

tripped and fell, and when she tried to rise she could not.

"Go to the window, Tommy, and call somebody," she gasped, and Tommy went.

The heavy window-stick stood at hand. A grown person would have broken the panes, but Tommy could not reason enough for that. With a mighty effort of his little arms he lifted the sash and leaned out. All that he could think of to do was to call the principal of the building. A flaxen-haired child stood nearest, staring with wide eye as she strove to comprehend the strange thing that was happening.

"Mary, Mary," called Tommy. "Tell Miss Tefford to come here. Teacher's hurted herself."

Swift hands brought ladders and the small boy and his teacher were taken down in safety. The school-house burned to the ground.

According to the common practice of stories, the parents of the rescued boy should have fallen on Miss Brown's neck in theatrical fashion, calling down blessings on her head, but I am sorry to say they did not. On the contrary, they blamed her for the whole affair. For in America, the land of children's rights, there is only one individual who must never forget, never blunder, and never expect to be forgiven for a mistake, and that is the public school teacher.

But for little Tommy the occurrence was the best that had ever happened. In that moment, when he comprehended childishly that the lives of both were dependent upon him, the spirit of manliness awoke. From that day Tommy's efforts were directed toward helping his teacher instead of annoying her, and the change was one at which angels rejoiced.—W. Recorder.

## The Only Lie She Ever Told.

BY SUSAN TRALL PERRY.

It was sixty years ago when a little girl, ten years old, was left alone one Sunday in the old New England farmhouse. The church was a mile and a half away, and the family usually locked up the house and all went to the services. But Sarah had a swollen face, from the effects of a toothache, and so she was allowed to remain at home.

The church services did not close until 3 o'clock. There was a morning service, and then Sunday school right afterward, and a half-hour's intermission before the afternoon service. People living at a distance carried some luncheon in the shape of caraway seed cookies, cheese, and doughnuts, and sometimes children would roll up a pickle in a paper and put in their pockets, but the mothers did not approve of this, as the vinegar was quite apt to stain the dress. Sundays were long days then, and the family did not get home from church until 4 o'clock. Sarah read chapters in her Bible and the Pilgrim's Progress, while she sat by herself. She did not have children's books and papers as you do nowadays. No doubt the day was very long and lonely for her. There were no tramps then, and people did not lock their doors. Sometimes "Crazy Sue" came around, but she never hurt anybody. One day she came to Sarah's home and her mother let her stay all night, and the next morning she had breakfast, but while Sarah's father was offering prayer at family worship, she took whatever was left on the table, and turned it into her apron, and called as she went out of the door, "You are commanded to watch as well as pray."

But "Crazy Sue" did not go around the neighborhood Sundays. While Sarah was sitting alone by the west window in the big farmhouse kitchen, playing with the cat, she heard a knock at the door. It was about 1 o'clock. She opened it, and there stood two Indians. Poor child, she was very much frightened, although once in a while a stray Indian came to sell bead work, or to get something to eat.

They asked the little girl to give them something to eat. She was so much afraid of them that she got the very best of everything that was cooked in the house and put it on the table.

No one cooked hot meals Sunday in New England sixty years ago, until after the sun went down. Sarah's mother always kept nice cake in jars down cellar, and cookies, jumbles, and crullers, on hand, so when any one came there would be something nice in the house to eat. They had a large number of relatives all about the country, who used to drive over from their farms and stay a few days.

The Indians, I am sure, never had such a fine meal spread for them before, and they ate and ate. After looking about the kitchen a few minutes, they asked:

"Is you father home?"

"No," said the trembling child.

"And your mother gone, too?"

Sarah had never told a lie, but she was so frightened she stammered out:

"No, mother is in the next room, lying down. I don't want to disturb her."

That was the lie that the little girl told which made her so very unhappy whenever she thought of it. Just before time for church to be out the Indians left the house, and Sarah ran down the road to meet her father and mother, with a white face and frightened manner. She told them the whole story, but she felt more sorry because she had told the Indians an untruth than anything else that had happened. But her father and mother thought her justifiable under the circumstances.

