

queried the superintendent, looking keenly at the engineer: "wouldn't just do for an engineer?"

The engineer would have liked nothing better than to see the ambition of the fireman a reality, but he was convinced that in speaking a good word for him he would be endangering the public.

"I think his place is on the fireman's box," he said; "he's a good man there—doesn't drink, and does all that the road demands."

"What's the matter with him?" persisted the superintendent.

The engineer hesitated a moment, for he disliked to prevent the promotion of the man who had fired for him for years. Finally he related the incident that troubled him.

"That settles it," replied the superintendent. "I wanted an engineer for a new local. You know the requirements of the road—he will never do."

### To the Queen.

(Tennyson's dedication of a volume of his poems, March, 1851.)

Revered, beloved—Oh, you that hold  
A nobler office upon earth  
Than arms, or power of brain, or birth,  
Could give the warrior kings of old,  
Victoria—since your Royal grace  
To one of less desert allows  
This laurel greener from the brows  
Of him that utter'd nothing base;  
And should your greatness and the care  
That yokes with empire yield you time  
To make demand of modern rhyme,  
If aug' t of ancient worth be there;  
Then—while a sweeter music wakes,  
And thro' wild March the throstle calls,  
Where all about your palace walls  
The sunlit almond blossom shakes—  
Take, Madam, this poor book of song;  
For tho' the faults were thick as dust  
In vacant chambers, I could trust  
Your kindness. May you rule us long,  
And leave us rulers of your blood  
As noble till the latest day!  
May children of our children say,  
"She wrought her people lasting good;  
"Her Court was pure; her life serene;  
God gave her peace; her land reposed;  
A thousand claims to reverence closed  
In her as Mother, Wife and Queen;  
"And statesmen at her council met  
Who knew the seasons when to take  
Occasion by the hand, and make  
The bounds of freedom wider yet  
"By shaping some august decree,  
Which kept her throne unshaken still,  
Broad based upon her people's will,  
And compass'd by the inviolate sea."

### Life Hints.

Find your purpose and fling your life out to it. Try to be somebody with all your might.

What is put into the first of life is put into the whole of life. Start right.

The first thing to do, if you have not done it, is to fall in love with your work.

Don't brood over the past nor dream of the future; but seize the instant and get your lesson from the hour.

Necessity is the priceless spur.

Give a youth resolution and the alphabet, and who shall place limits to his career?

Don't wait for extraordinary opportunities; seize common occasions and make them great.

A great opportunity will only make you ridiculous unless you are prepared for it.

The lucky man is the man who sees and grasps his opportunity.

The world always listens to a man with a will in him.

The man with an idea has ever changed the face of the world.

There is nothing small in a world where a mud creek swells to an Amazon, and the stealing of a penny may end on the scaffold.—Success.

Hyper-sensitiveness may come from over-work or illness, or from plain selfishness. To be easily annoyed is to be sick or selfish. When we are played out, or worked out, our nerves are worn to the quick, and writhe at the touch of trifles. Then, rest for your life. We cannot afford not to. But there is an irritability that is not physical. It is moral, or immoral. It comes from being self-centred. We live, but will not let live. We want our way anyway. If we are interrupted we are visibly annoyed. Interference, corrections, suggestions light our fire-crackers, and we explode. Other people's pleasures and plans, their children, cats and dogs and canary birds, are impertinences. Why? Because they do not pertain to us. This is plain selfishness. Let us beware. It is the spirit, the essence of evil. Let us go to the Cross of Jesus and learn to love. We shall always be in relations in all the world. Let us make them loving relations. Hell is not loving. "Which way I turn is hell; myself am hell." Let us look out for hyper-sensitiveness. It means peril for the body or soul.—Maltbie D. Babcock, D. D.

