

to give you up, but she's dreadful sick, and she needs you mor'n I do; so you must go."

There were tears in her eyes as she said it, and the tears were still there, and her eyes shining, when ten minutes later, the door of the sick lady's room opened softly, and Maida came in with the beautiful plant in her hands.

"Here," she said quietly, "I bring you this. They said there wasn't nothing pretty here; and this is pretty, ain't it? So I bring it to you."

"O John!" said the lady, "my favorite flower! Isn't it lovely? Where could the child have found it? And where did the dear little soul herself come from? I didn't suppose there were any children away up here. How beautiful the flower is! You are a dear, good, kind little girl to think of me."

"What is your name, little girl?" asked Mr. Lee.

"Maida Haven."

"Oh! you're William Haven's little girl? He works at the mine, and is one of the best men. I think you are your father's daughter. Well, you are a very, very kind and good little girl, and we shall not soon forget you."

"You can't think how your flower brightens the room up," said the lady. "I do believe it has done me good already. You are a real Samaritan going about doing good, and you must come and see me again."

"A little Samaritan," Maida kept repeating to herself going home. She knew all about the good Samaritan of old, but could not understand how she had been in the least like him.

Her's was the good deed done without thought or hope of reward, the little kindness that does not, in our worldly way of thinking count for much; but God sees it, and records it in the book of his remembrance.

The heliotrope came back to Maida again in a few weeks, when Mrs. Lee was well enough to go away. Its next wealth of blossoms were held in the hand of the first bride ever married in Timberline.

"I declare," said Mrs. Haven one day, "your heliotrope is a real missionary flower. I don't believe we can know just how much good it has done, or how much better it has made us and others in this dreary little place. It often cheers me up to see its feathery blossoms nodding out there in the sunshine."

Slips of the plant were given freely to all who asked for them, and soon there were plants in all the cabin windows where there were women. Even one or two of the men living alone took slips, and cared for them. "It kind o' reminds a fellow of home," they said; and when men are far away from home and all its restraints, the things that bring home to their remembrance must be good and helpful and comforting to them, so that I rather think myself that Maida's flower was "a real little missionary."—Sunday School Times.

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Rev. John Chipman Morse, D. D.

(Continued from page 3.)

or a dinner out of doors. As he moved about on the grass the tables seemed to come into existence as if by magic. After a time there were a great many of them, enough to seat all the people that I had ever seen. Then he spread upon them snow-white cloths and beautiful dishes, knives and forks and spoons. Food of all kinds appeared to multiply as he passed around among these tables. At length they were all prepared for a host of people to sit down and eat, but there was not a person in sight. The man took up a silver trumpet and came to me. He stood before me and said, "Take this trumpet and blow it loud, and when you have blown it the people in the valley and on the mountain tops and sides will hear it and will come and fill up my tables and we shall have a great feast." I said to the man I cannot blow that silver trumpet. Give it to Chipman and he will blow it for you. "No," said the man, "I want you to blow it. Blow hard." Then when I found I could not get rid of it, I took the trumpet, put it to my mouth and attempted to blow it. But it only made a faint squeaky noise. But the man said, "Don't be afraid, blow harder. You can make it sound." Then I put on all my strength and the sound was loud and grand. This gave me courage, and I blow louder and louder. After blowing for some time I looked down the mountain, on the plains over to the slope of the North Mountain, and, as far as my eye could reach up and down the valley and on the mountain, the people were on the move. They were coming on foot, on horse back and in wagons—all directing their ways to the field in front of my father's house, where this man was standing among his tables, which were richly laden with all kinds of food. Clouds of dust arose along the way the people came. By and by they began to arrive—men and women—old and young. And as fast as they arrived they took their seats at the table and began to eat. Great numbers came, but there was plenty of room left.

The eastern heavens were aflame with the rising sun before James Parker and John C. Morse left their bed of shavings, on which they had spent the entire night, discoursing about their respective calls to preach.

When Chipman Morse went toward his home on that clear morning and Parker saddled his horse and jogged up the mountain to his father's house, each was in better mood than in the former day, for each cherished in his heart the resolve taken on that bed of shavings to preach the gospel of the Son of God.—(D. v. more anon).

