

## Children's Corner.

### Young Folks and Old Folks.

In many of our homes there are dear old people to be cared for—our loved ones who have put on "the silver livery of age." It is pitiful sometimes to see the want of sympathy on the part of young folks for them.

"If I'm ever so old as grandma is," said a young girl not long since, "I know I shall not be to be bothering around. I'll just sit quiet in my easy chair and read my Bible and knit."

This thoughtless remark was made because grandma had given some wise suggestions to the young, inexperienced girl. It was said in the old lady's hearing, and it hurt her tender heart.

"If she, dear girl, lives long enough to get to the place where I am, she will not wish to sit by herself and take no interest in affairs any more than I do," was her thought. Young folks are so apt to think that old folks are meddling with their affairs if they offer counsel or help, and show resentment at once.

It is not a happy thing for them to feel, if the years have been many, that the usefulness and work of life is over for them, and that they are only cumberers of the world instead of helpers. Out of their experiences they are capable of giving good advice that is worth heeding. To those who are "neering the Gates of the City," and who have felt the long march, and are weather stained with their journey, it is sweet to be helped by the strong young hearts who are but just starting out.

They deeply appreciate the kindly words, the show of affection and interest given by the young folks. They like to hear of all the precious privileges and good work going on in the world that, perhaps, they did not have in their day. It is so cheering to have the bright young faces shine in their coming as they bring good tidings to those who are not able by infirmities of age to get about as they used to when they could say:

"Naught cared I this body for wind and weather,  
When Youth and I lived in it together."

It is a Christian duty and should be a pleasure for young folks to take considerable pains to make the old folks happy. There are so many little ways of giving pleasure, and a kind, loving heart will find them out.

If you have no grandpa and grandma in your own home, dear young people, go and see somebody else's grandpa and grandma. Carry pleasant things in with you, not the miseries of life; they have heard and seen and felt their share of them.

This work of making life easier and happier for the dear old folks is a beautiful work in the Master's service, and we hope our young people will give more time and thought to it. Too many good, patient old souls, who have been in the warfare of life and fought the battle well, are unhappy because they feel that their work is practically done and that they are of no more use in the world.

### A Boy's Religion.

The late Henry Drummond said to a company of boys: "Boys, if you are going to be Christians, be Christians as boys, and not as your grandmothers. A grandmother has to be a Christian as a grandmother, and that is the right and beautiful thing for her; but if you cannot read your Bible by the hour as your grandmother can, or delight in meetings as she can, don't think that you are necessarily a bad boy. When you are your grandmother's age you will have your grandmother's religion."

Now, there is a great deal in the above for a boy to take to heart, for some boys have the idea that they will be expected to put aside most of their propensities if they take upon themselves the duties of Christian boys. This is a mistake. No one expects, no one wants them to give up the natural rights and feelings of boyhood. They are not to be in the least grandmotherly or grandfatherly, but they are to be happy in the way that God intended all youth should be happy.

One of the truest-hearted Christian boys I know is also the merriest. No one would think of calling him "grandmotherly." He reads his Bible, too, and goes regularly to church, to Sunday School and to prayer meeting.

## NOTICE.

The seventh annual session of the New Brunswick Baptist Convention will be held with the Second Grand Lake Church, Waterborough, beginning on Friday, September 14th, at 10 a. m. The sessions of the New Brunswick Baptist Sabbath School Convention will be held on the Thursday previous, and the annual meeting of the Baptist Annuity Association on Saturday afternoon, the 15th inst. Full programme will be announced later.

W. E. McINTYRE, Sec'y.

### New Brunswick Convention.

The time of our provincial gathering is drawing rapidly near. The sessions of the present year give promise of being more interesting than any previously held, and are desired we believe to leave an even stronger impress than any heretofore.

A new feature which must greatly enhance the importance of the annual reunion this year will be the historical sketches now in preparation commemorating the centennial of four of our churches, and the story of another that must even go back of that date. We are anticipating a good time. The attendance will without doubt be fully equal to that of previous conventions, while the interest naturally centreing around the centennial period of our history as a body can not fail to elicit profitable discussion and edify the brotherhood at large. The location is good, central, and easy of access; and from east and west we expect large delegations of our most intelligent and devout brethren to devise the best things for the common weal of the Baptist churches of New Brunswick.

Competent writers have been asked to prepare centennial sketches of First Salisbury, Norton, Prince William and Canning churches, while classic Sackville, embalmed already in the historic memorial, and leading all others in age, will also receive due notice as the first lone star of the denomination in the province.

