

Our Young Folks.

THE STORY OF GRUMBLE TONE.

There was a boy named Grumble Tone who ran away to sea. "I'm sick of things on land," he said, "as sick as I can be! A life upon the bounding wave will suit a lad like me!"

The seething ocean billows failed to stimulate his mirth, for he did not like the vessel nor the dizzy, rolling berth, and he thought the sea was almost as unpleasant as the earth.

He wandered into foreign lands, he saw each wondrous sight, but nothing that he heard or saw seemed just exactly right; and so he journeyed on and on, still seeking for delight.

He talked with kings and ladies fair; he dined in courts they say; but always found the people dull, and longed to get away to search for that mysterious land where he should like to stay.

He wandered over all the world, his hair grew white as snow, he reached that final bourne at last where all of us must go, but never found the land he sought. The reason would you know?

The reason was that north or south, where'er his steps were bent, on land or sea, in court or hall, he found but discontent; for he took his disposition with him everywhere he went.

CALLED TO A KINGDOM.

There was once a young and talented prince, heir to the throne of Russia, who was giving himself to every form of dissipation. He took up his residence in Paris, and entered heartily into all its gaieties. One evening, as he was sitting with a number of others making merry, a message was privately conveyed to him that his father was dead. Pushing away from him the dice and the wine cup, he rose up and said: "I am emperor!" and forthwith announced that his most henceforth be a different kind of life. Young people, I leave to tell you of a kingdom to which you are called. To you the Lord Jesus says: "I appoint unto you a kingdom, as my Father hath appointed unto me." When the day came that Saul was actually to be made king, the youth was "not to be found." He had hid himself among the stuff. Saul concealed amid the baggage—is he not the picture of many whom God is calling to a kingdom, but is chin deep in business, so absorbed in worldly matters that he cannot attend to the affairs of his soul?

WHEELBARROW FOLK.

There are a good many children and some grown people who go like a wheelbarrow—that is, they go just as far as you push them, and when you stop they stop. You tell them to do a thing and they do it and that is all they will do. If you want a thing done again, you must tell them to do it again. If you want it done forty times, you must tell them forty times to do it.

There are other people who, when you set them going, can keep on themselves. They have some "go" in them. If you tell them to-day that you want a thing done, to-morrow you will find the same thing done without telling them. If you complain that a thing has been neglected this week, next week they will see that it is not neglected.

There is a great deal of difference in the value of these two kinds of people, because the wheelbarrow kind of folks need somebody to run them; just as much as a machine needs somebody to attend it. They only go while you watch them; so if you have one such person at work you must employ another one to watch him and keep him going; but if you have one of the other kind at work he will watch himself, do his work, and make you no trouble about it.

It is very important for all boys and girls to decide which class they will belong to—whether they will be wheelbarrow folks, that go as far as they are pushed and then stop, or whether they can be depended upon to keep in motion after they are once started. Boys or girls who must be told what to do and watched while they do it, are not worth their salt; but if a person can do a thing with one telling, and continue doing it without further care, such a person is worth more than gold.

THE VALUE OF TIME.

One morning when Benjamin Franklin was busy in the press-room on his newspaper, a lounge stepped into the book store and spent an hour or more looking over the books. Finally he seemed to settle upon one, and asked the clerk the price.

"One dollar," the clerk replied.

"One dollar," echoed the lounge. "Can't you take less than that?"

"One dollar is the price," the clerk answered.

The would-be purchaser looked over the books awhile longer and enquired:—

"Is Mr. Franklin in?"

"Yes, he's busy in the printing office," the clerk replied.

"Well, I want to see him," said the man.

The clerk told Mr. Franklin that a gentleman was in the store waiting to see him. Franklin soon appeared, and the stranger said:—

"What is the lowest, Mr. Franklin, that you can take for that book?"

"One dollar and a-quarter," was the prompt and decisive answer.

"One dollar and a-quarter! Why your clerk asked me only a dollar just now."

"True," replied Franklin, "and I could have better afforded to take a dollar than to leave my work."

The man seemed surprised, and wishing to end a parley of his own seeking, said:—

"Well, come now, tell your lowest price for this book."

"One dollar and a-half."

"A dollar and a-half! Why, you offered it yourself for a dollar and a-quarter."

"Yes," said Franklin, coolly, "and I had better have taken that price then, than to take even a dollar and a-half now."

