

he came out he was folding a piece of paper which he placed in his vest pocket and hurried still more rapidly toward the station.

On reaching the depot he went immediately into the ticket office. Taking the paper from his pocket he placed it before the agent and spoke hurriedly and earnestly to him as he read it. A moment later the agent came to the window and called the clergyman. The latter had already been informed that train No. 6 was an hour later and could not possibly get him to Winston in time for the through train west, and was packing most disconsolately to and fro in the waiting room. As he drew near the window the agent said:

"An engine is to go from here to Winston tonight, and if you care to go on it perhaps we can get you there in time that way."

"Then by all means let us make the effort. I will be profoundly grateful for any means of getting there."

"All right. We will see what can be done."

Our young friend left the office and hurried out of the station. It was already 9:45, and engine No. 877 was to have left at 10 had the train been on time. Both engineer and fireman were on hand and had everything in readiness to start. Both greeted our friend familiarly as he approached and listened with much interest to his earnest word of explanation. They heartily assented to what he proposed, and as he re-entered the depot there was a sound of escaping steam and the huge monster moved out of the switch. Going up to the minister he informed him that the engine would be ready to leave in two or three minutes. Without bestowing a second thought upon his informant, that distracted man hurriedly began profusely to thank the agent for his great kindness.

"You owe nothing to me, sir. Your good fortune is all due to the day operator there, Mr. Sanborn."

As the minister's eyes rested upon the young man with a searching gaze, something stirred in his memory, but no distinct connection was made.

"My dear sir," said he, "I know not why you have so favored me, but I thank you most heartily, and shall fervently pray that the Lord may reward you."

"I owe you much more, sir, than I have been able to repay to-night. I wanted to have a long talk with you, but there is no time now for you must hurry. Do you remember visiting a young man at Gaston three years ago who was very ill with fever?"

"Why y-e-s, he was in one of the hotels on Main street. But what about him?" The last words were spoken from beside the engineer, whom the young man had already signalled to start.

"Well, I am that young man. Your visit was the means of my salvation."

The astonishment of the minister did not allow him to speak again until all opportunity for so doing had passed. When, however, he did come to himself, and made inquiry of his companions, he learned that the young man whom he thought must die, had indeed recovered; that he had returned home an earnest Christian; had been faithfully serving his Master since, and had often spoken, both privately and publicly, of the good minister who so kindly visited him and whom God used to bring him to Jesus.—Sel.

### Violets for Mother.

She walked timidly into a florist's where the young proprietor was selling a society girl a big bunch of American Beauties. She was nine years old. An old shawl covered her head and shoulders, showing garments scrupulously clean beneath it.

"I want some violets to take to my mamma," said the little one, holding out a dime.

"I think some cheaper flowers would do, my girl," said the man.

"No, sir," came from the tot. "I want violets. Ain't that money 'nuff to pay for them? My mamma is sick an' my papa's dead. Mamma, she gets whiter and whiter every day, and jes' coughs awful. This mornin' she felt so weak and bad I jes' thought she'd die. But she said if she could only live until the warm springtime came again, and she could smell violets once more, she jes' knew she'd get better, an, I had this dime, so I—"

But the florist was fumbling before a glass case marked, "Violets, 75 cents per dozen," and there was moisture in his eyes and an ache in his throat.

In a little while he had a big bunch—more than a hundred—wrapped up. He gravely took the child's ten cents, gave her the precious blossoms and held the door open, bowing her out as gallantly as if she were some grand customer.

The dime he carefully wrapped up in a piece of paper and put in his purse.

"Dying for a breath of springtime and the sweet odor of violets," he muttered.

That's all.

But that 10 cents! Why that dime would almost buy a sinner's ransom at the gates of heaven.

And God's recording angel smiles as he wrote the name of that young florist, like Ben Adhem's name, above all the other names that day.—Selected.

EDITOR W. L. ARCHIBALD.  
All communications for this department should be sent to Rev. W. L. Archibald, Lawrencetown, N. S., and must be in his hands at least one week before the date of publication.

