

nurses declared it a help just to see her around. One day Jinny overheard two nurses talking about a man they thought had but a few days to live, but whom it was "just awful to hear curse and rave."

"I wish I could help him," said Jinny, compassionately; "perhaps he would be glad to have some one talk with him about Jesus."

"Oh, not a bit of it!" said one of the women, with decision, "he'd only laugh in your face."

"I wouldn't care for that," persisted Jinny. "I feel as though I must try at least; God has been so good to me I want, if I can, to do something for him."

Her mind was so burdened in thinking of the poor sufferer that at length her desire was granted, and she was allowed to go for a few moments into his presence.

When she entered the cell-like room the man was dozing. Seating herself near the bed she began singing in low, lullaby tones, "Just as I am." She sang the entire song, for she knew it all; they used to sing it at the Mission Sunday-school. As she stopped a weak, hoarse voice asked querulously:

"Why don't you sing some more? Sing something else, can't you?"

Without a word she began, "Calling now for thee, Prodigal;" but while singing the last verse she heard plainly first a sigh then a sob. As her voice died away the man turned uneasily, then burst out with what strength he could:

"Oh, Lord! I've wandered far away and no mistake, but there's no one calling for me, I'm past all that."

"Oh, but you don't know, girl," he moaned. "I've wandered far away from everybody and everything; home, friends, and as to the Saviour you speak of, how far I've wandered off from all knowledge of him! Why, there's no reckoning the distance."

Poor Jinny! the man's distress and despair almost frightened her. She wondered what she could say, and soon she began in her softest tones:

"I wish you only knew how good God is; why, a few weeks ago I was almost dying, poor, helpless and alone in the world but for my poor little brother, but I trusted the dear Lord and he sent a good, kind man to pity and relieve me. I want to tell everybody I can the mercy of God, and he can save your soul just as easily as he is saving my poor life; won't you trust him?"

"I don't know how; and I don't know him."

"Neither did I know my kind friend when he bid me come here, but it was my only chance; do try to believe in him."

"I've never done the first thing for the Lord."

"Neither had I for Mr. Walpole?"

"What Mr. Walpole?"

"Why, the good Christian gentleman who befriended me and my little brother."

"Has he any family?"

"He has a wife, but I have never seen her."

"Then she never comes here?"

"Oh, no; they've told me since I came she seldom goes anywhere, but is very sad most of the time. But how she can be sad with her beautiful home and such a husband I can hardly imagine, for she must be a Christian. But I must go now; you will get tired, and I am getting hoarse."

"Can't you sing about the Prodigal first?"

Jinny would have tried, but the nurse came and said she had talked too long already.

The next morning, as soon as she was dressed, Jinny was told that the sick man had not slept an hour of the night, and was impatient to see her again. When she reached his bedside his request surprised and slightly tried her.

"I want you to send for your good friend; I want to see him."

How should she send for Mr. Walpole? It was a delicate matter for her to do so, but it would be almost cruel to refuse to gratify so sick a man, and the gentleman was so kind she decided to send a message and explain afterwards why she did so. When the request reached Mr. Walpole he did not hesitate, but went, promptly to the hospital. Jinny met him and briefly related why she had sent for him, but why his face grew so painfully flushed she could not understand.

At the end of a long, sad, yet blessed conference, John Walpole said to his father:

"Oh, father! I think that you should have brought that young angel here to save me! I drifted back to my old home a total stranger, and should have died and made no sign but for her. My papers would have given my true name after I was gone, but somehow I wanted to die near you and mother."

But John Walpole did not die. People soon knew of his having returned an invalid to his father's house. But the wonder grew apace when it became known that he had become a Christian, and, strangest of all, had determined to devote his life to missionary labors in his own city, where he soon became a power for good with his earnest Christian life.

Virginia Witter is first assistant in Mrs. Walpole's family, and a trusted friend as well. Lou makes an excellent office boy.

Mr. Wendell Walpole never goes to the prayer-meeting now without first kneeling down in his room and making sure that whatever he may say in the meeting he means with all his heart. Then he dwells strenuously on the face that Lord charity consists in a personal disbursement of the Lord's bounties. True Thanksgiving consists in a practical rendering back to the Lord some portion of his plentiful benefits. And he has been heard to remark more than once in the vestry that no Christian should ever be surprised at being confronted with immediate answer to his prayers. The answer may be sudden, but should never be unexpected. Then he likes to add: "And remember, brethren, inasmuch as you benefit one of Christ's little ones, the great Master recognizes and rewards the deed as if done to himself."—Watchman.

## The Young People

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Kindly address all communications for this department to Rev. J. B. Morgan, Aylesford, N. S. To insure publication, matter must be in the editor's hands on the Wednesday preceding the date of the issue for which it is intended.

### Prayer Meeting Topic.

B. Y. P. U. Topic.—Conquest Meeting: Leaders and Triumphs in Canada.

Alternate Topic: That good part, Luke 10: 38-42.

