

Christian experience?" he asked, explaining, "She never seemed inclined to talk much about it to me. I think she was a very quiet, silent sort of a person, but at the last, well, it might be better for me to have some points for my guidance, you know."

Although the sick woman strained her sense of hearing, not another word reached her ear, but she was sure of one thing—the funeral sermon was being prepared—her sermon! And what could be said. No one but the deacon had known of all she had hoped and feared and desired as to spiritual things. She never had even been to a woman's prayer-meeting. There was nothing to be said of her, and how could there be a sermon? Her mind had gone the whole round of the situation, and when she heard the front door close upon the minister she was more decided than before that death should not claim her until after she had left signs of her worthiness to be mentioned with praise from the pulpit.

A greater surprise had not stirred the village in many a day than Polly's return to life. And as the months passed, those who had known her as the wife of Deacon Tomlin could hardly recognize her as the one who in former years had been so unostentatious. Had she received her husband's mantle? Some declared that she had, as she became very active in the church, and even spoke in prayer-meetings.

Indeed, there were people who asserted that she was at times slightly obtrusive with her spiritual views and experiences. There was surely in place of the old look of trustfulness and contentment, an expression of solicitude and restlessness upon the thin face. Even the minister noticed it, when in the course of a church service he glanced down at the Tomlin pew. "She's trying to take upon herself the duties of the deacon, and she doesn't exactly know how," he said to his sister, who kept his house and tried as hard as possible to keep his confidences also.

"Yes," she replied, "and I'm thinking you would write a very different sort of funeral sermon for her if she should die now than the one you began a while ago, brother."

"Yes, yes; a very different one," he answered. It happened one day, soon after, that the minister's sister, Miss Hewitt, was making an informal call upon the deacon's widow. The talk was guided by the lonely woman into the subject of her husband's death, and the visitor saw a yearning, wistful expression grow into the features, then heard a sudden outburst: "I would be willing to die this minute if I thought I could have a funeral sermon like Josiah's! I don't suppose your brother would preach a regular sermon for me; most likely he'd make a few remarks." There was something irresistible in the words and the manner. Miss Hewitt could have been besieged by the clamorings of a hundred gossips and have stood fire without surrendering her secret. But this lonely woman, whose whole purpose was bound up in the idea of being remembered as befitting the wife of a church dignitary, should she not offer her the cup of consolation.

Miss Hewitt was not the first woman who has been tempted to make a rule to suit the promptings of pity, nor the first who has involved the rights of others in yielding to these promptings. She whispered words by that hearth-fire that sent a thrill of joyful surprise through the mind of the listener; then after a deep silence, as the astonished woman was taking in the sweetness of their meaning, she slowly repeated parts of the sermon that her brother had given her to read.

Polly Tomlin sank back in her chair. Into her face came slowly the look that had been a stranger since she had become filled with the thought of earning a reputation for her burial hour. Like a wanderer, it had returned to its home; the child-like simplicity and confidence that it expressed was recognized at once by Miss Hewitt, who exclaimed: "Polly, you are yourself again!"—Christian Intelligencer.

Afraid of the Dark.

Who's afraid in the dark!
"O, not I," said the owl,
And he gave a great scowl,
And he wiped his eye
And fluffed his jowl—"Tu-whoo!"
Said the dog "I bark
Out loud in the dark—Boo-oo!"
Said the cat, "Mew!
I'll scratch any one who
Dares say that I do
Feel afraid—Mew!"
"Afraid," said the mouse,
"Of dark in the house!
Hear me scatter,
Whatever the matter—
Squark!"
Then the toad in the hole,
And the bug in the ground,
They both shook their heads
And passed the word around.
And the bird in the tree,
And the fish and the bee,
They declared all three
That you never did see
One of them afraid
In the dark!
But the little boy
Who had gone to bed
Just raised the bedclothes
And covered his head!

—Cincinnati Enquirer.

The Young People

EDITOR,

J. W. BROWN.

All communications for this department should be sent to Rev. J. W. Brown, Havelock, N. B., and must be in his hands at least one week before the date of publication.

