

## ✻ The Young People ✻

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.

Remember the Young Peoples' Convention, to be held in St. John, September 29th to October 1st. In making your plans, include in them this Convention trip.

### B. Y. P. U. Executive.

That the blessing of the Lord may rest upon our Convention and His presence and spirit pervade every session. For the sorrowing ones in India that they may be greatly comforted and sustained in this dark hour.

### Daily Bible Readings.

Monday.—Light for Life's Way. Psalm 119: 105.  
Tuesday.—"Thoroughly Furnished." II Timothy 3: 14-17.  
Wednesday.—"Mighty in the Scriptures." Acts 18: 24-28.  
Thursday.—A Gracious Promise. John 15: 7-10.  
Friday.—The Armor of God. Ephesians 6: 11-17.  
Saturday.—Plans for Scriptural Study. Deuteronomy 6: 6-9.  
Sunday.—Wonderful Testimonies. Psalm 119: 129-136.

### Prayer Meeting Topic.—September 20.

Christian Culture Sunday. II Timothy 2: 15; Acts 17: 11. In II Timothy 2: 15, the word "study" has been displaced in the Revised Version by "give diligence," which follows more closely the original. But this does not render the passage any less appropriate for Christian Culture Sunday. We do, indeed, need to give diligence if we would be "workmen that need not be ashamed, handling aright the word of God." Such diligence calls for prayer and study and unwearied endeavor. But let us give attention to the Bereans spoken of in Acts 17: 11. They received special commendation for the course which they pursued, and they would undoubtedly have received a banner, had banners then been given. At the beginning of our year's work we cannot do better than to note carefully the characteristics of those old-time students of the Bible.

#### THEY WERE OPEN-MINDED.

"They received the word with all readiness of mind." They did not shut the door in the face of Paul and Silas. They wanted to learn. They were not satisfied with their attainments. They were not blinded by prejudice. They recognized their ignorance and wanted more light. There are those who have settled down and seem to have no desire to know anything more. They have not had a new religious idea in so long that they would not know what to do with it if they should get one. They have a few old musty doctrines labeled and filed away, and suppose that those embrace the sum of Christian truth. They have no freshness, no vigor, no aggressiveness, no growth. The universe of God is full of truth. Keep open doors, be mentally hospitable. "Be not forgetful to entertain strangers for thereby some have entertained angels unaware."

#### THEY SEARCHED THE SCRIPTURES

They were open minded, but were not foolish enough to accept everything which was presented to them. They believed in proving all things. They listened to Paul with great readiness, but they compared his teachings with the Scriptures. They applied the test. It is well to note carefully just what they did.

They exercised the right of private judgment. They went to the scriptures for themselves. They did not find some priest to tell them, nor did they go to some formulated articles of faith to ascertain the truth; but they went for themselves to the Word of God. They did their own thinking and investigating. The truth is never ours till we have thought it out for ourselves.

They did thorough work. They searched, and they searched daily. They were not easily turned aside. Those who would possess the truth must be willing to pay the price. Nine-tenths of the current skepticism among young people is due to lack of thorough search for the truth.

Their appeal was to the scriptures. They believed that here was the tribunal for the testing of all opinions. Here was the end of controversy, and here was the supreme authority.

#### THEY YIELDED TO THE TRUTH.

"Therefore many of them believed." It is one thing to seek the truth, it is another thing to become obedient to the truth when found. Many make no progress in the religious life because they refuse to submit to the truth which they have already perceived. There is little use in studying the Bible if we are not ready to obey its requirements. Christian culture is not merely study, it is a study that leads to the appropriation of the truth. It is learning and doing. "We study that we may serve." Every truth learned and obeyed, becomes a stepping stone to some-

"Look out, Polly! There's a long thread hanging from your skirt. You'll trip! Let me break it."