### Daily Bible Readings.

Monday, July 31.—Matthew 27: 57; 28: 20. The crowning hope of the Christian, (vs. 7). Compare 1 Cor. 15: 20.

Tuesday, August 1.—Mark 1: (1-20), 21-45. Ideal obedience, (vss. 17, 18). Compare Acts 22: 10, 11.

Wednesday, August 2.—Mark (2: 1-28; 3: 1-35), 4: 1-34, (35-41). Many soils, on seed. Compare Matt. 13: 24-30.

Thursday, August 3.—Mark 5: 1-43. Implied promise to the ruler, (vs. 36). Compare Luke 12: 32.

Friday, August 4.—Mark 6: 1-46, (47-56). A disastrous promise, (vss. 23, 24). Compare Exh. 7: 2-6, 10.

Saturday, August 5.—Mark 7: 1; 8: 9. The source of our evil, (vss. 15, 21-23). Compare Matt. 12: 34.

### Praying Meeting Topic, July 30.

The Good Part, Luke 10: 38-42.

A clear-cut cameo—every faintest line delicately giving strongest meaning of light and shade, a precious Gospel gem, is the story of the home in Bethany. Not one word is superfluous or misplaced; a sharper sense of contrast could not be produced by a volume of biography abounding in antitheses. In five verses two characters stand forth in startling opposition and receive the verdict of human nature's infallible judge. For nineteen hundred years men have debated that verdict and still find it hard to agree with the judge.

First, Martha's Virtue. It is little wonder that it has taken the world so long to understand this sweet story. It is just because we are all precisely like Martha both in our vices and our virtues. She was faithful, industrious, common-place. So are we! And from our everyday standpoint it will always seem that the Master has commended the indolent and lackadaisical temper as more valuable than the energetic and thrifty. The world has ninety-nine Marthas to one Mary. Then, too, Martha did love Jesus. She had invited him to visit her when he had not where to lay his head, not only because he was too poor, but because for fear of his enemies many were shutting their doors against him. At such a time it was proof of true love to admit Jesus under her roof.

Second, Martha's Vice. It is hard to condemn such a spirit: harder still to say she was utterly wrong. In the tender repetition of her name the Master beautifully shows his love. Yet he gives her not a word of real commendation. Hard as it is to say it, Martha was a materialist. Her spiritual nature was quite undeveloped. Even her love for Christ had not touched her soul. Like many another good housewife her highest ideal of hospitality was to give her guest the most complete equipment of creature comforts—a good bed, a well-appointed house, a well-furnished table. That friendship implied any ministry for the soul, she never so much as dreamed. With all her virtues Martha lived for this world only. Her virtues, in fact, were such as pertain to things of this world. The philosopher who says that there is nothing in the universe but matter and force is not the only or the most dangerous materialist. The worst materialism is that which spends all the time thinking of and working for the body only.

This is the materialism which snares so many to-day. It "cumbars" the soul with weary burdens because the present task in home and shop is all of life, and there is no forward look. It "distracts" the mind, making us "anxious about many things" because we fail to see that all details are but parts of one all-including plan. So we fly from petty task to petty task, making each for the moment all important until we live in a constant pressure of a host of cares rising mountain deep about us, each bigger than the last and none of them having any real meaning for our lives. Then comes worry, which is only the black shadow of failure that materialism casts upon life. And through it all there runs a peevishness which even the Saviour's presence cannot drive from Martha's heart when she sees Mary (as she thinks) idle and lazy. Christ was in Martha's house. But Christ was not in Martha's heart.

The body is the servant of the soul. Eating, sleeping, clothing have their value, and each of these its place; but that value and that place are not all or final. They are good only as they minister to the soul. To the mystic, friendship is the master passion, hospitality is of the soul, and the guest must feel the mutual ministry of hearts. Heart life is the only life and love freely flowing its wine and joy. To Martha, worldly, impatient, careworn, the Saviour, ever tender, but ever true, says: "Martha, Martha, thou art anxious about many things." But of Mary he says: "We need but few things in this life. In fact there is only one thing that is quite indispensable. Mary has chosen that; it shall be hers forever." Love is the only life there is: all else is death. To the true Christian the Saviour's presence is everything: he asks for nothing more. Give him Christ and you have given him eternal life. It is such souls, shrinking and retiring though they be, who in the great crisis give their martyr lives in quiet courage to their Lord, and from broken boxes of alabaster shed sweetest perfume through the world. Christ was in Mary's house. Christ was, too, in Mary's heart.

Scripture References: Matthew 6: 25-34; 13: 22, 23; Luke 12: 32, 40; John 6: 27; 19: 26, 27; Philippians 4: 6; 1 Timothy 6: 6-8; 2 Timothy 2: 4; 1 Peter 5: 6, 7.

HARRIET B. HURCHES, in Baptist Union.