## 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.

### Prayer Meeting Topic.

B. Y. P. U. Topic.—A castaway. 1 Cor. 9: 24-27. (Temperance meeting).

### Daily Bible Readings.

Monday, March 11.—Psalms 133, 134. The blessedness of unity—peace. (133: 1). Compare Rom. 12: 10.  
Tuesday, March 12.—Psalms 135. The Lord doeth his own pleasure. (vs. 6). Compare Dan. 4: 35.  
Wednesday, March 13.—Psalms 136. His mercy endureth forever. Compare Ps. 52: 8.  
Thursday, March 14.—Psalms 137. Prefer Jerusalem above thy chief joy. (vs. 6). Compare Isa. 62: 1.  
Friday, March 15.—Psalms 138. The Lord will perfect that which concerns me. (vs. 8). Compare Phil. 1: 6.  
Saturday, March 16.—Psalms 139: 1-12 (13). The Lord knows me every whit. Compare John 2: 24, 25.

We are at last able to announce that our plan for bringing on a general discussion of our Baptist Young Peoples Unions has materialized.

Below will be found a series of subjects which will be treated by the brethren whose names are appended to them.

The subjects will be considered seriatim.

The names of the writers are a guarantee that the discussion will be eminently fair, thorough, and conducive to the best interests of our common cause.

It will not be necessary to invite a careful perusal of these articles as they appear, as the importance of the subject, coupled with the prestige of the writers, will ensure the closest and most careful attention.

These articles will have an important bearing upon our Unions. Let us pray that the Holy Spirit may inspire them all.

### THE DISCUSSION OUTLINED.

1. The Providence of God in the origination of the movement that has resulted in our B. Y. P. U.

REV. A. C. CHUTE, B. D.

2. How far has the B. Y. P. U. fulfilled the Design of its Promoters? Its Defects, and the Remedy.

REV. D. A. STEELE, D. D.

3. Is the B. Y. P. U. to be a Permanent Institution? What is the Especial Work with which it is yet charged?

REV. G. O. GATMA, D. D.

4. How can we make most profitable the Educational Work of our B. Y. P. U?

REV. T. TROTTER, D. D.

5. The B. Y. P. U. as an Evangelistic Agency.

REV. G. R. WHITE, B. A.

6. Should each of our churches have a B. Y. P. U? If not what sort of churches should have it?

REV. H. F. WARING, M. A.

7. What should be the Nature and Extent of our B. Y. P. U. Representative gatherings?

REV. J. D. FREEMAN, M. A.

### Prayer Meeting Topic—March 10.

"A Castaway," 1 Cor. 9: 24-27. (A temperance meeting).

The only religion that really honors the body is the religion of Christ. The heathenism of the Corinthians took no account of the body being indifferent to the bodily sins and lusts of that time. It is important that we set a

### PROPER VALUE ON THE BODY

with which God has endowed us. There are some young men who have made a god of athletics. They read nothing else, and with difficulty talk on any other topic. This is an exaggerated idea of the value of the body. The body is not everything. Giants are often small in mind, while dwarfs have done great things for the world. The body is an instrument through which Christ is to be served. Not only the soul, but the body also is His. He bought it,—bought the whole man, body and soul. It should be kept in the best possible order for his use; therefore be temperate in all things.

### WHAT IS TEMPERANCE?

See the driver of that spirited team of horses. A strong bit, and a skillful hand is necessary to guide and control them. That perfect control of his team is temperance. Every young man or woman drives a team of bodily appetites or passions. They are mettlesome horses, powerful, sometimes turbulent and great in strength, but they have their work to do. Temperance means, to keep this team well in hand, make them do their work but no more; to do it, or leave it alone at man's will. Be temperate lest the team be allowed to run away and carry you over the precipice of ruin here and hereafter.

### TEMPERANCE MEANS

not having oneself perfectly in hand, having something a man cannot say "no" to. The body needs a master.

Give it a buffet under the eye—that is Paul's expression—to keep it, under. By the Grace of God you may attain to such a self mastery. Temperance has a wider application than merely to liquor drinking. We should seek to cultivate

### TEMPERANCE "IN ALL THINGS."

There is nothing specially worthy in being a teetotaler and yet an impure man; a hard worker, and yet intemperate in recreation. There is such a danger as too much reading, sleep, music and other things proper in themselves. "Be temperate in all things."