We give notice just here of a news item below from a B. Y. P. U., for fear that some of our readers suffering from a weak heart, coming upon it suddenly might experience such a shock that they would not be able to rally. Let me see! We cannot remember when the last item from a B. Y. P. U. was sent, but it was a long time ago. Suppose other Unions should follow this example. Ah, well! We will not allow ourselves to get into an ecstasy, for fear of the depression which a disappointment might bring. But! Oh my! We will dream over this one.

Daily Bible Readings.

Monday.—What Abraham thought of God's commands and promises. Hebrews 11: 8-19.
Tuesday.—What Moses thought of God's commandments. Deut. 11: 18-25.
Wednesday.—What David thought of the law of God. Psalm 19: 7-11.
Thursday.—What an unknown psalmist thought of God's Word. Psalm 119: 9-16 97-105.
Friday.—What Amos thought of the origin of prophecy. Amos 3: 3-8; 7: 14-15.
Saturday.—What Jesus thought of the Hebrew Scriptures. Luke 4: 1-13; John 5: 39-47.
Sunday.—What Peter and Paul thought of the Old Testament. I Peter 1: 10-12; II Peter 1: 19-21; II Timothy 3: 14-17.

Prayer Meeting Topic—July 27.

The Book and the Life. Psalm 1: 1-3; Acts 20: 32; II Peter 1: 4.

Old in Years but Children in Knowledge.

What more pitiful sight than a man with the mind of a child? Sometimes the body refuses to give in due proportion, and then there is deformity. Symmetrical growth is the ideal development, a growth which advances at one and the same time all parts of both body and mind. And if the spiritual be ignored there is deformity in God's sight. There are too many Christians who regard conversion as the end of Christian experience, overlooking the important fact that it is but the beginning of the Christian life. The new birth should be followed by a period of wise nurture, during which the babe in Christ should be fed on the sincere milk of the Word. From the very beginning there should also be wise exercise in personal work for Christ. May we not hope that a better day is dawning for young converts, and that pastors and teachers and parents will give personal attention to the culture and training of all who give their hearts to Jesus Christ? This plan will speedily reduce the number of those who are only babes when by reason of the time they ought to be teachers.

EVER GROWING IN KNOWLEDGE AND CHARACTER.

This is the Christian's ideal: growing in knowledge, ripening in character, increasing in usefulness. No second blessing can take the place of a lifetime of growth in goodness and in grace. We are not to ascend the mountain in an elevator, but step by step, filling our lungs with heaven's pure air and lending a helping hand to our brethren by the way. Even heaven itself is not pictured to us as a place of stereotyped worship, but there is spontaneous life, and new visions of rapture are constantly unfolding. The likeness of the believer to his Lord will be complete when he meets the Saviour face to face, but eternity will scarcely suffice for the development of the Christian in knowledge and worship. Who would be content to pass through this present world with no enlarging vision of Jesus, with no growth in fellowship with the Father in heaven?

WISE TEACHERS NEEDED

We must go forward and learn our lessons promptly and well, for the world is in need of teachers of the true religion. We are saved to serve. Men are perishing for lack of knowledge. We dare not rush in prematurely to teach before we have learned our lesson. Of course not; neither must we hold ourselves back until we have graduated in Christian doctrine, but in reliance upon the Holy Spirit, let us go forward instructing all who know not the way of life and telling to our less favored brethren what we have learned of the Christian life.

JOHN R. SAMPREY, in Baptist Union.

Tryon.

Editor of B. Y. P. U. column.
The B. Y. P. U. of Tryon continues to grow. It now has a total membership of sixty-six; thirty-seven active and twenty-nine associate. The average attendance at the meetings is about forty. During the past year we have had four new active members and six associate. \$10 have been raised by the Union, \$2 sent to Maritime B. Y.