This was a way of trade which took the man quite by surprise. Without a word he laid the money on the counter, took his book and left the store.

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.

WANTED—A BOY.

A jolly boy.

A boy full of vim.

A boy who is square.

A boy who scorns a lie.

A boy who hates deceit.

A boy who despises slang.

A boy who can say, "No."

A boy who is above board.

A boy who saves his pennies.

A boy who will never smoke.

A boy with shoes always black.

A boy with some "stick to it."

A boy who takes to the bath-tub.

A boy who is proud of his big sister.

A boy who stands at the head of his class.

A boy who thinks hard work no disgrace.

A boy who has forgotten how to whine.

A boy who does chores without grumbling.

A boy who is a stranger to the street corners at night.

A boy who believes that an education is worth while.

A boy who listens not to unclean stories from anyone.

A boy who plays with all his might—during playing hours.

A boy who thinks his mother, above all mothers, is the model.

A boy who does not know more than all the rest of the house.

A boy who does not wait to be called a second time in the morning.

A boy who does not think it inconsistent to mix playing and praying.

A boy whose absence from Sunday school sets everybody wondering what has happened.

WATCH YOUR WORDS.

Did you ever feel, when you have dropped a letter in the box, that you would give anything to recall it? There is something positively solemn in this little every-day action, and yet how much more important is the unkind word that once past our lips, is beyond recall forever. No matter how we may try to smooth matters over, the sting remains, and the memory of bitterness lingers long after the sugar-coating has been applied. Guard against these slips of the tongue that wound so cruelly, the stabs that cut deeply. It is so much easier to bite the lips and hold back the cutting reply than to let it go beyond redemption, only to be a source of constant worry and rebuke. The indentation of sharp teeth will heal, the lips will lose the pain of that quick repression, but the wound in the heart bleeds unceasingly. What good does it do to lose your temper? Like the boomerang, it recoils only on yourself. You will feel the humiliation and the sting worse than the one meant to suffer, and there will creep in a lack of self-respect at the knowledge of your own weakness. Think what you have a mind to. No one can be hung for their thoughts, but watch the words, that are drops of sure poison, to be kept corked and labeled far from the chance of every-day use. Righteous indignation is praiseworthy, but do not mistake ungovernable and hasty temper for this phase of self-appreciation. Remember, once said, words cannot be unsaid, therefore look to it that only those meant to go out into the heart of the world without a sting are permitted to escape your lips.

"HANDSOME is that handsome does," and if Hood's Sarsaparilla doesn't do handsomely then nothing does. Have you ever tried it?

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Nov. 6, } PETER DELIVERED FROM PRISON. { Acts vii.
1892. } 1:17.
GOLDEN TEXT.—The angel of the Lord encampeth round about them that fear Him, and delivereth them.—Psalm xxxiv. 7.

INTRODUCTORY.

During the brief reign of Caligula, the Roman Emperor, the attention of the Jewish leaders was diverted from the persecution of the Christians. The Churches had a period of rest. The Christians grew in numbers and were active in their efforts to extend the knowledge of the Gospel. After the death of Caligula, under the reign of the Emperor Claudius Caesar, persecution broke out afresh, and again the disciples of Christ received cruel usage at the hands of their foes. Herod Agrippa I. was king of Judea and Samaria. He was anxious to gain the favour of the Jews, and to help him in this he sought to gratify them by the persecution of the Christians.

I. Renewed Persecution.—The time mentioned is when Paul and Barnabas were returning from Antioch to Jerusalem, bringing with them the contributions from the Christians in the Syrian city for the relief of their poorer brethren in the Jewish capital. The famine was beginning to be severely felt. Herod began the work of persecution, no doubt by inflicting indignities on numbers of the more prominent disciples. He put "forth his hands to vex them," that is, he exercised his power to harass and torment them. He very soon went much further, and it is here recorded that "he killed James the brother of John with the sword." James, the son of Zebedee, was one of the early disciples of the Lord. He had earned the title of James the Just. While Jesus was on earth, he, along with his brother John and with Peter, was present when the daughter of Jairus was raised from the dead. The same three were with Jesus on the Mount of Transfiguration, and they also were with their Master while He endured His great agony in the Garden of Gethsemane. James the apostle is to be distinguished from James the brother of the Lord, who wrote the Epistle that bears his name. The James slain by Herod Agrippa presided over the Church at Jerusalem, and was held in the highest esteem. Such was the cautious nature of Herod that when he saw that this crime was pleasing to the Jews he took it for a sign that he should proceed in his cruel course of action toward the Christians. His next important step was to make Peter a prisoner. It was during the Passover week. Peter was one of the most prominent leaders in the Christian Church. He could not be intimidated, and his ministry had been abundantly blessed. To capture and kill him then would please the Jews still more, so Peter was arrested and put into prison. The king took what he thought to be sufficient precaution against the rescue or escape of his prisoner: four squadrons of soldiers, that is sixteen in all, who were to relieve each other in guarding their prisoner. He was chained between two of them, while others kept watch. It was Herod's intention to bring Peter before the people after the Passover celebration was over.

