

each seemed better and more racy than its predecessor; and yet there was no manner of doubt but that he did an excellent practical part at the table, and was keen on every courtesy that could be bestowed upon Kate. So his nephew was constrained to admit that Temperance had not wrought deterioration in Mr. Trevelyan Brooke, and that at forty-five he was apparently just stepping into his prime. It was provoking for him to be his own best argument in favor of his principles, or so Edgar felt.

When the time arrived for starting for the hall where the meeting was to be held the lecturer took the fact as a perfectly natural and expected one that Edgar and Kate should accompany him, and again Edgar felt a curious irritation over the circumstance, an irritation that held other ingredients—amusement, a little injured dignity, and also an unacknowledged bit of satisfaction. He had meant Uncle Treve to understand that it was really a trifle condescending of his nephew to so far put aside all prejudice and be present at a temperance meeting; and yet it was curiously good to feel that he thought Edgar far too much of a gentleman to do less than pay the tribute of a courtesy to his guest. So Edgar's face was a study, and Kate's triumphant.

On entering the lobby one of the gentlemen of the committee looked with unconcealed amazement at Edgar Graham, and whispered distinctly to a colleague: "There is, Graham, of all people!"

"And the other answered: 'Why, Trevelyan Brooke is his uncle; and he's staying with the Grahams, you know. The attendance is complimentary.'

Edgar and Kate both overheard these remarks, and they felt their color heighten a little as they passed on to the body of the hall. How ready people always were to discuss their neighbors' movements, Edgar thought, with a perturbed sense of unreality at the strangeness of his surroundings.

The lecturer was at his best, and Edgar found himself listening with a new feeling of interest in the bond which existed between him and the alert, well-trained, capable, courtly man on the platform. For the first time it occurred to him to acknowledge that this temperance business had some splendid and powerful advocates; men the world was forced to respect.

When the three returned home from the meeting they found Kate's supper table as, daily in its appointments and viands as the meal to which they had done justice earlier in the evening. Mr. Trevelyan Brooke was better company than ever. Edgar seemed to have absolutely forgotten the absence of those fascinating decanters and the gleaming contents of the spirit stand; but Kate, preternaturally sensitive on this point, observed Uncle Treve's quick critical glance, which compassed every detail of the table, and she knew that the whole of the time he was abnormally conscious of the omission. If it surprised him however, he, with consummate tact, for which Kate met him tallied him, utterly ignored the fact outwardly, and the talk flowed on in rippling, sparkling current. For half an hour after supper was concluded Mr. Brooke was still discussing some difficult political problem with Edgar, and with such warmth as to bring a keen flash of absorbed interest to the eyes of the younger man. Then he rose, and with a cordial smile and bow, offered his hand to Kate.

"You will excuse me I ask you to let me say good-night? I want to write a couple of letters before sleeping." The good-nights were hearty enough, then when husband and wife were both alone, Edgar went over and stood on the hearthrug, looking thoughtful.

"Uncle Treve is a fine fellow," he said, "Kate, has he referred to—to what you term our 'flag of truce'?"

He gave a little embarrassed laugh. The day, the evening, had been so strange.

"Not by a word," answered Kate, very promptly, thankful she could say so.

He sank into an easy chair with a relieved sigh, then silently filled and lighted his familiar pipe, yet he did it in a half-hearted way; or it seemed so to Kate. Meanwhile she wondered how far her duty and conscience claimed speech or silence. Was it, could it be, her duty to set before him the 'one glass' of alcohol which had been the mutually agreed upon compromise? She evaded the definite position by taking an intermediate one, and asking Edgar if he wished her to do anything more for him before going up stairs. He hesitated for a moment, then finally said 'No' to her question, and Kate left him alone. She knew the key of the sideboard; where the wines and spirits were kept, was in her dress pocket, and Edgar had not asked for it.

The days passed delightfully, and it was not until Sunday evening that Edgar referred to the absence of the wine from his table. Then he entered on the warfare bravely, yet abruptly.

"Uncle Treve, do you believe from your very soul that all your enthusiasm about temperance is needed? Do you pile it on a bit because the fad has caught on with some and certain quarters and you are keen on being up to date, or—"

"Or do I do this thing for an honest conviction that in the great day the Lord will charge me with the stupendous and mighty reality of it, and ask at my hand the soul of my brother, my sister, and I do not dare to neglect my responsibilities!" asked Mr. Brooke, with subdued and impassioned intensity. "Before God, I tell you it is because of this that I have said, Edgar."

