

sending; but I will do my out-and-out best this time, as Christie says."

Christie had had a tableful of dishes, but she was quick and soon had them out of the way.

"Now for the sweeping," she said, and upstairs she went. The first room she took was Will Adam's. I wonder what ails that fellow? she thought as she worked. "He doesn't look as he did when he first came here; he is losing that good, innocent look he had. I wish that I knew how to help him. There, this looks better, but I believe I will just run down and pick a few pinks to put on his stand. Perhaps he won't care anything about it, but seems to me it will look sort of cheery, and show that some one thought of him."

So down Christie went for the flowers, and then on to the next room, singing as cheerfully as though this was the way she preferred to spend the morning.

Mrs. Ashton, in her own room at the end of the hall, stood deliberating. There on the table lay her book open at a very interesting place. She would very much prefer to sit down comfortably and finish it, but she had promised to go to see a poor family in Willow Lane; they were very poor, and two of the children were sick.

"But I don't feel one bit like going; why won't it do just as well if I wait until afternoon?" she thought, picking up her book and preparing to sit down. Just then, through the open door, came the words of Christie's song:

"Work, for the night is coming,
When man's work is done."

Mrs. Ashton dropped her book. "I declare," she said, with a little laugh, "that actually seemed like a warning. Evidently my conscience is not quite clear. I will go now, as I knew all the time I ought."

"I'm going somewhere, to something; I don't much care what," said Will Adams, as he finished his day's work. "I'm tired and blue, and I don't know what all. I'll go to the theatre with Parks; he isn't a fellow mother would like to have me with, I know, and she would be horrified to think of my going to the theatre; but a fellow must do something besides grind all the time, and Parks makes things lively. I can't do just as I would if I were home all the time, anyway. Mother ought not to expect it."

But somehow Will's supper did not taste good to him that night. It was nice, but something seemed to be the matter with it, and he hurried away from the table much quicker than usual, and ran upstairs to change his collar. He smelt the pinks the minute he opened the door, and do you know, when he saw them he just sat down on the bed and cried! He was homesick, and they were his mother's favorite flowers; she always had them in her garden, and when he so unexpectedly found them there on his stand, it came over him like a flash how far away from her he was.

"O mother, mother," he sobbed, "I wish I had never left you! I won't go with Parks tonight. I'll keep as near to you in heart as I can. I wish I hadn't grown away from you so, but I'll get back again if I can. O mother, if I could only see you! It almost seems as if I had, to see the dear old pinks."

"Sarah has been here all day," said Miss Tompkin's brother's wife to him that night. "And you don't know how much she has helped; she was so good, too; that helped most of all."

"I got twelve to promise to come Sunday," said Grace, stopping at the gate again after tea.

"I'm ever so glad," answered Christie, just as brightly as though her heart didn't ache. "Well, it doesn't matter if I haven't anything to tell of, if I've only done my duty," she thought, as Grace went on. "I've washed dishes, swept and dusted, that's all; but I did it the best I could."

But it wasn't all, you know: perhaps it never is, if we are sure to do heartily, as unto the Lord, whatever is plainly given us to do.—Our Youth.

An Ancient Inscription.

In the ancient cathedral of Luebeck, in Germany, there is an old slab with the following inscription:

"Thus speaketh Christ, our Lord, to us;

Ye call me Master, and obey me not;

Ye call me Light, and see me not;

Ye call me Way, and walk me not;

Ye call me Life, and desire me not;

Ye call me Wise, and follow me not;

Ye call me Fair, and love me not;

Ye call me Rich, and ask me not;

Ye call me Eternal, and seek me not;

Ye call me Gracious, and trust me not;

Ye call me Noble, and serve me not;

Ye call me Mighty, and honor me not;

Ye call me Just, and fear me not;

If I condemn you, blame me not."

—Plymouth Chimes.

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.

Daily Bible Readings.

Monday.—All the families of earth to share in the Messianic blessings. Genesis 12:13.

Tuesday.—Jehovah gives to the Son the uttermost parts of the earth for a possession. Psalm 2:1-12.

Wednesday.—The nations of earth shall flock to Messiah's standard. Isaiah 11:1-10.

Thursday.—Many nations shall gaze with wonder on the exaltation of the suffering Saviour. Isaiah 52:13-53:12.

Friday.—The Great Commission. Matthew 28:16-20.

Saturday.—Gentiles brought into the church. Acts 13:42-49.

Sunday.—Christ has broken down the wall of partition between Jew and Gentile, saving all alive by grace through faith. Ephesians 2:1-11.

The comments on Prayer Meeting Topics for May will be furnished by Rev. E. L. Steves of Glace Bay. Bro. Steves, in his former pastorate at Paradise and Clarence, enjoyed the distinction for some time, of conducting the largest C. C. Classes in these Provinces, and in his present sphere of labor he does not forget the claims of the Young People's work upon his time and energies.

These columns are open to receive contributions from any friends of the B. Y. P. U. The editor will be glad to receive for publication items of news, or other matter of general interest.

Prayer Meeting Topic—April 26.

The Complete Commission. Matthew, 28:19-20.

Our Lord, when about to ascend into Heaven from Bethany's brow, gave to the wondering eleven disciples, a divine commission. It clearly outlined their life work. They made no attempt to deny or escape its obligations. As believers we find at our conversion, that we received a like parchment. The words are the same, and each has the signature of Jesus Christ. This document is a deed of trust to the church and is drawn up as perfectly as human language could make it. It is The Christian's Complete Commission. Nothing is lacking.

THE COMMAND AND THE CALL.

