turn the proconsul against the apostolic mis-
sionaries and to prejudice him against the truth. In the person of
Saul, now called Paul, the truth of God confronts the cunning of the
selfish impostor. The apostle fixes a piercing gaze on Elymas, and
addresses him in language that laid bare to the magician, and to all
who heard, the real character of the renegade Jew. "O full of all
subtlety and all mischief, thou child of the devil, thou enemy of all
righteousness, wilt thou not cease to pervert the right ways of the
Lord?" The apostle's words were quickly followed by visible marks
of God's displeasure. Paul told him that God's hand was upon him.
He was about to be struck with blindness. God's punishments are
tempered with mercy, for the blindness was to be but for a season.
Paul may have hoped that the experience of the unhappy man might
be like his own. After the blindness there came the true light. The
punishment was immediate. There came over Elymas a mist and a
darkness, and he "went about seeking some one to lead him by the
hand." The effect on Sergius Paulus was impressive. He was con-
vinced by the apostle's reasoning and the signal confirmation of what
he had said. He became a believer, "being astonished at the teach-
ing of the Lord." Paul and Barnabas with their attendant, John
Mark, left Paphos for the mainland, landing at Perga, the principal
city and sea-port of Pamphylia, in Asia Minor. Mark, however, left
the missionaries at this point, having been tired of the work, or per-
haps very anxious to return to his mother at Jerusalem. Paul, for the
time at least, was disappointed in the young man.

PRACTICAL SUGGESTIONS.

Dependence on God's will, and waiting on Him in prayer, is the
sure way to obtain the guidance of the Holy Spirit.

God calls consecrated labourers for His work in every age.

The Church was instituted for the purpose of preaching Christ's
Gospel throughout the world.

In the case of Elymas, the sorcerer, we see an illustration of the
truth "The hope of the hypocrite shall perish."