

the most active and helpful students who took part in the work. So successful were they that Mr. Moody invited both of these young men to accompany him for the purpose of looking after the young men who attended our meetings in large numbers, but whom it was difficult to get into the inquiry meetings. Mr. Stalker was unable to leave his work in the university, but Drummond accepted the call, and for several years labored with us all over Great Britain. A more competent and successful worker never went into an enquiry meeting, and thousands in the old country to-day can point to Henry Drummond as one who first led them to Christ.

At the close of our last campaign in Scotland, in which Mr. Drummond had taken no active part, I was resting awhile in Edinburgh, and one day chanced to take up an American newspaper in which I found what purported to be an extract from some of Prof. Drummond's writings. I was pleased with the article, and at once cut it out and sent it to the professor in Glasgow, asking him if these were his own words, and if so, where they could be found, as they had a ring of orthodoxy about them that pleased me very much.

The next day I received the following letter, together with the printed "cutting," which I believe will be read with much interest by his many friends in this country.

On his last visit to America in 1893, I showed him, while in my house, this letter and the "extract," and asked him if he had any objection to the publication of the same if occasion should arise. After reading them over he replied: "Certainly not, you have my hearty permission to use them in any way you may think best."

And now that he has passed into the "Silent Land," and we shall not hear again his cheery voice or see his kindly face, I feel that his friends in this country will be glad to get this closer look into the heart of one of the most Christlike of men.

EXTRACT.

"The power to set the heart right, to renew the springs of action, comes from Christ. The sense of the infinite worth of the single soul, and the recoverableness of a man at his worst, are the gifts of Christ.

"The freedom from guilt, the forgiveness of sins come from Christ's cross; the hope of immortality springs from Christ's grave. Personal conversion means for life a personal religion, a personal trust in God, a personal debt to Christ, a personal dedication to his cause. These, brought about how you will, are supreme things to aim at, supreme losses if they are missed.

PROFESSOR DRUMMOND."

LETTER.

3 PARK CIRCUS, GLASGOW, April 3, 1892.

My Dear Mr. Sankey:—Would that all, calling themselves by the sacred name of Christian, had your charity; knew the meaning—as you and Mr. Moody do, of "judge not," and afford a man at least a frank trial before convicting him.

These are my words, and there has never been an hour when the thoughts which they represent were not among my deepest convictions. Nor, so far as I know, have I ever given anyone ground to believe otherwise, nor is there any one of my writings where these same ideas will not be found either expressed or understood.

If you ask me why I do not write whole books on these themes, I reply that I believe one's only excuse for writing a book is, that he has something to say that is not being said.

These things are being said. Hundreds of books, and millions of tracts are saying them afresh every month and year. I therefore feel no call to enter literature on that ground. My message lies among the forgotten truths, the false emphasis, and the wrong accent. To every man his work.

Let me thank you most heartily for your kindness in writing. The way to spoil souls, to make them hard and bitter and revengeful is to treat them as many treat me. If I have escaped this terrible fate it is because there are others like yourself who "think no evil."

But tell your friends that they know not what they do, or what solemn interest they imperil when they judge. Yours very sincerely,

HENRY DRUMMOND.

The words quoted are from "The Program of Christianity"—the last thing I have written. Page 43-45. I hope you will kindly accept the copy I am sending you along with this.

I feel it a great honor to have been associated with him in the Master's work and shall ever remember him as one of the most perfect gentlemen I ever knew, and I heartily agree with the statement made by one of his own family, in a letter just received from Stirling, "If ever a man lived Christ on this earth it was Henry.—"Men."

If any foreign substance is swallowed which is sharp, a needle, for instance, do not give an emetic, but confine the diet to mashed potatoes for two days.

The more freely bedding can be exposed to the sun and air, the better, but exposure to the sun should not include the pillows or feather beds. The oily quality of the feathers is acted upon by exposure to a hot sun, producing a strong, offensive and unhealthy odor—in direct opposition to the results which it is intended to obtain. But there should be frequent exposure to the air, and the more persistently this is carried out the more healthful will be the bed.