P. U., \$2 for 20th Century Fund and \$6 for Kunchea, a native Indian Bible woman who is supported by the society. Some time ago the Union adopted the plan of having the Sec'y. read a report of the meetings of each month which plan is continued. A Missionary Committee is appointed at each business meeting whose duty it is to prepare a missionary programme for conquest meeting. A word of gratitude is due our pastor by the Union for the helpful opening up of the topic at each meeting. The officers appointed at our last business meeting are as follows: Pres., Gordon Warren; Vice-Pres., Maggie Howatt; Sec'y.-Treas., Luta Foy; Organist, Florrie Gamble; Ass't. organist, Mrs. Henry Callbeck; Missionary Committee, Aggie Rogerson, Mrs. Henry Callbeck and Leone Gamble. W. BOULTER, Sec'y.-Treas.
July 12th, 1902.

Gathered Thoughts.

Now, while the Bible is in the furnace of criticism, it is well to remember that its substance is adamant. In the literary history of a book—or library—and even in its own statements of history, we must expect revision, which, indeed, every version is. Nevertheless, that which in the Bible best answers to the heart of man, to feed and lift it up to God, is impregnable to criticism and will never be changed or disturbed.

Take, for example, Psa. cxlvi. It stands without title or label or note of chronology. It breathes the joy of return, of enlarged spiritual vision. History requires dates, poetry is undated, this psalm is perfect poetry. Its beauty is yesterday, to-day and forever. Criticism cannot touch it. It expresses not fact, but truth.

Fact is only of yesterday or to-day. It may be dead, "stranded on the shores of the oblivious years," but truth is not only past and present but for eternity. It never wears out, and the human heart which feeds upon truth is the one unchangeable thing on earth, the peerless and ancient conservative.—Exchange.

The Steadfast Face.

There is nothing more striking in the story of the Christ than the phrase, "He steadfastly set his face to go to Jerusalem." It is a sentence that might well be set high in the memory of every young man and woman who may read these lines. The greatest temptation that sweeps over one's life was met by him. That temptation is to turn aside from the plain path of duty; the temptation to let go and "climb up some other way." Whatever we may think of the temptation in the wilderness, the sum of it was, "Turn aside from the divine path; do not go to your throne by the pathway of suffering; come with me and I will show you an easier way." It was the temptation to gain the victory without the cross that threw its shadow over him. But against this temptation, as against all others of a similar kind, he set his face, and steadfastly went toward the goal God had set for him. He had a face of flint, and nothing could turn him aside. That spirit of steadfastness, that face of flint, is needed to-day. We need to put a bolder front toward the tempter.

The Effect of Laziness.

One who is lazy soon loses all self respect, and an air of carelessness will take complete possession of him. He will rapidly develop into a state of chronic and confirmed indifference. This indifference will show itself in his clothes. The condition of his shoes, the wrinkles in his pants, the untidy collar, and the unkempt hair, will all tell the one story. However he may try to disguise the fact, these wrinkles and creases will give one unvarying testimony that they belong to indolence, and not to industry. We come into this world possessing many great powers and possibilities. The former are in a latent and undeveloped condition; the latter open up to us as the former are employed. God meant us to have "dominion," and not to be the mere non-entities of a passing day. Not only do we possess forces within ourselves, but we are endowed with an intelligence whereby we are enabled to manipulate multitudes of forces which are external to ourselves, and command them to useful and marvelous service.—Ex.

Illustrative Gatherings.

SELECTED BY SOPHIE BRONSON TITKINGTON

The man who finds most fault with the Bible is probably the one who has made the least trial of it in his life. If we test its principles by our practice, we shall find them true and constant.

A dusty Bible cannot belong to a shining life.

O Book of books, and Friend of friends alone,
Now deep the debt of gratitude to thee!
For every human ill thou hast a charm,
How sweet the message that thy pages bring
To rich and poor, to young and old the same,—
Forever sounding 'mid the centuries
And sung in rapture by the eternal stars:—
That God's our Father, tender, just, and true,
And we his children all, both bond and free.
Though clouds and darkness meet us on the way,
Thy radiant light is ever shining there.