

margin, for edging, like what Susy had on her best aprons; and his mamma let him have her button-box full of buttons, and all her spools, and his own and Susy's best shoes, and the spoons from the spoon-holder, and the very books and toys they had thought they didn't want to play with any more, and a tin cup and nutmeg grater from the kitchen, and some scissors, and the hammer. I tell you it was a fine store!

"Now, Susy," said Roy, "I'll be the storekeeper; and you must buy things. Oh, I forgot; you haven't any money! I must make some."

Roy thought for a minute what to have for money, and then he asked for the envelopes off some letters on his papa's table. There were yellow ones and white ones. And when his mamma gave them to him, he took a pencil and drew circles on them with big and little spools; and then he cut the circles out, and called the yellow ones gold money and the white ones silver money.

"Now, Susy," he said, "I'll stand behind the counter; and you must put your hat on and come to the store, and ask me if I have things. You can ask for anything, you know; and if I don't have the things you ask for, I'll just tell you I haven't them—the way the real storekeeper does. But mostly you must ask for the things I've got."

So little Susy kept coming and coming, and buying and buying; and once in a while Mrs. Millard would borrow some money from Susy and buy something, too. And what was nicest of all, when Mr. Millard needed his hammer and came in for it, and found Roy had it in his store, he borrowed some money, too, and bought it, just as if it was in a real store. He even told Roy, when he charged ten dollars for it, that that was too much, and he couldn't buy it unless he would drop a quarter, which pleased Roy very much, because he had heard the farmers say just that to the store-keeper in the village, when he had been there with his papa.

At last the money was almost gone, and the store was empty. Then Roy put all the things back, and let Susy take her turn selling them; and altogether, it was such a happy play that, when Roy and Susy went to bed that night, they almost hoped it would rain the next day, so that they could play store again!—The Christian Register.

A Rich Boy.

"Oh my," said Ben, "I wish I was rich and could have things like some of the boys that go to our school."

"I say, Ben," said his father, turning around quickly. "How much will you take for your legs?"

"For my legs?" said Ben in surprise.

"Yes! What do you use them for?"

"Why, I run and jump and play ball, and oh, everything."

"That's so," said the father. "You wouldn't take \$10,000 for them, would you?"

"No, indeed," answered Ben, smiling.

"And your arms, I guess you wouldn't take \$10,000 for them, would you?"

"No, Sir."

"And your voice. They tell me you sing quite well, and I know you talk a little bit. You wouldn't part with that for \$10,000 would you?"

"No, sir."

"Nor with your health?"

"No, sir."

"Your hearing and your sense of taste are better than \$5000 apiece at the very least, don't you think so?"

"Yes, sir."

"Your eyes, now. How would you like to have \$50,000 and be blind the rest of your life?"

"I wouldn't like it at all."

"Think a moment, Ben; \$50,000 is a lot of money. Are you very sure you wouldn't sell them for that much?"

"Yes, sir."

"Then they are worth that much at least. Let's see, now," his father went on, figuring on a sheet of paper—"legs ten thousand, arms ten, voice ten, hearing five, taste five, good health ten, and eyes fifty—that makes a hundred. You are worth \$100,000 at the very lowest figures, my boy. Now, run and play, jump, throw your ball, laugh and hear your playmates laugh, too; look with those fifty thousand dollar eyes of yours at the beautiful things about you and come home with your usual appetite for dinner, and think now and then how rich you really are."

It was a lesson that Ben never forgot, and since that day every time he sees a cripple or a blind man, he thinks how many things he has to be thankful for. And it has helped to make him contented.—Selected.

If there is one thing more than another that the blessed Lord longs to do for us, it is that he should be a home with us every one, our Friend and Brother as well as our Redeemer and Saviour, coming right into the life and filling it with his presence. If there is one thing more than another that grieves his great love, it is that we make him but one of whom we sing in our hymns and preach in our sermons, of whom we think in his high glory as the Lord of heaven, whilst the daily life is left just as lonely and the week just as empty as if he had never come at all. His great love longs to come right with us, to come right home to us—to fit into our wants and to fill the round of life with the light and peace and strength and music of his love.—Mark Guy Pearce.

The Young People

EDITOR,

All communications intended for this department should be addressed to its editor, Rev. R. Osgood Morse, Guysboro, N. S. To insure publication, matter must be in the editor's hands nine days before the date of the issue for which it is intended.

Prayer Meeting Topic.

B. Y. P. U. Topic.—Ye must be born again.—John 3: 1-15

Daily Bible Readings.

