

## Our Young Folks.

### IN THE GARDEN.

There's a tender Eastern legend,  
In a volume old and rare,  
Of the Christ-child in His garden,  
Walking with the children there.

And it tells this strange, sweet story—  
(True or false, ah, who shall say?)  
How a bird with broken pinion  
Dead within the garden lay.

And the children, childish cruel,  
Lifted it by shattered wing,  
Shouting, "Make us merry music—  
Sing, you lazy fellow, sing."

But the Christ-child bent above it,  
Took it in His gentle hand,  
Fully of pity for the suffering,  
He alone could understand.

Whispered to it—O so softly!  
Laid His lips upon its throat,  
And the song-lark, swift returning,  
Sounded out in one glad note.

Then away, on wings unwearied,  
Joyously it sang and soared,  
And the little children kneeling,  
Called the Christ child, "Master—Lord."

### HOW TO READ WITH PROFIT.

Reading is companionship, education, culture. It upbuilds and furnishes and beautifies the soul. It develops confidence, enriches conversation, and cultivates grace. The knowledge of good books "is the food of youth, the delight of age, the ornament of prosperity, the comfort of adversity." It is an open door to the best society, a stepping stone to the highest fame, a crown of honour that outshines the sun. These things being true, it is one of life's necessities that the young should read good books and not weary therein. The following suggestions will help to profit in reading:—

1. Plan your reading. Select the books to be read far in advance. Prefer books that are old enough and good enough to be classical, attractive if possible, pure always. Books with beads are better than beardless books.
  2. Vary your reading. Follow romance with history, history with biography, travel, art, science, philosophy, religion. Variety gives breadth and keeps up interest.
  3. Limit your reading. Know a few books well rather than many books indifferently. Intensive is better than extensive reading. Big fish swim in deep water.
  4. Fix your reading. To this end read carefully, weigh thoughts, talk them over to yourself and with others, try to remember them. "Thinking makes what we read ours."
  5. Time your readings. Have a book hour each day if possible. Especially, however, utilize fragments of time for a few pages of reading. Little and often masters the largest volumes.
  6. Enrich your reading. This do by looking up all allusion to history, poetry, art, mythology, persons, places, etc.
  7. Preserve your reading. Own, if possible, every book you read, mark choice passages in them; make comparisons of them; often commune with them.
- These seven things remember, namely plan, vary, limit, fix, time, enrich, and persevere your reading will be one of the most profitable exercises of your life.

### CONTENTMENT AND WISDOM.

King Frederick, of Prussia, riding out one day, saw by the wayside an old farmer plowing in the field and singing to himself as he went on with his work.

"You must be well off, my good man," said the king. "Does this land on which you are so industriously working belong to you?"

"No!" replied the farmer, who did not know the king: "I am not so rich as that. I plow for the owner, who pays me wages."

"How much a day does he pay you?" asked the king.

"Eight groschen," was the reply.

"That is not much," said the king. "How can you get along with so little?"

"I get along very well, and have something left over beside."

"How is that? Pray tell me."

The farmer smiled and said: "Well, if you would know, it is this: two groschen I take for myself and wife; with two I pay my old debts; two I lend, to be repaid in the future, and two I give away for the Lord's sake."

"I don't understand what you can mean. Will you explain to me?"

"Well," said the farmer, "I have two old parents at home, who cared for me when I was young and needed help, and now that they are weak and themselves need help, I provide for them, and this is my debt that I am trying to pay with two groschen a day. The next two, which I lend to be repaid in the future, I spend for my children, that they may be well instructed and trained for service; and they will take care of us when we get to be old. With the last two I help support my two sisters who are feeble and whom I might

not be obliged to care for, and this I give for the good Lord's sake, as I think He would have me do."

The king was greatly pleased with the old man's answer, and said, "That is all right and well done, my good man, and I now will give you something to guess. Have you ever seen me before?"

"Never," said the farmer, looking carefully at him.

"Well," said the king, "now you shall see me fifty times and shall carry in your pocket fifty likenesses of me, for yourself and your family."

"I don't understand what you mean," said the farmer.

"Then I will make it plain," said the king, and taking from his pocket he counted out fifty gold pieces, each stamped with his likeness, saying to the astonished farmer, "this coin is good, and it comes from the Lord our God. I am His paymaster and by me He sends it to you." And bidding the old man good-bye, he went on his way.

### WHAT ONE BOY DID IN ONE YEAR.

He begged the office of sexton in the little Western Church, and earned seventy-five cents a week.

He picked one hundred quarts of fruit for a neighbour.

He bought and sold eleven dozen chickens, and cleared five dollars on them.

When he could get no other work, a neighbour's wood pile was always ready, at a dollar a cord for sawing and splitting. He earned thirteen dollars and seventy five cents on his wood piles.

