

school. "I'd rather not be educated than be compelled to look at that picture."

In all probability the boy had written home, stating that he expected to leave college that day, for at this juncture the mother appeared.

Mother-fashion she drew him into her arms, and said, "Davy, my boy, would you break mammy's heart? Stay! Mammy will work for her baby, and will never stop until you say, 'Mammy, hear is my ploma.'"

A friend called to see the parents of Dave at their humble mountain home. It was the month of July, and the mother was cooking at the fireplace.

"Mrs. Green, you ought to have a cooking-stove," was the comment of the visitor.

"I had one, but I put it in Davy's head," was the only reply.

That mother-had sold the stove in order to keep her boy at school. She cannot read, but she was determined that her boy should have an education. At his graduation, she was happier than a queen, for she saw her boy receive his diploma, and also carry off second honors in his class.—Clarence Eberman.

## Luck Versus Labor.

"George is always lucky. 'Course he'd win the prize," complained Jim.

"I imagine it was something else besides luck that made him win," said Aunt Louise, one of the summer boarders at Jim's house. The boy that Jim was envying had won the prize in the rowing contest on the lake the day before. One of the summer visitors, a young man who had come to this summer resort for his college vacation rest, had offered a half-eagle to the best boatman; and George had won it.

"George is always just that way, just as lucky," went on Jim grumbling. "Just look at that new bike he's got, a regular beauty; and of course he got the paper-route I wanted, 'cause he'd a bike and I haven't. So, of course, I can't get around the place fast enough."

"Is that the wheel that was offered at such a bargain a fortnight ago?" asked Aunt Louise.

Jim nodded disconsolately.

"Pa said he was too hard up to let me have anything toward it, and I've only got five dollars to my name."

"How did George manage to raise the amount?" queried Aunt Louise. "His father is lame and helpless, you know; and I've heard that George had to help the family, as the pension was not enough to support them all."

"Oh, George sells water-lilies every day at the 9.40 and the 1.30 trains, and the folks buy every lily he takes down to the station. I s'pose it's so hot they look nice and cool. He fixes 'em up in a big basket of wet moss, to keep 'em fresh, you know. He can't get enough to supply 'em all, he says, anyhow."

"Seems to me," mused Aunt Louise, "that George works for what he gets. He gets practice in rowing, going for his lilies. He won his bicycles and the paper-route by gathering and selling the water-lilies. Why don't you go into the lily business with George? You say the supply is not equal to the demand?"

"Me?" queried the surprised Jim. "Why, Aunt Louise, the idea! I've got all I can do, anyhow; and this is vacation. By 'n by I'll have to go back to school. If I got lilies to sell, I'd have to get up 'bout three or four o'clock mornings, same's George does, to go for 'em. That's too much of a good thing, I tell you!"

"Was it luck or labor that gave Watt his engine, Fulton his steamboat, Morse his telegraph, Goodyear his rubber, Bell his telephone, Edison his phonograph—or George his prize and his wheel?" asked Aunt Louise, significantly. But I'm sorry to say that Jim still complains of George's "luck."—Exchange.

## Strategy.

"Strategy, my boy! Strategy did it," an old Welsh post-boy might have replied, when asked how he outwitted the highwayman. Mr. Baines tell the story in his volume, "On the Track of the Mail Coach."

The old postboy, while crossing with the mails a lonely spot in Glamorganshire, was halted by a highwayman, who, presenting two pistols at him, demanded the mails and bullion.

"Ton't shoot me, and I will giff all I haf got," said the postboy, preparing to hand over the bags. "Put I wiss you would fire a bullet through my hat to help me satisfy my master that I half been robbed."

Bang! through the hat went the bullet, and the postboy exclaimed:—

"Thee," holding out the hat at arm's length, "that will do; I will make pelief that the pullet went almost through my head. Now do you mind firing another through the preast of my coat?" and he held his coat open.