"Uncle Treve, do you suppose me to be a teetotaler? You have seen no alcohol in this house since you came. Do you think I never take any?"

"Oh, no!" He smiled slightly. "If you were a total abstainer, Edgar you would have told me the very first evening, because you would have been proud to tell me for you are not one to usually be half-hearted."

Edgar rose, his face grave and earnest, though white with his effort to control his emotion.

"It was Kate who made me promise not to have wine on our table while you were with us. Kate has been an abstainer for months, ever since one evening when I almost broke her heart, Uncle Treve—"

"Oh, Gar! Hush!" cried Kate, softly.

"She has called this interdiction a 'flag of truce,'" went on Edgar, "and, upon my word, I cannot see any reason for going back to the old ways. Uncle Treve, if you will take my name and believe I will not bring discredit upon the good cause, I am ready to sign the pledge this minute. And I would like to put underneath, 'Kate's triumph'; but I suppose I must not! Yet it's true all the same."

The Young People

EDITOR

A. T. DYKEMAN

All articles for this department should be sent to Rev. A. T. Dykeman, Fairville, N. B., and must be in his hands one week at least before the date of publication.

Officers.

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Sec.-Treas., Rev. G. A. Lawson, Bass River, N. S.

Our Aim

"Culture for Service:
We study that we may serve."

Reports From Societies.

GUYSBORO, N.S.—The B. Y. P. U. connected with our church has recently become affiliated with the denominational organization of Young People, and has undertaken to have a part in the support of the B. Y. P. U. missionary, Rev. S. C. Freeman. During the winter the society has studied the missionary topic: "Early Heralds of the Cross," and have had a marked effect in producing an intelligent interest in missions. With this has also been manifested a growing sense of responsibility in the work of the church. The young people have been most helpful in carrying on the special meetings through the winter, and give promise of greater usefulness. Mrs. Burton Jost is the wise leader of this important work.

Special meetings are now being held at Roachville, a branch of the church, with encouraging results. Among the converts are a man and wife, and another mother of a family. Ten have come under conviction, and have expressed a desire to become Christians. C. S. McLEARN.

Home Readings.

Monday.—Labans appeal to Jacob. Gen. 30: 25-28.
Tuesday.—A Feast of Fat Things. Isaiah 25: 6-9.
Wednesday.—Two appeals to the Master. Mark 10: 13-22.
Thursday.—A Seeker and a Helper. Acts 8: 26-40.
Friday.—The Cry from Macedonia. Acts 16: 6-10.
Saturday.—A Gracious Helper. Psalm 34: 1-9.
Sunday.—A Place of Assistance. Amos 5: 4-8.

Prayer Meeting, Topic—April 24.

The Appeal of the Needy. Isaiah 45: 11-19.

I wish to pay to the leaders of our young people's societies that the following outline has been prepared without any reference to the above selected portions of Scripture.

After reading the verses over a number of times, I failed to see any such topic in them as "The appeal to the needy." This made it necessary to choose between giving an outline on the verses or on the topic. I decided to do the latter. I would suggest that the leaders of meetings read the Scripture selected, and then after hymns or prayer make use of the topic.

Dealing then with the topic we ask.

I. WHO ARE THE NEEDY?

Where shall we find them? Are they all confined to any one country, or to any one class? Nay, they are found in every country under the sun, and among every class and condition of men. Our missionaries find them in the distant lands whither they have gone to preach Christ and Christian pastors find them in the home land. They are not always found among the poor. A man may, like Lazarus, be among the poorest of the poor, so far as this world's goods are concerned, and at the same time be spiritually rich. On the other hand he may, like Dives be a millionaire in temporal wealth, but spiritually the veriest pauper. The spiritually needy? Their numbers are countless. You will find them living in all kinds of homes, filling all kinds of positions in life, and pursuing every kind of employment and business. The needy are everywhere, and are everywhere in large numbers.

II. WHY ARE THEY NEEDY?

What is the explanation of their spiritually pauperized condition? The whole of man's spiritually destitute condition can be traced to the three lettered word—SIN. Originally man in no sense of the term was needy. God had made the most abundant provisions for his many-sided nature. Until sin came he knew not what want was. But sin has waylaid him, robbed him, wounded him and left him in a state of helplessness and need. "By one man sin entered into the world and death by sin." Rom. 5: 12. Make it plain to the unconverted that being sinners they are as needy as the needy can be.

