

### YOUTH'S DEPARTMENT.

#### WHAT AM I GOING TO DO ?

One morning a young lad set off to go with some thoughtless companions to a place of Sunday amusements. "What am I going to do?" he asked. "I am going to break the Sabbath. Suppose God should punish me for my wickedness." This thought so alarmed him, that he turned back and spent God's holy day in a becoming manner.

One afternoon a boy saw a person drop his purse, which he picked up, and was walking off with it and the money which it contained. "What am I going to do?" came to his mind, and the answer followed, "I am going away with a purse of money that does not belong to me. This is not honest; I shall be a thief, if I do so. God has said, 'Thou shalt not steal.'" In a moment, he ran after the person, and gave up the purse. The man gave him half a dollar; and an honest half dollar is worth more than a great many dishonest whole dollars.

"What am I going to do?" asked a boy who took his fishing tackle instead of his books, and was stealing out of the back door of his father's house. "I am going to play truant, deceive my parents, neglect my school, and go in company of bad boys." The case looked a bad one: he turned about, put away his fishing tackle, found his satchel, and ran off to school.

"What am I going to do?" asks the Sunday-School scholar on his way to the Sunday-school. "I am going where the young are trained up to fear God, and keep his commandments. May I be a studious, obedient, attentive scholar, and pray God to make me one of his dear children!"

"What am I going to do?" asks John on Wednesday afternoon. "My mother has given me leave to play with the boys. Let me not get angry, or fight, or swear, or call names, or do any mean and wicked thing. Then I shall be happy at my play."

Often ask yourself—and never be afraid to ask—"What am I going to do?" A bad act will not bear reflection as a good one will. "Ponder the path of thy feet, and let thy ways be established. Turn not to the right hand or the left; remove thy foot from evil."

**LITTLE CHILDREN.**—In the days of my sadness, when I knew no joy on earth, scarcely hoped for any joy in heaven, I yet shared in one affection of Christ—for I loved little children, and derived happiness from being near them. But how weak was this love compared with that which I now felt. Seated at my window, with little Miriam on my knee, my heart throbb'd with happiness as I listened to the delicate intonations of her voice, murmuring her mother's name or mine. How strong was the chain which bound me to that infant existence. As I looked into her face, I seemed capable of picturing to myself the celestial beauty of Eve, when led by the hand of God, she came invested with softness and purity to meet our first father in the garden. Little Miriam, like her mother, had eyes of blue, which I beheld turned up to heaven with seraphic brightness, as on her mother's knee she lifted her first prayer. How majestic does the name of God sound when pronounced by the lips of a child. If there be joy in heaven over one sinner that repenteth, must there not also be great joy, when she, who might be a sinner, is preserved by grace, and attracted towards God from the beginning? Sometimes, as I gazed upon her opening features, I trembled to think that I had made myself answerable for the destiny of a human soul. Little do we reflect how mighty a task we undertake when we invite a whole family of spirits to take up their residence with us, and call us parents. Once, as the evening came on, I sat, as usual, with little Miriam upon my knee. She had fallen asleep, and her breathing seemed to perfume the air. Below me, in valleys and undulations, the country stretched away to the sea, over which the sun was already sinking. Towards the north and south the whole firmament flamed with rosy and saffron light; while the disk of ensanguined gold went down gradually behind strata of dark clouds. Tints of purple and crimson, intermingled like tangled thread over the sombre vapours, while fringes of yellow light stretched along the lower edges of the sky. Little isles of brightness and glory followed the descending orb, drinking as from an exhaustless fountain his golden splendours. Then the horizon formed itself into a crystalline ellipse, suffused with orange tints, above which were pearls, amethysts, and sapphires, and jaspers, and emeralds, until at the zenith, the cerulean blue appeared studded with stars. Conceiving myself to be alone with the child, I exclaimed, "O God, let

the setting of my soul upon this world be like that blessed appearance. Let me be received into thy bosom, as yonder sun is received into the bosom of the west; and let Christ be there to usher me into Thy presence, though it be as one of the least of His disciples."—*Philosophy at the Foot of the Cross.*

**DECISION AND TRUTH.**—Whatever you think proper to grant a child let it be granted at the first word, without entreaty or prayer; and above all without making any conditions. Grant with pleasure, not reluctance, but let your refusal be irrevocable; let the positive "no," when once pronounced, be a wall of brass, which a child, after he has tried his strength against it once, shall never more endeavor to shake.