Sarah was a very conscientious child. She gave her heart to Jesus when she was very young, and later became a missionary to Turkey, and was a faithful worker in that field for many years, and died in the Lord's special service.

But the old residents in the town where she lived often tell over this incident concerning Sarah, who went from the old farmhouse at the early age of eighteen, to carry the gospel of Jesus Christ to far-off Turkey.—The Watchman.

Perfect health is that condition of the body when digestion is so perfect that the physiological balance between the destruction and construction that goes on ceaselessly in cell life is daily kept normal.—E. B. Warman.

## The Young People

EDITOR.

R. OSGOOD MORSE.

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. V. P. U. Topic—How God pays men. Matt. 19:30; 20:1-16.

### Daily Bible Readings.

Monday, March 5.—Deuteronomy 8. Man's source of life (vs. 3). Compare Matt 4:4.

Tuesday, March 6.—Deuteronomy 9. One reason for Israel's possession of Canaan (vs. 4, 5). Compare Tit. 3:4-7.

Wednesday, March 7.—Deuteronomy 10. God's only requirements of us (vs. 12, 13). Compare Mic. 6:8.

Thursday, March 8.—Deuteronomy 11. The limits of God's promises (vs. 22, 24). Compare Matt 9:29.

Friday, March 9.—Deuteronomy 12. The conditions of prosperity and security (vs. 28). Compare Eccl. 8:12.

Saturday, March 10.—Deuteronomy 13. Drastic measures against idolaters. Compare Dent 17:2-5.

### Prayer Meeting Topic.—March 4.

"How God pays men." Matt. 19:30; 20:1-16.

The parable of the laborers in the vineyard stands in closest connection with verses 27-29 of the preceding chapter. The parable is addressed to the disciples and grew out of, and was in fact an answer to Peter's question "What shall we have therefore?" Peter practically says, "We have given up our worldly prospects for the service of Christ, now what shall we have for reward?" (see chap. 19:27-29). By so speaking Peter revealed precisely that disposition which most thoroughly vitiates service for Christ—the disposition to bargain to work for definite reward.

In answer to Peter's question this parable teaches that men who bargain are paid according to their bargain; but those who trust to the liberality of the Master, and work for "the love of the working," will receive greater reward than they would have dared to bargain for.

We, ourselves, often act upon this principle and easily distinguish between the one who merely works for wages and the one whose chief aim is to render faithful service. The parable has a personal application to Peter, but we easily recognize some lessons set forth, whose application to ourselves is evident:

1. God will pay men all that he has promised. No one should doubt God's faithfulness to his covenant obligations. He is just or he ceases to be God. The laborers who bargained for a penny a day received each man a penny, which was the usual equivalent for a day's work. It is true they complained that those who had worked only a small portion of the day were paid a penny also. But none could say that he had not received what he had bargained for. God is strictly just; his covenant he will keep; his promises are sure.

2. God will pay some men more than they expect. (v. 13). No doubt those who entered the vineyard late in the day were surprised to receive a penny, as they had not bargained for a definite amount, nor had they the right to expect pay for a full day. For some reason they were specially favored. Likewise in the service of Christ there are special rewards for willingness in service and love of the work. The spirit which characterizes our service is more important than the results achieved. A brief life with an exalted purpose is more pleasing to God than many years spent in the pursuit of an unworthy goal. We may call to mind many instances of lives cut off in youth or early manhood and yet having exercised a great influence for good. It is not quantity but quality of service that God loves to reward. Do not bargain with God for reward; serve him for a nobler motive. Trust him to do what is right, for "God is love."

3. God pays men as Sovereign. (vs. 15.) "Is it not lawful for me to do what I will with my own?" This does not mean that God pays men arbitrarily. If we could see as he sees, we would do as he does.—If we know what he knows, we would recognize the highest reason for what he does. God is not an unreasonable tyrant, but he is Sovereign, and in his infinite wisdom he doeth what seemeth best unto him. "Shall the thing formed say unto him that formed it, why hast thou made me thus? or hath not the potter a right over the clay, from the same lump, to make of one part a vessel unto honor, and another unto dishonor?"

