

started out to walk the hundred miles to his home, and tramped the whole of the rough lonely road, surprising the home ones on Sabbath morning by joining them in the family pew when they sat at worship in the little meeting house.

On the way home he told his errand. To spare another brother meant more labor for the others but they all cheerfully agreed to send him if he could be made ready. A piece of cloth suiting was in the loom, it must be finished for clothing. At midnight the two sisters rose and began their weaving. With no rest by day and only few hours at night, they and the mother kept at the task, got the piece out, cut and made a suit of clothes, knitted socks and mittens, and by Thursday the lad was ready and the two returned to Horton.

Next year the elder brother was graduated at Acadia. He came immediately home, worked on the farm all summer, and set those two sisters who could do such fast weaving to work with their brains, systematically allotting studies, explaining, inspiring, and after his removal to Newton in the autumn sent them a biography of Mar Lyon, and a catalogue of Mount Holyoke Seminary, promising them that if they would prepare for matriculation he would sell the home estate and get them their shares to meet the school expenses.

The sale was effected, and under his direction and encouragement they and the youngest brother were soon off to an Academy to prepare for the higher course. Thus when his own studies at Newton, and a further course at New York, were completed, all five brothers and sisters were well started on the highway of knowledge, at Acadia, at Brown, at Colgate and Holyoke.

Nor were his ministrations and influence in this direction only with his own family. As he drove back and forth in vacations his books were ever at his hand. Passing through a country district one day a little lad spoke a passage to a neighboring farm, picked up the Greek and Latin books on the wagon seat, pored wondering over them with childhood's curious eyes, asked what they were for and inspired by the encouraging answer of the stranger student inwardly registered a vow that he too would some day understand them. Subsequent questionings and intercourse strengthened the resolve, and this lad Acadia has known as one of her most valued professors.

It was an early and continued habit of the man's life. In whatever community he was settled, whenever he touched homes in his travels through the provinces while seeking aid for Acadia, this encouragement was given to the youth, and desire for intelligence and education awakened, and many of our ministers owe directly to his influence the inspiration for their education and life work.

Nor does it end thus directly, the ever widening circles of his influence as an educating force. Forty years after he started away for college a boy in another farmhouse was leaving for Acadia. He was the son of one of the sisters. After her course at Holyoke she had married, and five boys were given to her love and care. All the work of dairy and house rolled upon her shoulders, all these boys to clothe and feed and train! You might deem her student life over forever, and useless the effort to obtain it. She did not think so. In that household shined ever the "lamp of knowledge." The father too had been at Acadia, and deep in his and the mother's heart was the love of learning. The oak table was covered with the best books and periodicals and around it the five lads learned early the chivalry of thought. The mother helped them over their Latin conjugations, conned the stories of history, recalled her forgotten sciences, lured them on ever to the goal of college—the starting place of real life—and now the first one was off to Acadia! And when the sleigh passed from sight, behind the spruce hedge that rimmed the meadows, she turned away from the window and sat down in her rocker beside the old Franklin hearth, the hot tears falling fast upon the hands that had been so busy for her boy. "This day has never been out of my heart since they laid him, a babe, in my arms," she said. "Now I will not be satisfied till all the five have gone."

The father and mother have drawn their chairs together again at the old oak table. All the clustering chairs that once circled it, put away, all the merry faces and questioning voices, absent, the boys are gone. All five have been here at Acadia, three to graduate, two for partial courses—all out again to other schools, for special instruction for their vocations—five influences for intelligence and education, five to go on, where the one had seemed to stop!

It is nearly sixty years since the first youth started, and now from his own educated family, from this sister's home, from the households of the other brothers, and sisters, from the families of those whom he has influenced come forth young lives to go on in the flashing light of today's knowledge. All these better equipped for life, because this educating force was the animating spirit of one man's life. All these to bring and influence others! It is past computation.

Church and Mission and College are feeling their touch, these young streams, "some land is gladdened wherever they run."

His first going was the thin edge of the wedge. See how they press in the widening path behind! and "all life becomes stronger and purer thereby."

We all must wear our "rue" though "with a difference." Do not let this be ours, dear girls, that we failed to be educated educating women.

"The moving finger writes,
And having writ moves on,
Nor all our wit can lure it back to
Cancel half a line, nor all our tears,
Wash out a word of it.
The unwritten only, still belongs to thee,
Take heed and ponder well
What this shall be."

