

old pastor offers us his resignation because he feels that we are tired of him—has, in fact, heard a desire expressed for a younger man in his place.

Friends, this old man has nurtured us in the fear and admonition of the Lord. He has listened to our marriage vows; he has helped us to put away our dead. He has been with us in joy and sorrow, and has never failed us, never wearied in doing for us all and more than we asked; while we—have been so cruelly careless, so slow to thank him and show our love and gratitude, that he thinks that we would prefer another in his place. I wish now to offer one or two resolutions.

"First, that our pastor's resignation be rejected. Well, all in favor will please say—"

"Aye," came the ready response.

"Second, I propose that so long as our pastor has health and strength and power to stand in our pulpit, he be urged to do so."

This resolution was unanimously carried.

Third, I suggest that a testimonial be prepared, setting forth our affectionate regard for him and his life-long faithfulness to us; that it be signed by every man, woman and child old enough to write who is an attendant upon the services of this church; and that it be presented to our pastor next Sabbath."

There was no need to put this suggestion to a vote, for everybody began at once to plan how to give the greatest possible number an opportunity to sign the testimonial before the next Sabbath, and the speaker and his little audience went home bubbling over with enthusiasm. It was a busy week for those in charge of the testimonial, but the work was done by Saturday night.

We will pass over what the pastor did and said when the decision in regard to his resignation was handed to him, accompanied by the cordial expression of the desire that he remain with them for the rest of his days. But when the testimonial was presented—and he saw well up in the long list of names that of his youthful critic—he said softly, as he laid the document aside on the pulpit and clasped his hands over the worn old Bible:

"I thank you all, dear friends, for this expression of love which I should never have doubted. But thank the Lord, too, for the doubt which has brought forth this aftermath of joy."—American Messenger.

The Charm of Self-Control.

When Bessie went from her city home to her Aunt Margaret's place in the country she carried the pleasing conviction that she was a model young woman. Such conceit seems odious in the telling, and Bessie would not have owned that she held it—but she did. Perhaps it may be counted in her favor that she expected and hoped to make her "lady-like accomplishments" useful and was willing to impart any of her gifts and graces to any one who seemed qualified to receive them.

But on the first evening of her visit self-satisfaction was threatened. She had flung herself over, rather than into, a chair, and Aunt Margaret glanced at her and drew herself up.

"Don't sprawl, dear," she said, with gentle decision.

This to a girl who had been complimented more than once on the "unstudied charm" of her attitudes! Bessie flushed, but she only said:

"I'm afraid it's natural, aunty."

"It's natural to be graceful, too, if one schools herself to have it so," Aunt Margaret answered.

There the matter dropped. Probably Bessie forgot the reproof; but it was recalled to her twenty-four hours later, when Aunt Margaret brought to an unexpected conclusion a story of her own girlhood.

"Bessie," she said, abruptly, almost in the instant when she finished the tale, "has anyone ever called you ill-bred?"

"Certainly not!" the girl blazed out.

"But doesn't it show ill breeding to be inconsiderate, as you are, of other people's nerves? You have dandled your feet and twisted that trinket and even drummed with your fingers while I have been talking. If I had been a nervous person, which happily I am not, your fidgeting would have driven me frantic. Setting aside any question of discourtesy to me, why don't you cultivate repose? It's more attractive—and more restful—than this perpetual motion."

"Cultivate repose? I never thought about it."

"I suspected as much," rejoined Aunt Margaret, grimly. Then she went on to say that very few persons know how to sit, much less how to sit still; that this deficiency argues ill breeding or "slackness" or want of self-control; that if one permits oneself to shuffle or lounge or fidget, one is in danger of losing the mastery over one's body and of falling into "a slovenly habit of mind."

