

The Naughty Fairies.

MARGARET E. SANGSTER.

There are two or three naughty fairies
Who lurk in our pretty house;
They are sly as the wily foxes,
And one is as still as a mouse,
And one can growl and mutter,
And one has a chain on her feet;
These naughty and mischievous fairies,
Whom you may have happened to meet.

The still-as-a-mouse one whispers,
When a bit of work must be done:
"Oh! just let it go till to-morrow,
And take to-day for fun."
And the mutter-and-growl one pricks you,
Till you pucker your face in a scowl,
Or whimper and fret in a corner,
Or stand on the floor and howl.

But the worst of the three bad fairies
Is the one with the chain on her feet;
And the strangest thing is her fancy
For a child who is gay and sweet:
She makes her forget an errand,
And loiter when she should haste;
And many a precious hour
She causes the child to waste.
Should you happen to see these fairies,
Please pass them proudly by,
With lips set close and firmly,
And a flash in your steadfast eye:
For three very naughty people
These little fairies be!
Who mean, wherever they're hiding,
No good to you and me.

The House Mother's Prayer.

A friend from the interior writes: "In a little old book of daily readings, 'Bogatsky's Golden Treasury,' I have read to-day, for the twenty-fourth year, a delightful, simple and helpful prayer. Long since it was copied upon a card and placed in a corner of the glass upon my bureau, and many times I have copied it for my friends, especially for busy mothers, that they also might be helped by its practical thought. I have often intended to send it to some widely circulated paper, that its sphere of usefulness might be broadened, and now, without further delay, I send it to you, knowing of the desire to place before your readers all things that shall be helpfully stimulating."

"Lord, preserve me calm in my spirit,
Gentle in my commands,
And watchful that I speak not unadvisedly with my lips,
Moderate in my purposes,
Yielding not in my temper,
And at the same time, steadfast in my principles. Amen."

—Congregationalist.

'Twould Hurt Dolly.

Among the stories which were told by certain aged physicians at a reunion of medical men of the times when surgical operations were conducted without anaesthetics, none were more touching than the following:

A little girl, not more than eight years old, was injured in such a way that it was necessary to amputate one of her legs. She proved to have wonderful pluck, and, instead of binding her, as was customary in such cases, she was given her most cherished doll to hold.

Pressing it in her arms, she submitted to the amputation without a single cry.

When it was done, the physician in charge, seeking to brighten matters up with pleasantry, said:

"And now, my dear, we will amputate your doll's leg."

Then the little girl burst into tears.

"No, no!" she gasped, between her sobs; "you should not—it would hurt her too much!"—Golden Days.

There was a woman living down in the State of Virginia. But they moved the border line of the State after a survey some years ago and her home, which had been right near the border line of Virginia, now stood just over the line in Carolina. "Now," she said, "I can spend the rest of my days in perfect health, for I have always heard that it was more healthy in North Carolina than it was in Virginia." Regeneration is something vastly different from that. It is not only a change of place, but it is a change of heart and life—it is a complete change. It is not a change of your place in the church membership to somewhere else, but it is a change of your heart and life and a new walk, moving straight forward in the service of God. That is what Almighty God expects of everyone of us.

Fair haired people are becoming less numerous than formerly. The ancient Jews were a fair haired race. Now they are, with a few exceptions, dark. So it is in a lesser degree with the Irish, among whom 150 years ago a dark haired person was almost unknown.

The Young People.

EDITORS.

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

Prayer Meeting Topics for April.

C. E. Topic.—Different kinds of death and the conquest of them, 1 Cor. 15: 50-58. (An Easter topic).

B. Y. P. U. Topic.—Chosen of Christ, John 15: 1-16.

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

(Baptist Union.)

Monday, April 19.—Job 12: 1-10. God's care for every living thing. Compare Heb. 12: 9.

Tuesday, April 20.—Job 12: 11-25. God's power in human governments. Compare Prov. 21: 1.

Wednesday, April 21.—Job 13: 1-15. Trusts even in his possible slayer. (vs. 15). Compare Ps. 25: 4.

Thursday, April 22.—Job 13: 16-28. Show me my faults, O God. (vs. 23). Compare Ps. 19: 12.

Friday, April 23.—Job 14: 1-12. Fleetingness and shortness of life. Compare Ps. 102: 11, 12.

Saturday, April 24.—Job 14: 13-22. Does death end all? (vs. 14). Compare Dan. 12: 2.

