

deal of the trouble in the world arises from the lack of it."

"Yes," said Sue. "While we are talking about it, Fred, I want to remind you that you didn't fasten that bracket in my room thoroughly the other day. The nail on one side came out. There was a little vase of flowers on it. It fell down and was smashed. The water spoiled half a dozen or so of books that were on the table under it."

"Too bad, Sue, I'm really sorry. The next thing I do for you, you'll see I'll do it thoroughly."

"The same to you," said Sue, with a smile, as she handed him his glove.

"I wish you would run out and close the side gate, Fred," said his mother. "Nora did not fasten it thoroughly when she came in, and it's swinging loose."

"Another 'thorough'."

"I'll close the gate," said Fred. "I'm just going out to rake up the leaves in the yard. It will be a good day's work, I tell you—well worth the quarter father's going to pay me for it. But I want the quarter, so I'm glad to do it."

"Let it be thorough work," said mother, "no neglected corners, no leaves left among the bushes."

Toward night Fred raised himself from stooping in a corner and leaned on the broom he had brought to neatly supplement his work with the rake.

"Whew! my back aches, and my hands smart. But I think I've made good, honest work of this. Mother," he called, "please come out here and look. There, now—you don't see any slighted spots about here, do you?"

"It is beautifully done, said mother. "I fancy the grass and bushes look eager to grow with such encouragement. But how about that corner over there?"

"Oh, that is my pile of leaves. Of course, they are not going to stay there. I'm tired and want to go in and read, so I'm going to wheel them away in the morning."

"Is that 'thorough'?" asked the mother.

"Yes, as far as it goes. There's not a bit of harm in leaving them till the morning."

In the night a strong wind arose. Fred looked from his window in the morning to see with great vexation the leaves he had so carefully gathered swept in every direction over the lawn.

"Well, there's another day of my vacation gone. I suppose it served me right." Without a word of complaint he went over the ground again. Mother came out as he was wheeling away the last load of leaves. He looked up at her with a rueful smile, saying:

"'Thorough' is a pretty good word, mother."—The Youth's Evangelist.

The Pygmies of Africa.

We had now been in the forest for six long days, and I began to believe that, after all, the pygmy stories were not true. But one day my boy, who was just behind me, suddenly stopped and pointed to what he described as a "man monkey." I thought it must be a gorilla.

I could only see that it must be a creature of large dimensions to be so near the top of a high tree. I therefore raised my rifle to my shoulder, took careful aim, and prepared to fire. I had very nearly pulled the trigger when my boy called out, "Don't fire! It's a man!"

I almost dropped my gun, so great was my astonishment. Could it be a man? Yes, there he was; I could clearly distinguish him. He had discovered us, and as we stood there gazing, the little man ran along the branch on which he had been standing, and jumping from tree to tree, soon disappeared. It was a pygmy, and how nearly had he paid the penalty of climbing trees!

Late in the afternoon, while casually looking up from my book, I became aware of a number of little faces peering at me through the thicket. Just in front of me was the huge trunk of a tree, and from one side of it peeped a tiny figure. For a moment I was taken aback; it seemed like being in fairy-land and receiving visits from fairies. My boys caught sight of these strange little beings, and came at once to my side.

I told one of them to go and fetch the little people, that I might talk to them; but he was afraid, and refused to leave my side. At last I called out in the language of the people of Toro, and to my pleasure one little man returned my greeting. I asked him to come to me, and very slowly and shyly he crept along, hiding his face behind his hands.

I now had a complete view of my visitors. Although they are very short, about four feet high, they are broad-chested, with muscles finely developed, short, thick neck, and small bullet head, with legs massive and strong. The chest is covered with black curly hair, and most of the men wore thick black beards. Each carried a bow and arrows, or short throwing-spears.

They never cultivate the ground, but wander from place to place, gathering fruits and nuts from the trees. Often they follow a wounded elephant for days, shooting into it hundreds of little iron-tipped arrows, until the poor creature dies from sheer exhaustion. They make their little camp and live upon the flesh as long as it lasts; then away they go again to seek other food.—A. B. Lloyd, in "Dwarf Land."

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.

Daily Bible Readings.