The Young People.

EDITORS, ———— {REV. E. E. DALEY,
A. H. CHIPMAN.

Kindly address all communications for this department to A. H. Chipman, St. John.

Prayer Meeting Topics for August.

C. E. Topic.—The comfort that comes from the Bible, Isa. 12: 1-6.

B. Y. P. U. Topic.—The power of the tongue, James 3: 2-10.

B. Y. P. U. Daily Bible Readings.

(Baptist Union.)

Monday, August 9.—Proverbs 17: 17-28. Not upright in life, (vs. 20). Compare Prov. 26: 21.

Tuesday, August 10.—Proverbs 18: 1-12. A strong tower for the upright, (vs. 10). Compare Ps. 144: 2.

Wednesday, August 11.—Proverbs 18: 13-24. The friendly life, (vs. 24). Compare Prov. 17: 17.

Thursday, August 12.—Proverbs 19: 1-15. Integrity and poverty, (vs. 1). Compare Prov. 28: 6.

Friday, August 13.—Proverbs 19: 16-29. Benevolent and liberal, (vs. 17). Compare Heb. 6: 10.

Saturday, August 14.—Proverbs 20: 1-17. Things for the upright to avoid. Compare Micah 6: 10-13.

Prayer Meeting Topic For August 8th.

"The Power of the Tongue." James 3: 2-10.

(NOTES BY REV. H. S. SHAW.)

The Christian life should be a rapid progress towards perfection. At conversion Jesus captures the heart and will and starts their possessor towards heaven. Now God's word tells us that "without holiness no man shall see God," so that in order to enter the golden city whose founder is God, a vast transformation must take place in the human heart. The process of transformation is called sanctification, and its end the "Christ-life," as it is so often called today.

Now one of the most prominent features of the Christ-life, as it appeared to his followers, was Jesus' perfect mastery of Himself. So necessary to the Christian life does this virtue appear to the apostle Paul that he places it last and highest among the fruits of the spirit, Gal. 5: 22, R. V. margin. No member of the body is in greater need of control than the tongue. By common consent it possesses vast powers, there seemingly being no limit to what it is able to accomplish. Oratory has always been held in high esteem because of the immense influence it is able to exert. Mark Anthony by his speech over the dead body of Julius Caesar, turned all Rome against the conspirators, Brutus and Cassius. Demosthenes by his celebrated orations roused all Greece to resist the mischievous aggressions of Philip of Macedonia. The daily talk of Jesus with a few common people set in motion an army which is destined to be victorious over every foe.

Now the greater the power the larger the possibility for evil, and hence the greater the need of its being under proper control. Electricity is the most powerful agent known, but unless it were possible to confine it within its proper limits, it would wreck the car and kill its occupants. Its very power constitutes its chief danger, because the tongue possesses such vast energies, makes it a most dangerous weapon. How many churches have had their usefulness totally destroyed by the presence among its members of a few "loose-tongued" mortals? Many a pastor is in constant dread of a few old gossipers, whose only pastime consists in retailing at second hand the love scandal of the neighborhood. What injury to the faith has the pen of Voltaire, Paine and all their tribe from Celsus to Ingels done. "The tongue is a fire, the world of iniquity, among our members is the tongue which defileth the whole body, and is set on fire by hell," James 3: 6. There is certainly no greater evil in the world than an uncontrolled tongue. "Hold your tongues," members of the B. Y. P. U. when it would say evil of your neighbor or God.

