

uv 'em; an, how d'ye s'pose ye ever wandered roun' and roun' in the dark when ye wuz lost 'thout fallin' in a dozen uv 'em?"

"I don't think I could have fallen into a dozen," John laughed, nervously, "for one would have been plenty."

"It's well nuff ter laugh now," said Mr. Martin, "but it seems leetle short uv a merakle that you be alive to tell the story."

And right before them was the tree over which John had clambered, with a yawning pit at each end of it. Had he gone around it, as he at first attempted, he would have gone down into a pit whichever side he took.

"I shall ask it every day of him," thought John; and in his heart he understood the miracle.

John passed his examination successfully and got a school in Scioto county at a salary of \$37.50 per month, which made him feel far richer than his present salary of \$5,000 a year, for John boarded around among his scholars, and dressing very plainly, he saved most of his money and took a course in law, moved to the far West and now represents his State in the United States Senate.—Independent.

The Drummer Boy.

The following story is told in Our Army Nurses by one of the noble women who cared for the suffering soldiers in the great Civil War:

On entering her hospital ward one morning, she was attracted by one of the new faces she saw there. It was a child's face, and it wore a smile.

"His name is Henry—not yet twelve, but he has been in the army over three years," the attendant said.

The nurse went to the cot where he lay.

"Good-morning, mother," he said cheerfully, holding out a thin hand.

"You dear little fellow, how came you here? You are so young."

"My father was drafted, and I got 'em to take me with him for a drummer-boy. I've got no mother, nor brothers, nor sisters."

"Ah, so you called me mother. You do need some one to take mother's place, I'm sure."

"Yes'm. The boys told me you would take care of me."

"And where is your father?"

"He was killed three months ago at Antietam. I was wounded then, in my hip, the same ball that killed my father. The surgeon says I shall be a cripple always."

The eyes of the nurse were growing moist. "My little boy looks very happy, after all. What makes you so?" she asked.

The child pulled a little Bible from under his pillow, and replied, "In the Bible it says, 'When my father and mother forsake me, then the Lord will take me up.' If I get well, and try to be good, I guess I shall have a home somewhere. If I don't get well, I am sure I shall."

There was more than one deeply interested listener now; and each had some new question to ask the lad. Childlike faith like his was rare, even in the hospital, where it was common for men to feel that they could not die unless they were listening to a hymn or prayer.

"My little lad," some one asked, "who taught you to trust in God?"

"My mamma until she died; then my papa."

When he got better he was heard one Sunday morning plaintively to say, "I wish I could go to Sunday School."

Then there followed a pleasant sight. Two of the ward attendants said, "Get the child ready. We'll look after him." They crossed their hands and carried the cripple to Sunday School every Sunday while he was in camp.

But they did not go alone. By ones and twos and threes the big soldiers followed the little fellow and stole into church. They all loved him, and some one looking on said, "A little child shall lead them."

One day a surgeon came to the nurse and said: "Here is a man looking for a soldier orphan boy to adopt. Tell him all you know of Henry."

The nurse told him of the lad's brief life, his beautiful spirit, and his longing for an education and a home.

"You have interested me greatly," said the man, with moistened eyes. "My wife and I had planned to go to Camp Denison, but we both dreamed on the same night that we should come to Camp Chase. I think God has led us. I am sure she will wish to take the boy."

In a few minutes the lad's feeble arms were twined about the man's neck. He was crying for joy. To those who clustered around to bid the little fellow good-bye, the child said:

"I was sure God had a home for me."—Youth's Companion.

Tryon, P. E. Island.

We are pleased to report that our B. Y. P. U. is progressing very favorably. The meetings are largely attended. Our active members do not forget that they have pledged themselves to be loyal to Christ, and thus we are trying to win our associate members to Him who died to save them. Our pastor kindly takes charge of the Conquest meetings and gives us some very interesting and instructive addresses on the topics. At our last business meeting the officers were all re-elected.

Feb. 8th.

L. BOULTER, Sec'y.

The Young People

EDITORS, J. D. FREEMAN.
G. R. WHITE.

Kindly address all communications for this department to Rev. G. R. White, Fairville, St. John.

