

"My dear, it does not bother me, and I am glad you have come. Must you decide at once?"

"Oh, no; school does not begin in two months, and Nellie will stay at Mr. Carpenter's till the first of October. He said I need not hurry but take my time and think it over."

"Then if I were you I would not try to reach any decision at present, and when the time comes, God may make the way perfectly clear."

"Oh, but, Miss Goodsell—"

The elder lady smiled, "your trouble is the trouble of most of us, we forget that we have to take but one step at a time. There is usually enough light for that; but instead of taking only that one, in the light that God gives us, we look ahead and, because we cannot see to take ten or perhaps a hundred steps at once we say that God leaves us in the dark. Take your one step, Ada, and I feel sure that God will always show you where that step shall be taken. For instance, do you know what you ought to do today, now?"

"I ought to be home this minute helping mother get dinner," said Ada, with a little smile.

"Then go, dear, though that sounds impolite, and come to me again when there is nothing that needs you."

"Well," said the girl, with a long breath of relief, "I will try not to worry, but—"

"Don't let there be any but, just trust God with the whole thing. Do each hour, each moment, what seems best to be done then, and leave all else with Him."

Ada smiled brightly. "I believe I can," she said. "Only one step. I'll remember."—N. Y. Observer.

### Handle Not, Taste Not.

The attention of the New York hospital surgeons has been called to the big number of bartenders that have lost several fingers of both hands within the past few years. The first case was that of an employee of a Bowery concert hall. Three of his fingers of his right hand and two of his left were rotted away when he called at Bellevue one day and begged the doctors to explain the reason. He said that his duty was to draw beer for the thousands who visited the garden nightly. The man was in perfect health otherwise, and it took the young doctors quite a time to arrive at any conclusion. But they did finally, and it nearly took the beerman's breath away when they did.

"Your fingers have been rotted off," they said, "by the beer which you have handled."

Other cases of a similar nature came rapidly after this one, and to-day, the physicians estimate, there is an army of employees of saloons whose fingers are being ruined by the same cause. The acid and resin in beer are said to be responsible.

The head bartender of a well known down town saloon says he knows a number of cases where beer drawers have, in addition to losing several fingers of both hands, lost the use of both members.

"Beer will rot iron, I believe," he added. "I know, and every bartender knows, that it is impossible to keep a good pair of shoes behind the bar. Beer will rot leather as rapidly almost as acid will eat into iron. If I were a temperance orator, I'd ask what must beer do to men's stomachs, if it eats away men's fingers and their shoe leather? I'm here to sell it, but I won't drink it—not much."—Western Christian Advocate.

Think of the evil things which public sentiment has destroyed in the last few decades. Slavery has gone, the Louisiana Lottery is no more, the age of consent has been raised, the decanter has been removed from the sideboards of church members, raffish have become absolute at church fairs, bucket shops declared plain gambling, prohibition voted in several States and hundreds of countries. Then why may not the saloons, "murder shops," be destroyed? The people generally look upon them as the sinks of sin, the patrons of rage, the gates of death. They have sown to the wind and the whirlwind of public sentiment is brewing. May God hasten the day when they shall be no more.—Baptist Argus.

EDITOR,

J. W. BROWN.

All communications for this department should be sent to Rev. J. W. Brown, Havelock, N. B., and must be in his hands at least one week before the date of publication.

### Prayer Meeting Topic.

B. Y. P. U. Topic.—Walking with Jesus, Colossians 2: 6, 7; Galatians 5: 16-26.

### Daily Bible Readings.

Monday, April 22.—2 Kings 18: 1-12. A commendable record, (vs. 5). Compare 2 Kings 23: 25.

Tuesday, April 23.—2 Kings 18: 13-37. Israel put to the test, (vs. 22, 32, 33). Compare Isa. 10: 10, 11.

Wednesday, April 24.—2 Kings 19: 1-19. Hezekiah's proper disposal of his difficulty, (vs. 14). Compare Matt. 21: 22.

Thursday, April 25.—2 Kings 19: 20-37. God's defense of his own city, (vs. 34). Compare Isa. 31: 5.

Friday, April 26.—2 Kings 20. Two tests of Hezekiah. Compare 2 Chron. 32: 31.

Saturday, April 27.—2 Kings 21. One man's power for wickedness, (vs. 11, 12). Compare 2 Chron. 17: 3, 4, 20.

