

ONE WOMAN'S WORK.

A narrow sphere! how can you call it so?
Three pairs of baby eyes look up in mine.
And seem the gates through which a fight divine
Transfigures all my life with tenderest glow.

Because I can not paint with artist skill
The changing colors of the sea or sky,
Because I can not write of visions high,
And move you all with pain or joy at will.

Because to learning's shrine no gifts I bring,
Nor take a foremost stand for woman's cause,
Because I trust unquestioning the laws,
That bring us snow in winter, birds in spring.

You think my life is circumscribed and cold
In what should make it helpful, rich and strong.
Ah, friend! these happy days are none too long
For all the loving duties that they hold.

Nor has the art you love been all denied,
For loveliest pictures every day I see
In childhood's careless grace and movements free,
From waking morn till dreamy eventide.

My Edith's braids, now brown, now golden bright,
Impression tints no artist's brush has known;
The baby's deep blue eyes, that meet my own,
In living beauty mock all painted light.

Nor do you know, my friend, the critics hold
We story-tellers in the children find—
What store of wisdom and of wit combined
We need to point a moral new or old.

And in reforms are we not learning late
A still, small voice need not be all in vain?
These childish hands may bring the greater gain
If I am willing now to simply wait.

And what in science or philosophy
Can pass in interest the baby heart
Seeking in untrod ways to take its part
For good or ill in life's great mystery?

God help us mothers all to live aright,
And may our homes all truth and love enfold,
Since life for us no loftier aims can hold
Than leading little children in the light.

—Emma Endicott Marean.

Calm After Struggle.

There are some spirits which must go through a discipline analogous to that sustained by Elijah. The storm struggle must precede the still small voice. There are minds which must be convulsed with doubt before they can repose in faith. There are hearts which must be broken with disappointment before they can rise into hope. Blessed is the man who, when the tempest has spent its fury, recognizes his Father's voice in its undertone, and bares his head and bows his knee as Elijah did. To such spirits seems as if God had said, "In the still ordinary ways of life you cannot meet Me; but, like Job, in the desolation of the tempest you shall see My form and hear My voice, and know that your Redeemer liveth."—W. P. Robertson.

A well-known artist who lives uptown tells the following story of a dog and a cat who are members of his household. The two grew up together and have always been the greatest of chums. A short time ago the cat presented the family with a number of kittens, and the dog evinced the liveliest interest in the new arrivals. Several days ago, after the manner peculiar to cats, the mother took it into her head to move her family. One by one she tenderly carried the kittens to their new home; the dog trotted by her side, his eyes wide open with wonder. Finally the last kitten was reached. Mrs. Pussy took it in her mouth and was about to start off with it when Mr. Dog was suddenly seized with the idea that he was lacking in gallantry. Carefully noting the manner in which the cat carried her offspring, he seized the mother by the back of the neck in the same manner, and the strange-looking trio made the trip to the new quarters in safety.

Wouldst thou hold constant intercourse with God? Take delight in prayer, for this is spiritual conversation between God and the devout soul. Wouldst thou taste and see that the Lord is good? Then constrain the Lord by prayer to take up his abode in thy heart.—Gethard.

Clearness of vision is a great aid to definiteness of action. The man who walks in a mist is uncertain as to the next step, and also lacks readiness and exactness in his work. To work well we must see well.

Every successful work means sacrifice somewhere. For success is purchased by love, and the cost of love is always sacrifice.

A bitter and perplexed "What shall I do?" is worse to man than worst necessity.—Coleridge.

The Young People.

EDITORS, ———— (REV. E. E. DALEY,
A. H. CHIPMAN.)
Kindly address all communications for this department
to A. H. Chipman, St. John.

Prayer Meeting Topics for May.

C. E. Topic.—"That ye bear much fruit," John 15: 1-14.

B. Y. P. U. Topic.—Woman's work in Foreign Missions.

Alternate Topic.—Union with Christ, 1 John 2: 1-11.

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

(Baptist Union.)

