

readily and implicitly as they used to do? These are questions to be thought over and prayed over; for they reach to the very roots of vital religion.

What a beautiful sight is the reverence of a son or a daughter for the gray hairs that gather on the heads that once watched over their cradles! What a primal duty it is to provide for the old age of our parents, and to be patient towards their weaknesses and infirmities! I honor the noble and Christly spirit of many a lovely daughter who is willing to deny herself the enjoyments of "society" in order to watch by the bedside of a sick mother, or to be the sweet companion of a poor old father. The religion that is fluent in a prayer-meeting, but is wilful at home, and snaps a cross word in the face of a kind parent, is a hollow sham; for dishonor to parents is an abomination in the sight of God.

How Jesus Helped Harry.

He was such a tiny fellow, with such a shrewd, intelligent countenance that the deaconess was impressed at once with his appearance.

He was curled up in an old-fashioned rocker, and was so diminutive in size that she supposed he must be about nine or ten years of age.

The other children were playing about the room, and the eldest girl was taking a motherly interest in the sleeping baby, who was lying in a rude cradle under the window.

"Where is your mother, dear?" asked the deaconess, seating herself beside the poor little deformed boy.

"Oh, ma's gone to the fact'ry. She's always gone ev'ry day. She has to, you know, to make enough to keep us. She works awful hard. Baby's sick, and Jenny tries to take care of him and me. I'm most as bad as baby myself, ma'am. I can't help myself at all, you see." And the little fellow pointed to his shrunken limbs with a piteful gesture.

One of the younger children passed his grimy hand over his brother's crooked back, saying, "Poor Harry, it hurts him."

"Hurts!" echoed the crippled boy; "it hurts just awful, and nobody can't make it well. I've been to all the hospitals in the city, and they've done all they know for me, but it hasn't done any good. I'll never be well in this world. If ma could only be at home sometimes I wouldn't care so much; but it's just awful lonesome, and Jenny and the rest like to play outside and then I am all alone."

"Do you know that Jesus loves you, Harry?" asked the caller. The poor little prematurely-old countenance brightened up as the child replied:

"Why, that's all I have to comfort me, ma'am! I lie here all day and think about Jesus, and how he loves me, and how I'm going to live with him, and never have any pain no more! It makes me so glad to think of him."

"How old are you, dear?"

"Sixteen! And all these years, dear, while you have been suffering the dear Lord has not forgotten you, and some day, when he wants you up there, he will say, 'Come, Harry, I have a home for you up here.'"

Harry nodded, saying softly, "Yes'm, I know that's all so. If it wasn't for that I don't know how I would ever get along. It's so hard to be patient when the pain's so bad. But Jesus helps me to bear it."

What a lesson of sweet trust in the goodness of the Almighty is this? How many of our older readers can profit by the simple words of little Harry?—Helen Somerville, in Children's Home Missions.

The Boys and Girls.

Says President Eliot, of Harvard College: "It is always with the children that the best work is to be done for the uplifting of any community." That is a self-evident truth, and yet it is not so recognized that the state is acting upon it. It allows the boys and girls to be educated into hoodlumism, and then spends its money and its energies in arresting, convicting, and supporting the men and women who are the inevitable result. It is the costliest possible method to deal with them. A child can be prevented at slight cost from going to the bad; it takes hundreds and even thousands of dollars to deal with a confirmed adult criminal. An ounce of prevention here is worth many pounds of ineffective cure.—Bible Study.

Enough.

I am so weak, dear Lord, I can not stand
One moment without thee;
But oh, the tenderness of thine unfolding!
And oh, the faithfulness of thine upholding!
And oh, the strength of thy right hand—
That strength is enough for me.

I am so needy, Lord, and yet I know
All fullness dwells in thee;
And hour by hour that never-failing treasure
Supplies and fills in overflowing measure.
My last, my greatest need, And so
Thy grace is enough for me.

—Frances R. Havergal.

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KINDLY ADDRESS ALL COMMUNICATIONS FOR THIS DEPARTMENT TO REV. G. R. WHITE, FAIRVILLE, ST. JOHN.

The Bible in the Prayer Meeting.