It needed no Daniel to interpret James Parker's dream. The following was the interpretation thereof:

"Blow ye the trumpet blow  
The gospel's joyful sound,  
Let all the nations know  
To earth's remotest bound."

"Come sinner to the gospel feast  
O come without delay:  
For there is room in Jesus' breast  
For all who will obey."

## 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.

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### Prayer Meeting Topic for October.

C. E. Topic.—Trust Christ—for what? 2 Tim. 1:1-12.  
B. Y. P. U. Topic.—Africa, the dark continent.  
Alternate Topic.—The power of the gospel, Romans 1:13-17.

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

(Baptist Union.)

Monday, November 1.—Acts 12:1-10. Peter's guardian angel, (vs. 7). Compare Acts 5:19.  
Tuesday, November 2.—Acts 12:11-25. Herod's doings doomed, (vs. 25). Compare 1 Sam. 25:38.  
Wednesday, November 3.—James 1:1-16. Endure in doing against evil, (vs. 12). Compare 1 Peter 5:4.  
Thursday, November 4.—James 1:17-27. Be doers of the word, (vs. 22, 23). Compare Luke 6:46, 47.  
Friday, November 5.—James 2:1-13. "Faith with respect to persons" is sin, (vs. 9). Compare Matt. 22:16.  
Saturday, November 6.—James 3. Believing tongue tamed by Spirit of God. Compare Gal. 6:4.

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### Prayer Meeting Topic—October 25-31.

The Power of the Gospel, Romans 1:13-17.

1. Think much of the Fact of the Power!

We are not the followers of a feeble faith. This is faith in the "strong Son of God." Christianity is virtue-making power. A soul baptized into its spirit gains a glowing sense of spiritual vitality. The gospel does not dull men to slumber, but stirs them with a passion for spiritual achievement and sends them forth to conquer the world for Christ.

2. Reverently view the Source of the Power!

"It is the power of God." A stream cannot rise higher than its source. The gospel is a full, pure stream, "flowing forth from the throne of God and of the Lamb." Because it comes from God it can lift to God.

3. Rejoice in the Single Direction of this Power!

"It is unto salvation." Steam is a power but it sometimes scalds and blisters. Electricity is a power that often kills. Knowledge and wealth are powers which not infrequently work mischief. The gospel saves. Its whole force is exerted for lifting up, not crushing down; for helping, not hurting.

4. Ponder the Elements of this Power!

(a) The Power of Truth.

Such truths as the Love of God and the Forgiveness of Sins are almost spontaneously convertible into the flame and energy of a soul. They are truths for action, truths full of motive and light for life.

(b) The Power of Example.

The Christian walks day by day under the supernal spell of the matchless Christ.

(c) The Power of the Indwelling Holy Spirit.

5. Remember the Subjects of the Power!

"Everyone that believeth." This is the Law of the Power. "Obey the Law of the Power and the Power will obey you."

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### Rebuke.

In a letter to one of the Editors, the innocent one, as it happens, a highly respected New Brunswick pastor lays the lash upon our shoulders for the little note we wrote two weeks ago advising students of the Sacred Literature Course to read Conybeare and Howson's life of Paul. Our brother's first impulse was to administer the chastigation publicly through the MESSENGER AND VISITOR, but more merciful instincts prevailed and we are to be spared such humiliation on condition that we make a humble apology in this column.

Most readers will understand that in commenting the above book, we were thinking of its general excellence as on historical work, in which respect it stands perhaps, unrivalled. Doubtless it would have been well had we remarked that the book is written from the Anglican church standpoint and is not to be accepted as an exponent of Baptist principles. But the reader could be trusted, we thought, to discover that for himself, notwithstanding our brother's alarm, we are still unafraid of any harm coming to Baptist readers from this work. Nay, rather, we should be glad to have every young Baptist in these provinces read the paragraphs over which our critic becomes hysterical. We verily believe there is not one young Baptist anywhere with intellect enough to read the book, but carries with him the antidote for the "poison" of those paragraphs.

