

want nothing more to do with such a cheat! Last week you sent me bad eggs, an' now it's butter just fit for soap-grease! You, you!"

Here the "make-believe" telephoning had become so painfully real that I drew "mamma away from" our house, and suggested "hide-and-go-seek."

But could my mother readers have seen the flushed and distorted face of the one about whom I placed an encircling arm, the result of the passion into which she had worked herself, they would more readily understand why I am convinced that the telephone is helping to mold the characters of the children of the present generation.—Ex.

The Sunflower Christian—a Fable.

There grew last summer, in the back part of my garden, a row of sunflowers, standing from five to fifteen feet high, the flowers measuring from six to twelve inches across—a most pleasant sight to see.

One morning, as I had been feeding the chickens, I stopped and said, "Good morning, Brother Sunflower!" The tallest one, whose head was up among the branches of an apple tree, said, "Good morning!" with a most cheerful tone, and I went on to say: "I am happy to see you so bright and cheerful after the shower last night. What sort of Christians are you, wide awake so early, and up, when your neighbors, the potatoes, corn and all the rest are down, unless held up like the pole-bean family?"

"We belong," said he, "to the Independent Order of Sunflower Christians. Have you never heard, sir, that the Creator made every thing on earth to praise him?"

"Yes," said I. "Well, sir, that's the business we are attending to, according to our best ability."

Seeing how fully he was carrying out his idea, I asked: "How came it about that you are so much higher than some that are larger than you?"

He gave a little bow of his head as he replied: "I'm only obeying orders, sir. I'd no idea of ever going so high, but our family often grow tall. At any rate, I was told to do it, and this friendly old apple tree encouraged and helped me; so here I am."

"Looking at him, I said: "You make a brave show, Brother Sunflower, but your colors are very common—green, yellow and brown; they are not even in the flag of our country you see floating over the mountain yonder. I like you, but don't you think the mignonettes and sweet peas are better Christians than you, though not half so showy?"

He was not the least disturbed by my remarks, and answered: "The mignonettes and sweet peas are very lovely Christians, and show their colors well; but didn't God make yellow, green and brown as well as the more delicate shades? I know we are a prominent family, but we don't crowd anybody; the Lord made us as we are. Already an army of bees, wasps and flies have feasted on our faces, and pretty soon the sparrows and yellow birds will be here, and we shall all give up our lives to supply their wants. We are happy, and most of us now are bowing our heads in grateful praise that God has made and is using us."

"That's right, brother," said I; "I'm sorry I've not stopped and conversed with you before; it seems to me you are quite sensible."

Brother Sunflower looked down smiling and said: "Didn't you plant us for sunflowers and nothing else, and hasn't the Lord made us grow that way? We are doing one thing, and are thankful just to be. We praise God day and night."

Said I, "All these dark, damp, hot nights?" "Oh, yes!" said he; "our Maker said, 'Let your light shine,' and said nothing about putting it out nights."

Just then a happy little morning wind came along and shook hands with the band; joyful tears dropped from their faces, like those from the old class-meeting saints, and I looked up and said, "Are there any vacancies in your company?"

"Yes," said he, "there was a poor little brother down there who was discouraged because he wasn't a sweet pea; we stood by him, but he dropped and died. You may take his place if you care to."

"Thank you, brother," said I; "I'll join."—Rev. Benjamin M. Adams, in Christian Advocate.

The Longest Word.

"Rob," said Tom, "which is the most dangerous word to pronounce in the English language?"

"Don't know, unless it's a swearing word."

"Pooh!" said Tom, it's stumbled, because you are sure to get a tumble between the first and last letter."

"Ha, ha!" said Rob. "Now I've got one for you. I found it one day in the paper. Which is the longest word in the English language?"

"Incomprehensibility," said Tom, promptly. "No, sir; it's smiles, because there's a whole mile between the first and last letter."—Selected.

Wolfville, N. S.

The new officers for the B. Y. P. U. of the Wolfville Baptist church were elected at the last annual business meeting, held September 26, 1899. They are as follows: President, Miss Cohoon; Vice President, Miss Richardson; Secretary, Miss Hilda Tufts; Treasurer, Mr. Ralph Jones, HILDA A. TUFTS, Sec'y.

The Young People

EDITOR, R. OSGOOD MORSE.

