

November 15, 1899.

"Oh, I know that, but I did not think fifteen or twenty minutes would make any difference."

"Indeed," said Mr. Vanderbilt, sternly, "you will find that punctuality in the keeping of appointments does make a great deal of difference. In this instance your lack of punctuality has deprived you of the place you desired, for the appointment was made on the very day upon which you were to have met me. Furthermore, let me tell you, young man, that you had no right to assume that twenty minutes of my time was of so little value that I could afford to wait for you. Why, sir, I managed to keep two other appointments of importance within that time."—Sel.

The Leopard with Horns.

Once there was a little boy named Jimmy, and he had always lived in the city, and the only animals he had ever seen were horses, dogs and cats. But he had heard of leopards, because one of his boy friends had told him all about them and how they had spots on them and they could climb trees and eat people.

Well, one day he went to the country, and in course of time his cousin, who was older than he, helped him into an apple tree and then went into the house to get something—maybe it was an apple.

Jimmy was rather alarmed at being left alone in the tree, but he managed to stay there. Suddenly he saw a beast come prowling up the road. It was about the size of a leopard, as he imagined, and it was covered with spots, even larger than a leopard would have, so it must be (thought Jimmy) a very awful kind of a leopard. And, to make things worse, this leopard had a pair of horns, and large, ferocious looking ears, and every now and then it roared like this: "Moo-oo, moo-oo!" he had the slim hope that the beast would go away without seeing him.

Oh, horrible! The animal came right to the tree, and put its head right up among the branches and began to sniff. Then it ate an apple. Jimmy was sure that in a moment it would climb the tree after him, so he got up to the top of the tree, though how he did it he couldn't tell next day. He was weak and white with fear when he reached the top branch. The dreadful beast now came close to the trunk and began to rub up and down. Now he would spring up into the tree, beyond a doubt! But just as Jimmy thought he was crouching for a spring he saw his uncle come out of the house, and he screamed to him, "Oh, Uncle Ed, save me, save me! This leopard is going to eat me."

Now some uncles would have thought the matter a huge joke, but Uncle Ed was not that kind. He knew that to little Jimmy the horned beast was as bad as the most terrible leopard that ever roamed the jungle, and so he went over to the tree and said, "My boy, you are safe while I am here, because, in the first place, this kind of leopard can't climb a tree, and, in the second place, it isn't a leopard at all, but a cow, and, in the third place, it is Daisy, our pet cow, and if you will take my word for it, you can ride on her back as if she were a horse."—Guardian.

The Young Christian and the Temperance War.

Our empire rings with the sound of martial music. The marches of armed men converge upon the Transvaal. Thousands of brave sons of the colonies are eager to serve their Queen, side by side with the British soldiers in defence of imperial interests. Enthusiastically they move forward to new conquests for British liberty. Every aggressive step will be stubbornly resisted by the Boers. But the Transvaal war is a little thing beside the war for home, freedom and humanity against strong drink and its allies. Every young Christian volunteered for this campaign when he accepted Jesus Christ as his Lord.

In Canada we have just entered upon a new phase of the campaign. The Plebiscite is over, and its results have been a sad disappointment. We are beaten but not overthrown. The result may give comfort to the enemy but it teaches us wisdom. We have learned better than ever before the strength of the foe. We have learned who are arrayed against us. We need prohibitory legislation. We must have it. But let us have done forever with Plebiscites or e's with responsible governments.

But let no young Christian lull himself to sleep with the idea that prohibitory legislation is the end of the war. It will simply be a time mark. The evil of intemperance is rooted as deep as the sin in man. We must fight it as we would fight any other sin. "Not by might nor by power but by my Spirit with the Lord of hosts." We shall win only as we fight in the name of the Lord of hosts.

What then must the young Christian do? He must keep his own life clear from any taint of the sin. If there is a shadow of a shade of a suspicion that you make any personal compromise with the enemy, you have sold your Lord for a mess of pottage. He must seek in the spirit of Christ to prevent others from falling before the foe. Is it less noble to save the pure from falling than to uplift the fallen? He must carry Christ to the brother who has fallen, for Christ alone is the sure refuge of the weak and the tempted. He must use his vote for the glory of God, and thus fulfill the mission of a Christian citizen. Thus may every young Christian be a factor in ridding our land of the direst foe of home, country, and humanity.

