

Saviour? Louis Thayer, by his gentleness and almost womanly tenderness of manner, was peculiarly fitted for this part of his work. In the early years of his ministry he loved it. He hated it now. He dared not look into the sweet, earnest faces and honest eyes of the children.

"O Christ! to think of their white souls,
And mine so black and grim,
I could not lead in evening prayer,
Or join in evening hymn,
Like devil of the pit I seemed,
Mid holy cherubim."

He was called one day to visit a murderer in his cell. The day of execution was fixed; the man must surely die.

"I am the worst wretch alive," he said. "I don't deserve any mercy from God or man."

"Oh, no," said the minister, very earnestly, "you are not the worst. You have confessed your guilt to your fellow-men certainly; to God, I hope. You are to suffer the penalty of your crime. Christ died for sinners who confess and forsake their sins. There is mercy even for you. Tell me now, are you not happier in this cell to-day, and knowing that you must die next week, than when you were going about seeming to be what you were not; acting like an honest man, but all the while bearing about with you your horrid secret, like the dead corpse of your victim?"

"I haven't seen him," said the man, looking fearfully over his shoulder, "once, since I told of it; and every night afore that, as soon as it got dark in the corners, he used to come and show me the gash in his throat, and the blood runnin'." He shuddered at the recollection. "Well, I do suppose if I swing for it, it'll make it even with my fellow-men; but they say there's another bar where I've got to be tried."

Then the minister preached Jesus to this "spirit in prison." With all the earnest desire he felt in his inmost soul to comfort the forlorn man doomed to die, he told of the infinite love and compassion of Him who conquered death and hell upon Calvary,—who died, even as this murderer must die, on the gallows, only without sin. His thrilling tones filled the gloomy cell with music, and the condemned man listened with solemn attention.

This prisoner in his cell, went with him to the place of execution, and heard him offer at the foot of the gallows the prayer of the dying thief, "Lord, remember me when thou comest into thy kingdom." And in view of his sincere penitence, and entire surrender of his sin-laden soul to Him "whose blood cleanseth from all sin," the minister felt warranted in giving him the blessed assurance, "This day thou shalt be with me in paradise." He saw the body placed in its rough coffin, and laid away in an obscure grave.

"Next summer," said he, "the grass will cover him, and the daisies wave as sweetly above his head as over the body of that sinless child buried yonder; for though he was a murderer, he confessed his sin, and was forgiven; but methinks no grass will grow above his head who is false to himself, to his fellow-men, and to his God."

(To be continued.)

For the Young.

HOME FOR LITTLE WANDERERS.

This is the name of a large house in Boston. It was opened only a few months ago. A poor soldier's widow brought a beautiful little boy to a gentleman, and she said, "I have no home for my child." Dark, cold nights ragged children come to the police stations to sleep. Why don't they go home? They have no homes. Perhaps they could crawl into a cellar; but that is not home.

"Where do you belong?" asked a lady of a little child without hat or shoes.

"I's belong to nobody," answered the little girl.

Oh, now sad to belong to nobody, and have nobody love you. Then some homes have drunken fathers and mothers, and are so dirty that they do not deserve to be called by the sweet name of home. They are dens, and dens of wickedness too.

How many children as badly off as this do you think there are in the city of Boston? I am almost afraid to tell you; but they say there are between eight and ten thousand. A great army, is it not? Oh, how many Sabbath-schools it would fill. All this number are on the way to the alms-house or the prison, for they have

nobody to lead them into the sweet and wholesome paths of virtue and industry. They swear and steal and lie. One little boy, only nine years old, has been taken up ten times as a thief. Their life is a life of sin and crime. Poor children! Nobody has taught them; nobody has prayed for them; nobody has cared for their souls; nobody has taken them by the hand and led them to Jesus. All they know of him is by swearing. Nobody has taken any pains with them at all.

Various institutions have been founded from time to time in and around the city, having for their object the improvement of this class of children. The last is the "Home for Little Wanderers," in Baldwin Place; and it takes in the littlest. Indeed there is a nursery for the babies. It is a touching name—A Home for Little Wanderers. Here they are taken and washed and clothed and fed, and put to sleep in clean, warm beds. They are sent to school, and taught to sew and to work, and to play innocent and healthy plays. They sing hymns of praise to God, and learn to read the beautiful Bible stories; and I hope many, many will become followers of the Lord Jesus.

The Home can accommodate two hundred children. Quite a family. And a happy family, I am sure, it will be. God bless the charity. May his Spirit dwell in this Home, and bring the little wanderers to his heavenly home at last.—*American Paper.*

BEAUTIFUL IN HEART

"No one looks at me," said little Martha to herself as she walked unnoticed beside her beautiful sister Cecilia. "How plain I am. No one looks at me."

Plain in features but not in heart was little Martha, and God was even then looking lovingly on her. She was not envious of Cecilia. She was glad she was beautiful, even though she herself was not. She was patient with her caprices, and willing to minister to her pleasure.

