

ful was seldom mentioned. As if by mutual agreement we all carried our sorrow, vying with each other in our efforts to sooth the pathway of the dear one who had been so cruelly cheated out of his birthright. It has been very painful for me to tear open the old wound this morning, but overhearing your plans for frightening a young and timid companion, I thought by repeating the sad story I might save you from years of unavailing regret and remorse."—Christian Intelligencer.

Polly Putoff.

Her real name was Polly Putman, but everybody called her Polly Putoff. Of course, you can guess how she came to have such a name. It was because she put off everything as long as she possibly could.

"Oh! you can depend on Polly for one thing," Uncle Will would say. "You can depend on her putting off everything, but that is all you can depend on." And I am sorry to say he spoke the truth.

"Polly! Polly!" mother would say in despair, "how shall I ever break you of this dreadful habit?"

It was just three days to Polly's birthday, and she had been wondering very much what her mother and father intended to give her. She thought a music box would be the best thing, but she was almost afraid to hope for that. A man who went about selling them had brought some to the house, and Polly had gone wild with delight over their pretty musical tinkle.

"Polly," mother said that morning, "here is a letter that I want you to post before school."

"Yea, mother," answered Polly, putting the letter in her pocket.

As she reached the schoolhouse, she saw the girls playing, and she stopped "just a moment." Then the bell rang, so she could not post the letter then. She looked at the address. It was directed to a man in the next town, "Oh, it hasn't got very far to go; I will post it after school."

After school she forgot all about it.

"Did you post my letter, Polly?" asked mother, when Polly was studying her lessons that evening.

Polly's face grew very red, and she put her hand in her pocket. "I will post it in the morning," she said, faintly.

"It is too late," answered mother. "The man to whom the letter is directed went away this evening and I haven't his address. It really only matters to yourself, for it was an order for a music box for your birthday."

O, mother?" exclaimed Polly. "Is it really too late?" "I don't know where he is now," said mother. "If you had not put off posting the letter he would have received it before he started, and left the music box. It is too late now."

Wasn't that a hard lesson? It cured Polly, though, and she has nearly lost her old name.—Christian Uplook.

Tiny's Alarm Clock.

Tiny looked up from her slate as her big brother Tom came in one day with an odd-shaped paper bundle in his hands. Tiny ran to meet him.

"Oh, Tom, what is it?" she asked, curiously. "Anything for me?"

"No," said Tom. "Such a wide-awake puss as you are doesn't need aids to early rising;" and he untied the strings and opened the package.

"Why, it's a clock!" said Tiny, disappointed. "We've got three clocks now, Tom. What made you bring another?"

Tom began winding the little clock. "You just listen," he said.

"Whirr-r-r! Rattle, rattle, rattle! Whirr-r-r? What a way for a clock to strike!"

"It's an alarm clock," exclaimed Tom, smiling at Tiny's wonder. "We can set it so that the alarm will strike at any time of night and wake us. You know I have to leave home before daylight sometimes"—for Tom was on the railway.

"How very, very funny!" said Tiny, with sparkling eyes. "Goes off all itself, without anyone touching it! O, how I wish I had one!"

"There's another funny thing about it," went on Tom. "If people don't mind the alarm when it strikes, but think they will sleep a little longer, they grow less and less liable to be waked by it, and soon it does not make any impression at all!"

Tiny considered. "I wish I could have one all my own," she said again. "It must be such fun to hear it go off."

"You have one," said Tom, gravely.

"? An alarm clock?"

Tom nodded.

"Where?"

"Right in there," said Tom, with his hand over Tiny's heart.

"Well, I don't believe it ever went off," laughed Tiny.

"Yes, I'm sure it has. Wait till you feel like doing something wrong. That little clock will say, 'Whirr! Tiny, don't!' You see if it doesn't!"

Tiny laughed and went back to her lessons. Soon a call came from the kitchen: "Tiny, dear, I want you."

Tiny's mouth began to pout, but she suddenly called out cheerily, "Yes, mamma," and danced out of the room, looking back to say, "It went off then, Tom, good and loud."