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. Y. P. U. Topic.—Liberty and Love, Romans 14:1-23. (A Temperance Meeting.)

Daily Bible Readings.

Monday, November 20.—Exodus 2:11-3:22. God to deliver Israel (vs. 8). Compare Ex. 12:51.
Tuesday, November 21.—Exodus 4. Moses on his way to Egypt again. Compare Gen. 39:1, 2.
Wednesday, November 22.—Exodus 5:1-6:9. "I will not give you straw" (vs. 10). Compare Ex. 3:7.
Thursday, November 23.—Exodus 6:10-13, [14-25], 26-7:6. The prophet's work defined (7:1, 2). Compare Ex. 4:16.
Friday, November 24.—Exodus 7:8-8:15. Two plagues—Mercy hardens the heart (8:15). Compare Ex. 10:1.
Saturday, November 25.—Exodus 8:16-9:7. Three plagues—A stubborn heart (9:7). Compare 1 Sam. 15:19, 23.

Prayer Meeting Topic.—November 19.

Liberty and Love, Rom. 14.
This chapter is designed by its selection in this connection, to furnish material for a temperance lesson. This it does emphatically. But we can feel the force of its logic most fully as we look at it in the broad principles which it enunciates. Let us view the chapter thus.

Verses 1 to 6.—The beginning of the chapter marks a distinct turn in the thought. In the thirteenth chapter the Apostle has been speaking of the zeal of the Christian in service for his Lord. The first verse of chapter fourteen introduces a possible, probable, yea, a well-nigh certain occasion of difficulty to the strong, enthusiastic servant of Christ,—the weak brother. We are at once brought face to face with our topic, Liberty and Love.

In the first six verses prominence is laid upon the importance of the individual, and the individual relationship. In these days of the multiplicity of societies, there seems to be a need that emphasis be laid upon the responsible place the individual occupies. Consider the sacredness of the individual conscience. "Let every one be fully persuaded in his own mind." The Christian relationship is distinctly a personal one.

When it comes to be a question concerning the great plan of salvation, when the question has connection with the place of Christ in the life, there is no room for opinion. If an angel from heaven preach any other Gospel, which is not another, let him be anathema. Where the error is fundamental, the weight of divine declaration must be used to exterminate it. But when the matter can be considered secondary, when details are before us, each must study the case for himself.

This has always been the Baptist position. For this liberty of conscience our fathers—blessed is their memory—freely laid down their lives. No priest nor other ecclesiastic is competent to mark the course for you, my brother. God has given us his holy word. Herein lies our liberty. "Only let us not use liberty as an occasion of stumbling."

Verses 7 to 12.—In verses 7 to 12 another phase of this individualism is presented. Personal responsibility lies not simply in our relation to one another, but essentially in our relation "to the Lord." "Whether we live or die we are the Lord's." "So then every one shall give account of himself to God." None can effectually hide behind the church or society as a shield either from indulgence in thought or action, or from persistent or unpremeditated wrong doing. "Each to his own Master stands or falls."

Verses 13 to 23.—In the remainder of the chapter, the place love has in this theme is seen. The place of the individual has been clearly shown. Now the Apostle urges that in many cases the individual preference—it may be opinion—must be waived, out of consideration for the other brother "for whom Christ died." The "strong" must not judge the "weak," nor the weak the strong. The spirit of Christian love will lead to the kindest regard for others' preferences and to needful denial of our own. Out of love for the brother "for whom Christ died," the course that which was regarded harmless will be avoided, if continuance therein would wound the weak brother's conscience. The law of love is the law of helpfulness. It allows no place for selfishness. It insists that the strength of the "strong" shall not be used as a physical giant would use the might of his arm, but rather as revealing mastery over one's self, and thus the ability to render Christly ministrations. Thus Christian liberty gives to each certain rights, which must be held inviolate; but tempering and interpreting every attitude and every act, is Christian love which will "do" or "forbear" for Jesus' sake.

