

## \* B. Y. P. U. \*

Notes by Rev. H. F. Waring.

Prayer Meeting Topic for the week beginning April 11.—"Sowing and Reaping," Gal. 6.

Natural laws are the laws of God who "is not mocked." We need to learn that though God is merciful there are natural laws that cannot be violated with impunity. We rejoice that while we hear so much about forgiveness of sins through Christ, we are putting more emphasis than we did upon the fact that remission of sins comes, not through a Saviour outside of us, but through the indwelling Christ. This is "sowing to the Spirit" and the result is "eternal life." There is also a sowing "to the flesh" and "each man shall carry his own load" of results, consequences and direct effects.

David carried such a load. From the time of his great sin until the day of his death, the consequences of his sin, like a nightmare, haunted his life. Like a mixture, sweet to the taste but bitter when tasted, it imparted some of its bitterness to all the sweets that followed. Like the harmful weed it sent its runners and roots throughout his life, robbing it to a large extent of its capacity for producing the fruitful plants of pleasure. Like a boomerang it returned upon him in the lives of his children, Amnon and Absalom, and, as he writhed in pain because of its blow, his pain increased through the remembrance that it was his own hand that sent it forth and like a scalding geyser that burst forth from his soul: "I have sinned." "I have sinned."

No wonder the Psalmist prayed: "Remember not the sins of my youth." Good deeds cannot atone for our sins and even God's forgiveness cannot stop their natural results. "Can a man take fire into his bosom and his clothes not be burned? Can one go upon hot coals and his feet not be burned? No matter what may be done with our sins by ourselves or our God the scars remain. Bitter memories fill the mind and filthy images the heart. The bad government in Italy led to the formation of secret societies that have since been such a curse to Italy though the government was improved. The evil associations formed while we were under the bad government of a sinful youth will outlive our youth and come to torment us even in the hours of holiest communion with our God. According to an old Bavarian law a tunic of lead was fitted to the body of the murdered bishop and the commutation for his murder was the weight of the tunic in gold. How true that the leaden sorrow that surrounds the sin in the dead past robs us of so much golden joy!

Because sins are not like the horn of the rhinoceros which is simply an excrescence of the skin, because they are not simply prickles that peel off with the bark, and because they are thorns that take hold of the centre of our being we should work more for early conversions. That youth, male or female, must sow its wild oats is a mischief making notion. From an injured seed we have a stunted growth, from the damaged sapling a stunted tree, from wild oat sowing, with wild oat reaping by those whose experience is that of him who sang:

There are things of which I may not speak,  
There are dreams that cannot die,  
There are thoughts that make the strong heart weak

And bring a pallor into the cheek,  
And a mist before the eye,  
And the words of that fatal song,  
Come over me like a chill:  
A boy's will is the wind's will,  
And the thoughts of youth are long, long thoughts.

In a sermon on Samson Dr. Lorimer exclaimed: "A bird with a broken pinion never soars as high again." It is not strictly true, when applied, but it contains or suggests an awful truth. A man may sin deeply and yet become a better Christian after his sin than before, but it is a sad truth that, as far as we know, he can

never be as good as he might have been if he had not committed that sin. He may be able to use his knowledge in warning others but he himself has by that sin lost something that he can never regain.

But the bird with a broken pinion  
Kept another from the snare,  
And the life, that sin had stricken,  
Raised another from despair;  
Each loss has its compensation,  
There is healing for every pain,  
But the bird with a broken pinion  
Never soars so high again.

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## Prince William.

Sometime has elapsed since the B. Y. P. U. of this place has been heard from. Like the tide it has its ebb and flow. Last fall owing partially to the fact that some of the foremost workers were not in the neighborhood, the interest slackened to quite a large extent, but during the past few months, though sometimes the attendance has not been large, more interest has been manifested. On the evening of the 14th inst., a missionary concert was given, which consisted of readings, music and an address by the pastor. The offering amounting to \$9, was forwarded to Rev. J. W. Manning for the purpose of adding to the famine fund.

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The 1st New Brunswick Convention of Christian Endeavor will be held in St. John, August 11th and 13th, the first session on Wednesday at 8 p. m. Entertainment will be provided for two delegates from each society, senior and junior, and also the pastor of the church.

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## The Royal Spectre.