Tom nodded and smiled. "I thought it would," he said.

And all you little folks with alarm clocks want to be sure to answer the first call, or they will ring and ring in vain, and turn you out good-for-nothing men and women.—Great Thoughts.

The Young People

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G. R. WHITE.
Kindly address all communications for this department
to Rev. G. R. White, Fairville, St. John.

Prayer Meeting Topic for December.

C. E. Topic.—Our sins, and how to get rid of them; Luke 13:23-30.

B. Y. P. U. Topic.—Man's failure: God's success, 1 Cor. 1:16-25.

B. Y. P. U. Daily Bible Readings.

(Baptist Union.)

Monday, December 20.—1 Cor. 2. The basis of our faith, (vs. 5). Compare 2 Cor. 4:7.

Tuesday, December 21.—1 Cor. 3. The best foundation, (vs. 11). Compare Eph. 2:20.

Wednesday, December 22.—1 Cor. 4. Hidden things shall be revealed, (vs. 5). Compare 1 Cor. 3:13.

Thursday, December 23.—1 Cor. 5. Avoid evil-doers in our character building, (vs. 11). Compare Rom. 16:17.

Friday, December 24.—1 Cor. 6. Of what is my body the temple? (vs. 19). Compare 2 Cor. 6:16.

Saturday, December 25.—1 Cor. 7:1-24. We are workmen bought by Christ, (vs. 22, 23). Compare 1 Pet. 1:18, 19.

B. Y. P. U. Prayer Meeting Topic—December 19.

Man's failure: God's success, 1 Cor. 1:21, 18, 25.

I. Man's failure.—It is very humbling to the pride of the great and learned men of the schools to be told that they have failed to enlighten humanity on the subjects they profess to teach, and it must be really exasperating when some obscure person outside the schools stands forth to prove them wrong and give light upon the same subjects. We naturally have faith in our great and learned men and look to them as the teachers of the people. When, therefore, any one opposes what they teach he must be prepared to give the very best of reason for his opinions, and even then we may expect many will not forsake old doctrines. When that obscure Benjamin St. Paul stood forth to proclaim the wise men of the Jewish and heathen world wrong and dead fathers as enlighteners of the people he took a bold stand indeed, and must have felt very sure of his ground. It is not to be wondered at that the sages of the east and the wise men of the west united to persecute him, more especially as he used such severe language to characterize them and their doctrines.

Vs. 19, 20. Rom. 1:22, 23.

The first part of the 21st verse means that God thought it wise to give men a fair chance of finding him and knowing him by their own unaided wisdom, and they had miserably failed.

1st. God thought it right that man's power should be fully taxed before he would introduce his plan.

2nd. Sufficient time was given for this trial. Nearly four thousand years were given.

3rd. The circumstances were most favorable for this trial of man's natural powers. The greatest men the world has ever seen were raised up and their minds were brought to bear on philosophical and theological subjects, but all ended in dismal failure; the world grew worse and worse as Paul shows in the letter to the Romans, chapter 1, verses 23, 24, 25:

1st. Their speculations were senseless. "Hath not God made foolish the wisdom of this world," verse 20.

2nd. Their lives were corrupt, Rom. 1:24.

3rd. Their religious systems were degrading, Rom. 1:23. II.—God's success.

"For after that." That is after all the experience of the world, it was ascertained that men would never by their own wisdom come to the true knowledge of God, it pleased him to desire another plan of salvation.

The foolishness of preaching. Not foolish preaching, but the preaching of that which was absurd in the opinion of the great philosophers of the world, viz., the preaching of the cross, verse 19.

This preaching would be successful.

1st. Because it set forth God's plan, not man's plan, for saving the world, verse 18.

2nd. Because as the world was lost through human pride, it could only be saved by a system which would humble human pride, verse 20.

3rd. Because the longer the cross is preached the more evident it becomes that this preaching has power to purify, elevate and save humanity, verse 24.