The church with which we are to meet, comprising as it does a membership of over three hundred, will prove itself quite equal to the entertainment of such a body. The meetings are to be held in the house of worship at the head of Cumberland Bay, a point easily reached by both rail and steamer. Let us hope that the spirit of the living God may preside over all our deliberations and grace the work with His approval.

### The Life to Come.

One reason for believing in another life is based on the fact of God's goodness and justice. Assuming there is a personal God whose character is absolutely righteous and good, we lay great stress on the instinct of immortality which is found in the soul, and the hopes cherished by the purest and noblest of the race. The aspirations and longings of the heart become true prophecies, and the intimations and dreams of mankind become arguments for a future life. If this life were the end of all things, surely a just and good God would not suffer us to be tantalized with the problem of the soul's existence after death, or let us be the possessors of these enigmatical desires. Justice would not permit mankind to be misled or its life to be darkened by fears. Tears of grief would not fill our eyes and tenderest memories would not gather about the graves which hold the dust of our dead. "If death be all, the kindness of the world's Maker would surely have caused partings to leave a less deep and lengthened sting, and he would have fitted us for such a world by making our hearts less susceptible to sorrow. How could God demand or expect from us the heart's best affection and highest worship, if at the same time the weight of his stern hand was upon us and our very life liable at any moment to be blown out by the breath of his mouth."

If churches would place less dependence—just a proper dependence and no more—on their pastors and more on the members, the conditions would be much healthier and more hopeful for both pastors and people.

### A Sense of Duty.

The word "Duty" should be pronounced with a right intonation, for this determines its pleasantness or harshness. To some it is a repelling word, while others hear it as they do the stirring notes of a trumpet. Every preacher knows that to preach on duty displeases some of his congregation, while others listen with unkindled interest. It all depends on the way they hear. Many evangelical Christians have a shyness towards the word for they think that preaching "duty" is to make the gospel of none effect. Their glory-crowned word is grace. But there is no contradiction between them. Grace and duty are the complement of each other. The man who is boastful because he always does his duty needs to know a little more of God's grace to sinners. While the believer who is so conscious of the grace of God in his life might be a more rounded Christian if he learns to transfer the emphasis to duty. Thought of aright this little word unfolds its marvels of meaning. One of the things most lacking in spiritually-minded Christians is a sense of duty. It is essential to strong, aggressive Christian manhood. Think of the word "due" and a beam of light will fall upon the subject, for duty is but a development of due. It means something we owe and should pay. There are many kinds of obligations. If we have borrowed money for a given time it is our duty to pay it when due. Parents speak of the respect and affection due them from their children and it is the children's duty to render these to their parents. Duties arise from the various relationship we sustain. Being members of the community, we have neighbors and friends; we touch other people at many points; life touches life; interest touches interest; our paths meet and cross and recross, and there arise material obligations. We owe these many things and they owe us, and the paying of these things that are due is the doing of our duty. Some duties are legal, others moral. The State law does not require us to feed the poor or comfort the sorrowing, but a moral law imposes these duties upon us. The great questions of life are questions of duty. The subject widens and penetrates everywhere and everything. Then, above all these, comes our duty to the living God. Has a child any obligation towards its heavenly Father? Has a subject any obligation to the Divine lawgiver? Does the love of Christ towards us impose a duty on us to reciprocate his love? Does redemption not call for gratitude and devotion? It is our duty to believe and love and serve our Christ. It would be well if we regarded duty in this broader light, and to cultivate the sense of duty in our hearts. Our Lord was ever impelled by this. He began life with the feeling in his heart that he must be about his Father's business, and in his retrospect of life he said he had finished the work given him to do. The Christians who are living forces in the churches are those who believe in and act from a sense of duty.

## Religious News.

MINNEDOSA,  
MANITOBA.

Rev. F. W. Patterson,  
formerly our General Missionary in this province, is now stationed here. He

writes encouragingly of the prospects. We

appreciate part of his note bearing date of July 27th: On Monday morning last I had the privilege of baptizing a McMaster University student, who is working in the community for the summer. He was a member of the Presbyterian church, but felt that he could not conscientiously ask God to bless him as long as he remained in disobedience. He is a volunteer for the foreign field."

TEMPERANCE  
VALE.

Things are beginning to look bright here, the people are getting united and difficulties are passing away. It has been a hard struggle financially, but I am in hopes all will come out right. We have lost three members by removal, one of whom was very active in both church and Sabbath school. We are looking to Jesus for our help.

C. W. SABLES.