

again got angry with the Christians, and ordered that all the leading ones should be killed. Samwell's name was found upon the list. As he came back, he heard of the death that was awaiting him. That night, when it was dark, the missionary was awakened by a low knocking at his door. It was Samwell and his friends come to know what he should do. Should he run away, or should he go and hand over the money he had collected? After a silence the missionary said:

"Tell me what you think."

Looking up, Samwell replied, "My friend, I cannot leave the things of the king."

His friends earnestly begged him to fly, but the missionary said, "No, he is right. He has spoken well; he must deliver up the money."

They all knelt down in prayer together, the missionary wondering sadly if he should ever see the young hero again.

"My friend, I will try to start early, and leave the cowries with the chief," said the lad, as he set off; "but I fear my carriers will not be ready till after daylight, and if I am seen, I shall be caught. Good-bye."

But God kept him. He went boldly to the chief's hut put down the cowries, and walked away. He went again a few nights after to tell the missionary, who said: "You ran when you got outside?"

"No, my friend, for I should have been noticed at once. I walked quite slowly until I got out of sight, and then I ran as fast as I could, and so escaped."

This is a true story, taken from Mr. Ashe's book, "Two Kings of Uganda." It shows that the love of Christ can make a boy brave to do his duty, even in the face of danger and death.

"In the fear of the Lord is strong confidence."—Canada Presbyterian.

Why the Quaker Bought a Horse.

During one winter in France the pavements became very slippery by the frost, and did not present any hold for the horses' feet. One of these animals, harnessed to a large cart heavily laden with wood, was utterly unable to advance a step forward, while the carter, a powerful fellow, was belaboring the poor brute with his heavy whip, striking him over the head with relentless ferocity. Breathless, and struggling violently, the poor horse was so exhausted by his continued and severe efforts that, in spite of the cold, he was covered with sweat and foam. Now, throwing himself into his collar with desperate exertion, he tugged so that the stones beneath his feet threw out sparks of fire; now, far from being discouraged, he backed a few paces to take breath, and again tried, but in vain, to draw his load. Twice did he nearly fall, his knees touched the pavement; the carter raised him by the bit, leaving the mouth of the animal raw and bleeding. A third time, after a violent effort, he fell on his knees, one leg entangled beneath him; he could not recover himself, but fell on his side, where he lay trembling, bathed in sweat, and his eyes fixed on his brutal owner. The rage of his master then knew no bounds; and after breaking his whip over the head of the horse, which kept down by the shafts, lay groaning on the stones he began kicking the unfortunate animal on the nostrils. At this moment a Quaker stopped and pushed his way among the crowd. Unable to endure this scene for a moment, the Quaker approached the carter and took him by the arm, who turned with a menacing look. "Friend," said the Quaker in a calm tone, showing the carter fifteen louis d'or, which he held in his hand, "wilt thou sell me thy horse for this gold?" "What do you say?" inquired the carter; "will ye give me that sum for the brute?" "Fifteen louis," said the Quaker. "But why should ye buy the horse?" "That is nothing to thee. If thou sellest thy horse, thou must unload thy cart, unharness the horse and assist him to rise." The carter said, "It is a bargain." "Then unshackle the poor horse, for he is crushed by the weight of his burden." The bystanders lent their aid to free the horse. The poor animal was bleeding in many places, and such was his terror of the carter that he trembled at his approach. "But I cannot tell why you bought the old brute," said the carter. "I can tell thee; it was to free him from thy cruelty that I bought him," replied the Quaker.—Eugene Sue.

The Potato Babies and how they Grew.

One day last fall, when the children were at grandma's, it began to rain. Grandma always had something laid away for a rainy day. After breakfast, the twins, Tommy and Daisy, got hold of grandma's hand and led her to the cupboard. She laughed, and said she was old Mother Hubbard, going to the cupboard to get six little doggies a bone. She reached up to the top shelf and took down two boxes, one large and one small.

What do you think was in the large one? Little tiny potatoes. And in the small one? Burnt matches with the end rubbed on sand paper to make a point. Grandpa had thought of the children when he dug his potatoes, and saved all the little ones—the "pig potatoes" and grandma had thought of them, too, and saved all her burnt matches.

The children gathered around her now, and watched her make a potato baby. First, the head must be fastened on. This was done by sticking one end of a match into a small potato, and the other end into a larger one for the body.