These are the great principles of the chapter. They deal with temperance in its broadest sense. They touch, vitally, the question of temperance in its modern and narrower application. Of the wretched curse of the

liquor traffic every member of our B. Y. P. U.'s is fully aware. There may be some whom we know, who say that they can take their glass without injury to themselves or any danger of future excess. Granted that this is so—an exceedingly difficult position to concede—what about the others "for whom Christ died," who through such example and influence may be drawn down to a drunkard's misery and death? We may be able to stand the temptations of the brazen traffic, but what about the thousands of young men in our own Dominion, who are yearly thereby dragged to doom? Have we no relation to them and no responsibility? Verily we have. We have been freed ourselves; we are at liberty to help others. The law of love demands that every effort be made to stamp out this withering temptation, this blight on our civilization, this handle of politicians. "Destroy not him with thy meat for whom Christ died." "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth or is made weak." It is good to remove temptation from another's way. Brethren and sisters of the Maritime B. Y. P. U., the drink traffic must go. Our fair Canada must be rid of this stain. You and I will have a part in this battle that must be fought. This we shall do as we use our liberty though not abusing it, as we throw ourselves, word, act and influence into the struggle, and as we sacrifice political preferences if need be, in order that by our vote we may deal a death blow to the curse of the century. Our watchword: "For whom Christ died."

Amherst.

A. F. NEWCOMB

We present this week two excellent reports from Unions which are evidently doing something. The Union at Cavendish seems earnestly fulfilling the purpose of its organization. It should be very little sacrifice for a pastor to try to help a people so willing to help themselves.

Canning B. Y. P. U.

After a suspension during the summer months, our B. Y. P. U. met again in September to resume work for the coming winter. Officers elected: E. B. Eaton, Pres.; Mrs. A. Parker, Vice Pres.; Lalia Sheffield, Sec'y.; Miss Spinney, Treas.; and Mabel Potter, organist.

We have a Pres. whose heart is in the work, and every effort is made by him to have our Union a success. Our Pastor, too, although not able to meet with us regularly, aids in his helpful way. Add to these our staff of committees and we hope, to do a good work through the winter. We meet on Tuesday evenings. We have already had our first missionary meeting. An offering was taken amounting to four dollars and sixty cents, which was sent to the Edmonton church, N. W. T. We are not taking the C. C. C. this winter. Active members, twenty-four; Associate, thirteen.

COR. SEC.

Cavendish, P. E. I.

We always read with pleasure letters from sister Societies, and perhaps some one might like to hear from us. The latter part of August we parted with Rev. C. W. Jackson, who had been our pastor for over two years, and we greatly miss his ever helpful presence in our meetings. We are very much in need of a leader at present. Is there not some pastor willing to make a little sacrifice to come and help us keep up the interest here? Our B. Y. P. U. numbers about thirty members. We hold the weekly prayer meeting and are taking up the S. L. Course given in the Baptist Union and every month we have the Missionary Conquest service. Hoping that some good man will hear the Macedonian cry we patiently wait. ADA MCNEILL, Sec'y. B. Y. P. U.

Sacrifice Meeting Sacrifice.

The good secretary of the Union at Cavendish, P. E. I., furnishes us with an excellent text for this short sermon. "Is there not some pastor willing to make a little sacrifice to come and help us?" Undoubtedly there is. And when he comes he will expect to find a people willing to sacrifice with him that the interests of Christ's kingdom may be served. The sentiment of this plea is a very common one. It is founded on the false assumption that the pastors should do nearly all the sacrificing. If we read God's Word correctly all believers are called upon to make sacrifices for Christ's sake. Leaders are to sacrifice but their sacrifice is to be met by sacrifice on the part of the people. We are well aware that some of the people have learned this lesson. We could name not a few persons whose sacrifices for Christ's sake are simply heroic. But the mass of the people have yet to learn the first meaning of sacrifice. We do not for one moment believe that all of the pastors are models of self-sacrifice for Christ's sake, but there are in our ministry in these Provinces as self-sacrificing pastors as God ever gave to any people. Few persons have any adequate idea of the struggle through which many of our young men pass in preparation for the ministry. There are men in the pastorate in these Provinces who have spent from seven to ten years and thousands of dollars in their preparation for the ministry, who now, in the full vigor of early manhood, are serving our churches faithfully on salaries of from five hundred to six hundred dollars. These men have demonstrated their ability at Newton, Colgate, Rochester and Chicago as the peers of men from any part of the continent. They have also shown their ability to do things. They have the right to expect that sacrifice shall meet sacrifice on their part. Our B. Y. P. U. exists to teach this lesson of mutual sacrifice, and its mission shall not be complete until all of our people learn that sacrifice on their part is fully expected to meet the great sacrifice which Christ made for them.