### SELECTIONS.

#### FREE CHURCHES.

Perhaps no better test can be given of the success of the "free seat system," (as *pews* are generally discarded now in free churches,) than the evidences furnished by city Missions of their attendance, work, and favor, among the poor. Accordingly, we give the following extracts from the Journal of Convention, in the diocese of Maryland, for the year 1855. Promising that the work of "City Missions" has been in operation in the city of Baltimore for less than two years; and under the burden of a "Canon," which compels the distribution of one-fourth of the funds, raised ostensibly for City Missions, to be given to one of three other objects, viz.: Diocesan Missions; Bible and Prayer-Book Committees; First District; Missionary, Rev. J. P. Fugitt. "Services and Sunday-school are conducted every Sunday at the Mission room. The Missionary is the Superintendent of the Sunday-school, in the duties of which he is assisted by a number of teachers. Baptisms,—infants, 17; Confirmed, 8; Married, 1; Funerals, 4; Visits among the poor and destitute, 2000; Tracts distributed, 2000; Garments, 300; Amount distributed to the poor, \$300; Amount raised for the erection of Chapel, \$1000." Has officiated elsewhere, 52 times.

Second District, Rev. M. Lawin, Missionary. (7 months.) "Baptisms—adult, white, 1; Infants, white, 19; Colored, 1—21; Marriage, 1; Funerals, 8; Families visited, 173; Visits among the poor, &c., 856; Communion to sick, 13; Garments distributed, 405; Paid debt on furniture, \$165 50; Distributed among the needy, \$52; Amount disbursed over receipts, \$52 59; Sunday-school teachers, 12; Pupils, 130; Average attendance 60; Gave out to the poor, four cords wood, one barrel flour."

Third District—Rev. E. B. Tuttle, City Missionary. "Chapel erected for the Roman Catholics, will seat 250, is too small for ordinary congregation. Has a Sunday-school, Parochial, and Industrial school, and a Medical Dispensary. These Physicians attend the poor gratis." Baptisms—Adults, 4; Infants, 72—76; Confirmed, 23; Communicants—died, 1; removed, 6; added, 24—26; Marriages, 6; Funerals, 20; Visits among the poor, sick and needy, 1927; Holy Communion to the sick, 24; Tracts distributed, 1248; Bibles, 43; Prayer-Books, 220; Garments, new, 110; second-hand, 1456—1566; Parcels groceries, 729; Shoes, 90 pair; Blankets, 93; Expended for various charities, \$1364 98; repairs on Chapel, \$352. Sunday-school—Teachers, 20; Pupils, 188; Teachers in day-schools, 2; Pupils, 130. Sewing-school—Instructors, 18; Pupils, 180." "Also, distributed among the poor—1000 loaves bread; 2100 lbs. Corn Meal, 10 tons Coal; 118 loads wood; 267 Garments made in the Industrial School.

The Rev. S. K. Sargeant, Chairman of the Board of Trustees, reports that the "Church Home" has "unpaid subscriptions and investments amounting to nearly five thousand three hundred dollars."

This charity had its origin in an address of Mr. Tuttle at a Missionary meeting in St. Paul's church, in 1853, when he set forth in plain terms, the great need of a mission House, or home for the friendless; where single females, who live by the needle, when thrown out of employ, aged persons and orphans, could have a temporary shelter.

