

"I want one of the baby's bottles; we have a lamb," she announced in one breath.

Her aunt Florence laughed.

"Yes, the lamb is hungry and can't drink out of a pan. It's a teenty, tiny lamb," she continued.

"Where did it come from? asked her aunt.

"I don't know. Papa brought it, and it's crying awful; worse than the baby," she added, glancing toward the cradle, in which a sleeping baby lay.

Her aunt went to the closet and gave Flossie a rubber nipple, such as the baby used.

"Wait, Flossie!" she went down cellar, and came back with a pan of milk and a bottle. She put some on the stove to warm. When it was warmed she filled the bottle, put on the nipple, and wrapped the bottle in a woolen cloth.

"Run, dear, and feed your lamb," said her aunt, kissing her.

Flossie flew back over the field. She took the lamb out in the sunshine in a warm corner back of the barn. When she got the lamb so quiet that it would not run away from her, she unwrapped the bottle of warm milk, put the nipple in the lamb's mouth, and the lamb was fed so well that he fell asleep in Flossie's arms as she sat on an old stump, leaning against the barn in the sunshine.

No one ever inquired for the lamb, and he became Flossie's.—The Outlook.

His Mother's Training.

Roland stopped and looked at the sign.

BOY WANTED.

It hung outside a large cutlery establishment, next to a store where there had been a big fire. He had made up his mind that he was old enough to look for work and try to relieve mother. Should he go in? He hesitated, then, with all the courage he could command, went inside. He was sent back to a room where men on high stools were writing in big books, too busy to notice him, but a tall gentleman did, and questioned him so fast he could hardly answer.

"What kind of work do you expect to do? Don't know? Most boys do. Never worked out before? Suppose you think it's all play. Well," pointing to some steps, "go down there, and the man at the foot will tell you what to do."

Roland went down and found half a dozen boys at work, with their sleeves rolled up, cleaning and polishing knives. The man at the foot of the steps looked up and said:

"Come to try your hand? Well, three have just left in disgust; doesn't seem to be boy's work, somehow, but it's got to be done. You see," he said, picking up some knives and scissors and showing spots of rust on them, "the water that saved our building the other night injured some of our finest goods. If you want to try your hand at cleaning, I'll show you how. We pay by the dozen."

"Tisn't fair," said one of the boys; "some have more rust on than others."

"If you don't like our terms, you needn't work for us," said the foreman, and the boy, muttering that he wanted to be errand boy and see something of life, left, while Roland went to work with a will. As he finished each piece, he held it up, examined it critically, and wondered if mother would think it well done.

When the hour for closing came, the gentleman who had sent him downstairs appeared, and, looking around at the boys, said:

"Well?"

"There is the boy we want," said the foreman, pointing to Roland. "He will take pride in doing anything you give him to do. He has been well trained."

Again the tall man spoke quickly.

"That's what we want. 'Boy Wanted' doesn't mean any kind of boy. Mother know you came? No? Well, take her your first wages and tell her there's a place open to you here? Then put your arms around her neck and thank her for teaching you to be thorough. If more boys were thorough, more boys would succeed in life."

"I guess, mother," said Roland, when he told her about it, "it was because I tried to do everything as you would like it. I forgot I was doing it because there was a 'boy wanted.'"—The Sunday School Advocate.

Loses Two Subscribers.

An exchange lifts temporarily the curtain to show that editors have their troubles like less distinguished folk. One of these gentlemen who presides over the destinies of a western newspaper is mourning the loss of two subscribers. No. 1 wrote asking how to raise his twins safely, while the other wanted to know how to rid his orchard of grasshoppers. The answer went forward by mail, but by accident he put them in the wrong envelopes, so that the man with the twins received this answer: "Cover them carefully with straw and set fire to it, and the little pests, after jumping in the flames for a few minutes, will be speedily settled." And the man with the grasshoppers was told to "give castor oil and rub their gums with a bone."—Standard.