4th. Because God designed to make this preaching the means of displaying his wisdom and power before all men, verse 25.

J. H. FORSHAY.

MR. EDITOR.—Please allow me to put the Banner Award right. Your "correction" in last week's issue is misleading. The Banner for the three Courses was and is (according to the minutes) awarded to the Union sending in the largest number of successful examination

papers. As President of the Union receiving this banner for past two years, desire to make the above statement clear so that competing Unions will know the exact basis of award. In the S. L. C. Banner award your correction is right.

Yours,

GEO. A. McDONALD,
Pres. North Union, Halifax.

Canning.

Our Union has entered upon another year of earnest work for the Master. The officers elected are: Mr. Edgar Eaton, President; Mrs. Annie Parker, Vice-President; Mr. M. S. Eaton, Secretary; Miss Addie J. Rand, Cor.-Secretary; Mr. Eaton Dickie, Treasurer. We are taking up the lessons of the Sacred Literature Course, which we find very interesting.

ADDIE J. RAND, Cor.-Sec'y.

The Annual Report of the Junior Union of Main Street Baptist Church.

We organized our Junior Union October 3, 1896, with a membership of 29, which has increased to 106, with an average attendance of 60. We admit children under eight years, but do not place their names on the same roll with the rest. We have twenty-four of such at present. February 27 we began Conquest meetings, which we have since held monthly; collections of these are for missionary purposes. We also started a Dorcas Club April 25, also for missions. The missionary subject seems to be the one our Juniors are the most interested in. On February 13 we had a sleighing party, which we all thoroughly enjoyed. September 19 we enjoyed another very pleasant outing at Deacon Scott's farm, Mahogany. We re-opened our Union October 2, 1897. Rev. Mr. Corey, of Charlottetown, P. E. Island, addressed us at that meeting. We have now taken up the Junior C. C. Courses. We are hoping for better work this year.

St. John, November 31.

Our Best For Christ.

Simple business fairness demands that we should give our best to Christ; that a man should be worth at least as much to his church as he is on a bank or railroad directory, or on the town council, or as attorney in a suit, or tenant on a farm. In all these positions, and others, the demand of society is: "Your best or your resignation!" The spectacle of the genius of a Tesla backing old Niagara into the shafts to earn his living by the sweat of his face, is simply a response to the world's demand for the best. Steam power is no longer good enough for certain industrial uses. The Erie canal-boats and the Empire State express, side by side, are a further example of the workings of this law. In Eggleston's "Hoosier Schoolmaster" he describes "The Church of Best Licks." There should be no church or Christian of any other sort. Yet some churches and Sunday Schools are trying to advance the kingdom of Christ by canal-boat methods. The gospel demands more despatch in its transmission than the affairs of the world. "The King's business required haste."—S. S. Times.

Among the Orientals there is a beautiful custom that tells the story of Christ's atonement on the cross very clearly. When a debt has been settled, either by full payment or forgiveness, it was the custom for the creditor to take the cancelled bond and nail it over the door of him that had owed it, that all passers-by might see that it was paid.

O blessed story of our remission! There is the cross, the door of grace, behind which a bankrupt world lies in hopeless debt to the law. See Jesus, our surety, coming forth with a long list of our indebtedness in his hand! He lifts it up where God and angels and men may see it and then, as the nail goes through his hand, it goes through the bond of our transgressions to cancel it, for ever blotting out the handwriting of ordinances that were against us. He took it out of the way, nailing it to the cross. He paid the price due to the justice of God, and thus redeemed those who believe in Him from the power of the wicked one.

Come to the cross, O sinner! Not in order that you may wash out your sins by tears or atone for them by good works, but rather that you may read the long black list that is against you, and be pierced to your heart by sorrow that you have offended such a gracious God, and then lift up your eyes, that you may see God turning His eyes to the same cross at which you are looking, and saying: "I, even I, am he that bloteth out thy transgressions for my own sake, and will not remember thy sins." [Sins forgotten by God! What a glorious thought!—Kind Words.]