

Our Young Folks.

1. MAMMA'S LITTLE SERVANT GIRL!

AGE, SEVEN!

I'm in a situation now,—
I'm mamma's little servant girl!
I wear a white cap on my brow,
To keep in place a naughty curl!

CHORUS:—

I wash, and scrub, and dust, and sweep,
I'm always in a perfect whirl;
It takes such pains a house to keep,
I'm mamma's little servant girl!

There's breakfast, dinner, tea, to make,
And an errand or two to run!
The family bread I have to bake,
The worries of a house ain't fun!

CHORUS:—

"I wash, and scrub, and dust, and sweep," etc.

No one must come and make "a call,"
Before I have my work quite done!
Kitchen, dining-room, parlour, hall,
Are tidy ere the clock strikes "one!"

CHORUS:—

"I wash, and scrub, and dust, and sweep," etc.

My Ma she helps me—now and then,—
For there's more than a girl can do!
If I should "change my place" again,
I must ask bigger wages too!

CHORUS:—

"I wash, and scrub, and dust, and sweep," etc.

But when I grow as big as Ma,
I'll hire a little servant maid;
And spend the day down town with Pa,
For her work she shall be well paid!

CHORUS:—

She'll wash, and scrub, and dust, and sweep,
And be kept in a perfect whirl;
It takes such pains a house to keep,
She'll have to be a smart young girl!

Toronto, Can

John Linn.

THE GIRL WHO IS EVER WELCOMED.

The *Ladies' Home Journal* says: The welcome guest is the girl who, knowing the hour for breakfast, appears at the table at the proper time, does not keep others waiting, and does not get in the way by being down half an hour before her hostess appears.

The welcome guest is the girl who, if there are not many servants in the house, has sufficient energy to take care of her own room while she is visiting, and if there are people whose duty it is, she makes that duty as light as possible for them, by putting away her own belongings, and in this way not necessitating extra work.

The welcome guest is the one who knows how to be pleasant to every member of the family, and who yet has tact enough to retire from a room when some special family affair is under discussion.

The welcome guest is the one who does not find children disagreeable, or the various pets of the household, things to be dreaded.

The welcome guest is the one who, when her hostess is busy, can entertain herself with a book, a bit of sewing, or the writing of a letter.

The welcome guest is the one who, when her friends come to see her, does not disarrange the household in which she is staying that she may entertain them.

The welcome guest is the one who, having broken the bread and eaten the salt of her friend, has set upon her lips a seal of silence, so that when she goes from the house she repeats nothing but the agreeable things she has seen.

This is the welcome guest, the one to whom we say good bye with regret, and to whom we call out welcome with the lips and from the heart.

WHAT SAVED HIM.

One Christmas morning, many years ago, a young reporter on a daily paper had occasion to call with a message at the office of one of the foremost editors and publishers in the country.

The younger man was a sickly country lad of keen sensibility and nervous temperament, who, finding himself homeless and friendless in a great city, had yielded to temptation, and had fallen into the habit of drinking and gambling. The publisher, as he listened to the message, noted the lines which dissipation had already left on the boy's face. He was a man who made it his work in the world to help others. No man touched his hand in passing who did not gain from him new courage and hope in life.

He answered the message which the reporter brought, and then, holding out his hand cordially, said: "Let me wish you a merry Christmas, my lad." He took from a shelf a book containing sketches of the lives of the greatest English, French and German authors, with extracts from their works. "Here," said he, "are some friends for the new year. When you spend an hour with them, you will have noble company."

The surprise of the gift, and the unexpected kindness

from the man whom he regarded with awe, had a powerful effect upon the lad. He spent all his leisure time in pouring over the book. It kindled his latent scholarly tastes. He saved his money to buy the complete works first of this author, then of that; he worked harder to earn more money to buy them. After a few years he began to gather together and to study rare and curious books, and to write short papers upon obscure literary subjects.

Men of similar tastes sought him out. He numbered some of the foremost scholars and thinkers of the country among his friends; but he never forgot the lonely, friendless lad who had been sinking into a gambler and a drunkard until a kind hand drew him back, and he in his turn sought out other lonely, friendless boys in the great city, and gave them a helpful hand out of the gulf.

So, year by year, his life widened and deepened into a strong current, from which many drew comfort and help.

He died last winter. The sale of his library gathered all the collectors of rare books in the seaboard cities. During his illness the newspapers spoke of him with a sudden appreciation of the worth which had so long been hid in obscurity.