In our service for God we need patience, faith, and perseverance, for, as Sovereign, God "will pay men in his own good time. We may wait long for reward but verily he doeth all things well."

Suggested Hymns, "When Jesus Comes to Reward his Servants," "Tolling On," "Labor On," "Work for the Night is Coming." W. L. ARCHIBALD.

Milton, N. S.

A meeting in which all of our young people should be deeply interested is to be held next summer. "We re-

fer to the "First National Baptist Convention of Canada," to be held in Winnipeg in July next, 5th to 13th. If we mistake not, this gathering will be an epoch making meeting. Matters of great moment to all branches of our denominational work shall there be discussed. It is not unlikely that the deliberations of this Convention will work important results along the line of a denominational policy. Much of our machinery is sadly out of gear, because the various interests of the church of Christ of which we are trustees, are not properly related. It is to be hoped that this Convention will hasten the proper adjustment of these matters. It will be pre-eminently, the task of our young people to work out this adjustment. Your editor has for some years believed, and on opportune occasions advocated his belief, that God is calling the Baptists of Canada to the formation of a National Convention, whose special province is to foster our Foreign and our Home Missionary work. For the term "Home" we include all of Canada. It is the growth of such a belief in other quarters that has resulted in the call for this Convention.

Young People's Societies are to have one day of the national meeting. One question which should certainly be considered on that day, is the preparation of a course of missionary studies especially designed for Canadian Baptists. We hope that many of our young people may attend this National Convention. But like the majority, your editor, though he has long hoped for such a day, must view the pageant from afar; for despite the abundant willingness of the spirit, the — is very weak.

### Conscience.

What is it? Perhaps we can get a clearer idea of it, if we note the differences in some cases of actual experience. A man travelling in a section of country in which he is a stranger, on coming to a place where the way parts, takes the wrong road. On discovering his mistake, he regrets the loss of time and any possible interference it may make with his plans for the day. But, if he carefully considered the case before deciding which course to take, he does not blame himself. In a similar manner mistakes are made in choosing among the different ways of life. Loss of time and opportunity, often beyond computation, comes in consequence, loss even though care was taken to find the right way. Regret follows but the actor does not blame himself. Such cases do not exhibit an exercise of conscience.

Again, one may thoughtlessly pursue some course that proves to be injurious to his health or his business. He suffers in consequence. In this case the actor might have known that he was injuring himself. He sees that he has missed important advantages. He may blame himself for being so indifferent to his own interests. He is ready to admit that it would have been better for him if he had acted with more forethought. But in all this there is no trace of the operation of conscience. Carefulness to act prudently deserves praise, but it is not conscientiousness.

We may easily conceive a case in which there is a different element, or we may take one with which we are all familiar. A young man of quick intelligence and confident in himself, importunes his father that he may have his portion of the family property, and go away to start business for himself. His request is granted and he goes out to see the world and make his fortune. In a short time he acquires a large variety of experience. Ministers of evil entice him. His own waywardness prompts him to yield to them. He tries the pleasures and vanities of life. His money is soon gone. His companions desert him. To live he must engage in some menial employment. In his solitude he begins to meditate. He remembers the lessons of industry and strict rectitude which he received at home, the example of true and godly parents, the good influences of various kinds which surrounded him in earlier years and prompted him to a noble life. As he remembers all this, there rises within him the conviction that such a life, such examples, such lessons are right and he ought to have yielded obedience to them. He condemns himself. But instead of sinking into heartlessness and despair, he says: "I have done wrong. I will confess my wrong." He goes to his father with genuine confession: "Father, I have sinned and am no more worthy to be called thy son."

Have we not here some new elements? The young man looks to others and acknowledges himself under obligation to them. He sees a standard of conduct that demands from him something more than regard for his own interest and acknowledges its authority over him. He admits that he is guilty of wrong-doing and does what he can to make amends. We have here consciousness of a standard or ideal of right actions, a conviction of obligation to conform to this ideal, self-approval consequent on obedience, and self-condemnation consequent on disobedience. These forms of experience are all included under the term conscience as it is commonly used. At another time we will briefly consider some aspects of this subject in relation to the affairs of practical life.

A. W. SAWYER.