

was a wonderful river called the 'Styx'—'S-t-y-x,' not 'a-t-i-c-k-s'! It was so wonderful that if people bathed in its waters, it made them proof against the enemies' arrows ever after. Wherever they had been touched by the sacred waters of the Styx they could never be wounded. It was as if they were covered with thick armor.

"Now a certain mother had a little boy named Achilles, who was going to be a soldier when he grew up, and she longed to make him safe from harm on the battlefield. Can you guess what she did?"

"Kept him hugged right up in her arms, an' wouldn't let him go to war,—ever," said Annie, decidedly.

But Morris had caught the right idea.

"Washed him all over in that funny river," he said.

"Yes, all but one little heel that she held him by. That did not get wet, you see. And so, long after, when he had been through almost numberless battles, unwounded, the enemy shot an arrow into his heel,—the only spot on his body that the water of the Styx hadn't touched,—and killed him.

"Oh, I am so sorry!" tender-hearted Annie murmured. "I wish his mother had changed heels, and got that one wet, too!"

Mamma smiled.

"And that is why," she went on, "the big tendon, or cord, in your heel, that helps lift it up so easily, is called the 'tendon of Achilles' this minute!"—Primary Education.

Befriending an Enemy.

"If thine enemy hunger, feed him; if he thirst, give him drink," is a text which found many a fulfillment during our late war—on both sides. The following example is quoted from the "History of the 106th Pennsylvania Regiment," and the occurrence took place after the battle of Fair Oaks. Such reminiscences can do nothing but good.

During the day Adjutant Pleis asked Captain Ford to take a walk with him over the field. They had not gone far, however, when the adjutant said:

"I cannot stand this; it makes me sick to see such terrible sights."

The dead lay piled on top of each other just as they had fallen, all mangled and torn, while the groans of the wounded and dying were agonizing to hear.

So the adjutant turned back; but the captain kept on, and soon came to an old man sitting up against a tree, while across his lap lay a young lad, whose fine features, pale face and light, waving hair would readily have been taken for a young girl's.

Addressing the old man, the captain inquired his regiment.

"Hampton Legion," he replied.

Being asked where he was wounded, he unbuttoned his coat and displayed an ugly wound in his right arm.

The captain asked the lad what regiment he belonged to, and he replied, "Hampton Legion."

"Then you know each other?"

"Yes, he's my boy," said the old man; "he fell, badly wounded in the leg, and I came to help him and was hit myself. I have tied his wound up as well as I can, but we have both lost so much blood that I'm afraid we can't stand it much longer."

He then told how he had dragged his boy to the tree, taken off his own shirt and torn it into strips, tied up the wound as well as he could, and then had sat down, with the boy's head in his lap, waiting to be taken to the hospital.

The captain explained that we had our own wounded to look after first, and that as soon as possible he would receive attention.

He then made his way back to the hospital and related the circumstances to our surgeon, who gave him a stimulant to take to them. Thence he went to the pump; but here a guard was placed to prevent any but surgeons and nurses from taking water. At first they would not let Captain Ford have any, but he said:

"I want this for a Confederate; for a father and son lying out in the woods, both badly wounded, and perhaps dying."

The guard immediately filled the cup; and accompanied by a nurse, whom the surgeon had detailed to go with him, the captain returned to the woods.

Raising the boy, he gave him the contents of the cup, and the old man the remainder. The father thanked him and said, "Captain, you have saved our lives. I did not think a Yankee could be so kind."—Youth's Companion.

An Unprofitable Occupation.

The wrong-doing of others is often so patent that one can hardly help observing and condemning it, but to be constantly on the alert to ferret out the shortcomings of church members is both little and unprofitable business. A Christian ought to have no time for it, or, if he has, he ought to be better engaged. It is his to be kindly disposed, charitable, noble and benevolent.

The discoverer and retailer of human faults and imperfections has no need to be on his guard, lest defilement cling to his own skirts, and reproach be laid at his own door. The pure eye, the forbearing spirit, and the zealous soul are most desirable requisites in every congregation.—The Presbyterian.

The Young People

Letter from Tekkali.