Monday, March 19.—Deut. 20. Humanness enjoined in raising an army. Compare Lev. 19: 23-25.
Tuesday, March 20.—Deut. 21: 1-9, (10-17), 18-23. Appeal for forgiveness, (vss. 6-8). Compare Num. 35: 33.
Wednesday, March 21.—Deut. 22: 1-9, (10-23: 2). Helpfulness to others. Compare Ex. 23: 4, 5.
Thursday, March 22.—Deut. 23: 3-8, (9-18), 19-25. Be not sleek to pay thy vow, (vs. 21). Compare Ps. 76: 11.
Friday, March 23.—Deut. 24. Personal responsibility henceforth, (vs. 16). Compare Ezek. 18: 20.
Saturday, March 24.—Deut. (25): 26. Two proclamations of divine significance, (vss. 17, 18). Compare Ex. 19: 5, 6.

Prayer Meeting Topic.—March 18.

"Ye must be born again," John 3: 1-15.

This is one of the familiar passages of the New Testament. Nicodemus, who came by night to Jesus for instruction, was a Pharisee and a member of the Jewish council or Sanhedrin. The Pharisees as a class included some of the best men of that day, and Nicodemus was one of the best of their number. In outward life no doubt his character was above reproach; there was however in his heart a yearning after some higher experience than he had known during his endeavor to observe the laws and ceremonies of Jewish formalism. There may have been fear or timidity, there certainly was caution, in his coming to Jesus by night. Perhaps he thought Christ, a poor Galilean teacher, would be gratified to have a visit from such an important personage as was this ruler of the Jews. Whatever may have been his thoughts we know that Jesus received him as a true inquirer after the way of life, and our Saviour's discourse on that occasion is one of the most precious portions of his teachings preserved for us. The passage is full of suggestions. We note only some of the most evident:

1. The new birth is a necessary condition to entrance into the kingdom of God. (vs. 3) "Except a man be born again he cannot see the kingdom of God." These words are an authoritative statement of fact. Let us distinguish between "conversion" and "regeneration." Being born the first time, or the second time, are equally beyond our power. Turning to God and submitting to him—that is duty. Being made a new man, being spiritually renewed—that is a blessing from above. Turning and trusting is man's part, or conversion. Renewing or regenerating is God's part. If we will do our part God is certain to do his part. In these days when we so often hear the man of merely high moral qualities extolled, it is well to refer to the case of Nicodemus one of the best men, of the most moral sect, in the most highly favored nation of the world. Yet, notwithstanding his goodness of outward life, the new birth was a necessity if he would even see the kingdom of God. As one born blind cannot even conceive of the glories of vision, so without a spiritual birth no one can understand the nature of the kingdom of God.

2. The new birth is the work of the Holy Spirit. (v. 8). Many there be who hold that baptism is the means of a new spiritual birth. Other views are held with equal positiveness by many good people. Suffice to say that Christ's teaching is that the Holy Spirit is the efficient agent in regeneration. Man may turn from sin to God, but it is God's power that regenerates. As the birth of a child is but the beginning of its life, so the new birth is but the beginning of spiritual life, which ought to grow and develop until eternity.

3. The new birth is a mystery. (v. 9). Of course, everything is wrapped in mystery. There is mystery even in the wind that blows. There is mystery connected with nearly everything we hear or see. Yet we do not refuse to hear or see because the process is beyond our understanding. The greatest mystery is that God sent his Son Jesus into the world. We have proof that it is a fact. We have seen him in the flesh, seen his mastery over the forces of nature, and millions feel his power daily. If we grant this greatest mystery, then all lesser mysteries of his work are more easy of acceptance.

FOR FURTHER CONSIDERATION.

1. What did Jesus mean by the new birth?
2. What are the evidences of the new birth?
3. Why is the new birth necessary?
4. What are the conditions which man must fulfil? and what will be the consequences if we do not give heed to these words of Jesus?

SUGGESTED HYMNS: "Tell me the old old story." "God loved the world of sinners lost." "Love divine, all love excelling." "A ruler once came unto Jesus by night." Milton, N. S.

Mira Bay Baptist Church B. Y. P. U.

The recently elected officers are as follows: Mary Martell, president; Nellie Spencer, vice-president; Flora Martell, secretary; Hattie Spencer, cor.-sec; Harvey Spencer, treasurer. Four have been added to our list of active members since we last reported. For these we are thankful and pray God to kindle the flame of love in our hearts that we may yet do greater work for Christ our King. We find the meetings very beneficial and instructing to ourselves and hope that others may be benefited by them. They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever.

HATTIE SPENCER, Cor. Sec'y.