Monday, April 7.—I Timothy 5. Neither be partaker of other men's sins (v. 22). Compare Eph. 5:11.
Tuesday, April 8.—I Timothy 6. A charge to the rich (vs. 17, 18). Compare Rom. 12:8.
Wednesday, April 9.—Titus 1. How God's steward must be (v. 9). Compare II Tim. 1:13.
Thursday, April 10.—Titus 2. Reprove with all authority (v. 15). Compare I Tim. 5:20.
Friday, April 11.—Titus 3. "Heirs according to hope, of eternal life" (v. 7). Compare Rom. 8:16, 17.
Saturday, April 12.—II Timothy 1. "Guard through the Holy Spirit" (v. 14). Compare I Tim. 6:20.

We are sorry that no article on the Prayer Meeting Topic came to hand last week. We were not in a position to supply the lack, as the notes have been sent direct to Editor Black during the past month. Some good reason must have prevented Bro. McDonald from sending them. We have all enjoyed his notes on the topics for March. They have been full of rich suggestions.

All will be glad to know that we are to be favored with notes on the Prayer Meeting Topics for April from Dr. S. B. Kempton.

Prayer Meeting Topic—April 6.

Growing in Grace and Knowledge. II Peter 3:17, 18¹

St. Luke says, that "Jesus increased"—grew—"in wisdom and stature, and in favor with God and man." St. Peter bids believers grow—*increase*—in grace—and—*knowledge*." Both use the same word, translated in Luke "favor," in Peter "grace." In both instances the word means "favor," goodwill, etc. Jesus became more and more lovable daily. As his physical stature increased the excellence and beauty of his moral nature revealed themselves. In such manner should the life of all the children of God develop. It is their high and holy privilege. We are not born into the world mature men and women. Even Christ grew from infancy to manhood as others do. We are not born again mature Christians. We are "babes" in Christ. We "grow up into him," in all things.

Our growth will, in most cases, be healthy in proportion to the care exercised about it. Neglect and unwholesome conditions hinder physical growth, especially in those of tender age. Even so, and as certainly does carelessness in regard to conditions impair, and often utterly ruin, spiritual growth. Hence such warning as are found in James 1:21, Titus 1:12, Rom. 8:13. But above all, the words of our Lord in John 15th deserve our most earnest heed and faithful adherence.

Cultivate the companionship of the Holy Spirit and the result of such an intimacy will be easily visible, giving to your character those qualities that find favor with God and man. For with whomsoever the Spirit abides, in him will be manifest in ever increasing measure, "love, joy, peace, kindness, gentleness, goodness." Gal. 5:22.

"Let knowledge grow from more to more,"
But more of reverence in us dwell;
That mind and soul, according well,
May make our music as before,
But vaster."

S. B. KEMPTON.

The Christian as a Servant of God.

The above is the subject which has been assigned to me for April. It will be considered under the following four divisions: 1. Spheres of Service. 2. Motives of Service. 3. Skill in Service. 4. Rewards of Service.

The heroine of that interesting little book, "Ships that pass in the night," complains of the circumstance which had prevented her from accomplishing her cherished life work in words something like these, "It is hard to bear; I only asked the small privilege of being allowed to work and even that seems denied to me." "The small privilege of work!" answered her friend, "why the privilege of work is the greatest privilege that could be granted to man in the universe of God."

There is wisdom in this answer. In no way could God have so exalted man, after admitting him to the circle of sonship, as to give him a share in the great work of the world's social, moral and spiritual redemption.

The recognition of the true value of life comes through service. The consciousness of having rendered a service to mankind develops manliness and self-respect. It exalts the personality of the individual while it at the same time brings him into a closer fellowship with God. 2 Cor. 6:1. It is as a servant of God that the Christian reaches the highest position in the kingdom. (Mark 10:44.) The most devout of Christ's followers have recognized this truth and proved it by their lives. Paul gloried in being a bond servant of Christ, (doulos) Rom. 1:1, and bearing in his body the marks of that service.

Peter, Timothy, James and Jude also apply this word, bond servant, to themselves as descriptive of their relation to Christ. The Master himself has forever glorified service by his example and words, "I came not to be ministered unto, but to minister." Matt. 20:28, also, "I am among you as he that serveth." Luke 22:27.

SPHERES OF SERVICE.

One of the glories of Christianity is that it provides a sphere of service fitted to his ability for every individual disciple. (Mark 13:34; Matt. 20:6.)

1. Classification of Spheres of Service. Of course such a classification as is given below is of necessity, a very general one. There is in fact almost no limit to the number and variety of such fields of labor as are open to Christian workers. They are as numerous as the multiplicity of human needs on the one hand and the capacity of the worker on the other.