All communications intended for this department should be addressed to its Editor, Rev. R. Osgood Morse, Guysboro, N. S. To insure publication, matter must be in the editor's hands nine days before the date of the issue for which it is intended.

Prayer Meeting Topic.

B. Y. P. U. Topic.—A New Name, Genesis 32: 24-29; Revelation 2: 17.

Daily Bible Readings.

Monday, November 6.—Genesis 40. Credit where it belongs (vs. 8). Compare Gen. 41: 16

Tuesday, November 7.—Genesis 41. Effects of God's wisdom in a man (vs. 39, 40).—Compare Dan 2: 47, 48.

Wednesday, November 8.—Genesis 42. Joseph's opportunity to show his mettle. Compare 2 Kings 6: 19-23.

Thursday, November 9.—Genesis 43. Joseph's dream materializing. Compare Gen. 37: 6, 7

Friday, November 10.—Genesis 44. Judah's pathetic plea. Compare Gen. 37: 26, 28.

Saturday, November 11.—Genesis 45. Joseph's dream now fulfilled. Compare Gen. 37: 9-11.

Prayer Meeting Topic.—November 5.

The New name, Gen. 32: 24-29; Rev. 2: 17.

Very appropriate are the two Scripture selections for this topic,—the change in Jacob's name and the new name which Jesus gives, known by God and not by man save by him to whom it is given.

It was a time in Jacob's life of great stress. His relations with his brother Esau were severely strained. The conditions of his life were discouraging and were attended with bitter uncertainty. Before him, had been sent presents to Esau; but from them no word had been received giving assurance of reconciliation and friendship. His household and his entire effects had been transferred to the other side of the brook.

In regard to the new name and its reception by Jacob, we note:

1. The significance attaching to names in connection with Bible events. Names stood for more than distinguishing appellations. They suggested the character of the individual. The change of name from Jacob to Israel is identical with the change of nature from the "supplanted" to "the prevailing one." He wrestled with God and prevailed. Henceforth he was to have power with God and thus with man. His whole view of life was changed, and with it his ambition and attainment. The new name, mentioned in the Revelation, means a new nature. There are no empty titles in the Kingdom of God. When we meet God face to face and are made conscious of our sins and repentant thereof, when we see in him our crucified and risen Saviour, when our souls lay hold upon him by faith and prevail, we are changed from love of sin to devotion, to holiness. The beginning of the Christian life is not reformation but regeneration. "Marvel not that I said unto you ye must be born again."

2. That the new name was given when the subject was alone with God. This is a matter which must be settled between the individual soul and his maker. Others can help us very really in the approach to God, but the great transaction whereby the new name is received is distinctly personal. Its beneficent results cannot be secured by proxy. Others may wish it but they cannot accomplish it for us. This complete change can come only through a voluntary and individual relation with the High and Holy One. Thankful every one of our young people should be that it is our privilege to be united with a body which has ever stood for the Scriptural teaching on this vitally important subject. Let us heartily pray that the time may soon come, when every practice that perpetuates inattention to the soul's relations to the personal Christ may be abandoned, and when due emphasis will be given to personal faith in the Lord Jesus, and individual responsibility to him with whom we have to do.

3. That God knoweth his own by name. "He giveth them a new name." He that overcometh will not have his name blotted out of the Book of Life, but will be confessed before the Father and the angels. The Lord knoweth his own by name. The new name is engraved on the palm of his hand. "I am the Good Shepherd and know my sheep and am known of mine. . . . My sheep hear my voice and I know them and they follow me."

4. That the new name is given to those who, through conviction of sin, have given up every other hope and are trusting in the merits of the blood of the everlasting covenant. To all those who "have fled for refuge to lay hold upon the hope set before us in the gospel," who have beseeched the mercy seat and have refused to take their eyes from the Cross until pardon and peace should be theirs, Jesus say, "I will write upon them my new name."

Amherst.

Bible Readers' Course.

We would urge upon all the advantages of faithfully pursuing the Bible Readers' Course. No young Christian should allow a day to pass without a draught from God's Word. Many of our readers have the family altar in their homes. More should have it. We cordially commend this Course as admirably adapted to use at the family altar.

Rev. F. M. Young, Bridgetown, N. S., has consented to prepare the comments on the prayer Meeting during the month of December.

Reports from Societies.

