

The Young People

"Do you really want him?" said the astonished Mrs. Carroll. "If you do, you can have him and welcome, for I am mortally afraid he will die on my hands."

"Want him?" said Mary, exultingly, "yes, I want him. Is he mine?"

"Sure, he is yours if you want him," said Mrs. Carroll.

"Has Mary slept any?" said her husband an hour later.

"I think she has," said Alice, mysteriously, "you had better go up and see."

"If only that child next door!"

"Never fear," said Alice, "the child next door will not trouble her. Go up and see if she is not asleep."

When Robert looked in upon his wife he could hardly repress an exclamation of amazement. Was he dreaming? It could not be little Tom, yet it was strangely like him. The child lay in the curve of Mary's arm, its dark little head against her breast, just as he had so often seen little Tom lie. The motherless child and the childless mother were both asleep.

"As one whom his mother comforteth," said Robert, reverently.—Christian Standard.

The Berry Party in Winter.

"I wouldn't do that, my dear child," said mamma to Florence.

Florence, who had been stepping on the mountain ash berries that had fallen to the walk, looked up. "Oh, mamma," she cried, "it is such fun to hear them crack."

"But I know of something that will give much more pleasure," her mother said, rising and going into the house. In a few moments she came back with a small basket. "Suppose you pick up every berry you can find," she said, "and some day we will do something pleasant with them."

Florence took the basket and ran back to pick up the tiny orange balls, hunting in the long grass about the trees as well as the path.

"Is that enough?" she asked when the basket was full.

Her mother carefully emptied them into a newspaper. "That will do," she said.

"What are you going to do with them?" Florence asked, curiously.

But mamma smiled and shook her head. "That is my secret," she said, kissing the rosy face.

Now, mamma's secrets were apt to be delightful, so Florence filled the little basket every day as long as the tree shook down its pretty fruit.

One gray day in winter the rain began to fall, and next morning the sun shone on a flashing, glittering world, for every twig wore a coat of ice, and the trees looked like those in Aladdin's garden.

"This is a good day for our berry party," said Florence, forgetting to eat her oatmeal.

"Yes, a berry party in winter, as you shall see," mamma said. "Have you forgotten about the mountain ash berries?"

"But they are not good to eat," the little girl exclaimed in surprise.

"Not for you, but for your little guests," she said, giving her a bag of berries. "Put on your hat and cloak and scatter those berries on the crust. I think you will soon have guests."

So, Florence ran out on the piazza and threw handfuls of berries on the shining snow. How the little orange balls danced and spun along on the hard crust! Then mamma beckoned to Florence to come in.

Sure enough, there came a flutter of wings, and first one, and then a great many little brown birds were gathered on the lawn, eagerly pecking at Florence's berries.

Florence clapped her hands. "Oh, mamma," she cried. "I mean to have a berry party every year!"—Christian Advocate.

THE CAT AND THE YOUNG ALLIGATOR.

Our Tabby, the cat, showed great curiosity, not unmixed with jealousy, when Beelzebub, the young alligator, was installed as another family pet. And she acquired the unkind habit of walking up to him at every chance and showing her displeasure by deliberately cuffing him with her paw. Then she would retire with a show of dignity, as if she had performed a duty. This was done once too often; for the little alligator had evidently remembered her former insults, and this last proved too much. His eyes flashed; and, when Tabby was walking away, he scrambled after her, seized her tail, and clung to it viciously. This frightened the bully, and she started on a race around the room, taking flights over chairs and tables, with the alligator clinging desperately to her tail. When we released the frightened Tabby, we were surprised to find the alligator none the worse for his wild experience, and with widely extended jaws breathing a general defiance; but Tabby treated the alligator ever after with due respect.

EDITOR

Horace G. Colpitts.

All articles for this department should be sent to Rev. Horace G. Colpitts, Yarmouth, N. S., and must be in his hands one week at least before the date of publication. On account of limited space all articles must necessarily be short.

President Rev. David Hutchinson, St. John, N. B.
Sec. Treas. Rev. J. W. Brown, Ph. D., Albert, N. B.

In assuming the editorship of this department we do so with a profound appreciation of the responsibility involved. In a somewhat less degree we appreciate the confidence of the brethren expressed in their appointment of us to so honorable an office. It was with a good deal of hesitation that we accepted the position, knowing much better than any one else our limitations. However, the die has been cast, and for the ensuing year we will undertake to perform as faithfully as possible the duties of the office.

We trust that the brethren will accord us a prayerful sympathy and hearty co-operation. The fullest value from The Young People's column will be secured, only as our pastors generally interest both themselves and their Y. P. Societies in it. If everything of general concern that takes place in all our Y. P. Societies should be reported through this column we would have a stimulating page. We want a little more enthusiasm in our Young People's work. Let it be our earnest endeavor to create this.

Will every pastor into whose hand this paper comes (we trust this embraces all without exception) please let the editor know by a postal card, if you have a young people's society (or societies) in connection with your church, about what its membership is, and what special line of work you are taking up for the winter, Missionary, Educational or other.

PRAYER MEETING TOPIC.

Christian Culture Day.

It is a very helpful sign to note a special day, or service, set aside for the consideration of preparation for Christian effectiveness on the part of young people. There was a time—not very remote—when the Christian was supposed to be equipped for service by a mysterious endowment at the time of conversion, and this was thought by many to be a sufficient preparation. In not a few cases has stress been placed upon the fact that such and such a worker had never had any schooling.

