

Brooks came in. I had thought he was down town. I rose from the piano stool to introduce them to each other, when Joe's violin fell with a crash, his face grew white and his eyes unnaturally large, he threw out his arms as if groping in the dark, and staggered forward, crying: 'Philip, is it you? or am I in heaven?' Brooks stared at Joe hard for a moment, then gathered him to his breast, while the tears poured over his cheeks. 'Joe; is it you—given back to me. I was told you were dead,' he said, thickly, as the sobs choked him. The suspense was getting too much for me, and I broke in with: 'Oh, boys, boys; tell me quick what this means!' Then followed the greatest love-feast I ever attended. How they talked and talked! and I sat by laughing for joy through my tears.

"And now," said Philip (whose middle name was Brooks), 'my years of sorrowing are over and my heart at rest. "Greater love hath no man than this, that a man lay down his life for his friend." You gave your life or rather the glory of it, for me; henceforth my life will be for you. It is a poor return, but all I can do; and, please God, we will never be separated again.'

'Joe's visit lasted through Philip's stay, and then I was bereft, for Philip carried Joe off boldly to his western home, and there he is now, at the head of his counting-room, as happy and bright as the old Joe who used to look out of the little window and greet me as I went to work through Black lane. Dear Joe, his life is a song, and others catch the melody and echo it over again.'

Then Clare drew her bow lovingly across her violin, and every voice joined in the evening benediction:

"O wonderful, wonderful peace,
Sweet peace—the gift of God's love."

—Christian Advocate.

Selected Life Thoughts.

Our life is a silver thread between two eternities. There is most of divinity in the religion which does most for humanity.

Sin is the soul stained through.

It was the cross that taught the world the love of God; and apart from the death of Christ, men may hope that there is a heart at the centre of the universe, but they can never be sure that it is there.

The gospel is not given in order to make us know, but that by knowing, we may be helped to be and to do.

No man is born into the world whose work is not born with him.

This is God's world; the task of the disciple is to make him the world's God.

When God comes to the door of a human heart he pauses to pay his respects to the free personality which he has created.

Life possesses truth in the highest and only real sense when man develops his powers in continual fellowship with God; for only then is he at one with himself, only then is the outward reality in unison with the inward ideal.

"Who dwelleth in that secret place,
Where tumult enters not,
Is never cold with terror base,
Never with anger hot.
For if an evil host should dare
His very heart invest,
God is his deeper heart, and there
He enters in to rest."

—George Macdonald.

Rev. W. Camp writes,—"I never felt so proud of our B. Y. P. U. societies as I did the night when Foreign Missions was the theme at Convention. How many of those societies responded. Our young people are doing a good work for God."

Note.—Have a good Bible, a good marking pen or pencil, subscribe for "The Baptist Union," get a good note book and you have a good outfit for the work of the C. C. C.

Intensity in Prayer.

How indecent that a man should speak to God for a thing he values not. Our prayers upbraid our spirits, when we tamely beg for those things for which we ought to die; which are more precious than imperial sceptres, richer than the spoils of the sea, or the treasures of Indian hills. The Scriptural examples of prayer have, most of them unutterable intensity. They are pictures of struggles in which more of suppressed desire is hinted than that which is expressed. Recall the wrestling of Jacob,—"I will not let thee go except thou bless me;" and the 'panting' and 'pouring out of soul' of David,—"I cried day and night; my throat is dried: . . . I wait for my God," and the importunity of the Syro-Phœnician woman, with her 'Yes, Lord, yet the dogs under the table eat of the children's crumbs'; and the persistency of Bartimeus, crying out 'the more a great deal,' "Have mercy on me," and the strong crying and tears of our Lord, "If it be possible—If it be possible!" There is no easiness of desire here.

AUSTON PHELPS, In The Still Hour.

The Young People

EDITOR,

R. OSGOOD MORSE.

All communications intended for this department should be addressed to its Editor, Rev. R. Osgood Morse, Gushor's, 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. Y. P. U. Topic.—Conquest Meeting: Leaders and Triumphs in Europe.

Alternate Topic.—Gideon's Band, Judges 7: 1-23.

Daily Bible Readings.

Monday, September 25.—John 18: 28; 19: 16a. The perjury of Pilate. Compare Matt. 27: 26.