B. Y. P. U. Prayer Meeting Topic—February 27.

Good cheer in dark hours, John 16:33; Acts 23:11.

In this world ye shall have tribulation! Yes, but that is not the Master's legacy to his faithful ones. "My peace I give unto you," is his bequest. "Because ye are not of the world . . . therefore the world hateth you." "But be of good cheer, I have overcome the world." And "Lo I am with you always." So the blessed Master comforts his disciples in the quiet of the upper room just before his betrayal and death. Paul was in imminent danger at his last visit to Jerusalem. He had been rescued from his own countrymen by the Roman authorities, but they were still seeking to destroy him. In the night following the Lord stood by him and cheered him with the promise that he should yet bear witness at Rome.

These texts bring before us two marked occasions when, in the darkest hours, the voice of Jesus is heard urging to good cheer.

First. The believer should "rejoice in the Lord always." There will be dark hours as there were to the Master Himself when here. But no more than are necessary for our highest good. "When darkness veils his lovely face" we learn to "Rest on his unchanging grace." "All things work together for good." Weeping may indeed sometimes endure for a night, but joy comes in the morning. It is our loving Father who leads in the rough as well as the smooth places. And if we are only following him there is every cause for good cheer.

Secondly. We should be of good cheer because Jesus has conquered the world for us. Our foes are defeated foes. Their weapons are broken. Their power to injure us is destroyed. Their malice and threatenings may be as great as ever but our great Captain has disarmed them. We are no longer in their power. The lions are chained. Like Pope and Pagan in Bunyon's Allegory our adversaries may threaten us but they cannot come near us to injure or harm.

Thirdly. Jesus has not only conquered the world for us but continually abides with us. "I will not leave you comfortless, I will come to you," he says. However dark the hour, faith sees the light from his loving countenance. It was so with Paul in this lesson when in danger in Jerusalem. The Lord stood by him. It was so with Stephen when stoned by the Jewish mob. It was so with John in Patmos. It was so with Luther, Knox, Judson and all the other saints of God when passing through fiery trials. "I will never leave them," is his word.

Fourthly. It is not only true that Jesus is always with us, but he goes before at all times. "When he putteth forth his own sheep he goeth before them." Whether that putting forth be into service, suffering, sorrow and self-sacrifice, his blessed footsteps mark the path ahead and his loving presence leads. Surely if the Lord is our Shepherd, it matters not whether the way be dark or bright, when we but follow him. But darkness cannot abide his presence. How true as he himself has said, "He that followeth me shall not walk in darkness but have the light of life."

But again there is abundant cheer in the thought that our Great Leader is finally to "bring us off conquerors and more than conquerors." He is leading us home to himself. However dark it may be at any stage on the way it is always bright ahead. He knows the pathway to the Celestial City. He has already led vast hosts safely through and never lost one. Sometimes the way may be dark. Sometimes the path may be rough and thorny. But it is always the right way which "slopes through darkness up to God."

Let us be cheerful, happy, bright-faced Christians. Only such can serve him rightly and win others to that service. Let our faces catch the glow of the blessed dawn of the day that will never end. Let us live above the clouds of doubt and unbelief, in the sunshine of his presence.

Conquest Lesson on Guysboro County.

1. What is the population of Guysboro County? In 1891 it was 17,195.

2. How were these people classified religiously? Baptist, 3,696; Roman Catholics, 5,386; Church of England, 3,364; Methodist, 2,350; Presbyterian, 2,284; All others, 115.

3. Were all these people thus classified members of churches? No. They were adherents.

4. What is an adherent to a church? A member, supporter, or sympathizer of a church.

5. How many Baptist church members are there in the County? Last year 1186 were reported, but a strict report would probably reduce this number to about 1,000.

6. How many Baptist churches are there in Guysboro County? Fifteen.

7. Name them. Canso, Cole Harbor, Whitehead, Crow Harbor, Guysboro, Manchester, New Harbor, Seal Harbor, Country Harbor, Isaac's Harbor, Goshen, Little Hope, St. Marys 1st, St. Marys 2nd, Port Hilford.

8. Have all these churches Sunday Schools? They have.

9. Have all these churches pastors at the present time? All except Manchester, which has "had no pastor since Rev. John Miles left in November last.

