

was bread to bake and pies to make, with the sweeping and dusting to do, and she, too, bowed her head for the benediction of the Master, as her cares slipped off into the background.

What did it matter, the loaves for the oven, when the living bread was in the house. It was not that he talked much, but the ineffable sweetness of his presence seemed to be filling all her need, and taking the place of the usual routine.

He held out a hand, and the baby went to him, nestling his little restless head against his bosom trustfully. "It is so strange," murmured Mrs. Joyce to her husband; "Freddy never goes to strangers willingly."

The visitor caressed the golden head tenderly. "Of such is the kingdom of heaven," he said in a voice of wonderful sweetness.

"I pray thee have me excused," said Mr. Joyce at length in a voice from which the bustle and fret of care had departed. "I am a man of business, with many who serve under me."

"Wilt thou not take me with thee?" said the Master. "I would be with thee always."

"I would most gladly, but my business is so engrossing. I fear I should be neglectful," Mr. Joyce replied. "But I might help."

"Oh, no; we business men have to do our own work. There is little room for Christ in our counting houses."

Mrs. Joyce looked at her husband in astonishment. How could he be so rude, she thought, with shame; but he was only telling the truth without those polite evasions with which he commonly covered unpleasant truths. In the very presence of Truth he could not do otherwise.

The master looked sadly after him as he hurried away. "What shall it profit a man if he gain the whole world and lose his own soul," he said, with a shade of stern sadness in his voice.

As he hastened away a crash in the kitchen startled Mrs. Joyce. Her breakfast set was new and greatly prized, and Mary was trying to be helpful, knowing that her mother was engaged. Quick words of dismay rose to the mother's lips as she hurried out to the scene of disaster, but somehow she could not utter them. What if he should hear who prized the evanescent things of life so lightly?

After all, what was the loss of a dish or more in comparison with the loss of temper and the impatient, angry words which would burn into her child's memory forever?

"I am so sorry, mother," Mary said, pitifully, as she strove to put together the pieces of a broken tureen.

"So am I, dear, but it can not be helped," Mary looked up in surprise at her mother's gentle voice, and throwing her arms around her neck, burst into tears.

"Never mind, dearie," whispered the mother. "Dry your eyes and go in and see the beautiful Saviour. We must learn all we can of him today."

"May I make a dish of my lovely custard for his dinner?" asked Mary, eagerly. The little girl had long loved him in secret, and she longed to do something to show her love.

"Yes, dear. I wish it was not such a busy day, when we could be more at leisure to entertain him."

It was wonderful how love lightened the labor. Mary came out from the Master's presence singing, and the routine of toil melted before the willing hands of mother and daughter, as icicles melt in the sunshine.

Tiresome Mrs. Fussay came in the afternoon, with one of her "everlasting subscription papers," as Mrs. Joyce was wont to call her usual errand.

Mr. Joyce was none too generous with his money, and there was always a long procession of wants trailing on ahead of her, and she read the passage, "He shall supply all your needs through his riches in Christ," through a halo of hats, bonnets, ribbons and dresses which completely obscured the meaning of the promise.

Today, however, with that guest in the next room, Mrs. Joyce could not meet Mrs. Fussay in her usual manner. Love had entered into her heart, and she really wanted to share the precious gift. "Why, yes, I'll give gladly," she said, with a smile, and Mrs. Fussay looked at her in astonishment.

She has often said she would rather raise ten dollars from the other members of the church than squeeze one dollar out of Mrs. Joyce; but she had perseverance and pluck, which some others had not, and she was usually on committees.

An agent came to the door soon after. After tramps, agents were the pest and bane of Mrs. Joyce's life. She snapped them, she slammed the door in their faces, as if they were lunatics or thieves. This one was a gentle old man, one who had given his early life and strength in the service of his country, and was now hobbling about trying to make an honest living selling tinware specialties.

"Dear, dear," thought Mrs. Joyce, as she saw him laboring up the walk. "I wish I could be free to enjoy this day's communion with the Master." She could not, with those calm, searching eyes looking into hers, go out to the door with her usual vim and snap.

The old man came in, and, to her own surprise, she found herself giving him an order; and as he was writing it down something impelled her to say, "Sir, this is Jesus of Nazareth."