The following letter was received a little ago from Rev. W. V. Higgins by the B. Y. P. U. of the First Baptist church, Halifax. The Union of that church has for the past two or three years been supporting three native helpers among the Telugus at an annual expense of \$75. In this way, letters being received directly from Mr. Higgins from time to time, a special interest in our Foreign Missionary work is kept up, so that it has been a comparatively easy matter to secure this amount in addition to regular contributions to the Convention Fund and to offerings for other special objects. Doubtless if it were more common for such particular responsibilities to be assumed, and if such letters as the one below were being received, there would be a deeper interest among the young folk in gospel extension and a more generous and steady giving of their small means to this end. Then later, when these young people have more of this world's goods at their disposal, there would be less occasion than exists now to complain of depleted treasuries and worried Boards. It is hoped that the following letter from the land of the Telugus to one of the Unions in our Convention may induce other Unions to undertake something more than is at present being done. As surely as the welfare of the heathen calls for our help, does our own welfare call for such assistance on our part as we may be able to give. It may be here noticed, too, that in the girl of ten referred to by Bro. Higgins, the Sunday-school of the First church of Halifax became interested when her desire for more education was learned, so that in the present month of March they will gather, apart from the usual gifts, the twelve or fifteen dollars needed for a year's study.

TEKKALI, Ganjam District, India.
Dec. 27th, 1900.

TO THE B. Y. P. U. OF THE FIRST CHURCH, HALIFAX:

The native helpers whom you support are Bro. T. Kondiah and family, and Bro. John Francis. The first man receives \$50, and the other \$25. Kondiah is a fine man of good Christian character. His wife, Sarah, is a trained Bible woman and a bright good woman. They have five children. The eldest is Sunthoshama, a girl of ten years. Her name means "joy," and she has a bright, cheery face. She was baptized a few months ago. The parents have found her smart and sent her to school until she passed the Primary. This examination would probably be sufficient to admit one to the highest department of our public schools at home. Sunthoshama wants to study more, and I dare say she would profit by it, but her parents cannot afford it, and I have no funds for that object. It would cost about \$12 or \$15 a year. Her sister's name is Manyacam. She also is a dear little girl, even more cheery than her older sister, but not a Christian yet. Then comes little Samuel, a sturdy little fellow, of five years, who is just beginning to get over his bashfulness and recite a verse in Sunday-school. The other two are "baby" and Ruth, the latter being three years old. Well, Kondiah and Sarah live among the Malas, who are outcasts. They have tried hard to start a day school, but as yet without much success. The Malas do not care much about anything like education or religion. A full stomach is about all they can appreciate. The children are sent to the fields to herd cattle as soon as they are old enough, and the younger children are not sent to school. However, Sarah has a night school, and Kondiah has a dozen or more of the men and women of the street present at family worship and preaching service every night. He and Sarah feel heart-sick sometimes because the people are so hard to reach. Perhaps you do not realize that one of the sorest trials the missionary and his helpers have is the fact of awful indifference to the gospel. We sympathize with poor old Noah who preached for one hundred and twenty years without a convert. But God will surely save some of these poor Malas. Will you pray earnestly and often for us that we may get an entrance to their hearts? Pray for Kondiah and Sarah that their hearts may not fall them and that they may have grace given them to live Godly lives before the heathen.

John Francis is a noble young man. He is superintendent of our Sunday School and Treasurer of our church. His work is to evangelize the children. He has a splendid way with him in handling children. Some time ago he gathered a few Mala children together in a village two miles from here. The interest in that village, both among the grown-up people and the children, has been good. John goes out there every morning for school. In the afternoon he goes again and takes a lantern with him. After school is over he lights his lantern and gathers the older people together to hear the glad tidings. Their day's work is done and they are generally glad to sit and listen. I think John might write you a letter though he does not know much (if any) English. I shall ask him to try.

The picture rolls you send come regularly and are very much appreciated. Please tell the infant class that our boys and girls spread the roll out upon the floor and turn over leaf after leaf to see the pictures. Recently one of the preachers asked for a roll to take on a tour among the Savaras (the hill people). He used it daily showing the pictures to the heathen. Of course we have to explain that we do not worship these pictures. Sometimes the heathen will ask if they may worship them.