"The funds owes its existence to the deep interest felt in certain quarters, in the successful labors of that gentleman among the destitute poor of the North-Western portion of the city of Baltimore.—*N. Y. Prot. Churchman.*

A letter signed "A clergyman," in the London Times, complains that in the Church of England, neither paralysis nor lunacy is sufficient to give a Bishop relief from his diocese, nor a diocese from its

Bishop. "Whatever his age, whatever his infirmities, mental or bodily, he must struggle on to the end of his life, calling in the aid of a neighboring Bishop to confirm and ordain for him, and leaving all that constitutes the vigor and vitality of an episcopal position to blight for itself—in other words to languish and decay." He suggests a remedy:—"Let an income adequate to the position of a man whose work is ended, and on whom few charitable calls remain, be provided for the retiring Bishop, if necessary, out of the revenues of his successor. A thousand a year taken for this purpose from the £4,000 or £5,000 assigned to that particular see, might be afforded without ruinous inconvenience during the first few years of the new incumbency, at the commencement of which, moreover, (by the present arrangement), no Parliamentary duties are attached to the office, and consequently none of the expenses of a London residence. It seems reasonable that the man who does the work should have the chief emoluments and the proper dignities of the episcopal office. But, if the resignation of the peerage does indeed present (I can scarcely believe it) an insuperable obstacle to this arrangement, then let it be enacted that, under similar circumstances, on the application of an aged or invalid Bishop, or (if necessary) without his application, a suffragan Bishop of the same see should be appointed and consecrated, with a certain proportion of the fixed revenue of the see as his stipend, but without the position of a peer of Parliament until the death of the nominal Bishop."

#### A WORD TO YOUNG MISTRESSES.

Do not be in a hurry, directly you are married, to hire a kitchenful of servants. Consider first what your means will properly allow, and what will really add to domestic comfort, rather than what will gratify your own regard to appearances.

Your parents may have been prosperous, and possessed of sufficient means to justify their keeping many servants; but that does not make it necessary or right that you should do the same. Perhaps they did not when they were setting out in life, which may be one reason why they can afford to do it now. At any rate, their doing so does not give you a claim to the same indulgence (if such it may be called), as it is your husband's circumstances, and not your parents, that you are now to consider. Not a few unsuccessful young tradesmen may trace their difficulties to a want of prudence and caution in this respect. And who is there that would not shrink from the idea of her husband being classed among the unsuccessful? Let the young wife remember, then, that much of her husband's success is in her power.

As to the necessity of keeping more than one servant, I will repeat a rough rhyme which I met with the other day, when amusing myself by looking over an old copy-book, wherein my great-great-aunt had been taught, at one and the same time, good writing and a variety of wholesome truths:—

"When I a servant had, I had one then;  
When two—I had but half a one; and when  
I had three servants—I had none at all;  
Thus was I served by one, two, three, and all."

This was the oft-repeated writing copy of a little girl in the year 1721. Perhaps it then proved a puzzle to her; but no doubt she afterwards understood it very well, for she lived to a good old age. And those young ones who read and cannot understand it now, may ask an explanation of some elderly friend; and well will it be if they profit by the experience of others, and so avoid the countless troubles induced by needlessly adding to their expenses and responsibilities in the unnecessary hire of servants.

The copy would seem to express that a mistress may be better served by one,—that is, have more real help from only one servant than from two, or even three.

No doubt this is often the case, especially where the mistress herself is young and inexperienced. It is not uncommon for a young mistress to hire a young servant, with the idea of "bringing her up to her own way, and so forming a servant that she will like." Ninety-nine times in a hundred this scheme proves a failure; for if the mistress is successful in training a girl, the most frequent ending is that she wishes to exercise her newly-acquired knowledge in a "better place," and the mistress is left to train another, if she chooses. Generally, however, mistress and maid being both practically inexperienced, they blunder on together for a time amidst much discomfort, until the maid thinks she has too much to do, and the mistress is persuaded to hire a second to help the first, and soon finds that a third is wanted to help them; and that with them all.