Our brother refers us to the passage on "infant baptism." Well, the argument of the passage is, infants

are to be baptized because Jesus said, "Suffer little children to come unto me." That is the only Scripture given in support of the practice. Can it be true that if our young Baptists read a paragraph like that, in connection with the S. L. Course, they will proceed forthwith to forsake the Baptist camp in such vast numbers that the editors of this department "will soon feel a greater loneliness than they do now?" If so, we join our brother in his fervent prayer, "God have mercy upon our young people."

As a matter of fact our young Baptists are made of better stuff than that. They have more intelligence and sense than our critic gives them credit for. It will do them good to discover how weak is the argument for infant baptism even in this scholarly work; while it will give them new confidence in their principles to discover that these Anglican clergymen freely admit that immersion was the apostolic mode of baptism and regret that its general discontinuance "has rendered obscure some very important passages of Scripture." But the question resolves itself into this: Are young Baptist students to read nothing but distinctively Baptist literature? We think they may. We think they ought. We think they can, with safety.

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### Yarmouth County B. Y. P. U.

The ninth half yearly meeting of the Yarmouth Co. B. Y. P. U., was held with the Union at Chegoggin, on Tuesday evening, Oct. 12th.

Yarmouth Co. has nine Unions, six of these reported by circulars, and one verbally. The six Unions reported a membership of 269 active and 62 associate, raising for union work \$51.41 for the six months. The reports taken as a whole were not of a very encouraging character. Very little real active work is being done. Only two of the Unions are studying either one of the C. C. Courses. This condition can partly be explained by the report that only forty-three copies of the Baptist Union are taken.

One conversion from the whole county for six months. Port Maitland, has the honor of reporting this one.

The following officers were elected for the coming year:—President, E. H. Goudie, Port Maitland; 1st Vice-President, Miss Maud Patten, Hebron; and Vice-President, E. J. Baker, Yarmouth; 3rd Vice-President, Miss Ida Wyman, Ohio; Secretary and Treasurer, Leeland Haley. "The Young Christian and Soul winning" was the subject of an address, by Rev. C. P. Wilson. "Christ and I" is the motto for soul winners. "Be with Jesus; think with Jesus; search with Jesus." The address was full of helpful suggestions for soul winners.

At the close of Mr. Wilson's address, Rev. P. S. McGregor conducted an evangelistic service, and at its close called for those to rise who would endeavour to win, at least, one soul to Christ during the next six months. Quite a number expressed their desire to do so. We feel assured that taking Christ with them in this work, more than one conversion will be reported at our next gathering.

C. B. CAIN, Sec'y.

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### St. George Union.

Our B. Y. P. U. has been keeping up its interest under the leadership of its very efficient president, Miss B. O'Brien, assisted by the officers, committees and members. Our semi-annual business meeting was held on the evening of October 7. The new officers were elected for the current term as follows: Pres., Miss Bessie O'Brien, re-elected; Vice-Pres., L. A. King; Rec. Sec'y, Miss Katie Marsh; Cor. Sec'y, Miss May Russell; Treas., Mrs. Gooddell. Committees were also appointed. Several active and quite a number of associate members have been added during the term. In response to the call of the pastor to resume the Sacred Literature Course 16 of those present signified their desire to engage in the study of this course as a class, and promised to continue to the end. We trust that our society may do better work for the Master this year than ever before.

Yours in the work,

LALIA A. KING, Rec.-Sec'y.

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### Financial Statement.

BY SECRETARY-TREASURER ESTABROOK.

Money received for the Maritime B. Y. P. U. since August 25, 1897: From the Young Peoples' Unions—Milford, N. S., 51c.; Halifax, 1st church, \$5.58; Wolfville, \$3.60; Hebron, N. S., \$2.64; St. John, Brussels Street, \$2.50. We have \$32.49 in the treasury at present.

We anticipate a meeting of the Executive Committee in the near future, and as this year, one half the expense incurred by the members in coming together is to be born by the Maritime Union, we will require to have our treasury in readiness for this new demand. Will not many more of our societies respond with contributions at once?