So she grew in the beauty of disposition and of excellence daily, until every one felt that she was more charming than Cecilia, notwithstanding her little plain face. Her parents said to each other of Cecilia, "How beautiful she is!" but of Martha, "We could not do without her."

She no longer said, "No one looks at me," for she no longer thought of herself. She was loving and thinking of others, loving and thinking of God, when he called her, we doubt not, to himself. She was playing with her little brothers, making them happy in childish sport, and lo, she was in flames, her light dress was on fire!

"Leave me, leave me, Harry, Jamie," she called—trembled for them, not for herself. With that breath of love, she breathed in death. Only a few moments of pain, and we trust the redeemed child was borne upward to the presence of her God, to dwell there in immortal beauty.

Who says, like little Martha, "No one looks at me; no one cares for me?" God looks, God cares; and if there be one gleam of love to Christ in your soul, he looks on it in love.

[Little girls should remember, if their dress takes fire, instantly to lie down, so that the flame will not ascend, or be blown up by the wind. Any thick cloth, garment, rug, or piece of carpet, will stifle the fire, and relief may thus be gained.]

CROSS-BEARING.

Mrs. SIMS was a widow and poor. But poverty could not crush her; for she felt that the owner of all things was her Father, and He would withhold no real good.

It took more than a needle, and twist, and wax, to degrade her in her own esteem; for she knew that she was fulfilling, as far as in her lay, her calling, as under the eye of her Master, and that a queen could do no more. It was the one desire of her heart to rear up her son to be a good and useful man; and to this end she toiled—"stitch, stitch, stitch"—often far into the night, to buy his books, and to keep him at school. In return, Ned did most of the simple domestic work; and for this act of filial love, more than for anything else, he was made a byword. His mother, however, encouraged him to bear nobly all this, saying, "We must either bend or break under our trials, my boy; this may be the very thing to make a man of you—teaching you to control your spirit, and to love those who hate and despise you. You have God's promise to the fatherless,

my son, and that is worth more than all their fathers' riches. Bow yourself before the storm, and it will not harm you."

One day, as Ned was walking to school, three of these boys approached, when one called out, "Hallo, Ned Sims, run up to our stable and tell Patrick to saddle Flash, and bring him to the school-house at four o'clock."

"I would oblige you, Sam," he replied, "if I could without being late; but you see, there are but seven minutes before the bell rings."

"You miserable, disobliging fellow!" cried Sam Lent; "what if you are late? This master don't whip."

"But he expects us to be faithful," replied Ned.

"Faithful!" shouted Sam in an angry tone. "Come, go; I want to race round the pond with Bill Hunt, here. He says his Clipper will outrun my Flash, and bets his gold pencil on it. Go, and I'll give you sixpence; I don't want to climb the hill."

"I cannot," said Ned, resolutely; and passing on he heard Sam cry,—

"Why, not go for sixpence? That would save your mammy an hour's stitching."

Ned felt his ears and cheeks grow very warm at these words; but he set his teeth close together, to keep the unruly member still, lest he might sin against God, and entered the yard, the boys following closely upon his heels.

"Good afternoon, Betsy!" cried Bill Hunt; "I caught you last night taking clothes off the lines, didn't I?"

"No!" shouted Ned; "you did not catch me; for I didn't run. I looked straight in your face as you rode past, to let you see that I was not ashamed to help my mother."

"My lord is brave, indeed!" cried Sam Lent. "Are you going to iron the clothes?"

"Yes," cried Ned, turning and facing them, "if mother wishes me to do so. I have ironed clothes, and washed dishes too; and I expect to do both again."

"He gets off from school sometimes to put the tea-kettle on," said Bill Hunt, winking at his comrades; but the bell now rang, and Sam Lent had only time to say, "I'll pay you for your ironing of me, you beggar-boy."

This last was almost too much for the brave boy, but he bore it meekly, and like a Christian. Years rolled on. These boys became men. Ned was blessed and prospered. He was honoured and wealthy, and able to provide a comfortable home for his dearly-loved mother in her old age. The time came when Sam Lent and Bill Hunt, who had squandered the property their fathers left them, were glad to receive favours from the man whom in boyhood they had so badly treated. God has honoured Ned because he returned good for evil; he has proved in his experience the truth of that proverb of Solomon, "He that ruleth his own spirit is greater than he that taketh a city;" and he has received the blessing promised to those who honour father and mother.

SUNDAY-SCHOOL LESSONS.

WAITING FOR THE PROMISE.

ACTS i. 12-26.

The Lord Jesus Christ, before His death, had told His disciples that when He should leave them to return to His Father, they would be comforted by another Divine Presence, which He called "another Comforter" (John xiv. 16.)