The thief fired again. "That iss very goot," said the postboy; "they will be satisfied that I had a very narrow escape from a pullet through my heart."

But as the robber was walking away with the bags, the postboy, seizing him by the collar, presented his own loaded pistol point blank, saying:—

"Giff me pack my mails, you rascal, and your empty pistols, or I will plow your prains out!"—Ex.

## 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.

### Note from Secretary.

The regular statistical cards have been sent out to the local societies. Most of the cards were addressed to the pastors of the churches, and where pastors were uncertain, to the clerks of the churches. The parties receiving the cards will kindly pass them along to the Secretary of The Young Peoples' Society as soon as possible. And the Secretary is asked to make out his report and return the card by September 1.

The Unions are asked to observe that the Young People's Convention is to meet in St. John Sept. 29—Oct. 1. Each Society should plan to be represented at the Convention by at least two of its members. A grand good Convention is to be expected. For particulars see notice in MESSENGER AND VISITOR.

W. J. RUTLEDGE.

Port Maitland, N. S., Aug. 6th.

### Daily Bible Readings.

Monday.—Not our own (1 Cor. 7: 21-24).  
Tuesday.—"Other sheep," John 10: 14-18.  
Wednesday.—The stranger's Sabbath, Exod. 20: 8-10.  
Thursday.—Promise to Abraham, Rom. 4: 13-18.  
Friday.—Jesus and the stranger, Matt. 25: 34-40.  
Saturday.—Their share in the lamb, Exod. 12: 43-49.

### Prayer Meeting Topic.—August 30.

Our Duty to the Stranger.—Deut. 7: 7-8, II Chronicles 6: 32-33.

Solomon in his prayer in the consecration of the temple which he had built remembers the stranger and prays for him. Prayer has a very large place in the Word of God. It is the noblest service which Christian love can perform for another. There is a real power in Christian prayer. There are many difficulties and mysteries round that thought. The manner of the blessing is not revealed, but the fact that we help one another by prayer is plainly taught, and confirmed by many examples, from the day when God heard Abraham and delivered Lot, to the hour when the loving words were spoken, "Simon, Simon, I have prayed for thee that thy faith fail not."

It is a service that all can render. There are some branches of Christian service that not all Christians can perform. Not all can teach or preach, but all pray. There can be no surer proof that we are abiding in Christ than that we shall be possessed of a passion of prayer which will remember not only friends and loved ones, but the stranger who has been brought near to us through the death of Christ. And love has no higher way of utterance than prayer. What mighty emotions must have stirred the bosom of Christ as he prayed "not that thou shouldst take them out of the world but that thou shouldst keep them from the evil that is in the world." "Prayer is the wrestle in the arena, the agony in Gethsemane, the solitary grapple with the traveller unknown; and such is the highest expression of Christian love."

As the stranger joins with the congregation in the service of worship and hears the prayers ascend for the "stranger within the gates" the thought is carried home to him that the love of God is indeed a broad and wonderful thing. Here he is among those to whom he is not known, and yet they with earnestness of soul are pleading for his welfare and salvation. Dissociated from the past and all its influence he faces Christ as never before and finds the place none other than the house of God and the gate of heaven to him.

The religion of Jesus has done much to bind together the citizen and stranger. In many of our churches and communities the stranger is made to feel at ease by the Christian sympathy and helpfulness manifested. Then there will be the joy of many who, as they ask, "When saw we Thee a stranger and took Thee in?" will receive as answer, "Inasmuch as ye did it unto one of the least of these ye did it unto Me."

Then, too, we should be careful to entertain strangers for thereby some have entertained angels unawares. It was while entertaining a supposed stranger with whom they had walked on the way to Emmaus that two of the disciples had their eyes opened and saw the Lord.

Waterville, N. S.