III. WHAT ARE THE NEEDS OF THE NEEDY?

The unpardoned and unsaved sinner is a case of all need. He needs everything. He is destitute to the last degree. Apart from God sinful man has nothing. It is with him as it was with our forefathers for whom the Lord God made coats of skins and did clothe them. Gen. 3: 21.

To particularize we would say—(1) He needs forgiveness, without which he continues to be God's debtor.

(2) He needs soul cleansing, without which he is still unclean in the eyes of God.

(3) He needs justification, without which he remains a criminal in the eyes of divine justice.

(4) He needs the new birth, without which it will be impossible for him to love the things that God loves and to hate the things that God hates.

(5) He needs to be filled with the Holy Spirit, without whom he cannot live the Christian life as it ought to be lived.

These and many other needs all unsaved men have. Ask those present if they have become spiritually conscious of their needs? Try and help them to see and feel their need. Conviction necessarily always precedes inquiry. It is an easy matter to direct a man who is convicted that he is wrong comes to you for guidance. But you can do nothing for one who contends that he is all right.

IV. THE SOURCE OF SUPPLY.

To whom can sinful man address his appeal for help, in the assurance that the help needs will be forthcoming? For the spiritually needy there is only one source of supply. But that one source I must also add is equal to any need sinful men can ever experience. The only availing but all sufficient source of supply is God Himself. Says Paul, "My God shall supply all your needs, according to his riches in glory in Christ Jesus." "Christ Jesus" is all things from God to us. As Paul tells us in his epistle to the Ephesians, God has blessed us with all spiritual blessings in heavenly places in Christ. The man who has Christ has everything God has provided for him, and the man who has not Christ has nothing.

D. HUTCHISON.

Illustrative Gatherings

(SELECTED BY THE EDITOR)

THEME.—Christ the need of the needy.

Sooner or later the strong needs the help of the weak.
French

I need thee every hour, Most Gracious Lord;
No tender voice like thine, can peace afford.
I need thee every hour, Stay thou near by:
Temptations lose their power, when thou art nigh.
Annie Hawkes.

The Industrial Guild Again

The Industrial Guild of the Great Commission should mark a new era in the missionary activities of churches of Christ in our land. Exercise is as essential to life and health as food or rest. This is eminently true in the history of our churches. Not a few of them fail of any aggressive life in the communities where they are located because their energies are best organized and directed. We have to confess with humiliation that over a very large part of our territory as a denomination, we are merely playing with the great matters of the establishment of the reign of truth in the earth.

The "Guild" sets out to enlist youthful energies in a single activity that is distinctively unselfish, hence Christ-like, an activity that anyone may engage in whether an avowed disciple of Jesus or not. These young folk about to be sought to form its constituency, will we hope be among the standard bearers in the church of the future. Is not the sort of discipline proposed by the 'Guild' calculated to develop the true idea of stewardship in these young lives?

The great topic that is being specially emphasized on all sides today is Industrial commercialism. The great wars of the age are being waged in large measure because of commercialism and everything to good degree is being effected by this worldwide spirit of the hour. Is there not a subtle danger that the disciples of our Lord will imbibe too largely of this spirit of covetousness living as we do in an atmosphere so thoroughly saturated with an almost insane eagerness to get gold and to keep it? If this is so, and no one would care to deny that it is what shall we say of our boys and girls who are just now turning their faces world ward? Does it not seem as though the Guild comes into being as the result of a Divine suggestion in the thought of its founder, and that in its advocacy of Industry for the Kingdom of God in the earth it is designed to influence present day industrialism into right channels?

The present time seems most opportune for the organization of such a movement among our churches which in many cases furnish suitable conditions for its workings. The B. Y. P. U. has done well in undertaking to bring it thus practically before our people. Rev. A. T. Robinson is the right man to lead in this movement. "Anything that is worth doing is worth doing well" and the best man obtainable at its head is a guarantee that it will be done well. May we not hope that our brother will be given a most interesting and busy campaign for the next two months and that as a result of his literary at least a hundred guilds will be organized. God grant it this hearty sympathy and co-operation of our pastors and churches.

H. G. ESTABROOKS.

Springfield, N. S., April 1st, 1904.