The word translated "Comforter" is strictly Paraclete, from a Greek word which signifies "to call," "to summon." The same word is translated "advocate" (1 John ii. 1.) To comfort is to strengthen, and in this sense specially the Holy Spirit is the Comforter. It was His office to strengthen the weak humanity of the apostles, to instruct their ignorance, and fit them for their work. (Acts i. 8; iv. 8; vi. 3-5; vii. 55.) Not to the first disciples of our Lord only was this Holy Spirit given; all who believed in Christ were made partakers of this precious gift. (Acts x. 44, 45.) Nor was the Holy Spirit theirs alone who lived in the first ages of the church. It is promised to every Christian to the latest time of this dispensation. (Acts ii. 37-39.) Through the Spirit we learn to love God and to realize something of His love towards us. (Rom. v. 5; 1 Cor. xii. 3.) Through the Spirit we obtain all the knowledge of spiritual things which is possible to us in this world. (1 Cor. ii. 12.)

After His resurrection the Saviour reminded the disciples of what He had promised them, and bade them wait at Jerusalem until the "Comforter" made His presence known to them. While they waited, passing the time in religious exercises, they thought it right to elect one to fill the place made vacant by the death of Judas.

The Psalms quoted by St. Peter, in his address to the brethren, are the 69th and 109th. The Christian mind naturally shrinks from these

denunciatory Psalms, but since they find a place in the services of the Christian Church, it is right to try to understand them. If any one doubts the power of King David, who wrote them, to forgive a personal wrong, let him read the story of the rebellion of Absalom, and he will be sufficiently answered. The Psalms denounce the sins of unfaithfulness, the sins of a man against his fellow-men—sins such as Judas was guilty of when he betrayed his Master. His was a mean, bad nature, most unlovely and most untrue, deceiving himself as well as others by a religious phraseology (John vii. 6), and hiding a coward heart under the semblance of affection. He betrayed the Saviour with a kiss! (Luke xxii. 48.) and then committed suicide. (Matt. xxvii. 5.) Ingratitude, treachery, slander are condemned in the Psalms in most unqualified terms, and the condemnation would be a profitable study if we applied it to the purposes of self-examination and not to our neighbours. A knowledge of our own heart, with its petty meannesses and complacent selfishness, would make us charitable to others, long-suffering with their faults, and kind and indulgent in spite of their weaknesses.

Where had the disciples been?
At what place did they now arrive?
Why did they remain in that place?
How did they employ the time?
What period is understood by the expression "in those days?" (V. 4.)
How did Peter open his discourse?
Which verse contains the "scripture" referred to?
From what Psalms is it quoted?
What kind of sins do those Psalms denounce?
How should we use those Psalms in order to profit by them?
Against what friend did Judas sin?
What kind of a man was Judas in outward word and action?
How did his mean nature show itself?
What was the end of Judas?
What means did the apostles take to fill his place?
What did St. Peter say were the requisite qualifications of an apostle?
How did they proceed to the election?
What was the prayer?
Upon whom did the lot fall?

MEANING AND WORTH OF BAPTISM.

"And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling upon the name of the Lord."—*Acts xxii. 16.*

There is something remarkable in the first part of this verse. Ananias had just said to Saul, in the verse preceding, "For thou shalt be His witness unto all men of what thou hast seen and heard." Then he asks the question, "And now why tarriest thou?" as if he would say, "Why dost thou not make haste to witness for Him who hast done such great things for thee? Go and tell others what great things thou hast seen and heard. Show forth His salvation who hath called thee out of darkness into his marvellous light." Then he says, "Arise, and be baptized, and wash away thy sins." Baptism was a sign or symbol of regeneration, of the washing and cleansing power of the Holy Ghost, and was observed by those who were converted from Judaism to Christianity, not only to show that they were absolved from all the rights and ceremonies of the Jewish law, but also that they were "buried" with Christ in baptism that they should live with him in newness of life,—that life which is wrought in the soul by the operation of the Holy Ghost, and which is a cleansing from dead works to love and serve the living and true God. Of course I here allude to real converts, not those who turned from one system to another, and were nothing but nominal professors in both. This expression "Wash away thy sins," may be understood to mean "As a sign thy sins are washed away in the blood of that Saviour, in whom thou now believest." As Peter says, in the 2nd chapter, 28th verse, "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." It was the name of Christ, or a belief in the person and work of Christ, that gave remission of sins, by the Holy Ghost. I come now to the last clause of the verse. "Calling on the name of the Lord," which is the expression of faith in the renewed soul, according to St. Paul's own words, in the 10th of Romans, and 13th and 14th verses, "For whosoever shall call upon the name of the Lord shall be saved." How, then, shall they call upon Him, in whom they have not believed? So, then, faith must be worked in the heart before any one can effectually call on the Lord." Then is the promise fulfilled, "Before they call I will answer; and while they are yet speaking, I will hear." Our Father in heaven anticipates the wants of His new-born child, and fills him with the food he most desires, even with Jesus, the Living Bread, out of the treasures of His own fullness, to the praise of His own dear name.

"With this I may be satisfied.
And glory in Thy name."