"A profound scholar, with the heart of a child;" "A journalist who never wrote a word to subserve a base end," they said. He read these eulogies with a quiet smile. The actor who has left the stage forever cares little for the faint plaudits of the crowd in the distance.

One day he put into the hands of a friend an old, dingy volume. "When I am gone," he said, "take this to Mr. —, and tell him that whatever of good and usefulness there has been in my life I owe to him, and this Christmas gift of his thirty years ago."

The little story is absolutely true. We venture to tell it because there is no one living whom it can hurt, while there are many whom it may help to hold out friendly hands to their brothers who have stumbled into darker paths in life than they.

WHAT BOYS SHOULD DO.

Horace Mann says: You are made to be kind, boys, generous, magnanimous. If there is a boy in school who has a club foot, don't let him know you ever saw it. If there is a boy with ragged clothes, don't talk about rags within his hearing. If there is a lame boy, assign him some part of the game that doesn't require running. If there is a hungry one, give him part of your dinner. If there is a dull one, help him to get his lessons. If there is a bright one, be not envious of him; for if one boy is proud of his talents, and another boy is envious of them, there are two great wrongs, and no more talent than before. If a larger or a stronger boy has injured you and is sorry for it, forgive him. All the school will show by their countenance how much better it is than to have a great fuss. And remember who said: "Love your enemies," and "Bless them which curse you."

LITTLE MORNING GLORY.

Her name was Marion, but her father called her "little morning glory."

Some little girls are very cross early in the morning; they do not want to get up, they are late at breakfast, and they pout and look so unpleasant that no one is glad to see them.

But that was not the way with Marion. She loved to get up almost with the birds and the sun, and she came down stairs with such a sweet, smiling face that her father always called out: "Ah, here comes my little morning glory!"

Once he had her picture taken with morning glories in her hands and on her dress; and he put the picture in a frame that had morning glories painted upon it.

Is it not nice to be like the beautiful flowers?

I know another little girl, who is called "heart's ease," because she is such a comfort to everybody.

But there are some little folks who are very much like an ugly weed called the nettle. When you touch that weed it stings you, and makes your hand very sore. Do you like best the boys and girls who are like nettles, or those who are like sweet flowers?

THE GRASSHOPPER AND THE BEE.

A middle aged grasshopper, trembling with cold and half starved with hunger, came one day at the approach of winter to a well-stored bee-hive, and humbly begged the bees to relieve his wants with a few drops of honey. "I am as hungry as a wolf," he said, "and crippled with rheumatism. Take pity on a poor fellow."

One of the bees asked how he had spent his time all the summer, and why he had not laid up a store of food like them. "To be frank with you," answered the grasshopper, "I led a gay life—eating and drinking, and dancing and singing and never once thought about the winter."

"Our plan is very different," said the bee. "We work hard in the summer to lay by a store of food against the season when we foresee that we shall want it; but those who do nothing but drink and dance and sing in the summer, must expect to starve in the winter. We have no honey to give you, so be off with yourself. Remember that 'wilful waste brings woeful want.'"

The poor grasshopper limped away, resolving to be industrious the next year; but he perished miserably in the first frost, and never had time to put his good resolution into practice. An aged cricket that heard of his sad fate remarked: "After all, I would rather die thus repenting of my folly, than to live on the fat of the land, and feel that I had been cruel hearted."

Sabbath School Teacher.

INTERNATIONAL LESSONS.

July 31, 1892. } PETER AND JOHN BEFORE THE COUNCIL. } Acts iv. 1-18.

GOLDEN TEXT. There is none other name under heaven given among men whereby we must be saved. Acts iv. 12.

INTRODUCTORY.

The miraculous healing of the lame man at the Beautiful Gate of the temple had awakened the deepest interest among the great number of worshippers assembled in the temple courts at the time of the evening sacrifice. They had gathered around Peter and John and the man who had been healed, listening eagerly to Peter's explanation of the way in which the cure had been effected, in the name and by the power of Jesus of Nazareth. While Peter was speaking the rulers of the people, the priests, the captain of the temple, and some of the sect of the Sadducees came upon them. These were greatly disturbed by what had taken place, and had resolved to take strong measures to prevent the continuance of Peter's preaching.