Elsie caught the thread and pulled as she spoke. Alas, for Polly's joy! Mrs. O'Rourke's machine was a chain stitch and Mrs. Flynn in her haste had not tied all the threads. At the strain, a yawning hole opened near the bottom ruffle. Elsie unconsciously pulled harder, trying to break the thread; and Polly stood fascinated and horror-stricken at the rapidly lengthening gap. Was it a bad dream or was her beautiful pink dress falling to pieces? The thread snapped at the throat and both children stood aghast. The opening stretched from collar to hem, pitilessly revealing Polly's red flannel petticoat.

"Oh, oh!" she gasped piteously, then turned upon Elsie. "You did it," she said accusingly. Then, as she heard a suffocated gurgle, her voice rang with outraged pride: "You did it a-purpose! Oh, I want to go home!"

In an agony of shame, blinded by smarting tears, she turned to rush toward the gate, but found her face hidden in a cloud of cool, sweet-smelling whiteness.

"Come into the house with me, dear," Louise whispered. Polly stumbled by her side up the steps, across the wide verandah and into the great cool hall. In Louise's own room the pink dress and red petticoat were laid aside and replaced by soft white, ruffled things which to Polly's blurred vision looked dainty enough for angels.

"They were my little sister's, who died," Louise said softly, as she swiftly buttoned and tied and patted the garments into place.

"They do belong to an angel, then," Polly said suddenly through her tears.

"They are yours now. Your hair is just the color of hers."

A little later, when all traces of tears were washed away Polly, in a maze of wonder at herself, sat beside Louise at the long table and ate the ice cream with stripes in it. Once a shuddering sob caught her at the thought of the pink dress, but then she looked down and patted the soft shirts tenderly.

When she came into the great hall to say good bye, Louise tucked a bundle into her hand.

"That is your dress and one or two other things belonging to my sister with your hair. Come to see me soon, dear."

As Polly turned away hugging her bundle, a little blue arm slipped through hers.

"I was truly awful sorry, Polly, though I couldn't help laughing at first. An', 'deed I didn't do it on purpose."

Polly whirled about quickly:

"Course you didn't," she said heartily. "I'm awfully sorry I said you did. I was so—s—prised. But I like you now."

The two looked shyly at each other for a moment. Then the read head and the golden one met and Polly turned happily to the door.—Margaret B. Merrill, in The Congregationalist.

## God's Provision.

Mr. Spurgeon used to tell a story of an incident which occurred in the home of his grandfather, where he was brought up. The old man was a poor minister who had to practice the utmost frugality to cover the expenses of his household. It was therefore a sad misfortune to him when his cow died. The poor pastor's children were then left without their staff of life. His wife was a practical woman of somewhat weak faith. "What shall we do now?" she asked her husband, "God will provide," was the reply. "But," said the wife, "in the meantime where shall I get milk for the children?" The husband shook his head. "I don't know," he said, "but all will be right. God knows about it, and he will see that provision is made. Do not worry." The good man went on with his work, perfectly at ease, although he could not see, any more than his wife could, how the need would be met. The confidence was justified. On the previous day, a meeting had been held eighty miles away, in London, for a board of trustees who had charge of a fund for the benefit of needy ministers. Old Mr. Spurgeon had never made application for help from this fund; but on this particular day when all appropriations had been made there was a balance of \$25 left over. A member of the board not knowing of the special need in the Spurgeon household—indeed at that time it had not arisen—proposed that the \$25 should be sent to Mrs. Spurgeon, whom he knew. Another member of the board supported the proposition, adding that Spurgeon was a very worthy man, "and here," said he, "is something to send with it," and he put down a banknote for double the amount. "I should like to add a little to that gift," said another member, and he put down a note worth \$25. So the whole hundred dollars were sent, which was sufficient to buy another cow, and it reached the good minister within an hour of the time when he had made his declaration of faith in God's providing care.—Sel.