10. Name the pastors and tell of what churches they are pastor. Rev. F. H. Beals, Canso; Mr. F. P. Dresser, Crow Harbor, Cole Harbor, White Head; Rev. R. Os-good Morse, Guysboro; Mr. A. G. Colburn, New Harbor, Seal Harbor; Rev. A. J. Vincent, Isaac's Harbor; Mr. W. M. Field, Country Harbor, Goshen, St. Marys 2nd; Rev. R. B. Kinley, Port Hilford, St. Marys 1st, Little Hope.

11. How much money did these churches expend for their own work last year? \$6,060.00. This includes the cost of the meeting house at Half Island Cove.

12. How much did they give for mission and education work? \$475.05. To this should be added \$73.32 raised by the W. M. A. S., and \$40 given by the Canso Sunday School.

13. How many of these churches must have help to support their pastor? Those at Cole Harbor, White Head, Goshen, Country Harbor, 2nd St. Marys and Little Hope.

14. How are these churches aided? By the Maritime Baptist Home Mission Board to the extent of about \$300 annually.

15. What can you say as to the strength of the various churches? The church at Isaac's Harbor is the largest and strongest financially. It has about 250 members. Of the other churches those at Canso, Port Hilford, New Harbor and Crow Harbor have from 100 to 150 members; Manchester has 80 members; Guysboro, 68. All the others have less than 50 members.

16. Are any of these churches doing mission work near their own place? Yes. Several have out-stations. And distinctively mission work is being done by Mr. John Cunningham and his daughter, Louisa, of Guysboro, in the Gosbie Settlement near Guysboro.

17. Where is there need of missionary work by Baptists? Wherever the Bible is not recognized as the only rule of faith and practice, and wherever Christ's teachings are not fully taught.

18. Is there still need for Baptist mission work in Guysboro County? There is great need for such work in many parts of the county.

The exercise given above was prepared by the writer and used as the Conquest Missionary lesson for the Junior Union for the month of January. It is sent to the MESSENGER AND VISITOR with the hope that it may prove suggestive to Junior, Mission Band and other leaders. A great variety of detail could be worked out for such lessons. Information in regard to leading men, movements and methods would add much interest to any such program.

It is sometimes objected to the M. C. Course of the Baptist Union that it ~~scarcely~~ touches the work of our own Convention. Here is a solution of the difficulty. You may use some of the lessons of the Union in order to come into connection with the broad work of others. You may also substitute such lessons as the above in order to keep informed of our own work. Leaders will themselves be surprised at the information they will themselves gain by the preparation of such lessons as outlined above.

While we study our Telugu Mission, the Grande Ligne work, the Northwest, let us not pass the work in our own provinces by as unworthy of study.

Guysboro, February 1.

R. OSGOOD MORSE.

Our Juniors.

The Tired Girlie.

"I'm, oh, so tired, mamma!
I'm weary with my play;
My dolls they are such stupid things,
They've not one word to say;
Yet I've asked them many questions,
And told stories all the day.

"S'pose now that I'm a dollie,
And take me on your knee;
Then tell me quick a story true,
Or sing a song for me.
For I'm, oh, so tired, mamma,
Just as tired as I can be."

"The song grew fainter and fainter
To the little weary one;
The misty eyes soon closed in sleep,
And all her trials were done.
Wee mistress of stupid dollies,
She was resting from her fun.

—A. Harper, in The Examiner.

Rules for Dolls.

A wooden-headed doll should be careful not to hit her head against her mother, lest she should hurt her.

A doll should keep from under the rocking chairs.

A wax doll should avoid the fire if she wishes to preserve a good complexion.

Often an old doll with a cracked head and a sweet smile is more beloved than a new doll with a sour face.

It is a bad plan for dolls to be stretched out on the floor, as people are apt to tread upon them.

Dolls should never stay out of doors after the sun goes down: in the darkness they might become lost; if it should rain, they might grow ill.

Marjory was reading these rules to her doll with a sober face. When she had finished reading she began to laugh, but in a moment said: "Dolly, it's funny; but I really believe that these rules are more for me than they are for you."—Our Little Ones.