I. Peter and John Arrested.—Working the first miracle brought the apostles face to face with opposition and persecution for the sake of Jesus. It was their first encounter with the foes of the gospel. The priests, the temple authorities and the Sadducees were afraid that their power and influence would be diminished by this new movement, they thought had been ended by the crucifixion of Jesus. The Sadducees were confounded by what they had heard. Socially they were well-to-do and influential people. They kept up the outward forms of religion, but denied its spirituality. They believed neither in angel nor spirit, nor in resurrection from the dead. The preaching of Peter, and the facts of the case were directly opposed to their professed belief. Being late in the afternoon, they put Peter and John under restraint, and kept them prisoners through the night. The testimony of the apostles, reinforced by the presence of the man who had been healed, had other and blessed results. Large numbers were convinced, and they believed on Jesus. The little company which only a few days before numbered 120 was now increased to about 5,000. Next morning the Supreme Court of the Jewish people, the Sanhedrim, was convened, composed of the high priest and his kindred, the elders and the scribes, for the purpose of deciding what was to be done with the apostles. Peter and John were summoned before this august body, and asked "by what power, or by what name, have ye done this?"

II. The Defence.—While Christ was personally present with His disciples He had warned them that they would be brought before kings and rulers for His sake. He had also promised that the Holy Ghost should be given them that they might be able to reply to the accusations brought against them. These sayings of His were fulfilled in their experience. Peter, "filled with the Holy Ghost," courageously began by addressing his judges in the words "Ye rulers of the people and elders of Israel." He showed them the respect due to the office they held. Under the influence of the Holy Spirit, Peter, who had been cowardly and denied His Master, now speaks and acts courageously. He speaks with the utmost directness. He makes no attempt to evade or soften what to his hearers must have been an unwelcome truth. The man stood before them whole, by the power and in the name of Jesus Christ of Nazareth, whom they had crucified and whom God had raised from the dead. He enforces the truth of his statement by an application from the Psalm cxviii.: "This is the stone which was set at nought of you builders, which is become the head of the corner." It was their duty to build up the spiritual temple of God. They had set aside the Anointed One of God, who is the foundation and the crowning glory of the spiritual edifice. Peter then makes the positive and distinct declaration that Christ alone is the all-sufficient and only Saviour. He states that great and important truth as plainly as words can make it. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." The importance and necessity of salvation are expressed in that one word "must." If we would escape the consequences and condemnation of sin, we must be saved in God's own and only appointed way, through Jesus Christ. In these days there are men of learning who represent that the various forms of religion, heathen as well as Christian, are equally good, and that all of them contain many excellent precepts. If tested by the divinely inspired words of the apostle Peter, this opinion can no longer be maintained. It has not been shown that Mahomed or Buddha could save men from their sins, bring them into harmony with God's will, and enable them to enjoy communion with Him. Christ alone brings salvation. He is the beloved son of the Eternal Father, able to save unto the uttermost. We need no other.

III. The Decision.—This unwonted occurrence in the temple court, and all the incidents connected with it, were astonishing. Not the least surprising thing was the boldness and ability of Peter's address and the courageous and manly bearing of John, his colleague. At this influential and learned rulers marvelled. Education was not then generally diffused. Social differences were strongly marked in those days, and yet the apostles spoke boldly and unabashed in the presence of the chief people in the city. They found a complete explanation of the apostles' bearing and speech, though possibly they did not comprehend its full meaning when it is said, "they took knowledge of them, that they had been with Jesus," the best and the wisest of all teachers. These rulers themselves bear testimony to the reality and genuineness of the cure, "beholding the man which was healed standing with them, they could say nothing against it." The rulers then ordered the apostles and the man whose testimony to Christ's healing power was irresistible, to be removed from their presence. They deliberated among themselves as to what they should do. The wonderful cure was now widely known; they themselves were, by the evidence they had, compelled to admit it. It was impossible for them to contradict the plain and direct testimony they had seen and heard. Their hostility was not in the least shaken. Their intellects were compelled to acknowledge the truth but their hearts was as hard and unyielding as before. They thought, however, that they would be able to suppress the witness-bearing of the apostles. They were called in again and strictly charged "not to speak at all nor teach in the name of Jesus." The time was when the apostles of Christ could be intimidated, but they had been specially commissioned by their Lord and Master as His witnesses, and no human authority could impose silence upon them any more.

PRACTICAL SUGGESTIONS.

The effect of truth convinces some and irritates others. The mind ought always to be open to receive the truth. Those whom truth offends sometimes become its enemies.

The Holy Spirit enables Christ's witnesses to be the fearless champions of His truth.

Christ is the only and all-sufficient Saviour.

By their courage and the power of their testimony the Jewish rulers took knowledge of Peter and John that they had been with Jesus.