## The Young People

Prayer Meeting Topic—April 21.

Topic: Walking with Jesus.

AT THE OUTSKIRT.—Col. 2: 6-8.

There is something that goes before walking with Christ—or in him. Walking is based upon the supposition that we have first received him. There are not a few people these days who talk beautifully about Jesus; they say he was a lovely character, etc. They talk about walking with him, through the Sermon on the Mount. But they do not receive him; he is not a part of them; they are not in him in any real sense! But Paul would not have these Colossians in a delusion; the very first thing he says here, is: "As ye have therefore received Christ Jesus, the Lord, so walk ye in him." It is worth while to note that it is not "Jesus" merely; it is Christ Jesus, the Lord!

It is certain that two cannot walk together unless they be agreed. So it is impossible to walk with Jesus and not be in accord with him—not accept his wonderful claims for himself. "As many as received him to them gave he power to become the sons of God." Walking with God implies relationship with God. As you look at it, now, is it not striking how consistent the Bible is with itself? It is all of one piece; have you received Jesus? Then, are you walking with him?

THE EFFECT OF WALKING.—Gal. 5: 16-26

The subject falls into two parts. With the Colossians Paul speaks of walking with him, and the outgrowth of life, unto the point of thanksgiving and service. To the Galatians he unfolds the negative side, passing on to the gracious fruits of the Spirit.

"Walk in the Spirit, and ye shall not fulfil the lust of the flesh." So, the first effect of walking in the Spirit—walking with Jesus—is the power to overcome the strength of the flesh. Sometimes we speak of the weakness of the flesh: most of us find, however, that the flesh is often very strong; it takes much grace to resist it. We cannot resist it in our own strength; if we get no help from Another we shall sink down into the awful slavery pictured in the verses that follow.

We shall also find in the Spirit a helpful ally. He wars against the flesh, with us, and we shall come off victorious. Make room for the Spirit in your life! What a gracious helper is he! There is no question as to the victory; he never leads to defeat.

W. H. GRISTWATER, in Baptist Union.

Is the B. Y. P. U. to be a Permanent Institution? What is the Especial Work with which it is Yet Charged?

BY REV. G. O. GATES, D. D.

NO. III.

Shall it be with an affirmative or a negative that we answer the first of the above questions? Yes or no? Who can foresee the future and declare what shall or shall not be in regard to any human institution. Even if able to trace the providential leading that resulted in its organization will that be a data sufficient to declare permanency! The second part of our heading must in part at least be discussed as shall be the answer given to the first, for if the organization of the Young People's Society is not to be permanent—then what use in discussing further the work with which it is yet charged. Better let us be getting ready for that which may tomorrow take its place.

The writer of this article assumes that it is intended that we shall regard this new movement as permanent—as having come like our Sunday Schools to stay. That this is implied in the providential leading to the formation in the church of these Societies and that the work they under God are doing for the present generation of young Christians will be just as necessary to be done for the generations that are to follow. I see no reason why we should not say yes—this movement is of God and for the good of the church and for the ages.

In article No. I, the writer says "We are constrained to say God was not the man who led off in this new organization"; and again he says, "There is a widespread conviction, which we take to be solidly grounded, that the Divine hand has been in the movement which has furnished us with the B. Y. P. U."

The letters B. Y. P. U. are not of inspiration and these may be changed, but the organization which they represent, the young people of our churches banded together within the church and for special training for work for Christ and the church must in the nature of the case continue if the best results in Christian work are to be attained. The principle that underlies this modern movement is an old one in our denomination. Long, long before Dr. Clark of C. E. fame organized his first C. E. Society our Pastors all through these Maritime Provinces had meetings after church gatherings for the special training and instructing the young Christians. Now they hold them in some vestry or at the Parsonage and some of us yet remember what sacred seasons, what joyous experiences were ours in these meetings. In these gatherings the diffident and trembling were encouraged to pray audibly; to give testimony and here were instructed in the more elementary truths of Christian experience and taught more fully the way and urged on to be active workers in the church.