We have recently been redeeming our promise made last autumn to give our readers some good things. More are in store. Next week we expect to present an article entitled "Some things our young people should know about Acadia." This article is by President Trotter. We hope to supplement it later by articles by Principals McDonald and Brittain. We have other good things in hand also.

Christian Hymns and the Christian Life.

BY T. TROTTER.

The editor of this column has asked me to write an article on the foregoing topic. I gladly comply. Space will permit, however, only a few suggestive hints. It may be remarked, first, that hymns are

EXPRESSIONS OF THE CHRISTIAN LIFE.

They are expressions of the Christian life as realized in the experience of their authors. "O Jesus King most wonderful," gushed from the heart of Bernard of Clairvaux, 700 years ago, as an expression of his adoring love for Jesus his King. "When I survey the wondrous Cross," expressed the awed, the tender, the grateful feeling which filled the heart of Isaac Watts at the contemplation of the cross of his Lord. "My God, my Father, while I stray," with its submissive refrain "Thy will be done," expressed the self-conquest of that saintly sufferer, Charlotte Elliott, as she lay upon her bed of pain. And so, all through, hymns are expressions of the Christian life.

A moments thought will discover, too, that really good hymns are expressions of the Christian life in its intensest and highest phases. As one opens a good hymn-book, if he has eyes to see, and ears to hear, and sympathy with spiritual things, he finds himself in the fellowship of holy men and women, and of these in the supremest experiences of their lives. The airs that blow are from the hills of Beulah land, fragrant with the fruits of the spirit in their ripest forms. The noblest hymns were not made to order. They were not the products of the common days even of those devoted souls of whom we are speaking. They gushed from the heart in hours of crisis, in times of deepest experience and special exaltation. Thus were born "Just as I am without one plea," "Blest be the tie that binds," "Abide with me, fast falls the eventide," and most other hymns of genuine quality.

But we shall find, perhaps, greater practical interest in considering hymns as

HELPS TO THE CHRISTIAN LIFE.

1. They are helps to faith.

This follows from what I have said. A hymn-book is a book of testimony, witnessing to the experimental power and blessedness of the Christian life. As we read, we find penitent souls under the experience of the grace of Christ, breaking forth in the joy of pardon, the anxious-hearted singing of the rest in Christ, the tempted and afflicted triumphing in a Saviour's love, men and women, indeed, in every condition extolling the unfailing Saviourhood of Jesus. This testimony is given in vivid forms of the imagination, and strikes to the heart with convincing power. It combines the testimony of all the centuries past, showing that in every age Christ has been a mighty Saviour to believing souls. The hymn-lover will surely find his faith nourished and strengthened.

2. Hymns are effective helps also in exciting devotional feeling.

Coldness, insensibility, lack of feeling, even where faith exists, is one of our spiritual infirmities, and anything that can help to kindle the fire in our hearts is to be prized; for warm, deep feeling is the source of high reaching, as high reaching is the condition of noble doing. Well, like produces like, and these glorious hymns, charged to overflowing with spiritual emotion, hot with the fire of God's spirit, can hardly touch the soul without setting it aflame. How often we have felt a new divine thrill, a kindling of holy feeling, a deep moving of the soul, as the strains of some noble hymn have fallen upon our ears, and its sentiments have been borne in upon our spirits! He who loves and freely used hymns, cannot fail to find therein a help to the acquisition of a tender heart.

3. Then, they are of grateful service as a means of expressing devotional feeling.

Having warm, holy feelings in our hearts, what satisfaction we experience as some hymn leaps to our lips, and offers itself as a perfect vehicle for the expression of our pent up emotions, as for example: "How sweet the name of Jesus sounds," or "In the cross of Christ I glory," or "O for a closer walk with God." Without some ready and adequate vehicle of expression, the holiest feeling often only half realizes itself, is smothered in its birth, and dies away without fulfilling itself. Finding natural and suitable expression, it flows forth, gathers volume, refreshes the spirit, inspires the will to new purposes, and impels the whole soul towards worthy ends. Were we all poets ourselves we could find forms of expression for ourselves, but as we are not, we are deeply thankful for the hymns which others have given us.

4. Because of the foregoing considerations hymns have become most valuable aids to worship, public, family, and private.

How we depend upon them to kindle the imagination, to warm the heart, to express desire, to prepare for the other parts of the worship, or to complete these! And if we only knew our hymn-books better, and used the hymns more lovingly, thoughtfully, and wedded them to appropriate times, and disciplined our hearts and voices to sing them with unctious and expression, how much more still our worship might be vivified, beautified, spiritualized, and all Christian service be touched with added glory.