

kind thing that we does ter other folks in his name. So I divides that barrel and my grub wid him every chance I gits. One night 'twas a darkey kid as I took in. Once though, I divided with a yaller pup. How them angels up there must have laughed!"

Joe chuckled at the thought; and as for me, I wished for hundreds of Christians like Joe. The world needs them.

Winter is here again, but I have no fears for Joe. He is earning three dollars a week in a store, and sleeps under the counter. Affixed to the molasses barrel are the words: "To Rent."—The Boy's Friend.

How Filipe's Cow Was Saved.

During the war of 1870, when the German troops were marching on Paris, Filipe Lerouge, a young French girl, had a pet cow, Fanchette, which was almost the only support of her family. To save the animal from the Germans, she was, under the care of Filipe, allowed to graze only at night and hidden in the daytime, and here we commence the story:

It was Filipe's task every night, as soon as she had cleared away the supper things, to come with Fanchette to the meadow where she grazed, and stand guard over her for the hours necessary to give her sufficient time for her meal. It was a lonely and dreary vigil, and many times Filipe felt her heart sink while undergoing it.

One night, when the new moon gave just enough light to make out objects clearly, Filipe was suddenly startled by the sound of many hooves' feet coming along the road. It needed no glance in that direction to know that a body of horsemen were approaching at a slow gallop. With the swiftness of the wind she flew to Fanchette's side, and, with her hand on the gentle creature's shoulder, was about to push her away toward a clump of tall bushes. But, alas! through some carelessness the bell had not been removed, and either it gave out a tinkling sound at this moment or Filipe's swift running had drawn attention to herself. At any rate, before she could move the cow a gruff voice called to her in her own tongue: "Hold on there! We see you! Don't be trying to get that cow away!"

Overcome with terror, Filipe could only stand with her hand against the cow's shoulder, looking in the direction whence the gruff voice had come.

The soldiers had now halted. Some had already dismounted and were climbing the fence. Others tore a wide gap and entered through it on their horses. How their guns and sabres glittered in the moonlight!

"O Fanchette!" exclaimed Filipe, with a burst of tears, as she threw her arms around her dear cow's neck, "I am afraid they are going to kill you!" Then, with a sudden determination, she cried: "But if they do, they'll have to kill me first!"

"Let go that cow, girl!" said the same harsh voice, now unpleasantly near to her. "We must have her."

"What do you want of her?" asked Filipe, raising her head at this point and wondering at her own bravery.

"To eat!" was the gruff response.

At these words Filipe burst into tears.

"To eat!" Her beautiful Fanchette? No, no, no!

"Are you going to get away or not?" the man questioned again. "If you do not I'll have you taken away by force. Come!"

She did not move, but stood with her arms firmly clasped about the neck of Fanchette. The officer turned to two of the men, who had dismounted and were standing near. "Seize her!" he said.

They started to obey orders. Filipe saw them coming, and her screams rang far and near. They were echoed by an exclamation from the direction of the road, and the next moment a horseman on a powerful horse came galloping through the gap into the field. He was a man in the prime of life, with an air that bespoke the commander. Under his glance the men who had been about to seize Filipe slunk away. Only the officer held his ground, and he dropped his head, looking confused.

"What does this mean?" sternly demanded the newcomer. But he didn't wait for an answer; he seemed to comprehend the situation at a glance.

"There, little girl, do not cry!" he said, in the kindest tones. "They shall not take your cow away. Return home with her. It is late for a little girl like you to be out."

Then, while Filipe, smiling through her tears and courtesying, drew Fanchette away, the commander turned to the men, and she could hear him, after she had gone some distance, angrily reprimanding the soldiers.

Filipe did not know until long afterward that the noble-looking horseman who had come just in time to save her dear Fanchette was no less a personage than Frederick William, Crown Prince of Germany—the good "Unser Fritz," who died so universally loved and regretted.—Dumb Animals.

Wife—My dear, you haven't a cold, have you?
Husband—No.
"Any headache?"
"None at all."
"Rheumatism?"
"Not a particle."
"You don't think it will rain, do you?"
"No danger. Why?"
"This is Sunday, and it's most church time."—N. Y. Weekly.