Monday, May 31.—Job 32: 16, 33: 4. Source of my life, (33: 4). Compare Acts 17: 24, 25.

Tuesday, June 1.—Job 33: 5-17. God speaks often, do we hear him? (vs. 14). Compare Ps. 62: 11.

Wednesday, June 2.—Job 33: 18-33. Favor of God follows prayer, (vs. 26). Compare Prov. 12: 2.

Thursday, June 3.—Job 34: 1-20. God will not do wickedly, (vs. 12). Compare Rom. 3: 5.

Friday, June 4.—Job 34: 21-37. I have borne just chastisement, (vs. 31). Compare Neh. 9: 33, 34.

Saturday, June 5.—Job 35. God our Maker and Teacher, (vss. 10, 11). Compare Ps. 32: 8.

Prayer Meeting Topic.

Prayer Meeting Topic for the week beginning May 30th.—"Union with Christ." 1 John, 2: 1-11.

NOTES BY REV. G. W. SCHURMAN.

John was a practical man. His letters also are practical. Every young Christian would do well to acquaint himself with his writings. He had a purpose in making each statement. We should ascertain his purpose, for then we will have no difficulty in understanding his teaching. John excels all other inspired writers in explaining the divine nature in believers. Perfection is the theme of his first epistle. We must expect some strong doctrine. John used neither policy nor uncertain terms when showing what a believer in Christ should be, before the world. Plain dealing was needed. The subject was of too great importance to be played with. We might do well to follow his example in this matter, for there is too much indefinite teaching on practical religion. Let us be honest with each other, and the truth. There is great danger of loud professions with but little true godliness. John saw the danger and warned faithfully. Will it not be wise to sound the warning note May 30? Let there be great plainness of speech. Exhort one another daily, lest any be hardened through the deceitfulness of sin.

1. "He that saith he abideth in him." It is right to make a profession of faith in Christ. As soon as a soul accepts Christ the fact should be made known. Nothing could be more ungrateful than, for one whom God has favored with salvation to fail in witnessing for Him. Each new experience should be acknowledged. But the life must accord with the profession to make it acceptable to God.

2. "Ought himself also so to walk even as he walked." Why? (1) Because this is the natural course for those abiding in Christ Jesus. John had already said: If we say we have fellowship with him and walk in darkness, we lie and do not the truth. "He that saith I know him and keepeth not his commandments is a liar and the truth is not in him." 1: 6, 2: 4. This agrees with doctrine taught by other inspired writers. Paul wrote: "If any man be in Christ he is a new creature: old things are passed away, behold, all things are become new." They that are after the flesh do mind the things of the flesh, but they that are after the spirit the things of the spirit. 1: 1 Cor. 5: 17; Rom. 8: 5. Both John and Paul regarded the acts of man as an indication of his relation to God; for they believed that to be born of the spirit changes the entire life. Thus Jesus also taught. "By their fruits ye shall know them." "If we live in the spirit, let us also walk in the spirit." Gal. 5: 25.

3. "He is under obligation to Jesus to walk as he walked." He owes such service to him. It is the only consistent course. Any other will deny what the man professes. Better never make a profession than having done so to walk after the flesh. Christ has no greater enemies than those who with their mouths confess that they know him, but in works deny him. The man who does it deceives and destroys himself. He shall reap what he sows, not what he professes. "Examine yourselves, whether ye be in the faith; prove your own selves."

B. Y. P. U. Notice.

As I am removing from the limits of the N. B. Eastern Association, I have requested Bro. R. J. Colpitts to act as B. Y. P. U. secretary for the association in my stead. He

will distribute statistical cards which are to be returned to Rev. H. G. Estabrook, Petitediac.

"Under the auspices of the Clements Vale Baptist Church a B. Y. P. U. has been recently organized, the following officers elected, viz. President, Ora M. Baird; Vice-President, John W. Dondale; Secretary, Rosie B. Potter; Treasurer, Mrs. D. A. Cameron; Corresponding Secretary, L. May Millett. A fair degree of interest has been manifested in the meetings, we hope to be able to report a large amount of progress during the summer, and that many more will unite with us in this grand and noble work.