A good woman once said to her minister, "I believe in Home, but not in Foreign missions." She did not seem to know that they have the same centre, the heart of Christ; and that the only difference is the radius described. When asked what she did with the command of Christ, "Go ye into all the world," she replied, "I have never been able to get around what Christ said, yet I do not believe in Foreign missions." She took issue with her Lord, whom she promised at conversion unreservedly to obey. We are doing the same when we leave the great commission out of our gospel.

The command is given in touching language. The voice of the Master is tender, but it is firm. We have abused this imperative of Christ because of its tender associations. We have neglected the call as well as the command. With the unsaved Jesus pleads, "Come"; but the saved he commands "Go."

A little while before this Jesus bade the disciples to tarry in Jerusalem until they had obtained Holy Ghost power, and then to go forth as witnesses for him. The word "witness" is most significant. It is synonymous with "martyr." Stephen was the first witness who suffered martyrdom. When the Holy Spirit came, the promise was fulfilled and the disciples became witnesses, martyrs. The call to every Christian to-day is, "ye shall become martyrs."

THE CONSIGNMENT OF COUNTRY.

Lord Roberts as an officer could not pick out a country for conquest. He had to go where the British government sent him. Lord Kitchener is now in India because ordered there. The Christian must obey orders. He must go where the Lord wants him to go. Paul went straight to Philippi, because the vision at Troas compelled. It was God's voice, and God's hand. The Holy Spirit had refused to let him go into Mysia and Bithynia. But there was no opposition now. He was fulfilling the purpose of his conversion in carrying the gospel to the Gentiles. His field was the world, and it is remarkable how persistently and successfully he campaigned the country committed to his care.

Think of the breadth of the Commission, the world to be subdued for Christ. Then look at the small number and narrow views of those early disciples, and those to-day, and the audacity of this command seems almost insanity, until we realize that the Christ of God is back of this enterprise.

The Commission is complete. It takes in the last man. With outstretched hands the ascending Lord pointed his

disciples to the uttermost parts of the earth. Our love has a broken wing if it cannot fly across the ocean, as well as circle the homeland.

CLAUSES AND CONDITIONS.

There are four, into all the world, "Go," "Make Disciples," "Baptize," and "Teach." This is the full round of duties for the Christian church. Every link is needed to make the chain strong and effective. To leave out one would make it weak and short.

The aim of this Commission is not to have a great many mission stations and missionaries. That is commendable, but it is not of chief concern. The work of the missionary is not to reorganize the social fabric of heathenism. That would confuse aim with results. Christianity will produce new lives and change social conditions, but that is not the declared policy of Christ. His command is to evangelize the world, in the broad sense of the term. The church must do more than preach to men. She must baptize believers, organize them into churches and build them up in knowledge, faith and character. She must train them for service. We are "saved to serve."

These conditions are of the utmost importance when we remember "taking the world at large," of every three persons walking on the vast globe, two have never heard of the Saviour, have never seen a Bible, know nothing of Heaven, and nothing of hell. Do you wonder that the holy enthusiasm of the Student Volunteer Movement took for its motto, "The evangelization of the world in this generation." If the church would really obey the commands of Christ, it might be done.

COMPANION, COUNSELLOR, CONQUEROR.

Complete victory is assured by the words of Jesus, "All authority hath been given unto me in heaven and on earth," and "I am with you always, even unto the end of the world." We do not undertake this gigantic task alone, or in our own strength. One commander-in-chief accompanies every one of his soldiers in the campaign. His army will never slack arms until sin is vanquished and its champions chained in everlasting prison. The Lord Jesus is personally conducting the evangelization of the world. He is working with us and through us. All authority belongs to him. He has never lost a battle; and at last every knee shall bow and every tongue confess that he is Lord. If the silent pyramids which had stood for forty centuries inspired the soldiers of Napoleon with a new enthusiasm as they passed beneath their shadows, what holy zeal should stir the hearts of the soldiers of the cross when they remember that Jesus Christ is ever with them. The host of heaven is watching the progress of the battle, and when a single slave is liberated from the bonds of sin by the messengers of Jesus the angelic chorus makes heaven ring with joyous hallelujahs.

From the heart of heathenism comes the short and emphatic appeal of David Livingstone, "Come on brethren." We might listen for hours to calls from the world wide field. Let us respond. We have the Commission. The church will never conquer unless she steps more steadily by the side of her Saviour.

SUGGESTED SONGS:

"The whole round world for Jesus," "Jesus shall reign," "The light of the world is Jesus," "The morning light is breaking," "All the way my Saviour leads me," "Uplift the banner," "Coronation."

Z. L. FASH.

Woodstock, N. B.

Arctic Missions.

The first Christian missionaries in the extreme north went to Norway from England in the tenth century. But long before this, Scotch missionaries, known as "Papas," crept northward to Iceland. "It was from Iceland," says Dr. George Smith, "that Greenland was first Christianized. It had seventeen bishops in succession up to 1408, after which the 'black death' decimated the settlers, and the Eskimos exterminated the rest. Tradition tells of a Scots missionary who from Greenland found his way to North America and there died a martyr for the faith."

The first missionary to reach Labrador was a Christian Erhardt, a Moravian brother, who landed in July, 1752. He and the sailors of his boat were all murdered. Erhardt was followed by Janss Haven, who was moved to go when he heard that Erhardt had fallen. "Not until 184 did the gospel meet acceptance. Then patience was gladdened by a widespread awakening among the people. Today, from six centers, thirty-five missionary ministers to all but about two hundred of the scattered Eskimos, and in summer care for the spiritual needs of the fishermen who visit the coast."

In Alaska, Canada, and Labrador, there are 135,263 Indians and Eskimos, with 447 missionaries working among them.

Any one may be proud to have a share in such work.