Esau filled his life with regret for trifling one day. Esther's was full of glory for one day's courage; Peter slept one hour and lost a matchless opportunity; Mary's name is fragrant forever for the loving deed of a day. Do your best now.—Malthie D. Babcock.

thing higher. "Take my yoke upon you and learn of me." There is no other way to learn except ye take the yoke—J. W. Conley in "Baptist Union."

### Optional Topic.

Why and How we Should Bear Witness for Christ. Acts 5: 27-32.

When a witness tells anything it must be the truth. That is what a witness is—one who tells the truth of something he knows or has seen. But is it necessary for us to tell any one all we know or have seen? Assuredly we have no business doing anything of the sort. But one thing we are bound to witness to without fear or reservation. And that is, the truth we know about Christ.

Some deny this. They think that it is the business of the minister to do this. Common people might do harm by unwise ways of speaking about Christianity. Religion is a very sacred thing, and should not be lightly spoken of. Each man's soul is his own, and we have no right to intrude upon it. The Bible and churches are within the reach of every man, and he is responsible, and not we, if he is ignorant of the truth. All these are Satan's excuses.

Jesus did not confine the duty of witnessing to the apostles. All who had any testimony whatever to offer were to offer it. And, as a matter of fact, ministers are no more competent to be witnesses than other Christians. It is not a matter of scholarship or oratory. It is a matter of simple personal testimony. Do I know anything about Christ? Then I must bear my witness. And in every community, without the witness of many common people, the minister will accomplish nothing. No testimony can be more effective with men than that borne by those whom they meet daily in shop or factory or on the street. Boys must witness to other boys, machinists to machinists, lawyers to other lawyers.

And no religion is too sacred to be talked about except a religion that is not true. All true religion is the most proper subject of conversation. The apostles thought so, and they filled Jerusalem with their doctrine. To be sure it concerns men deeply. So do their homes. But we should not decline to tell a man that his home was on fire because we deemed his home a matter of sacred importance to him. It is not necessary to address a stranger, "How is your soul?" but it is necessary to be interested most in what is of most vital consequence to men.

The only way the gospel can spread over the world is by each Christian's testimony to his neighbor. This was the way it spread in early days. This is the way it is spreading in Korea and China. The reason it spreads no faster in America is because common Christians do not bear witness to it on week days.

In Jerusalem it evidently spread from house to house. There was a great deal of visitation. Neighbors spread the gospel in their neighborhood, and so it spread from heart to heart as it went from hearthstone to hearthstone. Invite some friends to dinner, and talk about Christ. Go off into the country together, and, as you walk, talk about him.

In a law court a witness of bad character may, under oath, tell the truth. In this Christian witnessing bad character discredits testimony. The best witness is the witness of a holy life. But that is no reason why we should say, "I will witness by my life, and be silent with my lips." Such a course shows that the life is not what it pretends to be. Where the real spirit is within, where the heart truly possesses Christ, there will be such a glow of love as will break forth. "I believe, therefore have I spoken." "Out of the fullness of the heart the mouth speaketh." It must do so. Jesus was sure of this.

"Ye are my witnesses," is his word to us if he is anything to us all.

To love Christ, and yet to be silent about him, is not to tell men the truth.

His testimony to us before the Father hinges upon our testimony to him in our world.

### Illustrative Gatherings.

So God delights to teach this lesson ever  
That his success depends upon our endeavor,  
That lovingly performed, each lowly duty  
Adds to the inner strength and outer beauty.

Service. This is the great thought of life. It was the central thought of the Christ-life. Not how much we can get out of life, but how much we can put into life. Not how much we can get, but how much we can give. Think much upon this: "Build your life around the thought, 'And he took upon himself the form of a servant.' Let Christ be your example. Esteem service. Be a servant."

Have you found the heavenly light?

Pass it on!

Souls are groping in the night,

Daylight gone!

Hold your lighted lamp on high,

Be a star in some one's sky.

He may live who, else would die,

Pass it on!