Tuesday, September 26.—John 19: 16b-37. "It is finished." (vs. 30) Compare Acts 13: 29.

Wednesday, September 27.—John 19: 38; 20: 18. Victorians over death. Compare Luke 24: 34.

Thursday, September 28.—John 20: 19-30. "Peace be unto you." (vs. 21) Compare John 14: 27.

Friday, September 29.—John 21: 1-14. Early recognition. (vs. 7) Compare John 13: 23.

Saturday, September 30.—John 21: 15-25. John's testimony true. (vs. 24) Compare 3 John 12.

Conquest Meeting Leaders and Triumphs in Europe.

Nowhere can a better review of Baptist work in Europe be found than in Prof. Albert J. Ramaker's articles in "The Baptist Union," on the topic for the month. They are a thesaurus of information splendidly written. All who can should study them.

Prayer Meeting Topic.—September 24.

Gideon's Band, Judges 7: 1-13.

Israel had been untrue to God. For six successive seasons God allowed the Midianites to oppress them. Hope is nearly gone from their lives. On the seventh season God appears to Gideon and commissions him as Israel's deliverer. Gideon's Band is one of the most heroic spectacles of the world's history. This band was at first an army of thirty two thousand. It was too large for God's purposes. The victory was to be God's and he would win it in His own way.

Notice.

1. The fearful are needed out. There were twenty two thousand of these. The Midianites, a fierce people, incurred to war, were as the locusts for multitudes. Yet God said to Gideon, Thou hast too many men. In this victory I am about to give you there is to be no human vaunting. The glory of the victory is to be mine own. Tell the fearful and trembling to depart from Mount Gilead. At this twenty two thousand sink away. But a meager ten thousand remain to face the foe. How true a picture of life. When we come face to face with life's duties two thirds of humanity prove themselves moral cowards. They tremble and fear at God's call to duty. Is it true of our young people banded together for Christian service? How many hear and respond to a call to service, but when they discover the nature of that service and find that it demands of them self-sacrifice for Christ's sake, are like the twenty two thousand of Gideon's army "fearful and trembling," and so depart from the duty to which they are called! There is no place in the ranks of our warfare for the moral coward. Nor need one be in any sense such, "For the Lord did not give unto us a spirit of fearfulness; but of strength, and love and discipline."

2. The unwary separated. But ten thousand of Gideon's army remain! Yet the Lord says to Gideon, "The people are yet too many." They are a truly brave little army. Should the victory be given them their very bravery might lead to their vaunting in their own deeds. All honor to their noble resolution! Yet this victory is the Lord's, and He shall win it in His own way.

The army is taken to the water to drink. Nine thousand-seven-hundred bow upon their knees to drink. For the moment they are forgetful of the enemy. In such a position they are exposed to Midian's deadly slaughter. Men who for a moment forget that there is a deadly enemy watching them are not the highest type of soldiers. God refuses these as His messengers in this glorious matter.

Here again we have life pictures. All around us are brave hearts. They do not quail at any danger. They will hazard all for the right. But they are not so watchful for opportunity as they should be. Hence many a battle in which they might be grandly victorious is turned to an utter defeat. Here is the rank and file of God's army. We could not do without them. They bear the brunt of many a hard battle. But theirs is not the highest service for without some sagacious leader to grasp his opportunity they do not move into aggressive work.

3. The three-hundred chosen. But there were three-hundred men who dipped the hand into and lapped the water. The eye was alert, no enemy could surprise them. These watchful ones, God chose as Gideon's heroic band. Every one of the three-hundred men was a host in himself. His eye was open to see and his hand alert to grasp every strategic point of the campaign. Such were the men whom God chose to vanquish the army of Midian. Thus was Gideon's band chosen of the Lord. Gideon and Phurah, his faithful servant, go down by night to spy out the land. Returning they report to the band evidence that victory is already theirs. Equipped with trumpets, empty pitchers, and torches within the pitchers, yet equipped just as the Lord

directed, they surround the enemy who are thus put utterly to rout. "The sword of the Lord and of Gideon," is their battle cry and at it the hosts of Midian flee.