The Young People.

EDITORS, REV. E. E. DALRY,
A. H. CHIPMAN.

Kindly address all communications for this department to A. H. Chipman, St. John.

Prayer Meeting Topics for June.

C. E. Topic.—Our brother's keepers, Gen. 4:3-16.

B. Y. P. U. Topic.—The worth of well chosen words, Col. 4:6.

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

(Baptist Union.)

Monday, June 21.—Job 42. The Lord accepted Job, (vs. 9). Compare Rom. 14-18.

Tuesday, June 22.—Song of Songs 1. "Rightly do they love thee," (vs. 4). Compare Prov. 15:9.

Wednesday, June 23.—Song of Songs 2. "The lily among thorns," (vs. 2). Compare Ruth 1:15-17.

Thursday, June 24.—Song of Songs 3. Charming constancy, (vs. 2, 3). Contrast 1 Thes. 5:24.

Friday, June 25.—Song of Songs 4. Attractive beauty. Compare Gen. 29:17.

Saturday, June 26.—Song of Songs 5. Search for her beloved. Contrast Gen. 24:45-51.

Prayer Meeting Topic, for June 20th.

"The worth of well-chosen words." Col. 4:6. The well-chosen words" of the subject doubtless answer to the two-fold description of the text—"Let your speech be with grace" and "seasoned with salt." In these qualifications of Paul are found the worth of well-chosen words.

1. In the first is attractiveness "with grace." Such is the significance of grace here. Not mere literary finish for sarcasm, "the language of the devil" may be in the purest style, but words giving pleasure to those hearing them. Paul in verse 5 exhorts to "walk in wisdom toward them that are without." He would have us so walk that we might if possible win them to Christ. To this end he would especially suggest that our speech be attractive "with grace." Sampson's weapon will never accomplish Christian results. Men seek for amiable speech behind the counter and in all business. Gentleness, politeness, kindness and every other attractiveness of speech should be cultivated for Christ's business. The art of winning by speech should not be monopolized by the world.

2. Strength also is a feature of the value of this speech "seasoned with salt." It has character and force about it. It is not insipid. In fact it is attractive because strong and wholesome. Mark some of the elements of this strength. (a) Patience—Patient words attract, impatient repel, also the former strengthen, while the latter weaken. "If the impatience is there let it come out!" says one. No, keep it in and it will be stifled, and the next time it will, more than likely, not be there. A good rule is to count ten before you speak, but a better rule is "watch and pray lest ye enter into temptation."

(b) Wisdom—Speech seasoned with salt is wise speech for it comes from the right source. It is wise also in that it is uttered at the right time. Many good people are ill-tuned with even good utterances. The holiest themes are introduced in the wrong place. The thrusting forward of their doctrinal hobby is neither helpful to the truth, the church, nor the world. "He that hath knowledge spareth his words." "The tongue of the wise useth knowledge aright."

(c) Another element is love. What to speak and when to speak are very important, but more important is how to speak. What good is a gruff, grumpy, grumbling Christian? There is pleasure in visiting the sick, or the poor, or the Christian in chains, but who wants to call a second time on a sighing Christian? Even with the pastor it takes "a bold little run at the very last pinch" to put him into the dreaded spot.

As to a gossiping spirit, it matters little as to influence whether one has a gossiping tongue or a tippler's weakness. Nor does talking in prayer meeting aid the former any more than the latter. Love is absent from the heart of the one whose tongue runs loose.

What about the man with the sledge hammer voice? He tries to pound the truth into those of the contrary part with fists and thundering words. His spirit suggests the question of who is the more needy, the reformer or those of the contrary part, "speak the truth in love." "Seasoned with salt" neither requires us to be sly as a fox nor as rough as a porcupine, in our speech.

It is no sin to be winsome in speech. More grace would be at our command, if we had more graceful expression. The mouth is more than a hole in one's face, or a highway to the stomach. It is an instrument of God whereby He designs to act and interact on the soul. A regenerated mouth therefore should accompany a regenerated heart. Are you sure none of the following belong to you? A sharp tongue, a long tongue, a lying tongue, a foul tongue, a gruff tongue, an endless tongue. Any one is sufficient to overturn your influence for good and shut out God from the soul, "a wholesome tongue is a tree of life."