Accept my good wishes and Christian love and thanks also for your prayers on our behalf and for your gifts. One good way to get a letter from me will be for some one of you to write me each month or so. You might send a list of questions if you like.

Yours sincerely,

W. V. HIGGINS.

EDITOR,

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.

Prayer Meeting Topic.

B. Y. P. U. Topic.—Love of Souls, Romans 10: 1.

Daily Bible Readings.

Monday, April 1.—2 Kings 6: 24-7: 2. In haste to blame the Lord, (vs. 33). Compare Job 2: 5.

Tuesday, April 2.—2 Kings 7: 3-20. The Lord's resources in favor of his own people, (v. 6). Compare 2 Sam. 5: 24.

Wednesday, April 3.—2 Kings 8: 1-15. The influence of "The man of God," (vs. 4-6, 13). Compare 2 Sam. 12: 7, 8, 13.

Thursday, April 4.—2 Kings 8: 16-29. The influence of a b-d companion, (vs. 18). Compare 1 Kings 16: 1-33.

Friday, April 5.—2 Kings 9: 1-7, 9-28. Vengeance for deliberate murder, (vs. 26). Compare 1 Kings 21: 10-13.

Saturday, April 6.—2 Kings 9: 29-10: 14. Divine vengeance on an awful record, (vs. 35: 37). Compare 1 Kings 21: 23.

We had expected that an article from Dr. Steele would have appeared in this issue. He gives a reasonable excuse for its non-appearance. We hope to receive it in time for the next issue.

You will all read with great interest and profit, the letter below from our Missionary, Rev. W. V. Higgins. We sincerely trust that it will be "bread cast upon the waters."

Prayer Meeting Topic—March 31.

"Love of Souls," Romans 10: 1.

In the Scripture reference under consideration we see both solicitude and supplication for the salvation of sinners. The Apostle Paul was possessed of an intense "Love of Souls." To him many other things were important, but the question of

THE SOUL'S SALVATION WAS OF MOST IMPORTANCE.

The education of the child may lie very near the parent's heart; but when the child is drowning that becomes a question of secondary importance. First, save the life of the child; bring him safe to land, and then, such questions may be considered. In like manner our greatest concern should be for the salvation of souls, all other things should take secondary place. In our Scripture lesson the Apostle expresses an intense love for his kindred "according to the flesh," and desires above all things else, to seek after their salvation. He supplies one of the most prominent examples of the benevolent spirit of Christianity. A practical question for us:

HOW SHALL WE SECURE THIS "LOVE OF SOULS?"

Consider the value of a soul. The Saviour died to draw all men unto himself. A sinner unsaved detracts from the possible glory of his atoning work. The condition of our "kinsman according to the flesh" ought to be uttermost in our thoughts and our efforts should naturally begin in our homes and in our own community. The conversion of many around us who have special talents might mean workers of special power added to our ranks. Saul the Persecutor becomes Paul the Missionary Apostle; likewise many a bigoted opponent of to-day may become to-morrow, an enthusiast in the cause of Christ.

HOW WILL OUR "LOVE OF SOULS" EXPRESS ITSELF?

We answer—In telling the gospel story to others. Paul visited towns and cities in many lands, but everywhere there is the same story of a crucified Christ who will pardon and save. We will strive to set forth the Spirit of Christ in our living so that man may recognize the fruit of the gospel and be brought under its influence. In this verse, Romans 10: 1, the "love of souls" is also manifest in supplication for those who are unsaved. The sincerity of your prayer is the measure of the genuineness of your love of souls. Prayer is a thermometer that tests the warmth of our desire to save men from misery and ruin. We care very little for the salvation of those who are never mentioned in our petitions. Many times we will find that the surest and most direct way to the hearts of those whose salvation we desire is by way of the throne of grace.

FOR FURTHER MEDITATION.

1. Christians should use the appointed means for winning souls to Christ. Sympathy and prayer unaccompanied by effort would be mockery.
2. Salvation is freely offered to all who will receive it.
3. Love for Christ means "Love of Souls."

W. L. ARCHIBALD.

Lawrencetown, N. S.