The Young People

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.—A Strong Weak Man. Judges 16: 20-30.

Daily Bible Readings.

Monday, July 22.—Nehemiah 8. Teaching the people the law. Compare II Chron. 17: 9.
Tuesday, July 23.—Nehemiah 9. Nehemiah's great prayer. Compare I Kings 8: 22-53.
Wednesday, July 24.—Nehemiah 10: (1-27), 28-39. New oath of allegiance to Jehovah. Compare Neh. 5: 12, 13.
Thursday, July 25.—Nehemiah 11: 1-36. The dwellers in Jerusalem. Compare I Chron. 9: 1-3.
Friday, July 26.—Nehemiah 12: (1-26), 27-47. Joy in Jerusalem (vs. 43). Compare Ezra 3: 11.
Saturday, July 27.—Nehemiah 13: 1-14. Nehemiah's active zeal for Jehovah. Compare Ezra 9: 5.

Important to Intending Delegates to B. Y. P. U. Convention to be held at Chicago, July 25-28.

Cost of trip—Single fare for round trip via I. C. R. from Halifax, \$31. Via D. A. R. from Halifax, \$29.50. From St. John, \$26.50. Through sleeper from St. John to Chicago, \$7.50.

Extra. A side trip from Toronto to Pan-American Exposition at Buffalo can be had at very small additional cost.

Reduced fare going includes July 22-24—good for return to and including July 30. Tickets deposited with joint agent before July 30 will ensure an extension of time to and including August 24 on payment of 50c. fee. G. W. A. McDONALD, Transportation Leader.

July 8.

Prayer Meeting Topic—July 21.

A Strong Weak Man.—Judges 16: 20-30.

This story of the strong weak man of the Bible is as a fairy tale, delightful to youth and instructive to manhood.

Samson's "life began in marvel and ended in the deepest tragedy." He was a Nazirite, i. e., "dedicated by vow to the Lord" from the hour of birth. The triple vow subscribed to by every Nazirite is suggestive. 1. To abstain from wine and all intoxicating liquors. 2. To let the hair grow. 3. Not to enter any house where a dead body lay.

Samson's a Nazirite. Life to teach the lessons symbolized by the Nazirites' vow.

(a). Wine.—Abstinence from Sin. Read Romans 6: 12.

(b). Hair.—The secret of the weak man's strength—suggests consecration. Read I Cor. 7: 23.

(c). Dead.—Shun entering the presence of the dead—might be regarded as a lesson to abstain from defilement. Read Eph. 5: 11.

New Theology men and higher critics are anxious to establish the idea that this strong weak man never existed in fact. If we were obliged to accept all that many great men say (men who are great only for what they do not believe) we would soon have to part company with Moses, Elijah, Job, Jonah and even our Lord and Saviour. We believe Samson to have been a real, historical personality. He was one of the most remarkable men the world has ever produced.

He was the product of his day, his times. His remarkable combination of strength and weakness is noteworthy.

He was—1. Remarkable for the power he possessed. 2. Remarkable as a striking example of earthly retribution. 3. Remarkable for his original ways of punishing his enemies.

God raised him for a definite service, he succeeded most marvellously when led by God: and failed most shamefully when the Lord's presence departed from him. He was to teach by failure. His life is a protest:—

(a). Against spiritual falseness to God.

(b). Against breaking of covenant.

(c). Against conjugal infidelity and immorality.

Note the strong figure under which God depicts this sin—Jer. 3: 1. Samson "began to deliver" Israel by awaking a consciousness to the importance of the things cited above.

Samson seems to have been consecrated to the work of destroying the Philistines, of defending Israel. We are to consider:—

I. The consecrated person must purge himself from mixed motives. Successful issue of acts from mixed motive leads to presumption if not to repentance. Prov. 4: 23; Psalm 51: 10; Eccles. 8: 11.

II. The consecrated person must not trifle with sin.

Why does the great Samson stagger about in an aimless manner? Why does he not turn and destroy the Philistines? What has happened to Israel's defender? He sinned—He sinned. Judges 16: 1-4.