After that she stuck three matches in for legs and two for arms, and there was a man all done. Then, when she had shown them how to make a horse and a cow, grandma went back to her work and left them.

They had a good time making men and horses and cats and dogs. The rain got all through raining, the sun came out and the grass was dry before they thought of stopping. At last the dinner bell rang, and they laid the potato babies away for another rainy day.—Southwestern Advocate.

The Young People

EDITOR, J. B. MORGAN.

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—December 4.

B. Y. P. U. Topic.—Saying and doing, Jeremiah 7: 3-8; Matthew 7: 21-23.

Daily Bible Readings.

Monday, December 5.—Jeremiah 9: 1-11. The heart-sick prophet, (vs. 2). Compare Jer. 20: 14-16.

Tuesday, December 6.—Jeremiah 9: 12-26. Glorifying in knowing God and his ways, (vs. 24). Compare 2 Cor. 10: 17, 18.

Wednesday, December 7.—Jeremiah 10: 1-16. Learn not the way of the heathen, (vs. 2). Compare Lev. 20: 23. Thursday, December 8.—Jeremiah 10: 17-25. We cannot direct ourselves, (vs. 23). Compare Prov. 16: 9.

Friday, December 9.—Jeremiah 11. We must proclaim and do the truth (vs. 6). Compare James 1: 22.

Saturday, December 10.—Jeremiah 12. The Lord will make the final reckoning, (vs. 17). Compare Isa. 60: 12.

Prayer Meeting Topic—December 4th.

"Saying and Doing," Jeremiah 7: 3-8; Matthew 7: 21-23.

Jeremiah is called the "Weeping Prophet," because he seemed to be continually uttering a doleful message. The cause of his sorrow of soul, and that which called forth his warnings and persuasions (Jer. 7: 3-8) was the inconsistencies of Israel. Professedly they were religionists of an extreme type, careful of every detail, insisting upon outward forms, but in heart they were far from God.

In our second reference (Matt. 7: 21-23), Jesus warns men against mere nominal Christianity, urging sincerity of spirit, honesty of motive and purity of life and action, as the only reasonable outcome of a Christian profession.

Against an inconsistent life God has written strong words, "line upon line and precept upon precept," yet how prevalent is the sin of inconsistency, even in the age in which we live. How common are verbal professions of faith coupled with apostasy of action.

What we say is helpful to the Kingdom only when our conduct is in agreement therewith. We ought to speak for Jesus. Witnessing for him and testifying to his goodness and grace will be used of the Holy Spirit for the glory of God and the good of souls. But who can measure the influence of insincerity, especially in a professed Christian? Every word we speak for Jesus should have behind it the support of noble action, pure purpose and holy desire.

What fearful condemnation is pronounced upon religious formalists! They cannot enter into the Kingdom. According to Christ's word only the "doers of the Word" shall have the inheritance. There is no vital power in mere profession. "He that knoweth his Master's will and doeth it not shall be beaten with many stripes." On the other hand, happiness and usefulness result from consecrated abilities. "If ye know these things happy are ye if ye do them."

The tendency to a life of formalism comes early. As soon as the first joys of salvation have been experienced and the ordinary routine of Christian duty must be taken up, the temptation to shirk is met. When the young Christian yields, drifting is the inevitable result. And soon there comes a settled inactivity. Young people need to guard against the first inclinations to formalism. There is nothing like plain honesty in religion. When one has done nothing for Christ during the week, it is better to confess it in the young people's meeting than to hide under a false assumption of zeal. Better to say: "God be merciful to me a sinner," if, thereby, we may keep our self-respect and gain the approval of our Saviour.

The apostasy of David or Peter confessed no longer hinders growth in spirituality. The Holy Spirit does not leave men to meet the results of their own inconsistencies. He still abides, persuading, urging, entreating, and even after years of inactivity bringing the apostate heart into sweet communion and leading the life to complete consecration. Thus in our lesson, Jehovah pleads with Israel, calling them to true devotion and real service, promising rich experiences in the possession of new positions. Jesus carefully draws the line between formalism and a genuine zeal, which yields heart and hands, lips and life to God's service and throws wide open the gateway of promise, into the eternal Kingdom of heaven. The inspiration to activity is always present. Amid the crying needs of the age it is a mystery how so many remain unmoved. Sin is on every hand, and the effects of sin are appalling: humanity is fettered by impure and unholy habits; broken lives make their sad appeal to Christianity; little children by the thousands, homeless and love-

less, stand at the entrance to life's journey, ready to be led into the right path. Every member of our great Union may easily find some work to do. "The fields are white already to harvest." There is always an opportunity for some noble deed of unselfishness. Many words and few good deeds do not become a Christian, but modesty of speech and consistent daily actions bring glory to God and good to mankind.