It seemed to Bessie that Aunt Margaret's conclusions carried her a little too far; but the girl perceived, too, that in days when "liberty" is the general watchword restraint may be all the more an individual duty. Therefore she dropped a few of the habits and mannerisms she had taken into the country, and began to practice certain other modes of behaviour. It is not recorded that society or her own family finds her less charming because of the change.—Youth Companion.

All communications for this department should be sent to Rev. W. L. Archibald, Lawrencetown, N. S., and must be in his hands at least one week before the date of publication.

Daily Bible Readings.

Monday. Diversity of Gifts, one Spirit. 1 Cor. 12; 1-11.
Tuesday. One Body, Many Members. 1 Cor. 12; 12-27.
Wednesday. The Effectiveness of Concerted Effort.
Nehemiah 4; 6, 13-23.
Thursday. Avoid All Strife. Philippians 2; 1-4.
Friday. An Invincible Band. Judges 7; 15-21.
Saturday. "The Unity of the Spirit." Ephesians 4; 1-6.
Sunday. "All With One Accord." Acts 1; 12-14; 2; 1-4.

The secretary of the Maritime B. Y. P. U., Rev. W. J. Rutledge, will furnish a report of executive meetings at St. John, in connection with the Maritime Baptist Convention.

The writer of the comments on the prayer meeting topics for September is Rev. Christopher Burnett, pastor of the Leinster St. Baptist church, St. John.

Remember the Young Peoples' Convention, to be held in St. John, September 29th to October 1st. In making your plans, include in them this Convention trip.

B. Y. P. U. Executive.

Three sessions of the Executive Committee of the B. Y. P. U. were held in the parlor of the Leinster street church during the Baptist Convention. At this time the program for the coming Convention on September 29 to October 1, was discussed, and the general outlines of our work carefully considered. It was unanimously decided to ask the committee on the year book to print the proceedings of our next convention in the year book and to request the nominating committee of the Baptist Convention to appoint a committee on Young People's work, this committee to consist of the executive of the B. Y. P. U.

We recommend a general recognition of B. Y. P. U. day or a Sunday for the consideration of the C. C. Courses. This will be on September 20th. The regular Sacred Literature Course will begin October first. Take time to mature your plans and order the "Baptist Union" or the hand book of studies on the Christian Life which formed the S. L. of last year. H. H. ROACH, Pres., M. B. Y. P. U.

Prayer Meeting Topic.—September 6.

"The Allied Forces of Righteousness."—John 17; 20-23; 1 Cor. 1; 10-13.

The relevancy of the selected passages does not appear without carefully pondering over them.

In the first selection, we learn what are the "allied forces of righteousness."

In the selection from the letter to the Corinthians we may learn what is one of the chief hindrances to their effectiveness.

The first passage is from the sublime benedictory prayer of Jesus.

A great deal is made in some quarters of apostolical succession as it appertains to the ministry. But there is certainly a succession of discipleship. With this in view Jesus said he prayed also "for them who should hereafter believe." Here we find our place to-day.

"Brothers we are treading,
Where the saints have trod."

Who can estimate what a force for righteousness are the prayers of Jesus? Our Atoner, also our Advocate, our Saviour, also our Supplicator.

In these profound words, our Lord alludes to the unity between the Father and Himself. He says He had manifested the Father. "He had finished the work which had been given Him to do." He made the will of the Father as it concerned a sinful race His own.

Now in their turn, the disciples are to manifest Jesus in His grace and power.

"He came to destroy the works of the devil" and the disciples must be living demonstrations of this work. They must be exponents by life, as well as by lip; for always and everywhere ministry without character is a failure. Jesus prays for their unity. This must surely mean for their consciousness of it, which would bring corresponding strength. The union already existed as Jesus had shown in the parable of the "vine and the branches."

If the disciples heard Jesus pray this prayer, they must almost have expected to see the Father. Jesus addressed Him as though he were visible.