If we are to judge the activity of our Unions and Societies from the number of reports received we must write them as practically dead. Do not let our determination to edit reports discourage any about sending them. We shall edit only to improve. These reports can and should be made the most readable part of our column. Give us a chance and they shall be.

The Young Christian and His Recreation.

Let a man, young or old, accept Christ as his Lord and the lordship of Christ must touch every point of his life and so wide will be the sweep of such sovereignty that he shall not, he cannot look upon anything in his new life as small or trifling. The Christian life elevates and magnifies and sanctifies the whole being, so that not a thought, a feeling or an action but becomes of infinite value. And so time, that precious gift from God, is not something to be endured or wasted, but a probation for which we are to give an account, and the time for recreation is as much God's time as any other.

Not even the prodigal can truthfully say, my time is my own and I shall spend it as I please, much less can he who has been redeemed give utterance to the old lines,

"Live while you live, the epicure would say,  
And seize the pleasures of the present day."

This is not God's rule for his young disciple. No! God has a higher principle for life than was ever dreamed of in ancient philosophy. "Whatever ye do," strikes in each heart the highest and lowest note and every note between. And every young Christian's first hymn has in it those inspired lines,

"Take my moments and my days,  
Let them flow in ceaseless praise."

In the Christian vocabulary it seems that the word recreation has been abused by wrong associations. With its poor back loaded with every conceivable error, let the young Christian with the impulse of his new life upon him substitute for it the word consecration. "Spare time" was an unknown term in the life of Jesus, and why should it be coined in the life of his followers? Now such a thought is not puritanic but Christian; as much Christian as John 3: 16.

If we think that our recreation is a trifling matter, to be flung if we will to our own gratification, then let us think of the effect of such gratification upon our Christian characters. Let us be jealous for our own reputations. Everything, good or bad, in thought in word or in action reacts upon character. I fear such a truth in most lives is too common. Let us suppose the young Christian entering the ranks of card players. What of it? From the standpoint of personal character what of it? In all your life did you ever hear of, or in the widest range of your imagination did you ever conceive of an ardent Christian card player? Or did you ever hear of a graceful Christian dancer? The voice within and voices without ring out sharp and clear an emphatic, No. By the very nature of our Christianity an ardent Christian card player would be a monstrosity. "Like produces like," is an old law that meets us at every turn of our Christian lives and stamps its mark upon us whether we will or not.

We have been looking in upon ourselves let us now look out upon others. If everything rebounds, everything reacts upon others as well as upon ourselves. It would be highly gratifying if in some matters this were not so. But one of the truths in life is, that "No man liveth unto himself."

Watch then your hours of recreation. A man is watched most keenly and judged most mercilessly when he throws off the restraint of duty and takes what he calls his recreation.

A thousand faults are overlooked when one is pressed by fearful necessity. But what kind of a man is he outside of business? What kind of a boy does he show himself outside of school hours? The world takes its cue from the Christian at leisure. Let us see to it that our off-time be on-time, and that we consecrate the playground and drawing-room to the service of God.

Sometimes a soul is more hopelessly wounded in the Christian's gymnasium, than by the fire of the devil's heaviest artillery.

You may say to yourself the card table cannot harm me—perhaps it cannot, but I very much doubt it—but the devil can use it for kindling-wood to burn the soul of your partner. There is no harm in a dance says a young disciple.

"On with the dance let joy be unconfined."

And while you recite to yourself,  
"No sleep till morn when youth and pleasure meet  
To chase the glowing hours with flying feet,"

the devil constructs your parlor into an avenue to hell. We have been looking into ourselves and out upon others, and now let us look up to him who redeemed us. We have been redeemed. We have been bought with an infinite price. Does nothing follow? Yes, does not everything follow from that one great fact? "Therefore glorify God in your bodies and spirits which are his."

After all, the question of questions is not expediency, taste or custom, but the glory of God. The question of his glory goes to the heart of things, to the bottom and top and the length and breadth of life.

Shall I dare to say that the question concerning our recreation is not even that popular question, "What would Jesus do?" I fear sometimes we degrade our thought of Jesus by such a question.

To exalt Christ is the privilege, the duty, and the business of the young Christian, and such exaltation will come when at every turn of life—at the desk, at the bench, in school, in the home, in hours of toil and in hours of recreation—we say from the deepest depths of our hearts, "For the glory of my Lord"

Boston, Mass. NEIL E. HERMAN.