"Come unto me. I am the way, the truth and the life," replied the Saviour.

"But when I go out from here I shall be alone again," said the old man. "I am afraid I shall forget and go back to my sins."

"Lo, I am with you always!"

"Mamma, supper is ready," said Mary, bending over her mother, with a kiss; and Mrs. Joyce awoke with a bewildered look on her face.

"Where is he, Mary?" she asked.

"Who have you been dreaming about, mother?" Mary inquired in wonder. There were tears of gentleness in the mother's eyes, and her lips were trembling.

"Of the Christ, Mary; and I think I can never be quite the same again."

She was not. When she was tempted to sharpness, injustice or selfishness, the memory of her dream would come to her, and she would ask herself, "Could I say this, or do that, if the Saviour was sitting in my house, as he did in the dream?" and the promise, "Lo, I am with you always," has received a new and blessed meaning.

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R. OSGOOD MORSE.

All communications intended for this department should be addressed to its Editor, Rev. R. Osgood Morse, Gaysboro, 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.—Giving, a measure of love, Mark 12: 41-44.

Daily Bible Readings.

Monday, October 23.—Genesis 24. Rewards of trust in God (vs. 27). Compare Gen. 41: 38-41.
Tuesday, October 24.—Genesis 25, 26. Isaac a living witness (vs. 28). Compare 2 Cor. 3: 2, 3.
Wednesday, October 25.—Genesis 27: 1-45. Jacob's lie to Isaac (vs. 19). Compare Acts 5: 1-5.
Thursday, October 26.—Genesis 27: 46-28: 22. Jacob's vow to God (vs. 20, 21). Compare Gen. 31: 13.
Friday, October 27.—Genesis 29: 1-20, [21-35]. Jacob's joyful "find" (vs. 13). Compare Gen. 24: 28-32.
Saturday, October 28.—Genesis 30, [1-24], 25-43. Laban's testimony (vs. 27). Compare Gen. 39: 2, 3.

Prayer Meeting Topic.—October 22.

Giving, a Measure of Love, Mark 12: 41-44.

It is really our love which is up for examination to-night—our love for our Lord and his work. And we are to try to estimate the amount or quality of that love by the measure and spirit of our "giving" to Him and His. This, too, is the point in the incident from which our lesson is taken. It was not the material contributions put into the treasury that Jesus weighed that day in the temple; but rather the motives and devotion of the contributors. And so it came to pass that in the Master's accurate impartial judgment, the widow's offering, for solid worth, sent the pretentious emptiness of that of the rich flying a-beam.

It is not, then, the mere size of our gifts which gives them value in the estimation of Jesus, but the love which prompts them and the proportion which they bear to our whole possessions. What, then, are the marks by which genuine benevolence may be distinguished and by which we must determine the measure of our own? We may mention among these marks:

1. Voluntaryness. Love ever resents coercion in connection with its activeness. Of its own sweet volition does it delight to do. Whips are altogether superfluous in the service of love. For this reason, and because the love of God is shed abroad in our hearts, the tithing system of the Old Testament is superseded by the spontaneity of the new. Everywhere in their writings do the Apostles recognize and enforce voluntaryness in giving. Note: "Freely ye have received, freely give;" "Not grudgingly or of necessity;" "As God has prospered you;" "He that soeth bountifully shall reap also bountifully."

2. Unselfishness. True benevolence is without reference to the returns/coming to the giver. Love's eyes look ever outward. Costly spikenard is poured upon the Master's head, with never a thought on the part of the woman about the fragrance which, for all time, shall encircle her name on account of her loving service. The poor widow gave her last mite to the object of her devoted affection, without ever anticipating the popularity into which her deed is to raise her. "He that giveth to the poor lendeth to the Lord," is a quotation frequently made. But it is a grave question whether it is the giving to the poor, or the anticipated returns with big interest, that gives the saying its popularity. Many of the motives from which we are urged to generosity are of doubtful character. For example: "It will develop your own soul;" "It will, by its reflex influence, tend to strengthen your own church;" "It will guarantee for you a niche in the temple of fame." The good Book says: "Give, expecting to receive nothing again."