For doing chores, cleaning yards, doing errands, etc., he received ten dollars.

For milking cows, taking care of horses, etc., for neighbours, twenty dollars.

At the end of the year this fourteen year old boy had earned a little more than one hundred dollars, and never missed a day at school. It was a busy year, yet play-hours were scattered all along; swimming, fishing, hunting, skating and coasting, each found its place. The old adage proved true in his case, "Where there's a will there's a way." He never missed a job; when others boys were idle he was busy, and the best of all that I can tell you about him is this, he was a King's son.

### A LITTLE TALK ON GOOD MANNERS.

Johnnie and Harry have just begun to attend parties. Johnnie is very boisterous. He interrupts when others are speaking, whistles when they are singing at the piano, and spoils the games because he is determined that everything shall be done in his way. People call him pert and forward. Harry, on the other hand, blushes painfully when he enters the room, and knocks his head against the door when he tries to bow himself out. He says, "Yes sir" to the hostess, and asks a young lady if she will go home with him, instead of proposing to see her home. People call him shy and bashful. He never knows what to do with his hands, and always seems to feel a little out of place himself. Neither boy has good manners. Johnnie is self-conscious, and Harry is self-conceited. Either would do well enough if he could forget himself.

Katie is older than the boys, and would be highly offended at any comparison between her manners and theirs. She is considered quite at home in society, only "somewhat affected." Her conversation would be agreeable if she were not constantly tittering. You can never quite heartily admire her handsome eyes, because they do not seem quite a part of herself. She does not use them naturally, but hidden away behind them seems to be playing artful tricks to show their beauty. Her manners are disagreeable, because she, too, never forgets self.

Most young people have great difficulty in acquiring simple and natural manners. How is it possible to escape from this constant thought of self? Simply by learning to think of others. The habit of thinking for others must be gradually and patiently formed. That habit will cure Johnnie of forwardness, make Harry less shy, and in time even overcome Katie's affectation. It will teach them all kindly ways in speech and action, and prevent them from doing what is offensive to others. The feeling of self-respect which comes from such a spirit will help them also to exercise self-control. They will still need to learn the ways of any society in which they find themselves, and years of culture and experience will add refinement of thought and graces of manner to each of them. But it is wonderful how the love that "seeketh not her own" will directly, or indirectly, supply nearly all the elements of good manners.

Let me tell you there are little conspiracies all over the world against the people who think only of themselves, and are not considerate of others. I was once sitting beside a friend in the cars when a large man entered with five members of his family. Before we saw him we heard him calling out "Double up here, gentlemen, double up, don't you see there's a family coming?" Eight or ten seats in the car were occupied by one man each. Not a person moved. Finally one man re-echoed in a waggish tone, "Why don't you double up, gentlemen, don't you see there's a family coming?" If the gentleman had remembered, with a shade of regret, that it is some trouble to leave the seats in which people are comfortably arranged, and had said, "Will some of you gentlemen be so kind as to sit together to accommodate these ladies?" the matter would have been easily arranged, for most people are inclined to treat with kindness those who show themselves thoughtful for the comfort of others.

HOOD'S SARSAPARILLA absolutely cures all diseases caused by impure blood and it builds up the whole system.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

Oct. 30, 1892. } THE GOSPEL PREACHED AT ANTIOCH. { Acts xi. 19-30.  
GOLDEN TEXT.—A great number believed and turned to the Lord.—Acts xi. 21.

#### INTRODUCTORY.

About the time that Peter was in Cesarea, the Gospel was being introduced into Antioch, the Syrian capital. At that time it was an important city, situated about three hundred miles north of Jerusalem. When Peter returned from Cesarea his action in the admission of the Gentiles raised some questionings among the disciples in Jerusalem. He recounted the circumstances, and showed that he had been divinely guided in doing what he did, and that God had abundantly crowned and blessed his labours among the Gentiles. The Church was convinced and rejoiced that Christ's saving truth was being extended. We have now in the lesson before us another illustration of the missionary spirit animating the Apostolic Church.