The Young People

EDITOR,

R. OSGOOD MORSE.

All communications intended for this department should be addressed to its editor, R. V. R. Osgood Morse, Cuyahoga, N. S. To insure publication matter must be in the editor's hands nine days before the date of the issue for which it is intended.

Prayer Meeting Topic.

B. V. P. U. Topic.—Vision and service, Ex. 24: 15-18; 32: 19, 20; Matt. 17: 1-8, 14-20.

Daily Bible Readings.

Monday, May 7.—Judges 2. Purpose of the undestroyed nations, (vs. 21, 22). Compare 2 Chron. 32: 31.

Tuesday, May 8.—Judges 3. Two notable deliverers. Compare 2 Chron. 20: 17.

Wednesday, May 9.—Judges 4. Faithful Deborah, the prophetess. Compare 2 Kings 22: 14-17.

Thursday, May 10.—Judges 5. A song of triumph. Compare Exodus 15.

Friday, May 11.—Judges 6: 1-24. Gideon's assurance, (v. 12). Compare 1 Sam. 17: 45, 46.

Saturday, May 12.—Judges 6: 25-40. Gideon's test of God's promise. Compare 1sa. 38: 7, 8.

Prayer Meeting Topic—May 13.

"Vision and Service."—Ex. 24: 15-18; 32: 19, 20; Matt. 17: 1-8, 14-20.

A meeting for deeper knowledge of God. "They saw no man save Jesus only."

Service is the chief aim of a Christian. Life is to feel that we are of some use in the world. Paul placed service before apostleship, Rom. 1: 1. Standing upon the deck of the corn ship on his way to Rome he again declared the Angel of God whose I am and serve, Acts 27: 23. Jesus dignified service when he declared he came to minister. His whole life was a life of service in presence of the greatest need. In the great consummation of all things it will be said inasmuch as ye have done, not what you have felt or enjoyed. A cup of cold water given in the name of a disciple will not lose its reward. That was a good epitaph on the life of King David: "He served his day and generation." Looking back and regretting that the former days were better than the present or a looking forward and living in the future can never become a substitute for doing our duty in the present. While we have the past before us with its warning and encouragements, and the future with its glorious promises as an inspiration, let us go on with our work, grasping opportunities as we meet them, remembering the divine promise that in due season we shall reap if we faint not.

"So do thy work, it shall succeed
In thine own or in another's day,
And if denied the victor's meed
Thou shalt not lack the toiler's pay."

Service owes much to vision.

I. As an encouragement. See Moses and the burning bush, Ex. 3: 1-10; Gideon and the Midianites, Jud. 6: 11-16; Elisha and his servant in Dothan. "Alas my Master how shall we do," is the exclamation of the frightened servant when he beheld the city surrounded with Syrian hosts. "Lord open his eyes that he may see," is the prayer of the man of God, and the Lord opened his eyes and behold the mountain was full of horses and chariots of fire round about Elisha, 2 Kings 6: 15-17. Paul at Jerusalem, when his life was threatened, Acts 23: 11, was greatly strengthened by the night vision and the gracious words addressed to him.

II. Vision is sometimes granted to confirm the call to service. Ezekiel, among the captives by the River Chebar, Ezek. 1: 1, saw through the opened heavens visions of God. Henceforth he is the ambassador of Jehovah to the people of God in their captivity. Isaiah cries "Woe is me for I am a man of unclean lips and I dwell in the midst of a people of unclean lips." But when a vision of God has touched him, and his lips were touched by a live coal from off the altar, he cries, "Here am I, send me." Paul at Troas saw the man of Macedonia and heard the cry, "Come over and help us." Hence the gospel was carried into Europe. Is not the vision of a compassionate Saviour weeping over a lost world our greatest proof that the Master has called us into his blessed service?

III. Vision removes prejudice. The transfiguration, with Moses and Elias representing the law and the prophets appearing in glory and talking of his decease, did much to remove from the minds of the three disciples the thoughts that it was unworthy of the Messiah to die upon the cross. Peter upon the house top seeing the sheet let down from heaven with its motley group, and hearing the voice, "Rise, Peter, kill and eat," saw that his Jewish ideal of the kingdom was too narrow. He was there to learn that—

"The measure of God's love was broader than man's mind,
And the heart of the Eternal most wonderfully kind."