Topic, July 17.—"Our Patient God."
Scripture.—Psalm 78:38-41; Romans 2:4.

In the Psalm from which the lesson is taken in part we find the author recounting the past history of Israel from the exodus to the establishment of the kingdom in its union under David. That history was one of rebellion and waywardness on the part of the people. In spite of their ingratitude and rebellion against him and his law, Jehovah has been kind to them, had suffered long with them. Miracle after miracle had been done in their behalf, yet still they failed in true allegiance to him and in the performance of duty. It might be expected that he would abandon them to their fate, or that he would bring upon them overwhelming disaster. Yet his kindness did not fail, and still he was long-suffering over them. His anger was turned away, he gave still another opportunity for blessing. In all this we see the patience of our patient God.

What has God not seen in the race in all the ages past? Is there any evil under the sun that has not stained the hearts and hands of men? Think of wars, and slavery, and oppression, and cruelty, and lust, and greed, and rebellion against him, and refusal to submit to his will. What if justice had been executed speedily against every evil work? Who would remain upon the earth?

I. That God is patient with men is seen in this long suffering which does not speedily cut off the guilty. Sin has touched every heart. Every man is a breaker of God's laws. No man can lift up his hands in innocence and declare his righteousness.

We all have to plead guilty before the bar of his judgment, and penalty is even now due for transgression. Yet God is still waiting. His patience with rebellious man is wonderful. He waits to be gracious, waits for an opportunity to show his favor and give his blessing. Well for us that he is thus patient, that he does not cut us off in the midst of our sin!

II. Notice that he is patient toward us in waiting so long while man may grow and develop. This process of growth and development is slow. Through long ages men toil upwards towards maturity of their powers and perfection of character. So slow is this end in being reached that it seems as if sometimes even God must lose his patience with the snail-like progress of the race. This is an aspect which is often overlooked, but that God waits so long to allow men time and opportunity for development, both as individuals and as a race, is proof that he is a most patient God.

III. We ought to beware lest we trample on this patience. Not forever will he wait. His long-suffering will come to an end. It did for Israel as a nation, and now that people is scattered among the nations of the earth. Though God is so long-suffering and so kind, yet at last the time must come for the blow of justice to fall, for it is as true that God is just as it is that he is loving.

(a) We should not think that punishment is never to come because it is delayed while God so patiently waits. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." This is as true now as when it was written centuries ago. We must be on our guard lest this very patience of God may lead us to presume on his forbearance, and forget that the day of reckoning is surely coming.

(b) Not only shall we be overtaken in our sin if we thus presume, but we continue to increase our sin against him. We misuse his patience, so adding to our former guilt. The apostle bids men learn repentance from the long-suffering and goodness of God. We ought not to abuse the especial mark of God's goodness towards us.

(c) We must expect a punishment the more terrible when it does finally come. That it will come we must not forget. That the abuse of his goodness and patience will add to the terribleness of his wrath against us we cannot doubt. More heavy will be the lashings of conscience, and greater the infliction of his hand if we despise in the day of our manifold opportunities the "riches of his goodness and forbearance and long-suffering."

Scripture: Eccles. 8:11-13; 11:9; 12:13-14; Prov. 4:13; Rom. 2:1-11.

—GEORGE W. RIGLER, in Baptist Union.

The Nova Scotia Contingent.

Having been placed in charge of the work in this province by the Maritime Executive only few days ago, upon the departure of Bro. Lusby for the West, I am not yet in a position to present a very full and definite report. Information, however, is fast coming to hand which gives promise of a very large delegation from Nova Scotia

The Young People

to Buffalo. The exceeding cheapness of the trip, embracing as it does so many features of special interest to all loyal lovers of our native land, coupled with the attractions of the Convention city and the superb programme promised us, is doing much to strengthen the desire of many to take advantage of it. The Valley promises an exceptionally good contingent, and the indications are that the Nova Scotia representation at the '98 Convention will be one of the largest that ever left the provinces. Many societies and churches which have not yet taken the matter up, can easily raise the funds necessary to help either the pastor or some other live worker to go to Buffalo. No better investment of a little money can be made for the benefit of the work in any locality, which will receive therefrom stimulus and enrichment to an inestimable degree. Don't miss the golden opportunity.