But the very fact of the tongue's immense power makes it also a grand possibility for good. It was the strong, clear utterances of Abraham Lincoln, Wendall Phillips and others which won the day for individual liberty and abolished slavery, quite as much as the well generated armies which poured South to crush the skillful Lee. As a general rule, most political and social reforms are today brought about by pen and speech. The nations are depending less and less upon the force of arms, and more and more upon the skill of diplomacy, to effect their purposes. In the realm of sacred oratory an ever increasing influence is being felt. Never in the history of the world were so many voices being consecrated to noble ends. In no field is it possible to do so much good as in the ministry. What a grand work such men as Mr. Moody, Mr. Meyer and hosts of other talented men are doing. The young man or young woman who is willing

to devote his time and energies to God, will never be in want of something to do, for the world is patiently waiting the coming of those who can tell them of a higher life and how to obtain it. Anyone who has the gift of speech is sure of an attentive hearing, besides the satisfaction of knowing that he may exert under the blessing of God an ever increasing influence for good.

What an incentive to consecrate one's tongue to the service of God. If you are slow of speech remember Moses. All that is required is a complete surrender to the Holy Spirit, and a willingness to be used for God. Saved to serve.

B. Y. P. U. Notes.

The special B. Y. P. U. number of the MESSENGER AND VISITOR is due August 11. It promises to be interesting and valuable.

Associational Unions now number six. The New Brunswick Western should join and complete the list.

Reports have been expected from the N. S. Eastern and N. B. Eastern Associational Unions. The first named "began again," under encouraging circumstances, at New Glasgow. The latter was organized at the Albert meetings. There is abundant opportunity for each of these Unions to do good work. We trust that next summer their sessions, planned and arranged beforehand, may be the inspiration and help that it is their privilege and duty to be.

And now comes the meeting of the year—the Maritime Convention. St. John expects to see Unioners in large numbers. All who come will be well cared for. Let them have credentials, in every case, from their respective Unions. Let them know where they are sent and for what purpose. Let them come to the first session, and attend each session, of the Convention. To be the representative of a body of people, young or old, is a serious matter. They expect their delegate to keep his eyes and his ears and his heart open, that he may carry back to them words of cheer and of help. "A good time," "a delightful trip," "such a happy crowd,"—these expressions are all right, in their place, but we should remember that the work we have in hand is serious, sober work. To it we should come with frequent prayer that the Lord may be glorified and His kingdom strengthened through our coming together. This is the object of our meeting.

Of Chataanooga and San Francisco and Toronto columns could now be written. At each of these cities have recently gathered many thousands of the army of young Christians. Baptist Young Peoples Union, Christian Endeavor, Epworth League, a mighty host, have met in yearly Convention and have again returned to their homes. Each of these gatherings has been in numbers less than in some former years. Each has proved itself to be perhaps the most profitable Convention yet held. We have a full report of the Chataanooga Convention but we want to save it for our special number. It is so good that it will not soon become ancient history, of which our competent reporter has fears. It is unfortunate that no official representative from the Maritime Provinces, nor one delegate so far as we know, was present at this great Convention. Would it not be well for the Convention to send at least one representative to Buffalo next year?

Notice.

The Queens County, N. S., B. Y. P. U. rally will hold its semi-annual meeting at Brooklyn, August 9. All of the Unions and churches are requested to send delegates. First session 9 p. m.

E. K. FREEMAN, Sec'y.

Delegates to our Maritime Convention in St. John may purchase tickets as early as July 17th, under conditions named in Notice column, by Mr. J. J. Wallace.

Halifax District Union.

The Baptist Young Peoples District Union of Halifax County held its annual meeting in the North Baptist church, Halifax, on Friday evening, July 23. A short time was spent in praise, prayer and testimony, after which the routine business was taken up. Reports from local Unions showed that good work in various ways had been done. The District Union has six Unions in its embrace, with a membership of about 360 active and 70 associate. Reports from officers of District Union made apparent the fact that Young Peoples Union work has a prominent place in the hearts of Haligonian Baptists. Officers elected for current year were: President, H. G. Whidden; 1st Vice-Pres., J. R. Johnson; 2nd Vice-Pres., Miss M. Hall; Treasurer, Pearl Soules; Secretary, Miss S. L. Norton. A year of progress in the Master's work is looked for.

SARA L. NORTON, Sec.