Scriptural References: Numbers 24: 4; 1 Corinthians 11: 51; James 1: 22-27.—J. J. Parsons, in the Baptist Union.

Among The Societies.

SHELBURNE CO. B. Y. P. U.

The Shelburne County B. Y. P. U. met in connection with the Quarterly meeting held at Forbes Point, Nov. 1st and 2nd. The evening of Nov. 1st was given for the B. Y. P. U. rally. The weather was favorable; the queen of night as she sailed through the sky, gave to the shadowed earth a look of kindred affection. An embattled host of glittering beauty shone in the blue vault of heaven; we were led to say, "The heavens declare the glory of God; and the firmament sheweth his handiwork." It was evident that God was smiling upon us. The people took advantage of this rare—yet much desired—opportunity to come to the B. Y. P. U. rally; and the commodious little church was filled. In the absence of president Geo. T. McDonald, Bro. J. G. Locke of Lockport was appointed president for the evening. The session opened with singing, reading of scripture and prayer; after which a stirring and helpful address was given by Bro. Locke. He, though not a young man, is very much interested in the young and proves himself to be an enthusiastic worker for Christ. After reading of minutes, reports were received from the different Unions in the County, which were very encouraging and convinced the people that good work was being done in Shelburne Co. by the B. Y. P. U. We then united hearts and voices in praising God, which was followed by a paper on "Spiritual Indolence" by Pastor G. H. Baker of Sabie River. Miss Annie Lyons of Forbes Point followed with an interesting and highly appreciated paper upon "faithfulness in B. Y. P. U. work." A number of helpful addresses were then given by Pastor Spidel of Osborne, Pastor Woodland of Lockport, Pastor Baker, Pastor Quick of Milton, Yarmouth Co. and Bros. Chute and Strong. A vote was then taken to have the papers preserved and printed. A vote of thanks was also given to Bro. Geo. T. McDonald of Shelburne, for the efficient way in which he discharged his duty as County President of the B. Y. P. U. during the past year. Bro. Parker principal of the Woods Harbor Academy was appointed president for the ensuing year; we believe Bro. Parker to be a whole-hearted young man in the work of the Master. The Lord did bless us, but we pray for greater blessings upon our next meeting.

GORDON H. BAKER Cor.-Sec'y.

Bridgewater, N. S.

Our B. Y. P. U. is growing in activity as well as in numbers. We studied the C. C. C. very successfully last year, and are hoping that many more will take the examinations as a result of this year's work. The officers for this quarter are: President, Mr. R. Newcomb; Treasurer, Lettie Freeman; Secretary, Ethel Pattillo; Corresponding Secretary, Rubie Coffill.

Nov. 17th.

Canning, N. S.

A favorable report can be given from our B. Y. P. U. The meetings are well attended and the interest good. On Nov. 1st, the annual business meeting was held and the following officers elected: President, Edgar Eaton (re-elected); Vice-President, Mrs. Sheffield; Treasurer, Miss Bennett; Secretary, Eugene Eaton; Corresponding, Helen M. Starratt. The last half-hour of our weekly services is given to the S. L. study. We find that "The Doctrines of our Faith" is a course needing much thought and study, but one which must result in great good. We will surely gain broader and clearer conceptions of the majesty, power and love of our great Creator. It is the purpose of the Union to spend evenings occasionally, with some of our most noted hymn composers. One very enjoyable hour was spent with Fanny Crosby. Incidents in her life were told and many of her beautiful compositions sung. An added beauty is given to her hymns by knowing something of the circumstances under which they were written.

H. M. S., Cor. Sec'y.

How shall you make man know that God loves him? Most of all by loving the man with a great love yourself, of which he shall know that, coming through you it comes from beyond you.—Phillips Brooks.