I. The Gospel Among the Greeks.—It was the determined purpose of the Jewish rulers to crush out Christianity. They had proceeded to extreme measures and had put Stephen to death, carrying on for sometime afterwards a relentless persecution as far as their authority extended. Large numbers whose liberties and lives were menaced left their homes in Palestine, but they did not leave their religion behind. They were consistent and devout, being active missionaries, preaching Christ wherever they had opportunity. Their divine message was gladly received by people far beyond the confines of Judea, and thus the purpose of the Jewish rulers was frustrated. These exiles for Christ's sake went as far as Phenice, Cyprus and Antioch. Phenice was a district extending from a few miles south of Tyre on the south, stretching northward into Syria. It was a narrow strip of land about 120 miles long, and twenty broad, belonging at the time to the Province of Syria. The chief cities in the district were Tripolis, Byblos, Tyre, Sidon and Berytos, now named Beirut. The language of the people was closely akin to Hebrew. Cyprus, a famous island in the eastern part of the Mediterranean, was the birth place of Barnabas, the companion of Paul, in some of his missionary journeys. The island virtually became a British possession, by the treaty of Berlin. Antioch at the time was a city of great celebrity. It had been founded about three hundred years B.C., by Seleucus Nicator, and named after his father Antiochus. It was situated on the river Orontes, and was about sixteen miles distant from the sea-coast. It was the abode of luxury and splendour, and was as widely known for its vice as it was renowned for its splendour. At the time of its greatest prosperity it is said that its population amounted to half a million, now it numbers between 10,000 and 12,000. Into that luxurious and vicious city refugee Christians from Palestine entered and began by preaching to the Jewish residents they found there. Other Christians had gone to Antioch from the island of Cyprus and from Cyrene on the African coast. These began preaching to the Greek inhabitants of the Syrian capital the Lord Jesus. Many of these dwellers in a wicked and dissolute city listened to the glad tidings with open mind and heart, "a great number believed and turned unto the Lord." God blessed the preaching of these humble but earnest Christians, for "the hand of the Lord was with them." His Spirit made the preaching effectual.

II. Missionaries Sent to Antioch.—The Church in Jerusalem was cheered by the news that came from Antioch. There as well as in Cesarea converts from the Gentile world were gathered into the fellowship of the Church. Barnabas was commissioned by the brethren in Jerusalem to visit Antioch, no doubt that they might know more accurately the character and progress of the work there. The sending of Barnabas was also a proof of the good will of the central Church to their newly received fellow Christians in that city. As a native of Cyprus, and from his special fitness in other respects, he would be acceptable to the people of Antioch. When he reached the distant city he saw what gladdened him. He saw the triumph of the cross of Christ in a heathen city. The grace of God was visible in their conversion and in their conduct. Barnabas was so named by the apostles because he was a son of consolation. He knew the truth they needed most, therefore he "exhorted them all, that with purpose of heart they would cleave unto the Lord." In a heathen city they were surrounded by temptations to apostasy. Their safety and means of progress required that with firm purpose of heart they should cling close to Christ. If they did that His grace would make them more than conquerors. The character of Barnabas is sketched in a few words, "he was a good man, full of the Holy Ghost and of faith." He was of a loving, generous disposition, not merely by natural inclination, but because the grace of God ruled in his heart. He was under the guidance and sanctifying power of the Holy Spirit, and he had a living faith in Christ, whose saving power he had experienced, and in which he earnestly desired others to share. His visit was abundantly blessed for "much people was added unto the Lord." Feeling the importance of the work to be done, he left Antioch for Tarsus, Paul's native city, to secure his help. Since his conversion Paul had been in retirement. Though he had not known it, his previous life had been a special training for the work on which he was about to enter, and for which he had been specially called by God. Now the door of usefulness is opened for him at Antioch, and the Apostle of the Gentiles begins his appointed work. For a whole year he was engaged in preaching the gospel there. In the city of Antioch the disciples of Christ were first called by His name, Christians. It is supposed that this appellation was given by Gentiles since the Jews would not have done so, because by them it would have been a recognition of Christ's Messiahship, nor by themselves, for they only took the title of believers, saints, and the like. It is supposed by some that name Christian was derisively applied because they preached Christ continually. If it was meant in scorn, it is nevertheless the most honoured name that could be applied to them. It means that they belong to Christ.

III. Approaching Famine.—During the time that Paul and Barnabas were at Antioch, prophets from Jerusalem visited them. These prophets were not necessarily gifted with a supernatural knowledge of future events. They were preachers of the gospel. In this as in other instances they were enabled to tell what was to happen in the future. "One of them named Agabus, signified by the Spirit that there should be great dearth throughout all the world." The meaning of that phrase then was, throughout the Roman Empire. The famine was to take place in the time of the Emperor then reigning, Claudius. The great Jewish historian tells of the famine that then took place in Palestine, and Suetonius the Roman historian corroborates the account. The Christians at Antioch out of gratitude for the blessings received, and sympathy for their distressed brethren in Judea, made a contribution for their relief, "every man according to his ability" contributed. The amount raised was sent to the elders of the Church; Paul and Barnabas brought the money with them.

#### PRACTICAL SUGGESTIONS.

God has in every age signally blessed those who laboured in the gospel among the heathen.

Those that bear the name Christians, should be something more than Christians in name.

It is the duty and privilege of the strong to help in bearing the burdens of the weak.