During the revolutionary struggle which resulted in the death of Charles I. of England a curious little volume made its appearance in public. It bore the strange title, "Eikon Basilike or the Portraiture of his Sacred Majesty in his Solitudes and Sufferings." The two Greek words signify Royal Spectre, and were intended as a pathetic designation of the king, bereft of his dignity and presenting the appearance of a phantom.

It will be remembered that, after being defeated in various battles, Charles gave himself up to the Scotch people, by whom he was subsequently surrendered to the British troops. For safe keeping till his trial he was sent to Carisbrook Castle, on the Isle of Wight, where he remained nearly a year.

Toward the close of his imprisonment the little book was published. It purported to be written by the king himself, the first personal pronoun being constantly used. The contents of the volume consist of a pathetic story of the king's life from 1640 to the date of publication, endeavoring to show the injustice of his imprisonment, the cruelty of his treatment, and the indignity offered to the prestige of the British crown by those who had forced him into such humiliating circumstances.

At first it was generally believed that Charles was the undoubted author of the work, and many eminent authorities still hold this view. There can be no question that the publication of this curious book did much to arouse strong sympathy among the common people toward their dethroned king, and the title of the Royal Martyr seems to have had its origin from this source. It was a real expression of the feelings of the unhappy monarch, and a very true portraiture of his position, character and prospects.

But in the year 1692 the deception was exposed. An honest old clergyman, named Walker, wrote a book, making plain the true authorship of the *Eikon*. John Gauden, a royalist chaplain of King Charles, was shown to have written the mysterious volume. He afterwards became Bishop of Exeter, and Walker was his curate. This curate, when he became an old man, felt it to be his duty to disabuse the public mind of the error into which it had been led. He furnished the most conclusive evidence that Gauden, and not the king, was the real author of the book. Hallam, Macaulay and J. R. Green unhesitatingly pronounced their verdict in favor of Walker's reliability. That Charles may have read the *Eikon*, and even made some interlineations is altogether probable, but it seems pretty certain that he did not originate the volume. Thus a matter of conscience on the part of an honest clergyman has saved us from any idolatrous homage to the "Spectre" of England's so-called "martyred king."

W. H. WARREN.

## Cape Breton District Meeting.

The above association met with the church at Port Morien on Tuesday, 23rd inst., to enjoy a delightful and profitable outing for us who went there from the various fields represented and inming for brethren at Port Morien where we were received with enthusiasm and entertained with great hospitality. On the first evening we had an inspiring sermon from the Sydney pastor which advised and helped us to "look up," for such were the words of his text (see Psalm 5:3). The sermon was followed by short addresses from other brethren, and the meeting, which was largely attended, was an inspiring one. On Wednesday morning we met to spend an hour in prayer and then hear reports from various fields represented. Such reports, for the most part, were of a very encouraging character, and were given from Sydney by Pastor Smith, Glace Bay, Pastor Beattie; North Sydney, Pastor Macdonald; Gabarus field, Mr. Baker, Lic.; Mira, Bro. P. Spencer; Homeville, Bro. A. Holmes, and Port Morien, Bro. L. G. Spencer. We were greatly cheered and helped by the presence and words of our honored missionary, Isa. Wallace, as straight as a rush, as enthusiastic as a college freshman, and as inspiring as a veteran who has been wonderfully and continuously blessed of God in a ministry of over forty years duration. His report was of a general and most encouraging character dwelling especially on the good work now in progress in North Sydney in which he had been helping for the two previous weeks. The afternoon session was most profitably spent in a spirited discussion on the important subject of "The duty and benefits of family worship," introduced by an excellent paper by Pastor Beattie. In the evening we had a platform missionary meeting of unusual interest. The subjects were, our Educational Institutions, Pastor Smith; Sunday Schools, Bro. Baker, Lic.; Home Missions, Bro. Wallace; Grande Ligne and the great west, Pastor Macdonald, and Foreign Missions, Pastor Beattie. Marked attention was given to these addresses, additional interest in all these subjects must be the result. The Port Morien field is looking forward with interest to the coming of Bro. Spidel from Acadia College to visit them with a view to a settlement with them. Bro. Wallace remained with them for the remainder of the week. We expect to hear a good report of his mission. D. G. M., Sec., *pro tem*, North Sydney, March 30th.

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Johannes Brahms, the well-known musical composer, is dead. He had been ill for a long time. He suffered from jaundice.

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The Canadian Pacific railway earnings for the week ending March 31, were \$536,000; for the same period last year, \$463,000; increase, \$73,000.

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