Daily Readings on the Life of Christ.

DIVISION THIRD.—TOPICAL: A STUDY OF CHRIST'S GREAT THEMES.

Lesson 30.—The Relation of the Holy Spirit to the Father, and the Son, and to men.

Monday.—The Trinity. Hints in Old Testament, Gen. 1: 26. "Let us make man" and the plural Elohim, down to Malachi, with the "God of Israel," the "Lord" suddenly coming to His Temples, as the "Messenger of the Covenant," etc., the "Spirit" with whom is the residence or excellency."

Tuesday.—The Trinity. Hints in the New Testament, Matt. 3: 13-17. The Father's "voice." The "Beloved Son." "The Spirit of God." John 3: 1-13. "The Kingdom of God." "Borns of the Spirit." "The Son of Man." John 14: 16. "I will pray." The Father... shall give "another Comforter," John 15: 26. "From the Father." "The Spirit of Truth." "Testify of Me," and many others.

Wednesday.—Relation of the Holy Spirit to the Father. Old Testament, Ezekiel 37: 1-14. New Testament, John 14: 26 and 15: 26.

Thursday.—Relation of the Holy Spirit to the Son. Begotten, Luke 1: 35. My Father's business, Luke 2: 49. His baptism, Luke 3: 21-22. Filled, Luke 4: 1. Power, Luke 4: 14. Anointed, Luke 4: 18. Miracle, Luke 4: 36, and many others.

Friday.—Relation of the Holy Spirit to the church. Revealer of Word, 1 Cor. 2: 9-16, John 16: 13. Teaches how to pray, Rom. 8: 26-27. Assurance, Rom. 8: 16. Liberty, 2 Cor. 3: 17. Transfigures, 2 Cor. 3: 18.

Saturday.—Revelation of the Holy Spirit to the world. John 16: 8-11. Substitute "Convict" for "Reprove." H. P. ADAMS.

Sacred Literature Course B. Y. P. U.

THE LIFE AND TEACHINGS OF CHRIST.

Auxiliary Notes, Prepared especially for the

MESSANGER AND VISITOR

BY D. A. STRELE, D. D.

THE HOLY SPIRIT, ETC.

Lesson 30.—The Holy Spirit's Relation to God and Man.

We have come to our last study. It is very appropriately a consideration of the Divine agent whose office it is to apply to our hearts all the preceding lessons. Like our Lord in His last words we shall lay great stress on the position held by the Holy Ghost. Jesus in His memorable discourse, John 13th to 16th chapters, declares in four statements His doctrine of the Holy Spirit. Let us look at these passages and find out what He meant. In the 14th chapter He shows His deepest sympathy for these disciples from whom He is about to remove His personal presence. Their joy, their main support, in His absence He takes special pains to point out. In the 16th, 17th, and 18th verses He reveals to them the doctrine of

THE PRESENCE OF HIS AGENT ON EARTH.

The Holy Helper (Paraclete, Comforter, Spirit of Truth, Advocate, are but other names) is to be with them forever. He is to be in them, to dwell with them in closest fellowship. The world in general knows nothing about Him and of course cannot receive Him, but the disciple of Jesus will welcome Him. "I will not leave you orphans, I come unto you." The meaning is that the Holy Spirit's coming is to all intents a coming of Jesus to them, they are one, what one does the other does. The bodily presence of the Saviour could be removed but He Himself would be with them in the person of the Spirit. "Notice the force of the present 'I come to you,' (Revised Version.) The presence and indwelling of the Divine Helper is the substance of this first statement.

Let us go on to the 26th verse, Jesus resumes His explanation of how He will still be with them while He is away from them. "Do not be surprised at this paradox. Jesus had to turn the thought over and over again to the disciples, verses 22-23.

THE DIVINE TEACHER

Is the next phase of the Holy Spirit's work which the

Master presents. "He whom the Father will send in my name shall teach you all things," bring vividly before their minds everything which they have seen and heard. He is the Divine Quickener causing us to understand what is meant when God speaks. The human mind is dull to learn heavenly things, but you shall have always a teacher dwelling with you, going with you to the Sunday School, or the Meeting house, and always by your side as you read His Word or hear it or speak it.

HELPING YOU TO WITNESS.

