

are taking a great interest in our work, which we appreciate very much.

We are anxious about the work of our Society, and we mean by God's grace to live up to the standard of holiness which he has set for us. MYRTLE SEARS, Reporter

#### MARYSVILLE SOCIETY

Greetings from the Marysville Young People's Society. We are sorry because we are not able to report more progress, but our God is still on the throne.

We go to the Municipal Home every six weeks and have either a song service or regular service with the inmates, after which we give them a treat of candy. At Christmas time we were able, with the contributions made by the church members, to give several gifts of clothing and blankets.

Seven of our members have joined the Self-Denial band and the Society fund is paid up to date. WILLIAM MOORE, Secy.

#### SOCIETY ORGANIZED AT YARMOUTH, N. S.

On Friday evening, March 9th, a meeting was held at the home of Mr. and Mrs. Albert Shaw, Yarmouth, for the purpose of organizing a young people's society.

Although we have no Reformed Baptist Church in Yarmouth, there are many residing here who belong to the Sandford and Port Maitland Churches, and as it is impossible for us to attend all their meetings, we decided to organize this society as a branch. We organized with a membership of six active members, and three associate members; others who were unable to attend will join later. Although our number is small, we feel that by meeting together each week we will be strengthened in the things of God. Sister Grace Sanders was present at this meeting and gave us a very encouraging and helpful talk. ELSIE HURLBERT, Secy.

#### STARVATION

By Marjorie Cook.

I tasted life and found it good,  
It was not beggars' fare;  
I feasted on the lake and wood,  
My heart found solace there;  
Love came to sanctify the years,  
It was life's sweetest gift,  
With friends to share my joys and tears,  
With work and loads to life;  
To this add health and length of days,  
And faith in God and man,  
And grace to follow wisdom's ways,  
To yield to God's great plan.  
Work, love and friends, like golden keys,  
Were made for you and me;  
And must men starve for want of these?  
Not so did God decree.

I tasted life and found it good,  
It was not beggars' fare,  
For only those with money could  
Obtain admittance there;  
I heard the music of the great  
Till rapture filled my soul;  
I saw famed pictures hang in state,  
I read the authors' scroll;  
I learned the pleasure travel brings,  
Yet still I wondered why  
Life held so many lovely things  
That wealth alone could buy,  
Think you God made them for the few?  
And must we stand and wait?  
O God, give men a spirit new,  
To banish greed and hate!

## Temperance Column

Wine is a mocker, strong drink is raging. Who-soever is deceived thereby is not wise.—Proverbs 1-20.

#### ABOUT TEMPERANCE EDUCATION

We frequently meet folk who don't want to condemn the present government for selling rum. And they want to be recognized as temperance people. So they say, "Well, the only way that we can advance the principles of temperance is by temperance education, and moral suasion," which no doubt is true just at the present time. But to me it seems to be very inconsistent, to talk about teaching folk to do right, while we are doing about all that we can to make it easy for them to do wrong. If we vote for the legal sale of liquor we are surely voting to put it within reach of all, and thus making it easy for them to become drunkards. But if we vote for the total prohibition of the liquor traffic and also talk and teach temperance or total abstinence, then we are consistent.

I met a man on the train a short time ago, and during our conversation, he began to tell me about his boy, who was smoking cigarettes; and how sorry he was about it, and how he had talked to the boy, and tried to show him the evil of the habit, and to persuade him to stop smoking. While he was talking to me, I got a whiff of his breath, and as soon as I got a chance to speak, I said to him: It is not much use for fathers to try to hinder their boys from smoking, while the fathers set them the example by smoking themselves. This seemed to give him somewhat of a shock, and he replied, Oh, I never smoked until last week, or last year I mean, whereupon he quickly took a peppermint from his pocket and put it into his mouth, and tried to change the conversation. But I had the floor, and I told him that in order for precept to be effective that it must be accompanied by example. When I was a boy about 14 years of age I went to a neighbor's house, where there was a boy about my own age. While we were playing together, he took me upstairs to his mother's room, and finding a large bottle of liquor, which he evidently knew was there, he opened it, put it to his mouth and took a drink, then offered it to me, and asked me to do likewise. But I refused to do so, because of my home teaching. That boy's mother did not want him to become a drunkard, but that was exactly what he did do, notwithstanding he was a bright, promising boy. And he doubtless got his first drink of intoxicating liquor from his own mother's bottle. And I fear, that he is not the only boy who got his first taste of strong drink, and perhaps became a drunkard, because his mother or parents kept the stuff within his reach, and set him a bad example by using it themselves, while the boys were growing up, in spite of the fact that they tried to teach their boys of the evils of strong drink. There are many professing temperance people who say, "We keep a little in the house in case of sickness." They don't say what kind of sickness. They seem to think that the cursed stuff is a cure-all. The fact is that they drink it for the same reason that any old drunkard drinks it, viz., to stimulate their feelings, because alcohol excites the nerves and heart action, like whipping a tired horse, only to leave them more tired

after the effect of the drug subsides. The boys and girls naturally think that if whiskey is good for father and mother, a little is good for me. Hence they don't take mother's temperance talks very seriously. And why should they? Let all so called temperance people practice total abstinence and vote for prohibition, then our teaching will be effective. H. S. DOW

#### THE TRIUMPHANT RESURRECTION

The first gray streaks of morning light  
Were bringing in the day,  
When, lo!! an angel, swift in flight,  
Came down the starlit way;  
And to a sepulchre he flies  
Within a garden still,  
Where Christ, the world's Redeemer, lies  
Upon Golgotha's hill.

Against the tomb they placed a stone,  
And soldiers stood about,  
To see that none should come alone  
And steal the body out.  
Then say He had from death arose,  
Just as He said He would,  
And that He had appeared to those  
Who once for Him had stood.

The angel seized the massive stone  
And rolled it from the grave;  
The light of heaven round him shone,  
Which showed that he was brave.  
The soldiers fell upon the ground,  
As helpless as the dead;  
And stillness came o'er all around,  
While demon powers fled.

Behold, the victim of the cross,  
The blessed Son of God,  
In whom the devil found no dross,  
As through the world He trod,  
Arises from the narrow tomb,  
Puts hell beneath His feet—  
A victor over death and gloom,  
And all that would defeat!

Yes, He arose that Easter morn,  
The Bright and Morning Star,  
And with salvation to adorn  
The nations near and far.  
He is the Lily of the Vale,  
The Rose of Sharon bright,  
The only God whom we can hale  
That truly is the Light.

All glory to the King of kings,  
Our Christ has truly won;  
And to our souls the Father brings  
Salvation through His Son,  
Which gives us vict'ry over sin  
And all the pangs of hell,  
When we have let our Lord come in  
With us fore'er to dwell.

Shout ye for hope, O sons of men;  
Go forth to dare and do;  
The time is not far distant when  
Our Lord will bring us through  
The final conflict of this life,  
With our departing breath,  
When out of all this earthly strife  
We rise and conquer death.  
—Rev. Walter E. Isenhour, in the Christian Witness.

"Like people, like priests," is a passage often reversed when quoted. It means that ministers need to guard against a tendency to fall down to the level of their people.

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If some spiritual leaders should stand up with radiant face and witness to full salvation and stand out against the forces that undermine the faith of the gospel they would have to say it twice before people would believe their ears. They are in the habit of hearing "smooth things" from the prophets.