In these new organizations designated by large capitals and that have large and enthusiastic annual gatherings we have but developed what for years and years was regarded as a necessity by our pastors; a school of train-

ing for our young church members and what must of necessity be a permanent thing. Again we say yes. The B. Y. P. U. is to be a permanent institution. Its principles are here to stay. Its constitution, its pledge-manner of working may be often changed, but the principle, the life, the heart of this movement is permanent. The church must have ways of working, ways for developing her younger members, Christian activities and this is best accomplished in bringing together her young people, and here as in a school drilling, teaching, practicing them. The five church will not ignore this principle, and the church that gives to this work most thought, and prayer, that seizes this opportunity and most heartily seeks to make the most of the same, will in the process of years find it has trained within itself workmen of whom no church need be ashamed.

If the history of the past few years since these young peoples societies have come so conspicuously to the front could be written, the good work already accomplished, the development in active usefulness, the greater study given to the Word, the deeper missionary convictions that a careful study of mission work has given; if our churches would rise and tell how the young men and women have been trained to work in all the activities of the church, then would we not only see the needfulness of such societies, but earnest would be the prayer for their future permanency. I speak after years of experience in connection with a Young People's Society, that it was one of the best, most helpful, inspiring departments of the Church's activities. In the church, of the church and for the church; in fine the church in its younger life being fitted for use in the Master's service. Permanent, banish the thought of any other condition for our Young People's Societies, than a continuance with ever brightening prospects of greater endeavor in the Master's Kingdom.

In reply to the second question, "What is the especial work with which it is yet charged?" the answer is that very work that called forth the organization, training the young Christians for the best possible service for Christ and his church. It is for service it exists. If it attains the end for which it was intended it will be a means under God of developing the spiritual life in the young church members, training these for future usefulness, who so soon must bear the burden of responsibilities now resting on their seniors.

There are many things that must be considered in the above mentioned purpose. That one may render the best possible service will require development in many directions. The educated, well-informed church member, other things being equal is the greater power.

The man who knows how to do a thing is ever in demand. The Christian who knows what he believes and why he believes it, who can give the proofs for his statements from "the Book" is a requirement of our age. Just as it has been found that for this age the Sunday-School teacher requires a training for his special work, else he comes into unfavorable contact with the teacher of the day school, so in the church of Christ the age demands trained men and women who can take up the activities of church life in an intelligent and workmanlike manner, otherwise church work is put in unfavorable contact with work done in these worldly societies. The best service—service rendered by those most carefully trained is not too good. The best will be that which workers have been carefully prepared for. Here then we see as we look into well-ordered young people's societies machinery set in motion that will make of these members skilled workmen for the church of to-morrow. Business of the church ought to be conducted in a business like manner, here are being fitted such workers who in after days will become in these directions a blessing to the church.

But above all things it is spiritual power that is needed in the churches of our land. Spiritual power in the church is the aggregate of the spiritual power of the individual members; and so the especial aim of our Societies must ever be the seeking to develop the spiritual life.

Hence he must keep in mind that the B. Y. P. U. organization is not merely to be social, creating an "esprit de corps" among the church members; it must not be merely a school for training in best methods of doing things; but it must above all be devotional in character. Here in songs of praise, in bowing before God in prayer, in loving testimonies, in earnest study of the Word of God; here in confessions of failures, in the pledging of the individual to the service of his Lord is to be gained a development in spiritual life which means in after years strong and beautiful Christian character. It is this, I would urge as an especial end. When the warm devotional character of our weekly meetings is kept in mind, you will find increasing interest in the meetings, interest maintained year after year. In such meetings love and devotion to the church become intensified. It is then strong church attachments are formed that will mean much to these young Christians in the days when heavy church burdens rest upon them. I urge that special attention be given in our Societies to the spiritual department of our work. Ignoring this we shall find our Societies sinking in moral tone and degenerating into mere social clubs.

Then, too, we should see that the power that is being gained should be at once put to use. Normal classes for training those who are to be Sunday School teachers, should be organized—missionary committees should be constantly bringing to the Society results of their reading and study—the needs of our different denominational boards should be kept in mind, and the necessity for systematic giving should early be installed. It is in these Societies that foundations are to be laid for all good work that claims our attention as a denomination. Our B. Y. P. U.'s are to be our best church training schools for service. If the work is well done here, we shall need have no fear for the church of the future. In skill in conducting her affairs, in devotion to her interests, in generous hearted benevolence for all her undertakings will be developed a Christian manhood and womanhood that will make the church the most beautiful and consecrated institution that exists; "fair as the moon, clear as the sun, and terrible as an army with banners."

Windsor, April 3.