Proceed to John 15: 26 and you will find Jesus setting forth the Holy Spirit in another capacity. He is the "witness," the one whose work it is to aid His people to testify of Jesus. The Holy Spirit will cause you more and more closely to apprehend my office, as Messiah, Redeemer, and you on your part are to follow this up by testifying what you know of me. (Compare Acts 5: 32.)

CONVINCER OF MEN.

In the 16th chapter Jesus brings again before their minds this all important topic, and dwells at greater length occupying nine verses. He repeats that He will send to their aid this Divine Supporter, but He adds an entirely new sphere of operation for Him. He is not only to deal with the church but with the world, not only with the believer but with the sinner. Whenever any one is convicted of his sins the Holy Ghost convicts him, not "reprove" merely, not rebuke their errors only but prove them wrong, bring out the criminality of their conduct as transgressors of the good and just law of God. This is of the first importance in the relation of the Spirit to man. No man can be a Christian unless this Divine work of conviction, has taken place. He must feel that he is a sinner before he will accept the relief offered in the gospel. In most close connection with this is that other teaching of our Lord in John 3: 15. The Holy Spirit only can make a man over again. A necessary part of regeneration is to make a man understand his relation to God, and so Jesus declares that He will convict men of their sin. The great sin before His mind evidently was the rejection of Himself as Messiah, for He explains: This sin is that they do not believe on me, the righteousness they will be convinced of is that I am really the righteous One, the judgment of which they will be convinced is that already the great adversary, the Prince of this world has been judged. The great judgment of all men is in the far future; but, as in the manner of his action toward Jesus has filled out his account. He cannot do worse, and so now he receives his condemnation. "It is the Holy Spirit who proclaims this sentence here on earth, by calling the world to render homage to a new Master. This summons reveals the profound revolution which has just been wrought in the spiritual domain. Every sinner rescued from Satan and regenerated by the Spirit is the announcement of the condemnations of him who formerly called himself the 'Prince of this world.' (Godet.) Look at this passage containing the doctrine of the convincer, for a moment longer, and gather up its meaning in this way: Jesus says of the Holy Spirit's relation to the world, that (1) He will make it feel its own sin; (2) The condemned one, will be shown to be the righteous one; Jesus, by the Holy Enlightener of men's consciences, will be declared the absolutely spotless one to those who had charged Him with being a malefactor, and (3) the instigator of the awful crime is brought to judgment. The devil even then was condemned. (Compare Acts 2: 23, 23, 36, 37; 3: 14, 15; and John 12: 31; Luke 10: 18.)

But, while then the Holy Spirit must convict the world of the one palpable fact of unbelief concerning the Messiah, we are to bear in mind that this is His work in general. Wherever men are convicted of their sinfulness it is this same Power that works on their conscience. Mere convincing of their reasoning faculties, or even the arousing of their emotions by human effort, will prove evanescent. The Holy Ghost must convict them before they will really turn to the Lord, and repent. But He does more than to initiate the gracious work; He leads us every step of the way.

OTHER OFFICES.

He makes us spiritually new creatures (John 3: 7); no one enters the Kingdom of God in this present stage of it, unless he is born of the spirit. He also carries forward the Divine work in our souls; He sanctifies us, or makes us to grow in goodness, (1 Cor. 6: 11; 1 Peter 1: 2.) He assures us of our Divine nature, (Rom. 8: 16, Gal. 4: 6.) Wherein we through our weakness, fail, He undertakes for us, and is the mighty Helper of our infirmities, (Rom. 8: 26, 27.)

LAST WORDS.

There is almost unlimited blessing for the man who honestly desires the Spirit to dwell with him. He will illuminate your understanding, clearing away error, and shewing you the truth, part by part, as you need it. He will give you balance, so that you will not unduly exaggerate any part of the truth. He will beat down the dangers which threaten you. He will give you strength not only for climbing the heights, but for laboring in the plain. He will give you the warm heart, and the persuasive manner, and so bestow the spirit of grace and supplications that you will prevail with men. He will beautify your whole character. There is no end to the good He will do you. The only question is, will you have Him?

Windsor, N. S.

Since we last reported our Union has made considerable progress. Our meetings were suspended during January and February while evangelistic meetings were held here by Messrs. Hunter and Crossley. We feel, however, that these meetings proved indeed a blessing to us. Since then we have had thirty-five new members added to our list, about eighteen of these being Active members. A Junior Union has been organized in connection with our work with a membership of about forty-five. A social was held on March 22nd. After a short programme the evening was spent in a social manner. Cor. Srv'.