He would impress them with the fact that a subtle and mystic, but real union existed between Himself and them. The writer was once told confidentially by a minister of the gospel, that when his faith was assailed, and his mind became distracted by the inscrutable mysteries of the spiritual life he invariably found the prayer of Jesus a tonic and clarifier.

We cannot believe that these verses, 22 and 23, have as

their primary purpose the union of christian denominations. They are not an unmingled evil.

God's purposes are so manifold and truth so prismatic that it is presumptuous to think that one denomination can see the whole truth (even though that denomination be our own.) Unity is possible without uniformity. Variety is not necessarily variance. Diversity itself may exhibit the most real unity. As for instance, the assistance of the colonies in the late war demonstrated the unity of the empire.

Christ's prayer finds its fulfilment as His disciples are willing to conform to His will.

Paul claimed a high degree in this endeavor when he said "I live, yet not I, but Christ liveth in me."

Against the serried, and invisible hosts of Satan, Christ leads His own forces.

"If any man has not the Spirit of Christ he is none of His." Given, an united host, imbued with the all-conquering spirit of Jesus and

"Gates of hell shall never
Gainst that church prevail;
We have Christ's own promise
And that cannot fail."

"God is on the side of the strongest ballions" said Napoleon. Of course! That side must be the strongest where God is. It is all important that we be found enlisted therein.

The other passage to which we are directed reveals one of the greatest hindrances to the effectiveness of the allied forces of righteousness.

When Satan finds himself repulsed by the solidarity of his opponents, he changes his tactics. Instead of hurling his forces against them in open conflict, he turns his attention to the creation of division and strife among them. His purpose is achieved when he sees them fighting among themselves. Paul was "not ignorant of his devices" hence his burning words in this letter condemning the factions spirit which prevailed among them.

The Christian church needs more than ever today to be adjured to unity of spirit by consideration of the "bond of union and the most holy name by which they can be entertained." Paul used earnest efforts to arrest the process which has culminated in the acrimonious division of Christendom. Men who hold fellowship in many departments of life refuse to worship together, much less engage in common Christian service. We are not sufficiently sensitive to the sin of schism. There can be real union without similarity of external organization and church polity or even without uniformity of creed.

The "truth as in Jesus" it greater than any definition of it, or organization for its dissemination. If, as one has said, "our system of thought is very often only the history of our own heart," we may despair of ever thinking the same thing or expressing our thoughts in the same way.

But Paul insisted then, as he doubtless would do today that a real unity is possible between the divided forces of righteousness. Unity of spirit among one another is effected, or reflected by allowing the fact of the oneness of Christ to dominate our minds. He is not divided into sections to please any parties, however devout.

Moreover, the indivisible unity of Christ with His disciples, stated in John 17, should render factions impossible.

It is monstrous that those who are vitally united to Jesus, and equally quickened and sustained by His Spirit, should refuse to recognize their unity. "One is your master even Christ and all ye are brethren."

Retaining the figure of the topic, we must allow that the army of Christ permits the adoption of varied tactics in its assaults upon the allied forces of wickedness.

"How many serve, how many more
May to the service come,
Thou hast Thy young men at the war
Thy little ones at home."

Our separate individualities will compel us to see the truth from our own viewpoint but we may know and enjoy a community of will and affection.

A striking example of this was seen a few years ago in the co-operative evangelism of Mr. Moody and Professor Drummond. It was a powerful dual alliance.

The Roman legionaries were hooked together by their shields. Let this serve as an illustration for the "allied forces of righteousness."

The second collect for peace from the Episcopal Prayer Book, is very beautiful in connection with the topic.

"Oh God, who art the author of peace and Lover of concord, in knowledge of whom standeth our eternal life whose service is perfect freedom: defend us thy humble servants in all assaults of our enemies: that we surely trusting in Thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. Amen.

—St. John, N. B.

CHRISTOPHER BURNETT.

Habits, soft and pliant at first are like some choral stones which are easily cut when first quarried, but soon become as hard as adamant.—Spurgeon.