III. The consecrated person must not dally or trifle with vows. Samson trifled with his vows and disastrous results followed, Judges 16: 4-20. The strong man was hurled into the abyss of weakness. Many a man has been plunged into deepest humiliation and shame, because he has forsaken God. The lessons then are plain. Do not let the Delilah of this world weaken your notions of honor. Cease trifling with the world, before the locks of strength and purity are shown from your brow. It will be of value to read the life of Joseph for the sake of contrast in connection with this lesson. Trusted virtue is built upon a tested faith in God. Young people, to be masterfully ready for success; one must be under the loving, helping masterhood of Almighty God. Knowledge of God, of Christ, in the heart, soul and life bring to birth in man, his crowning glory; "self-control." Do not measure your moral conduct by the customs of your time, but by the law of God.

God is only with the self-controlled and pure.
Dorchester, N. B. BYRON H. THOMAS

Dear Bro. Brown:—The letter of "A Unioner" in last week's MESSENGER AND VISITOR deserves more than a passing notice. Personally, I think the letter was uncalled for. Any person, who is acquainted with the B. Y. P. U. work in our provinces, knows that all the labor in connection with our Maritime Union has been performed gratuitously, by those elected to office. The editorial work has always been well done, and I am but voicing the sentiment of all the workers when I say that the present Editor has won and truly deserves our heartiest thanks, accompanied by something a little more substantial.

The present scribe is of the opinion, that before we commence to find fault with our officers, we should first of all, endeavor to contribute something toward the expenses of the office. The idea of asking one of our busiest pastors to occupy the Editor's chair, expecting him to hunt all over the Maritime Provinces for original matter, with which to fill our columns, and never even offer to place at his disposal the means that would enable him to secure such matter! It is absurd, to say the least.

Regarding the statement that, "nearly all the members of City Unions take the Baptist Union," I fear "A Unioner" has not taken the trouble to secure the facts. From personal experience, both in the city and the country, I will venture to say that in proportion to membership, there are as many subscribers to the "Baptist Union" and other young people's papers in the country as there are in any of the city Unions. I can say, with emphasis, the so called "country folk," can appreciate a good thing when they see it and they are ready to accept the notes on the prayer meeting topic, as they are given, even, if at times they are "copied from the Union."

Perhaps Bro. Brown, "A Unioner," would like to fill the Editor's chair himself. I imagine that a three months' trial would convince him of the fact that such a position is not an enviable one. Personally I want to thank you for the help, which I have received from the Young People's page, and I trust that at our Maritime Convention, something may be done to strengthen our Editor's hands. If "A Unioner" is elected to that office, doubtless he will receive a warm reception.

June 25, 1901. ONE OF THE COUNTRY FOLK.

Prince Dale, N. S., B. Y. P. U.

A Baptist Young People's Union was organized on May 10th, 1900, by Rev. L. J. Tingley. The following officers were elected: President, Ada M. Harlow; vice-president, Chipman V. Wright; Secretary, Genevieve Fraser; cor. sec'y., Nora Pyne; treasurer, Abbie Dondale. The Union started with a membership of six active, and eight associates, since then it has been steadily increasing. We have now twenty-eight active members, and thirty-two associates. This shows how the Lord will prosper those who strive to lead souls in this way. We believe much good has resulted through the efforts of the Union, and we trust that the work may not stop which has had so glorious a beginning. On June 3rd, the subject being Missions, a short programme was prepared, consisting of music and recitations. Ira M. Baird was present and gave an excellent address on our work in foreign lands. The entertainment cheered the hearts of all. A collection of \$4.60 was taken for missions. This gives us courage to press forward. May the Lord ever prosper this people in a good work and keep them by His mighty power from all the evil that lies in their path for his name sake. Hoping to report again soon we remain yours in the good work.
July 6th, 1901. COR. SEC'Y.

To persistently neglect is to finally reject.

It is a sweet thought to me that Jesus would have missed me if I had never been sought and brought back. As the shepherd in the story left the ninety and nine to hunt for the single straggler, so I may gladly hope that Jesus wanted me in heaven, or else he would not have come so far or endured so much to save me.—T. L. Caylor.