Young Christians! You would go forth to life's duties thirty-two-thousand strong, you would go with health, riches, surrounded by friends, these are, perchance, all swept away from you. It is then for you to learn that, "The sword of the Lord and of Gideon" with three-hundred alert, watchful, submissive followers behind it is a vastly more powerful battle cry than would be, "The sword of Gideon and of the Lord," with thirty-two-thousand followers the majority of whom are fearful and trembling. Which is your class? Which is your battle cry?

We had hoped to present this week the symposium on the C. C. C. But after waiting for the last available mail only one of the promised letters was received. It would be an injustice to the pastor who so promptly responds to our call to withhold his suggestive letter longer. The others will be published as they are received.

Experience With C. C. C.

We began the study of our Sacred Literature Course one fall in right earnest. Our society numbered 100. We had talked about the course of study for several weeks previous. The pastor taught the first lesson. A number of young men and women were chosen to teach future lessons, and a certain number on the course assigned to them. As each young man's and woman's turn came, he or she came forward and taught the lesson. Some did their work with remarkable ability; others not quite so well; but all with ability beyond our higher expectations. Occasionally one of the most competent reviewed five or ten lessons. The meetings were held one and a half hours long. The first forty-five minutes were given to devotional exercises. The pastor, the president of the society, and the leader of the meeting, all went upon the platform. The leader felt the helpful presence of them whose hearts were lifted up in prayer for him. Once a month the pastor led and called the roll. Sometimes a portion of the time was set apart for sentence prayers, a large number taking part in this exercise. When the forty-five minutes were up the teacher of the lesson was called to the platform. There was no break in the meeting, it went right on to finish. It was a very rare thing to have any one leave the room while this lesson was taught. In this way the thirty lessons were studied. In some instances one person taught two lessons.

Toward the close of the course, the pastor assigned topics for essays, most of them bearing on the lessons taught during the fall and winter—a few remote from this matter. These essays were prepared and read before the society. In April we had a Young People's Day. In the morning the pastor preached on the Young People's work. In the evening these essays were read by the writers to a full house. The President sat on the platform with the pastor. A collection was taken for the society. For two years this plan was carried out. The meetings were largely attended and full of interest. The other two courses were not attempted, but this course, (Sacred Literature) received marked attention. The pastor can testify to his own personal interest and the help he received from this study. And we believe many of the young people will look back to those years with feelings of gratitude and praise. Some of these dear ones have already entered into His presence, and praise Him without a veil between. And those who remain are doing a grander service because of those sweet and profitable hours spent in the study of these lessons. One word more. It is difficult to blend the devotional with the intellectual. In our meetings we seemed to blend the two in wonderful spiritual power and blessing.

W. CAMP.

Summary of Reports From Unions.

Middle Sackville reports the following officers for the current half year:—President, E. Melanson; 1st Vice-President, James Tingley; 2nd Vice-President, Frank Fillmore; Secretary, Nellie Anderson; Treasurer, Albert Robinson; Auditor, Jerusha Esterbrook; Cor. Secretary, Flora Clarke.

Lower Cunard reports:—President, H. G. Harris; Vice-President, Miss Marchant; Cor. Secretary, A. B. Dickey. During the summer the union has been greatly encouraged by having among them a number of consecrated Christian workers, from various parts of the United States. Their attendance and participation in the meetings have been very helpful. The religion left behind on a vacation is not very valuable. The County Convention meets with this society in September.

It is expected that the Comments on the Prayer Meeting Topics will be prepared during October by Rev. L. J. Slaughterwhite, of Port Hawkesbury, and during November by Rev. A. F. Newcombe of Amherst.

A number of our leaders in Christian life and thought, have accepted the editor's invitation to prepare special articles for this department. These articles will make this department fully equal to any single page of any young people's paper published.

Now we lift up our eyes and look hopefully at the distance! Risk, the world is before you; and it is most probable that as you enter it, so it will receive you. Trust in nothing but in Providence and your own efforts. Never separate the two like the hesthen wagoner. Constancy in love is a good thing; but it means nothing, and is nothing, without constancy in every kind of effort. If you had the abilities of all the great men, past and present, you could do nothing well without sincerely meaning it, and setting about it. If you entertain the supposition that any real success, in things great or small, ever was or could be, ever will or can be, wrested from fortune by fits and starts, leave that wrong idea here, or leave your cousin Ada here.—Dickens, *In Black House*.