### Daily Bible Readings.

Monday.—Obeying a father's commands. Jeremiah 35:1-11.  
Tuesday.—Contest between the Rechabites and the people of Israel. Jeremiah 35:12-19.  
Wednesday.—Abstinance for the sake of others. I Corinthians 10:14-33.  
Thursday.—A serpent in the wine-cup. Proverbs 23:29-35.  
Friday.—Woe pronounced against intemperance. Isaiah 5:1-17, 22, 23.  
Saturday.—Walk as sons of light. I Thessalonians 5:1-11.  
Sunday.—A total abstainer urged to use wine as a medicine. I Timothy 5:22-25.

During the month of June the Comments on the Prayer Meeting Topic will be furnished by Rev. H. C. Newcombe, of the Temple church, Yarmouth. Brother Newcombe is a recent addition to the ranks of the Maritime B. V. P. U. and may always be counted on for active and hearty co-operation. His first article appears in this issue.

Elsewhere on this page will be found a communication from President H. H. Roach respecting the proposed Young Peoples Convention at St. John, Sept. 29th to Oct. 1st next. We shall be glad to receive communications from other interested workers as to the best way of making this Convention a success.

### Prayer Meeting Topic—June 7.

Modern Lessons from the Rechabites, Jeremiah 35:1-6, 18, 19.

### (A Temperance Meeting.)

The Rechabites; who were they? From I Chron. 2:55, we learn that they were descended from the Kenites through the line of one Hemath, the father of the house of Rechab. They were probably of that section of the Kenites whom Moses persuaded to accompany Israel into Canaan Num. 10:29-31.

Originally a Nomadic tribe, instead of intermingling with the tribes of Israel after entering the promised land they still retained their tribal customs and like gypsies wandered from place to place. During their associations with Israel however, they adopted much of the Hebrew faith. This they ever afterwards held inviolate. To ensure a complete separation from the defiling influences of their times, Jonadab one of their early chiefs, he who joined John in the destruction of the worshippers of Baal 11 Kings 10, 15, modelled the customs and religious ceremonies of the tribe after those of the Nazarenes. Num. vi, and enjoined upon them the vow of Jer. 35:6-7.

The scene of the present incident is laid in Jerusalem. Thither the Rechabites in common with the peoples of all the outlying districts had fled to escape destruction at the hands of Nebuchadnezzar, who with a vast army of Chaldeans and Syrians was marching through Palestine bent on the conquest of Egypt, and the reduction to vassalage of all intervening countries.

At this period the wickedness of Israel was exceeding great. They had lifted up unholy hands against the God of their fathers. They had forsaken the altars of Jehovah for the shrines of idolatry. They had turned deaf ears to the warnings of the prophet of the most high, and Jeremiah makes no hesitancy in ascribing the devastating march of Nebuchadnezzar as a judgment upon their sins.

As the Rechabites came within the walls of Jerusalem their intense fidelity to their ancient faith at once attracted the attention of this keen-eyed prophet. Here was his opportunity. The people were at their wits ends. He will make the invincible faithfulness of the Rechabites a mighty object lesson to rekindle once again the dormant faith of apostate Israel. To do this he must test the Rechabites. Directed by the Lord, he sent for them to come into the temple. Here they were taken apart "into one of the chambers." Jeremiah flinched not to try them at their most vulnerable point. He gave them "wine to drink." He urged it upon them—an act morally wrong had his thought been simply to make Rechabites break their vow, but an act of tremendous significance when we remember that this was a test and not a temptation, that the wine was significant of the sins of Israel, and that through its refusal the Rechabites were to become mighty preachers of righteousness unto an apostate people.

"The good that men do lives after them." The fidelity of the Rechabites not only awakened Israel to a sense of shame for past sin, but also inspired to a renewal of covenant vows with God. Fidelity lives. The splendid example of these ancient people is fraught with helpful

## The Young People

lessons for all succeeding generations. Among others we note the following which are especially worthy of our consideration, viz:

1. Their faithfulness to former vows. They had pledged themselves against the use of wine. One cannot but admire their abrupt and rugged sincerity as they put from them the cup, saying, "We will drink no wine." To drink was to break their pledged oath; it was to disobey what was to them as the command of God. Sturdy sons of principle these; would that these examples were followed by all who have entered into covenant and relationship with the Lord.