J. B. MORGAN,

Transportation Leader for N. S.

Aylesford, N. S., June 16.

Attention.

Up to the present only a very few of our Unions have sent in their reports. In the N. S. Central Association, 23 Unions have been heard from; N. S. Western, 8; N. S. Eastern, 8; N. B. Western, 1. Will the other societies kindly report at once.

G. A. LAWSON,

Halifax, June 29th.

Our Juniors.

July.

"The days of vacation, of rest and of fun,
When rosy-cheeked faces turn brown in the sun,
When the meadows are sweet with the scent of the hay,
And the tinkle of cowbells is heard far away."

Charlottetown, P. E. I.

The Junior Union of the Baptist church at Charlottetown has increased rapidly since starting. We have added twenty-five to our list of members, making a total of forty-three. There is a flower mission in connection with the Union and the children take flowers to the sick on Sunday afternoons. The closing (June 24) was celebrated at Victoria Park. About fifty children were present, superintended by the pastor and others. Bathing, games, lunch and an open-air concert all served to make the afternoon pass away too quickly for those present. The children visited the Poor House, where they made the occupants glad by the hymns they sang. The happy day at length came to a close with the gathering of wild flowers and ferns for the sick. The Union closed for the holidays to re-open in September.

BRENTON TUTTIS, Secretary.

N. S. Western Association B. Y. P. U.

The N. S. Western Association B. Y. P. U. met in annual session at Milton, Yarmouth, on the afternoon of June 17th. The first 35 minutes was given to prayer and praise. Meeting led by Pastor H. A. Giffin. At the close of the devotional meeting Pastor W. L. Archibald, president of B. Y. P. U. took the chair. The reading of minutes of last annual meeting and enrolling of delegates was followed by election of officers: President, Pastor J. W. Tingley; 1st Vice Pres., C. B. Cain; 2nd Vice Pres., H. J. Crowe; Sec'y-Treas., Pastor H. A. Giffin; Executive Com., L. Haley, Yarmouth; Pastor J. Murray, Shelburne; Pastor H. S. Shaw, Liverpool; W. C. Parker, Torbrook; W. A. Pugh, Westport. Pastor J. W. Brown read a paper "Relation of B. Y. P. U. to the church." Discussion led by Pastor C. R. Freeman followed. A paper prepared by Stephen Rogers, B. A. "The S. L. C. a necessity for our Young People" was read. Question box conducted by Pastors G. J. C. White and D. H. McQuarrie closed the session.

Evening Session.—Pastor E. Quick led a song service. Pastor C. P. Wilson led in prayer at the opening of regular session. The Union was welcomed to Yarmouth by Capt. Hebert Cann in a brief address. Pastor G. W. Schurman responded. Address by Pastor B. H. Thomas, "The B. Y. P. U. a Backlook"; address by Pastor W. F. Parker, "The B. Y. P. U. an Inlook"; address by Pastor Lew. Wallace, "The B. Y. P. U. the Outlook," followed. These addresses were all good and well received. Pastor E. L. Steeves read a paper on "Getting and Giving," full of pith and point. Pastor D. H. McQuarrie spoke on "Motives for Work," and ably presented for consideration the highest motives, such as love, faith, etc. In the Banner exercise C. B. Cain reported for Yarmouth; Mrs. J. W. Brown, for Annapolis; Pastor N. B. Dunn, for Shelburne; Pastor B. H. Thomas, for Digby; Pastor W. L. Archibald, for Queens.

Saturday Morning Session.—The Saturday morning session of B. Y. P. U. was given chiefly to hearing reports of committees. Committee on Finance, Committee on Resolutions and Devotional Committee presented their reports, which were adopted.

Monday evening session and Tuesday morning session were given to unfinished business.

The Committee on Courses of Study presented a resolution, which was adopted.

Another committee, consisting of Pastors J. H. Foshay, J. W. Brown, E. L. Steeves, W. L. Archibald, D. H. McQuarrie and J. W. Tingley, was appointed to present the plan of the Committee on Courses of Study to Maritime Convention B. Y. P. U.

H. A. GIFFIN, Sec'y.