

"I guess mebbly it is," said the old man.
"Graduated from your home school, I suppose?" said the young man.

"Yes," said the aged stranger. "He was our only child, an' Mary and I made up our minds to give him just as good an education as we could afford. An' we did, too."

The young man smiled. He fancied that the boy in question had been given a decidedly limited send-off.

"You say he graduated from the home school?" he said.

"Yes," replied the old man; "but he didn't stop there. He wanted to go to West Austintown, and we sent him. Then he wanted to go to Hiram, and we sent him. And then he'd set his heart on Harvard, and we sent him there."

"To Harvard?"

"Yes, and he was one of the class orators, too, on graduation day. It almost broke his heart because mother and I couldn't be there to hear him. But we couldn't feel that we couldn't quite afford it, did we, mother?"

The young man looked at the old lady. There were tears in her eyes, but she still nodded brightly.

"And your son—where is he now?"

"He's a mining engineer in South Africa. Doing first rate, too. We hear from him regular every month. Why, what brought us up to town today was to get a draft cashed that he sent his mother for a birthday present. Three hundred dollars—five dollars for every year—that's what Joe wrote. Mother's just sixty."

The young man took off his hat to the old lady.

"I wish you many more birthdays, madam," he said, "and trust that each will be as pleasantly remembered."

The old lady smilingly thanked him.

"Do you know what mother said?" inquired the old man, with a sly twinkle in his eye.

"Why, no; what was it?"

"Mother said: 'Let's speak to that young man—he seems so much like Joe.'"

And the young man walked away, feeling that he might journey long and far, and not receive so high a compliment.—Cleveland Plaindealer.

***** Sermons Without Words.

Francis of Assisi one day stepped down into the cloisters of his monastery and said to a young monk: "Brother, let us go down into the town today and preach."

So they went forth, the venerable father and the young man, conversing as they went. Along the principal streets, around the lowly alleys, to the outskirts of the town, and to the village beyond they wound their way, returning at length to the monastery gate.

Then spoke the young monk: "Father, when shall we begin to preach?" "My child," said Francis, looking down kindly upon the young man, "we have been preaching as we walked, and those who have seen and heard us are the people we have met."—Selected.

The art of photography is now so perfect that the whole side of a great newspaper can be taken in miniature so small as to be carried in a little pin or button, and yet every letter and point be perfect. So the whole life of Christ is photographed in one little phrase—"not to be ministered unto, but to minister." He came not to be served—if this had been his aim he would never have left heaven's glory, where he wanted nothing, where angels praised him and ministered unto him. He came to serve. He went about doing good. He altogether forgot himself. He served all he met who would receive his service. At last he gave his life in uttermost service—giving it a ransom for others. He came not to be ministered unto, but to minister. You say you want to be like Christ. You pray him to print his own image on your heart. Here, then, is the image. It is no vague dream of perfection that we are to think of when we ask to be made like Christ. The old monks thought that they were in the way to become like Christ when they went into the wilderness, away from men, to live in cold cells or on tall columns. But that is not the thought which this picture suggests. "To minister"—that is the Christ-like thing. Instead of fleeing away from the world we are to live among men, to serve them, to seek to bless them, to do them good, to give our life for them.—J. R. Miller, D. D.

A thermometer was left near a stove in a sleeping room at Dusseldorf recently and the fumes from the mercury poisoned two children so that their lives were saved with difficulty. So says the British Medical Journal.

It is said that President McKinley never walks with any one unless that person is in his confidence, and in proof of this the following remark of an Ohio man who knows the President well is cited. Said he, "I'd rather walk with President McKinley than be a member of his cabinet."

EDITORS, - - - - - {REV. E. H. DALEY,
A. H. CHIPMAN.

Kindly address all communications for this department to A. H. Chipman, St. John.

***** Prayer Meeting Topics for September.

C. E. Topic.—Our gifts from God: our gifts to God, Rom. 8: 26-39.

B. Y. P. U. Topic.—Children of light, Eph. 5: 8-16.

***** B. Y. P. U. Daily Bible Readings.

(Baptist Union.)

Monday, September 6.—Proverbs 29: 1-13. The contagious good of the righteous, (vs. 2). Compare James 5: 16.

Tuesday, September 7.—Proverbs 29: 14-27. Correction in developing character, (vs. 17). Compare Prov. 23: 13, 14.

Wednesday, September 8.—Proverbs 30: 1-17. Our shield, (vs. 5). Compare Eph. 6: 16.

Thursday, September 9.—Proverbs 30: 18-33. Diverse characters. Compare Prov. 11: 11-13.

Friday, September 10.—Proverbs 31: 1-9. A just side of character, (vs. 9). Compare Micah 6: 8.

Saturday, September 11.—Proverbs 31: 10-31. The model woman. Compare Luke 10: 42.

***** Prayer Meeting Topic for September 5.

Children of light, Eph. 5: 8-16.

(NOTES BY REV. A. A. SHAW.)

"Darkness" here signifies ignorance of divine things and human duties, and the accompanying immortality and ungodliness, together with the misery which inevitably follows.

Darkness—Ignorance and sin and misery.

Ephesus was the epitome of darkness. Grosser superstitions led to grosser sin and grosser sin to general disorder.

The temple of Diana, the centre of Ephesian religious life, harbored licentiousness and all manner of crime. A legend tells of Mithridates standing on the summit of the temple at its completion and declaring that the right of protection should extend in a circle around it as far as he could shoot an arrow, and by a miracle the arrow flew a furlong. Thus all manner of crime centered around their temple and polluted even their religious (?) life.