But that period is passed. Not that God will not, or cannot use every willing heart. He will use men and women from all conditions in life. That period is passed because there is no need for it to remain. The best efforts of the best instructors are brought to almost every Christian.

Another reason for rejoicing is found in this: To possess a fund of knowledge concerning religion makes a better Christian—better in every direction.

The Christian culture course has three main branches of study. They are given in the order of importance.

1.—The Bible Reader's Course. The Bible contains more than the knowledge of salvation through Jesus Christ. The Bible is the Christian's hand book—and heart book. God was always interested in the welfare of his creation. His dealings with all men, before he selected Abraham to be the head of a specially prepared people, and his dealings with Israel after its selection are matters of great importance. The Bible is understood only as it is studied in its entirety. The Bible Reader's Course will correct in a great degree the ignorance of the Bible that is so sadly prevalent, and will also strengthen the faith of the individual Christian.

2.—The Sacred Literature Course. It is one thing to read the word. It is another thing to study it. No book yields itself so richly to the student as does the Bible. The Bible is the best literature. The student who would be best equipped to serve his day and generation well, must have knowledge of the book of books. A knowledge of the fundamentals of religion is essential to a working Christian. To know why you believe this or that will make you a better ambassador. The S. L. Course brings the very best results of careful and able scholarship to every Christian man and woman and thus enables the busy worker to become acquainted with the foundations of the faith.

3.—The Conquest Missionary Course. There has been much ignorance of the things of the kingdom of Christ, of the work performed by Missionaries and the results. This ignorance has been responsible for the lack of support accorded to our mission work. The results of the C. C. Courses cannot be measured. Condensed from "Service."

P. S.—The object of Christian Culture Day as I apprehend it is to give our societies an evening for considering the taking up of one or more of these courses.—Editor.

GLENDINNING'S SALARY.

Ho! ye Baptist young people of the Maritime Provinces! Give me your ears!

The young people will this year pay Bro. Glendinning's salary. Let us state it once for all, it will mean \$1,000.00. Last year we raised \$766.60. We can easily advance to \$1,000.00. The sisters in the Aid Societies raise a lot of money because they keep at it all through the year. Well, we have our Young Peoples Societies and we can keep at it too. Let us try what we can do this year. Now I am going to suggest a plan to raise money. It is this:

We will have pledge cards prepared like this:

I hereby promise to give cents per week to support Rev. J. A. Glendinning, M. A., Missionary to the Savarvas in India.

Name.....

Sept Jan May

Oct Feb June

Nov Mar July

Dec Apr Aug.

Name of Collector,

Now this pledge is to be circulated among the young people who will give, say 2 or 3 or 5 cents per week.

The pledge cards will be retained by the collectors who make the canvass. Then the persons pledging will be expected to hand in at the weekly meeting the amount pledged which will be marked by an X on their pledge card, opposite the proper month. The number of X's on the card will be a receipt to the person paying, and a memo to the person receiving the money. At the end of each month, those in arrears will be visited by the collectors and arrears collected.

We will supply the pledge cards to all requesting them, free. Bring up this matter before your union at your next meeting and send on for the cards at once. Let us hear from all the societies in this way.

This need not however, be restricted to the places where there are Young Peoples Societies. Wherever there are Baptist young people this plan may be put in operation for the purpose described.

Let the pastors bring the plan before the young people. Let the young people take it up themselves. Let us push the matter! Let us hear from you!

Yours faithfully,

J. W. BROWN, Sec. Treas.

Albert, N. B., Sept. 7.

ONE OF OUR YOUNG MEN.

A singular victory for temperance has been won in Mascoutine, Iowa. A beautiful park, owned by the City Railway Co., which has always been used freely for picnics and outings, was given over this season to a vaudeville company for shows and the sale of beer. Deplorable results followed quickly. Pastors Judson Kempton of the Baptist Church, took the lead in a movement to oppose this new encroachment of the liquor traffic by preaching a vigorous sermon on the subject, causing it to be published and by stirring the county attorney to threaten legal action.

As results, the patronage of the park fell off, the vaudeville company left town and the manager of the City Railway Co. came to the pastor and assured him no more liquor would be sold there; the park would be kept free from all objectionable features and he ended by inviting the pastor to go out there, weekday or Sunday, and hold religious meetings, offering him the free use of the grounds, auditorium, seats for over a thousand people, electric lights, and the best band in the city.

The offer was accepted. A meeting was announced for a Sunday afternoon at which pastor Kempton spoke and the Ministerial Union was present in a body and assisted in the services.—Watchman.

GETTING AS WE GIVE.

A little fellow, who had noticed that his mother, put only five cents into the contribution box on Sunday, said to her on the way home, as she was finding fault with the sermon, "Why, mamma, what could you expect for a nickel?" There was sound philosophy in the criticism, too; for it is a pretty well-established fact that we get out of things in this life what we put into them. The degree of profit is determined by the degree of investment. One who contributed ten cents, from the same income, toward the preaching of the gospel, is pretty sure to get twice as much good out of the same sermon as the one who contributes a nickel. The size of the contribution, or, what is apt to be the same thing, the measure of the sacrifice, determines the measure of spiritual expectancy and receptivity. One actually gets more of the same gospel for ten cents than he would for five. In filling a vessel with water in a given time, quite as much must be allowed for the size it is immersed. On the human side of the analogy receptivity represents the neck of the bottle, and receptivity can hardly be more accurately measured than by the spirit of sacrifice that lies back of it. We get according as we give; and this is true whether we go to the shop, the school, the place of business, or the house of God.—Gospel in All Lands.