In many things temperance should mean

### TOTAL ABSTINENCE.

This is the only safe rule in regard to the intoxicating cup. Happily public opinion to-day is making itself felt against the allowable drinking customs of fifty years ago. Boys and men seriously handicap themselves in the race of life and hinder their prospects of advancement if they refuse to be known as total abstainers. Especially in the service of Christ do we need mind and body at their best. Lack of self mastery or temperance has brought many a useful Christian to ruin. Many who might have won glorious crowns have become only "castaways."

Lawrencetown, N. S.

W. L. ARCHIBALD.

### Alone With God.

Alone with God is the keynote of a holy life; the secret of power; the garden of all useful, beautiful and fragrant growths. The school of graduation in this high and holy exercise is private prayer. Without private prayer grace flows in shallows and dries up. A vital connection with God, an ardent desire to know and love him more and more, and to serve him better, is the basis of private prayer. Hypocrites have no closet. Formalism knows nothing, cares nothing about being alone with God. The worldly Christian has never learned, or has forgotten, the lesson of private prayer. Other motives may draw to public prayers, God only draws to the closet. The true Christian like a seraphim, loves to veil his approaches to God. A worldly Christianity is always ostentatious; publicity and parade are its delight. —Selected.

### Peace! Dust.

Canon Wilberforce, referring to the struggle preceding the abolition of the slave trade, said he was in a position to state that the leaders in that movement never took a single step without earnest prayer with God. On the very night when the leader went down to the House of Commons to plead, with allover voice and eloquence for the abolition of the evil—on that very night, in a little chamber, there were gathered a band of praying men; and that night was the night of victory in the House of Commons. It is the "fictual fervent prayer" that avaleth much.—Gems of Thought.

Ever desire to approach your Creator, and you will never cease to pray. Do not think it necessary to pronounce many words.—Penelon.

After you have done a thing, forget it; don't fritter away energy in thinking upon it.—A Aubrey.

"Christians are not those who merely subscribe to a creed, but those who foster a living faith."

"The more we speak with God, the more we will speak of him and for him."

### The Greeks of to-day in Athens.

The Athenians are not so lazy as they would appear to be from their habit of the noon-day rest. The old-fashioned Greek gentleman, for instance, rises very early in summer, often at 4 o'clock, in the glorious time of the day. He goes to market and sends home the provisions for the 12 o'clock breakfast and the late dinner, with the minute directions to the cook; he takes a cigarette and a cup of black Turkish coffee on the sidewalk in front of his favorite cafe, and he then devotes himself to business and politics until noon time. After breakfast he sleeps till 4, when he usually takes a sweetmeat at home or at a pastry shop, and then he is ready for work again until dinner-time.

The Athenians dine late the year round, and whenever the weather will permit, in the open air. As the heated season advances, the dinner hour is set later and later, until in August half-past 9 or 10 becomes the common thing. Fancy going out after that! Yet the open air performances are liberally patronized, and they do not begin, of course, till after dinner. The legend, "Curtain rises promptly at 9" is a snare and a delusion, as many a foreigner has found out to his extreme annoyance.

The out-of-door dining and the sky-roofed theatres are so typically Greek that they serve as a link between modern and classical times. The old Greek, as everybody knows, was an out-door man, his house serving as little more than a sleeping place and store room. The Athenian of to-day dines in a garden, on his terrace, or in a park. If he is too poor to possess any of these accessories he sets his table upon the sidewalk. Many of the cheap restaurants appropriate the walks for dining-rooms. One is often compelled, when taking an evening stroll, to dodge in and out among dozens of tables covered with reasonably clean linen and lighted by means of candles, whose flames are protected from the wind by means of glass globes.—From "Modern Athens," by George Horton, in January Scribner's.