2. Their careful avoidance of even the appearance of evil. It is well for us to remember that the Rechabites were unaware that they were being tested before all Israel. They might have reasoned—Shall we not drink with the prophet? Is it at all reasonable for us to reject such kindly hospitality? Was there a doubt in their minds regarding the right or wrong of the matter? Then all honor to them; they gave right the benefit of the doubt. They put away the evil and hushed criticism forever. In all questions relative to our Christian walk we cannot do better than learn from their example.

3. Their fear of contamination through evil associations. For this very reason they had made their vow. Would they yield in a moment of weakness and this being on the very issue they were seeking to avert. Thank God they were afraid of sin, and the very spark of the wine was to them the voice of warning against yielding to its seductions. They had marked the evil to which it invariably leads and were sharp to guard against it. Well for those afraid to touch evil lest its associations defile them. Righteousness brings its own reward. The Rechabites received theirs. "And Jeremiah said unto the house of the Rechabites, thus saith the Lord of hosts, the God of Israel; because ye have obeyed the commandment of Jonadab, your father, and kept all his precepts, and done according unto all that he hath commanded you; therefore thus saith the Lord of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me forever." H. C. NEWCOMBE.  
Yarmouth, N. S.

### The Young People's Convention.

It will be remembered that at the Yarmouth Convention last year by a unanimous vote the Maritime B. V. P. U. decided with the Maritime Christian Endeavor and Epworth League in a Union Convention of Young People to be held sometime in the fall of 1903. Since that time these bodies have had this matter under consideration. Arrangements are now well under way and high hopes are entertained that this step will bring new life to the Young People's Movement of these Provinces. At a representative meeting of these three Young People's Organizations held in Amherst on Tuesday, May 12th, a strong resolution was passed endorsing the step already taken and accepting the invitation of the St. John Local Union of Young People's Societies to meet in that city in Union Convention, Tuesday, Wednesday and Thursday, Sept. 29th to Oct. 1st. The Joint Convention is understood to be in nature experimental but nevertheless much is expected from it. The first session will be a union rally on Tuesday night, Sept. 29th. The next day will be given up to denominational rallies and Thursday, Oct. 1st, all will join in one grand Convention. So far as the Young People's of Baptist churches are concerned Wednesday will be our special day, with a strong programme morning, afternoon and evening. We want to make Wednesday a record day and we can see no reason why we should not have all that could be desired. Secretary Walter Calley will be with us with all the fire and glow of a years campaign s ill upon him. He will hold a series of institutes on Young Peoples Work at different points, for the week just preceding the Convention. Other speakers of marked ability will enrich the programme.

We are coming to this Convention with the full expectation that we will get a great blessing. Our Young Peoples movement must be girded up and brought closer to the life of the local church. There must be awakened in both church and young people the consciousness of opportunity, service co-operation, mutual helpfulness and dependence. From every side we are receiving words of commendation for the proposed Convention and a spirit of hopefulness is abroad, this in itself gives promise for the future. Remember the dates of the Convention and keep them open, Sept. 29th to Oct. 1st.

H. H. ROACH, Pres. B. V. P. U.

St. John, May 23rd.

A kind deed done for a person in need is worth more than a thousand promises for some future time.

God dwells in the great movements of the world, in the great ideas which act in the human race. Find him there in the interests of man. Find him by sharing in those interests, be helping all who are striving for truth, for education, for progress, for liberty all over the world. Stopford Brooke.

Love is not easily satisfied with itself; its best and most generous deeds are small compared with what it would like to do.

Kind looks, kind words, kind acts and warm handshakes—these are the secondary means of grace when men are in trouble and are fighting their unseen battles.—Dr. John Hall.