II. Peter's Deliverance from Prison.—While Herod was meditating on how most effectually he could gratify the Jews by his treatment of the apostle, and thus turn the action to his own personal advantage, and while Peter was in his irksome cell, the Church was earnestly engaged in prayer to God for him. Believing prayer is a power mightier than the armies of kings. The Christian people had lost one of their beloved leaders. James had died a martyr's death, and now to all human appearance the life of Peter was in danger. Their faith did not fail. Doubtless they prayed that the faith of the apostle might be strengthened and that he might be comforted, and no doubt also they interceded that God would deliver him. It was earnest, faithful, persevering prayer, for it "was made without ceasing." The time was speeding fast. There was only one more night, and on the morrow Herod would send for him and exhibit him to his mocking foes, and then possibly consign him to the executioner. That night, bound between two soldiers, he lay asleep and the watch was set: escape seemed impossible. The Church was praying and the answer to their prayer was at hand. A visitant whom prison guards could neither exclude nor detain entered the cell. The prison was lit up with an unwonted light. God had sent an angel for the release of His servant. He struck Peter on the side as he lay asleep and then told him to rise up quickly. As he rose the chains by which he was bound fell off. The angel told him to array himself, put on his sandals, and throw his outer garment around him. With all these directions he complied, but he was in a state of astonishment and felt as if in a dream. "He wist (knew) not that it was true which was done by the angel; but thought he saw a vision." Peter with his angel guide left the cell. They passed the inner and outer guards unperceived. Then they reached the massive outer gate, which Peter could not open, but it presented no barrier. It "opened to them of its own accord, and they went out and passed on through one street; and forthwith the angel departed from him."

III. Peter Restored to his Friends.—When left alone in the street in the night, Peter came to himself. He had been as if in a dream, so strange and rapid had been the change in his condition. But a few minutes before he had to all appearance been a helpless prisoner, now he is a free man. His first thoughts were turned to the source of his deliverance. He had received a great blessing and he was grateful for it. He says: "Now I know of a surety that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews." The first thought was directed to God in grateful acknowledgment of His mercy, the next was to consider present duty. He then went to the house of Mary, the mother of John Mark, who subsequently wrote the second Gospel. That house was a meeting place for the Christian brethren, for there "many were gathered together praying." While they prayed the answer came. Peter reached the gate of Mary's house and knocked at the outer entrance. A young woman named Rhoda, who went to the door, was so overjoyed and surprised to find Peter there that she left him standing without, while she ran back to inform those assembled within and told them that Peter was at the gate. The inmates were equally surprised but also incredulous, and replied that the girl was mad; it could not be Peter, it was probably his guardian angel. They had prayed for the imprisoned apostle, but they had no idea as to the manner in which their prayer would be answered. Peter meanwhile continued knocking at the door; it was at last opened, and the surprise at beholding him was great. He silenced their outcries and told them how he had been delivered from prison, and now stood in their midst. He wished them to inform James, the brother of the Lord, and the Christians generally of what had happened. Peter had been rescued from the power of his foes by divine intervention, but that did not cause him to forget that he had to exercise all proper and necessary precaution lest he should be again apprehended. It is said that "he departed and went to another place."

PRACTICAL SUGGESTIONS.

Herod was willing to commit any crime, if he could thereby promote his own ambitious interests.

Christ's followers were told that they would have to encounter persecution for His name's sake.

The prayers of the righteous avail much.

No human power can frustrate God's purpose. He set the captive free.