"Light" is here as always the opposite of darkness and signifies truth and knowledge of the truth, together with the spiritual purity which is inseparable from it. Christ is "the Truth" and is therefore "the Light of the world," (John 1: 4, 5; Matt. 4: 16). Believers in Christ have fellowship with him and by this become "the light of the world," (compare John 8: 12 with Matt. 5: 14). Here are compared light and darkness. "Ye were once darkness." But ye have learned Christ, have believed on Christ, have come into union with Him, and in fellowship with Him are now "light." Therefore "walk," or better *live* "as children of light." Produce in your lives "the fruit of the light," i. e., (a) "goodness," Rom. 15: 14; Gal. 5: 22; (b) Righteousness—purity in heart and life; (c) Truth—sincerity of mind and integrity of character. 1 Cor. 5: 8; 13: 6; Eph. 4: 21.

In this way the Christian is able to test the genuineness of anything that comes before his notice, whether or no it be "well pleasing unto the Lord," (2 Cor. 5: 9, R. V. margin). And not only this but the Christian must "have no fellowship": must be utterly averse in heart and conduct to all works of darkness. Must, by turning the light of a pure life upon them, bring conviction to the workers and expose the works of darkness.

And now in verse 14 the apostle turns to those in darkness and bids them repent of their sin and lift their eyes toward Christ, who will then bring them light as does the sun to the earth when the night is past.

He then sums up in verses 15 and 16, in a word to all children of light: You are the wise,—you have knowledge of the truth; show it by placing a constant guard on your life. Drive out the darkness by bringing in the light. Watch against sin by watching for opportunities of Christian service. Buy up all such opportunities at any cost, for the day of opportunity will soon be past and the night will come when no man can work.

***** Shelburne County Unions.

These organizations held their annual gathering in connection with the Shelburne County Quarterly meeting at Wood's Harbor, Aug. 12th. The meeting was in charge of County Vice President, Bro. G. T. McDonald of Shelburne. The reports from the Unions showed that there are nine in the county, located at Sabie River, Osborne, Lockeport, Shelburne, Port Clyde, Barrington, Wood's Harbor, Forbes Point and Pubnico. This year only three

✻ The Young People ✻

of the Unions have taken the Christian culture course—Lockeport, Osborne and Barrington, the largest number of students being in Lockeport. Next year it is hoped, most of the Unions will take up the work of Christian education. Rev. N. B. Dunn gave a very interesting lesson in Sacred Literature, which was followed by remarks on the Young People's movement from Rev. Wm. Halliday, Rev. A. F. Browne, Rev. Harry Baker, A. F. Newcomb, Lic. and Rev. J. Harry King. It was clearly shown that in this county the young people, in their organizations, form a very important element in church work. They not only keep up their own meetings, and carry on their educational work, but also largely sustain the regular church prayer meetings. An encouraging feature of the reports was the large number of associate members, which, in a short time are likely to enter church membership and become regular workers in the Unions.

A. F. BROWNE, Secretary.

***** The Work of the B. Y. P. U.

(Written for The Chattanooga Times).

The work of the B. Y. P. U. A. is definite and distinct. It aims (1) to arouse into activity and to unify the young people of our Baptist churches; (2) to stimulate them in all kinds of Christian service at home and abroad; (3) to increase their spirituality—(a) by providing practical methods and material for acquiring an intimate knowledge of the book, the Bible; (b) by instructing them in the great principles of church history and doctrine, noting especially those of the Baptist church, and (c) by introducing to their minds and hearts the great fields of world-wide missions and through these to inspire in them a new devotion of their lives to the Master's service.

This work has been carried on systematically for five years, with results which figures cannot measure. This year the returns of the examinations in the Christian culture courses have been surprisingly large, reaching a total of 13,407. These came from students of our work in all parts of this land and several foreign countries. The significance of this work for the Baptist church of the future, for the sturdiness of its membership, for the zeal of its workers, for the intelligence and spirituality of its constituency, cannot be estimated by man. It cannot be doubted that the efficiency and character of the Baptist churches whose young people, and old as well, faithfully pursue the Christian culture courses for a decade will be very far in advance of those who do no such work.

IRA M. PRICE,
Professor in the University of Chicago.

***** Why I Am a Baptist.

(Written for The Chattanooga Times).

In the beginning, because my mother and family were. All my surroundings in childhood led me to see things as a Baptist seen them. Today I am a Baptist because Baptists stand for certain truths, clearly taught in God's Word, as no other people do. I rejoice that Baptists stand with the great hosts of God's people on the fundamental principles of the gospel. Some things very important Baptists stand for which others have changed, ignored or regarded as of no consequence:

1. Baptists hold that the Bible, inspired of the Holy Spirit, is the only rule and guide for faith and practice in religious things. Therefore they not only hold, with many others, that salvation is by repentance toward God and faith in the Lord Jesus Christ, but that the ordinances should be as Christ appointed them and the apostles practiced them. Baptism, a burial in water, as the word means and the New Testament teaches; the Lord's Supper, a celebration by the church of the Lord's death with bread and wine; that the church government should be congregational as in apostolic days.

2. Baptists hold that, according to the New Testament, persons should not be church members nor baptized until they are personal believers and saved.

3. Baptists hold that, according to the Scripture, religion is intensely individual; neither parents, nor church, nor state can stand for the person. Therefore they have contended for soul liberty and separation of church and state.

I believe these principles and am therefore a Baptist.

M. D. JEFFRIES,
Pastor Second Baptist church, Knoxville, Tenn.

You can't jump away from your shadow, but if you turn to the sun your shadow is behind you, and if you stand under the sun your shadow is beneath you. What we should try to do is to live under the meridian sun, with our shadow, self, under our feet.—Rev. F. B. Meyer.