Several classifications of spheres of work, which of course are not meant to be exhaustive are given in the writings of Paul. (Rom. 12:6-8; I Cor. 12:4-12, 28-31; Eph. 4:11.) These classifications are not applicable in their entirety to our time for the reason that some of the special gifts necessary for the accomplishment of a particular work, such as the working of miracles and the gift of tongues were not apparently transmitted to the successors of the apostles. The work of the church of to-day is covered fairly well by the following spheres of service:

1. Preaching the Word.—This has been from the beginning the supreme and all-important work of Christ's servants. It has been and is a direct means to the salvation of souls and the edification of the church, (Rom. 10:8; 14:18; I Cor. 1:21.) It was earnestly and solemnly enjoined upon the apostles, Matt. 28:19, 20; Mark 16:15; Luke 24:47, and in the form of witnessing or confession upon all disciples, Matt. 10:32. While preaching, the Word was not confined wholly to any one class in the church as is proved by Acts 8:4, yet it was recognized that some Christians had a special talent for this work and were therefore formally set apart to it. Such were the pastors whose duties were set forth in detail in I Tim. 3:2; Tit. 1:9; I Thes. 5:14; Acts 20:28; and the Evangelists or Missionaries who, like Philip and Timothy, Acts 21:8; 2 Tim. 4:5, "went about from place to place preaching to unbelieving nations and individuals."

The world still demands and will until the "end of the age" able and faithful preachers of the "Glad Tidings." (Matt. 28:20.) Each generation must be evangelized afresh. Still the words of Jesus in John 4:35 are applicable to present conditions.

No young man could hope for a grander sphere of service than this, of proclaiming the unsearchable riches of Christ, either at home or in the distant lands.

2. Teaching, next to preaching this is undoubtedly the most important work of the disciple of Christ. Paul makes teaching third in importance in his list of services (I Cor. 12:28). But this actually means that it is given second place as he counts the office of apostleship as first, which office of course is not transmitted.

The power to teach was regarded with honor in the early church. It was one of the necessary qualifications of a bishop or pastor, I Tim. 3:2, but was possessed by others among the disciples. Christ opened up teaching as a sphere of Christian service in his charge, "Go ye, teaching them to observe, etc."

In these days has grown up a special class of Bible students and teachers of the Bible. They are sorely needed. The ignorance of the Scriptures is appalling even in our best churches. The work of teaching, whether in the Sunday school, Bible class, Christian culture course, or in the larger realm of collegiate instruction along Bible lines, is a sphere of service that ought to be especially attractive to Christian young men and women of to-day.

3. Ministration.—Paul speaks of the gift of ministration, Rom. 12:6, 7, and doubtless refers to the capacity that some have of making themselves generally useful in the church of God. I have used the word to denote all that class of services included under the head of Good Works. In this sphere will be found, of course, the chief opportunity of services for the great majority of believers in Christ.

(a.) In connection with the church. Those that cannot teach or preach can "serve tables," or fulfil the duties of some other church office. The church never needed more than now, hearty whole souled, faithful office bearers.

(b.) In connection with the home. A Roman Catholic Bishop declares that not the individual but the home should be regarded as the social unit. The home is undoubtedly the determining social factor. Service to God rendered in the home is peculiarly efficacious for good. The home christianized means the nation reformed.

(c.) In connection with society in general. Here so long as the world lasts will probably be the entire sphere of service for the Christian. The poor, the orphan, the prisoner, the lame, the blind, the outcast, the friendless, the vile and wretched we have with us still. Service rendered to these is regarded by Christ as a proof of personal regard for him. Matt. 25:34-41.

Many of the choicest spirits have found their sphere of service in benevolent work of various kinds such as that of founding and maintaining or working in orphanages, hospitals, refuges, homes, and asylums for Christ's sake, as for instance, Miller of Bristol, Bernardo of London and Pundita Ramabai of Poona, India, and many others. But not only large services such as have been referred to are pleasing to God. Even the cup of cold water given for Christ's sake is a ministry acceptable to him.

II. Choice of a Sphere of Service. This must ever depend first on 1. The particular talent of the individual Christian. It is possible for us to form a pretty correct estimate of our fitness for any special work by an humble self-examination such as that indicated by Paul in Rom. 12:3. In this examination of our own powers, we are not to be influenced by the gifts or talents of another. "What is that to thee?" John 21:22.

2. The Divine Call. After all this will be the ultimate and determining factor in our choice of a sphere of work. Our estimate of ourselves may not be God's estimate of us. He must choose for us if the choice is to be a right one. In fact he does this as is explicitly stated in John 15:16. And we can know his choice for us, John 16:13. Kentville, N. S. C. H. DAY.