C. K. MORSE.

### Good Campaigning.

With the fall's campaign in view, August is the month in which to mature plans to be taken up promptly and got well under way by the time our Convention meets in St. John, Sept. 29th to Oct. 1st. To wait until after that date to begin to plan or even to prepare for any of the Christian Culture Courses will be late, but not too late if they cannot be started earlier. To make the classes successful too much care cannot be exercised in laying and maturing plans for

definite and lasting work. Spasmodic efforts fail nearly every time, while efforts following careful preparation succeed nearly every time. Now is the time to revise the membership roll and to make an active canvass for new members. Let the matter of the C. C. C. be laid before the Society and subscriptions forwarded at once to the Baptist Union—our paper—which contains the lessons for the winter.

### CHRISTIAN CULTURE COURSES.

The report of the board of managers given by Dr. Cully, General Secretary of the B. Y. P. U. A. was most encouraging. According to that it appears that the examinations in three courses for 1902-1903 exceeded by a thousand those of last year. It is a great thing to be linked with such inspiring service, and we find them commended by the testimonies of other denominations, who say "That nothing like the Christian Culture Courses of the Baptist Young People's Union of America exist anywhere in the world of the religious teaching." This educational work is getting a firm hold of our young people. This is especially true of the juniors. The Bible Readers course will be continued as in the past. A new conquest missionary course covering four years is being arranged.

A splendid course in the Psalms has been prepared by Dr. Sampey for the regular course of Sacred Literature. Many will be glad to learn that this is to be supplemented by an optional course consisting of the regular course on the Christian Life of 1902-1903. This splendid course of lessons is to be printed in book form for the nominal price of fifty cents. Dr. Sampey's lessons on the Psalms will appear as all the C. C. Courses will in the Baptist Union. Speaking from personal experience we can testify that the optional course on the Christian Life, in which examinations will be allowed, is one of the best courses of lessons ever undertaken by the B. Y. P. U. When it can be undertaken and carried out no society should be without it. We hope that all of our societies will be in line upon these courses this fall.

H. H. ROACH.

Clarence, N. S., Aug. 11th.

### Illustrative Gatherings.

Let your religion be seen. Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong, yet far over the waters its friendly light is seen by the mariner.

Rise! for the day is passing,  
And you lie dreaming on;  
The others have buckled their armor,  
And forth to the fight have gone.  
A place in the ranks awaits you;  
Each one has some part to play.  
The Past and the Future are looking  
In the face of the stern To-day.

The spiritual life is not knowing, not hearing, but doing. We only know as far as we can do. We learn to do by doing. What we do truly, rightly, in the way of duty, that, and that only, we are.—F. W. Robertson.

A patient, a victorious mind,  
That life and all things cast behind,  
Springs forth obedient to thy call:  
A heart that no desire can move,  
But still to adore, believe and love,  
Give me, my Lord, my life, my all.

—Gerhardt.

Earnestness commands the respect of mankind. A wavering, vacillating and dead-alive Christian does not get the respect of the church or of the world.—John Hall, D. D.

That man whose words the praise of worlds invoke,

Rose to his eminence through toils and tears;

Not instantaneously but like the oak,

He gained it through the patient growth of years.

The world moves by personality. All the great currents of history have flowed from persons. Organization is powerful, but no organization has ever accomplished any thing until a person has stood at the centre of it and filled it with his thought and with his life.—Henry Van Dyke.

Herein is love: to daily sacrifice

The hope that to my bosom nearest lies.

To mutely bear reproach and suffer wrong,

Nor lift the voice to show where both belong.

Nay, now, nor tell it e'en to God above.

Herein is love indeed! herein is love.

—Susie M. Best.

The mark of a saint is not perfection, but consecration. A saint is not a man without faults, but a man who has given himself without reserve to God.

We are prone to forget that usefulness is only true greatness. Only he that serves others is great. You can measure yourself by the good you have done.

It is by the passion of sympathy that we enter into the concerns of others. . . . For sympathy must be considered as a sort of substitution by which we are put into the place of another man and affected in a good measure as he is affected.—Edmund Burke.