Main Street Church, North End.

The regular monthly missionary meeting took place Wednesday evening. The programme consisted of selections by the choir, reading by Mrs. Haines, and a very interesting and instructive address by the pastor upon Our Maritime Convention.

B. Y. P. U. Notice.

The third annual session of the N. B. Southern Association B. Y. P. U. will be held at St. George, in connection with the Southern Association. The first meeting will begin at 3 p. m. A program will later appear in this column. Each church having or not having a Young Peoples' society is entitled to send five delegates.

W. F. ROBERTS, Pres.
A. H. CHIPMAN, Sec'y.

By permission of the Association the annual meeting of the B. Y. P. Unions of P. E. I. will be held on Friday evening, July 2nd, at Bedeque, in connection with the meetings of the Association. Local unions are requested to send delegates.

J. K. ROSS, Pres.

Port Medway, N. S.

Our B. Y. P. U. has begun its work for the summer. Having revised our list of membership we find that we have twenty-four active and three associate members. Our officers are Pres., Edward Hiltz; Vice-Pres., Mrs. J. W. Dailey; Rec.-Sec'y., Caroline Freeman; Cor.-Sec'y., Maude Manthorne. We do hope to see souls brought into the Master's kingdom this summer. We have found our pastor, Rev. Frank Bishop, to be a faithful guide and helper. We pray that the Lord may use every B. Y. P. U. for the advancement of His kingdom, and that every heart may be consecrated to the Master's service.

MAUDE MANTHORNE, Cor.-Sec'y.

N. S. Central Association B. Y. P. U.

Blank forms have been sent to all the societies in this association. Several Unions have been heard from. Will all the secretaries kindly see that this matter is attended to at once. By so doing a correct report can be made by the undersigned at the coming meeting of our association, June 25th.

F. BLAKENEY,
42 John St., Halifax. Sec'y Central Asso. B.Y.P.U.

BUILD HIGHER.

I saw a bird on a tree,
'Twas when spring-time came with its shower,
And sunshine and fragrance of flower,
And it built its nest near the earth,
The birth place of gladness and mirth;
The thought of a serpentine foe,
Lying hidden in ambush below,
Never entered that innocent breast
As it sang and builded its nest.
'Tis no fanciful picture I see
Of a desolate nest in that tree,
So I call till my voice 'gins to tire,
Sweet songster, "build higher, build higher."

I saw a youth start in life,
'Bout his path there were clusters of flowers,
Leafy shade and sequestering bowers,
And he said "here I'll build me a nest,
And when weary I'll lie me to rest,
Surely earth is the paradise place
For all who succeed in the race;"
Never dreaming the spoiler lay near,
Mid scenes so delightfully dear,
Like the desolate nest on the tree,
A life wrecked and saddened I see;
So my word to all youth is "aspire,"
Build the nest, but build higher, build higher.

—REV. J. H. McDONALD.

This department takes particular pleasure in extending congratulations to R. H. Jenkins, of Charlottetown. His marriage to Miss Hopper, formerly of Acadia Seminary, is announced in another column. We trust that Mr. and Mrs. Jenkins may enjoy many years of happy wedded life.

Secretary Estabrooks announces that Pastor Adams and Dr. Trotter have decided upon topics for the 6-7 and 8-9 morning meetings at our coming Convention. The first series will be led by men with whom Pastor Adams is now corresponding and will have the following subjects:

1. The advent of the Spirit; 2. "The embodying of the Spirit"; 3. The endowment of the Spirit; 4. The communion of the Spirit; 5. The administration of the Spirit; 6. The conviction of the Spirit.

The names of leaders for the 8-9 meetings will be announced by Dr. Trotter in the near future. Subjects for these meetings will be:

1. The formation of Christian habits; 2. The young people and public worship; 3. Types of Christian character; 4. The young Christian's reading; 5. Consecrated recreation; 6. Doctrine and life.

NOTICE.—As the C. C. studies are about closing for the year this is a good time to send in the statistics from our societies. Some are already in hand. Let us make the table in the Year Book as complete as possible this year. Only three months remain before Convention. Will the Presidents and Secretaries of societies see to it that statistics and per capita tax (3 cents for each member) are sent to me as soon as possible?

E. G. ESTABROOKS, Sec'y-Treas.

Petitcodiac, N. B.