3. Independence. While love in one aspect is the clinging grace, yet in another it is the most independent. In the matter of service all that love takes particular cognizance of are the need to be met and her ability to help meet that need. "What shall this man do?" is the question of him who, despite his earlier professions, is not yet perfect in love. Had the widow in our Scripture lesson done as some moderners are prone to do, she would have adopted the standard of liberality established by those rich folk, and then would have given a proportionate amount of her little store. But instead, how differently did she act! And she got the Master's approbation too! And so shall we when, without an interrogating glance at our neighbor's hand or subscription, we give according to our ability in the independence of a simple love for the Lord and his cause. Then will the Apostolic rule of giving demonstrate its efficiency among us: "As the Lord has prospered you."

4. Sacrifice. This characteristic also marks the sort of benevolence we are studying, although love never

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thinks about what on-lookers call sacrifices. Our great Exemplar in giving said that he "came to give his life a ransom for many." Here is the fullness of love in the perfect measure of giving. "He gave himself." He could give no more, and for the perfection of His gift He is exalted to pre-eminence by the Father, and shall be some day by the world also. The giving likewise of His followers will be marked by sacrifices. The rule that attempts to embody this idea is: "Give until you feel it." A pittance of our net gain is not the measure in which true love is shown. All we have we ought to hold in readiness for the Lord's service whenever it is called for. Then may we with bounding hearts, under the fire of a voluntary, disinterested, independent love, go forth to serve the Lord and His cause to the utmost extent of our ability.

In the light of these marks of genuine benevolence how much love has our giving registered?

Goldboro, N. S. W. J. RUTLEDGE

Studies in Missions.

The Conquest Missionary Course just begun in "The Baptist Union," is the most comprehensive and practical ever placed before our own or any other young people. A careful study of this Course cannot but enlarge our interest in the greatest of problems, giving Christ to the world. This Course is rendered still more practical by being published in pamphlet form. Study No. 1, the October lesson, entitled, "The New Testament Basis of Missions," is before us. It contains the four readings from The Baptist Union, by Dr. Edwin M. Potent, a special article on "Our obligation in Missions," by Gen. Sec'y. Chivers, and an analytic Bible reading entitled, "The Voice of the New Testament on Missions." Questions upon the subject matter and a suggested programme are added. The whole constitutes a neat pamphlet of twenty pages, price three cents each. This surely meets a long felt want in mission study. We would earnestly recommend all our unions, indeed our churches, to take up this Course of study, and send at once an order to The Baptist Union for enough of these studies to successfully execute the programme. This Course is now easily first of anything yet published anywhere.

Maritime Baptist History.

In July last, the editor of this department contributed to The Baptist Union, two articles of its Conquest Missionary Course, in which he gave a sketch of Baptist work in the Maritime Provinces from its inception. As we had but twenty-four hours' notice upon which to do the work, we considered it as of value, only as supplying an immediate need. This work has, however, fallen under the eye of a professor of Church History in the United States, who writes urging its publication in pamphlet form, or that this sketch be used as the basis of a more extended account to be published in small book form. We have neither time nor material, at present, to yield to this tempting suggestion. But the suggestion, at once, indicates an imperative need. After one hundred years of organized work we have no readable history of Baptist work in these Maritime Provinces. This ought not to be. We earnestly hope it will not be so much longer. It is known that Rev. E. M. Saunders, D. D., has spent much time gathering materials for the needed work. He has also, we are informed, completed some sections of the work. Dr. Saunders' superior literary gifts coupled with his diligent research should insure such a history as would earn for its author a niche in the temple of fame, as well as supply this long felt need. What time could be more opportune for placing the work on the market than next year, the rounding out of our century of organized work by the Baptists of these Maritime Provinces. As we look at it, this work is a debt which Dr. Saunders owes to the young people, to our denomination, and to Christian scholarship. We think so because it may well be doubted if any other living man is so well qualified to write this history as he. We believe it would be hard to find another million people into whose religious history so many elements, of vital and of thrilling importance have entered as have entered into the religious history of the people of these provinces. Baptists have shared in nearly all of these elements and their history should be as interesting as any romance. When this history appears it should find ten thousand readers among our young people and should prove a great stimulus to our work. May the year 1900 see the book in print.

Today England has more than half the shipping of the entire world, her tonnage being 13,988,508. The United States stands second on the list, with a tonnage of 2,465,387, though Germany is a close third with a tonnage of 2,453,354.