John McNeill says he does not want to preach until he has a vision. He selects his text and then marches around it until he has a revelation.

Let us ever remember that these glimpses of the Divine granted here are but the earnest of the full measure in the great hereafter. We then as workers together with him beseech you also that ye receive not the grace of God in vain, 2 Cor. 6: 1.

A. H. HAYWARD.

We have never presented in this column a more important topic than the one dealt with below by Brother Nobles. Let no one pass the article unread. The money test was the keenest one Jesus ever applied to any who came inquiring the conditions of entrance into the kingdom. That religion which fails to reach the pocket, today, is dead. From the day a person becomes a wage earner he should become a systematic giver. It enlarges his life in all directions. Let all of our young people become Bible givers and in ten years our contributions for missions and Christian education will be multiplied threefold.

The Young Christian and his Benevolence.

The word Christian as applied to a person means, according to Webster, "professing Christ," but in the thinking of a constantly increasing member, the word carries not so much the idea of profession as of character. To be Christian is to be Christlike. Benevolence is "the disposition to do good, to be kind and charitable." It constituted a distinctive feature in the character of Jesus. Hence one cannot be Christlike or Christian in the fuller sense of the term and not be benevolent. St. Paul puts benevolence in the catalogue of Christian graces, at the time enjoining its exercise. Speaking of contribution to the relief of saints, he says, "As ye abound in everything, in faith and utterance and knowledge and in all diligence and in your love to us, see that ye abound in this grace also." And in harmony with this injunction is the spirit of many other Scriptures. Benevolence exercised insures peculiar blessing to him who bestows as well as to him who receives and it is in order to secure the blessing to the former that God asks of us gifts and sacrifices. He is not straitened as to means and money to carry forward his purposes of grace. With power to create at will and to reveal the hidden wealth of earth and sea, he could not be dependent upon man's beneficence. Were it not for the sake of the giver God would never ask gifts and offerings at our hands. Every one should begin very early in life the cultivation of a benevolent disposition, thus far responding to the call of God to love one's neighbor as one's self. Especially should the young Christian do this. Even though limited means necessitate small gifts, a young Christian nor any should fail of bestowing them, so nourishing and cherishing the grace of benevolence in the soul. Mr. Rockefeller, speaking sometime since to the young people of the church with which he worships, told them among other things of his early experience in giving. He read from his old pocket account book, used when he first went out to earn and wages were low. One cent, two cents, five cents, after this manner were the entries recording his benevolence to this and that cause. And this is what he said of them: "Those contributions, small as they were, brought me into direct contact with philanthropic work and with the beneficent work and aims of religious institutions, and I have been helped thereby greatly all my life. It is a mistake for a person who wishes for happiness and to help others to conclude that he will wait till he has plenty before he begins giving away money for deserving objects." These are wise words that this princely giver speaks out from his personal experience, and we do well to remember them.

Whoso, from whatever motives refrains from giving while he waits for possibility of large beneficence not only fails to nourish the seed nature of benevolence, but really crushes and destroys it. The person who waits to have much to give before he gives at all, generally has to wait for the impulse to give when the abundance has been gotten. For it is an unfailing law in nature that faculties perish through disuse, so benevolence perishes in the soul when not called forth into exercise. Let no young Christian then be so unwise as to disregard the cultivation of benevolence by giving even though his gifts be small and from a scanty store. And let him not be unmindful of the facts that God's requirements in the way of benevolence, are assuredly met when one has done what he can, and that the standard of benevolence which Jesus proclaimed is the proportion of the gift to the possession of the giver, so that a small gift is by no means a certain indication of illiberality and meanness, nor is a large one indicative always of benevolence.

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B. N. NOBLES.

Insure your life by placing it in sure keeping with God. Christ calls for perfection, because there is no limit possible to moral qualities.