L. MAY MILLETT,
Cor. Sec'y.

Programme for the Fourth Annual Session of the Nova Scotia Western Association B. Y. P. U., held at Milton, Queens Co., June 18th.

Afternoon, 2.30—(1) Devotional Service, led by Rev. J. Webb; (2) reading of minutes and list delegates; (3) reading of constitution, and appointment of Nom. Com.; (4) address of welcome, Milton B. Y. P. U.; (5) responses by president; (6) digest of reports from societies, sec'y treas.; (7) discussion of reports; (8) election of officers; (9) new business; (10) paper, "B. Y. P. U. life, how can it be maintained?" Rev. N. B. Dunn; (11) discussion of paper; (12) question box, conducted by Rev. J. W. Tingley, Rev. Geo. Crabbs.

Evening, 7.30.—(1) Address "The Educational Feature and the Plan for the coming year, Rev. J. W. Brown; (2) address, "Has the B. Y. P. U., movement fulfilled the prophecies of its founders?" Rev. B. N. Nobles; (3) banner exercise.

A Word About That Banner Exercise.

Each society should plan to take part. It will not be complete without your cooperation. It is something new, shows the standing of each society and county at a glance and should stimulate healthy rivalry. The Milton B. Y. P. U. kindly consents to supply banners, badges, cards, &c., thus giving uniformity. There will be five banners of different colors for the counties. Annapolis has light blue; Digby, orange; Yarmouth, dark blue; Shelburne, white; Queens, crimson. These are the county colors. Delegates will register on arrival, surrendering credentials signed by an officer of local society or church clerk, when each will receive a badge corresponding with county color. Each county will select a Standard Bearer. The banners will be placed in sections of the church and delegates will be seated accordingly. When called the Standard Bearer will take county banner to the front, and after making a one minute speech in praise of County B. Y. P. U. works, &c., will stand by banner to receive the cards and attach to banner. Then each county will respond as a whole. The representative of each local society will step forward with card bearing names of society, president, secretary, membership, active and associate. In closing all will join hands and sing "Blest be the tie." This explanation is given to interest our societies in the work.

Z. L. F.

Hillsboro', N. B.

Sunday, May 9th, was observed by the Y. P. S. C. E. of the 1st Hillsboro' Baptist church as Young People's day. In the morning the pastor preached a sermon to the young people from Rev. 3: 12. The evening service was taken by the young people. The regular choir was released, and the singing from No. 5 Gospel hymns was conducted by the young people. After an address by the pastor on the young people's work, the following original papers were read. The first was by the president of the society, Mr. G. P. Steeves, entitled "History of the Christian Endeavor Movement," showing its advantages to the spiritual life of the young people. Miss Ella Steeves read a paper: The motto of the Christian Endeavor Society—"For Christ and the Church." The seven parables of Matt. 13, was read by Miss Bernice McLaughlin, and the five miracles of Matt. 9 by Miss Amanda J. Jonah. Mr. W. M. Burns read a paper, the subject of which was: Christ's claims of Himself with reference to—(a) His divinity, (b) His willingness to forgive sin, (c) His power to save.

After singing and taking of the collection, Mrs. Dryden read a paper: "Heaven as an inspiration to loyalty to Christ." Then followed a paper by Mr. John T. Steeves, entitled What Baptists Believe. The subject of a very excellent paper by Miss Mary Peck was: What I have learned from the study of Christ's life. The last paper was by Miss Nellie Wallace, subject: How the young people can help the pastor. Eleven other papers were expected, but were excused. Many of these subjects were connected with the Sacred Literature Course, which the Society had just completed. The papers read were all excellent, and a large number was present to hear them.

Our Society is in a very flourishing condition, owing chiefly, I think, to the faithfulness of our pastor, who takes great interest in our meetings. We have 94 active and 16 associate members, also some 20 on the absent list.

BRATRICK STEEVES, Cor. Sec.