### The Richmond Convention.

As a number of Maritime delegates were known to be in attendance at the Richmond Convention, including the Editor of this department it was hoped that some account of the proceedings would be received in time for this issue. None having reached us, we give below a report of the meeting of Friday afternoon and evening and Saturday morning taken from The New York Examiner of the 20th inst.—ED. M. AND V.

#### FRIDAY AFTERNOON.

This was one of the most interesting sessions of the Convention, and the enthusiasm was unbounded. It was the annual fellowship meeting, and the delegates of each of the States occupied seats together in the body of the house. The place of each delegation was indicated by white placards. Each State had its own banner, and the standard-bearer sat in the end seat nearest the centre aisle. The effect of the waving banners was indescribably beautiful, and the impression produced by the whole ceremony thrilling in the extreme. Dr. Chivers presided, and kept things moving on time. First came the presentation of the special prize banners. The one for general excellence in all three courses was awarded to the Loom Lake church, Minnesota, a country church with a widely scattered membership. The junior banner was for a second time awarded to the Union City Junior Union, Pennsylvania. The presentation address was given by John A. Earl, of Iowa, who made a strong plea for education, which he defined as a combination of knowledge, sympathy and helpfulness.

Dr. Chivers was then introduced, and given the Chautauqua salute. He expressed his thanks for the universal kindness that had been shown him. The roll-call of States followed, and was attended with many pleasant incidents. The delegates from Canada received an especially cordial greeting, and the exchange of international courtesies was both significant and happy.

#### EVENING.

The growth of interest and the increase of attendance was indicated at this session. The great building was crowded as never before. Had it been possible to see the audience distinctly the sight would certainly have been a most inspiring one. The building is imperfectly lighted, however, and one seemed to be surrounded by a vast army of phantoms. But the vigorous applause elicited by the speakers, at times, made real the presence of a living, sentient, appreciative multitude.

The devotional service was conducted by Mr. W. W. Gaines, of Georgia. Prize banners were then presented to the Oakland church, Pittsburg, Pa., and the Fourth church, Minneapolis, Minn., the presentation speech being made by Rev. C. B. Allen, of Nebraska, whose subject was "Truthing it." "Truthing it" he defined as the getting on the quest for truth, and truth means that which is revealed in the Bible, that upon which the church is founded, and through which the world shall in time be brought to Christ. "Truthing it" also means holding what one has found with strong conviction. It also means exemplifying in the life and character what one has found.

Rev. J. H. Randall, of Michigan, followed in an address on "The Disciple's Magna Charta." The Bible guarantees to the disciple rights and privileges deeper in their import and more universal in their application than of England's Magna Charta. Its careful study leads to closest companionship with Christ himself.

In an address of poetic diction and spiritual power Rev. D. M. Ramsay presented the theme of "The disciple and his devotion," making prominent three points: The disciple needs to pray (1) because of the enlargement and purification of his own nature which prayer brings to him; (2) because of the benefit he may confer upon the individual at his elbow; (3) so that his enthusiasm and courage may be directed aright.

The closing address, on "The disciple and his task," was by Rev. C. A. Eaton, of Toronto. His address may be summed up in his opening sentence. "This is God's world; the task of the disciple is to make him the world's God."

#### SATURDAY MORNING.

The day was crowded to overflowing with conferences, addresses and discussions. It began at 6:30 o'clock with the several conferences conducted by Rev. Messrs. Cornelius Woelfkin, James A. Francis, Daniel Shepardson and P. K. Dayfoot. These were followed at 8:45 with pithy discussions of practical problems. It is not too much to say that these have been among the most helpful exercises of the meetings. They overlapped the session at the Auditorium, however, so that the gathering there at 11 o'clock was not so large as usual. Nevertheless, it was one of great power. Indeed, the effect produced by the address of Rev. Dr. E. M. Keirstead, of Acadia College, was electrical.

The first speaker was Rev. W. W. Everts, D. D., of Minnesota, whose subject was "The disciple and the church." We are living, he said, in the sociological age. The first age was given to the doctrine of God, the second of man, the third of salvation, and now comes the sociological age, of which the doctrine of the church is a part. In the Gospels the church is referred to as the Kingdom. The best way to bring about the Kingdom is to establish churches. God works through his churches. There is nothing so resistless as a united church. By establishing and maintaining churches we may hope for the coming of the Kingdom of God.

Professor Keirstead's subject was "Literature as an aid to the disciple." Dr. Keirstead defined a disciple as a learner. Learning and working are for life. A disciple of Christ is one who not only hears of Christ, but who also surrenders to Christ. Literature gives one a knowledge of God—of his transcendence and of his presence. It gives a revelation of conscience, a knowledge of the world, a knowledge of Christ, and a revelation of human life. It exalts the nature, widens the sympathy and elevates the patriotism. There is in it the very spirit of progress. Dr. Keirstead's address made a deep impression, and he received an ovation at its close.