

✿ The Young People ✿

EDITOR

All articles for this department should be sent to Rev. Horace G. Colpitts, Yarmouth, N. S., and must be in his hands one week at least before the date of publication. On account of limited space all articles must necessarily be short.

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THE YOUNG PEOPLE.

The prayer meeting helps during the month of October will be contributed by the Rev. J. W. Porter. Brother Porter has our sincere thanks for his ready assistance.

A spirit of optimism regarding young people's work and young peoples societies seems to prevail more generally than a year ago among religious leaders across the line. Let this be a year of optimistic endeavor on the part of our Maritime Young Peoples Societies. One of our strong and progressive pastors suggests that, less theory and machinery and more actual work is what we need. We will do just about what we earnestly undertake to do.

We hope by next week to have some notes of interest to report from some of our local unions as requested in last week's paper.

B. Y. P. U. TOPIC, Sept. 24th.

The Great Surrender.—Acts 9: 1-22, Rom. 6: 16-23.

Saul of Tarsus could bring things to pass. We can scarcely repress our admiration of the man who had made such a clean sweep of the new sect in Jerusalem, and who was upon his way to Damascus "breathing out threatening and slaughter." He had no thought of surrendering. He knew not that he had already surrendered—surrendered as we all have to the carnal impulses. The record of his conversion is a sacred classic. Everyone needs to surrender to Christ, as he did at last; but to few could there be a parallel in the attendant phenomena. We are not big enough to figure in such things. It is impossible to produce a Niagara "through a faucet."

1. Christ's appeal to the persecutor. Saul seemed hopeless material for Christian work. Yet he was near the kingdom. Those who stoutly oppose, who may be violent and blasphemous, may be susceptible to appeal. Conscience may be crying to their hearts. The Spirit may be already convincing of sin. "Who art thou, Lord?" they may be inquiring. Darkness may surround them now; but when the light breaks they will be true to it.

Matthew was sitting at place of toll gathering in the last possibly penny. But he was so near the kingdom that it only needed Jesus to say "follow me."

Why should any neglect, oppose, persecute Jesus? An old man, who has been on the wrong track, recently answered sadly: "I cannot tell. You have asked me a question I cannot answer." Remember that in making an appeal to a sinner, his conscience and the Holy Spirit will be on your side.

2. The persecutor's surrender to Christ. It was easy to know which side Saul of Tarsus was on. He did not do things by halves. "This one thing I do," was characteristic of him. The first sign of his surrender to Christ was a question in regard to duty. It is a good sign. Those who desire a Pauline experience should ponder this. Saul has a new master. He is ready to receive orders. Light and direction are not denied; but they are given in a way to test the new faith and obedience. "Go into the city and it shall be told thee." How impatient we are of delay. But more light will shine upon those who follow the light they have. One sings,

"I do not ask to see the distant scene,
One step enough for me."

3. The Devoted Life.—The passage in Romans beautifully and powerfully appeals for that full surrender of our life and service to Christ which we had once given to sin. In Saul we see the same old intensity after the surrender as before, only it has been given new direction. Ralph Connor tells us in "The Man from Glengarry" of one Le Noir. He had caused the death of a man whose son nursed the thought of vengeance. But the day comes when the son saves the life of his former enemy, and forgives him freely. That night Le Noir comes to the young man with stricken heart, saying "teach me how to forgive." "I will be your slave." Saul of Tarsus had been forgiven, and taught how to forgive. Henceforth he was the bond-slave of Jesus Christ.

You, too, have certainly surrendered. Is it to the world, its pleasures, gains, ambitions? Or is it Jesus Christ, the glorious Saviour of men? Is it hard to know which side you are on? Put the question of Saul of Tarsus in the forefront, and it will be hard no longer. "Lord, what wilt thou have me to do?" I. W. Porter.

STUDY WORK FOR 1906-06.

The Bible Reader's Course.

The N. T. is arranged for a year's reading. The Old Testament being divided in a four years' course.

that papa sat up at nights to make. You know they are so much prettier than store cribs; and Ruth, we must take the birthday rose bush papa brought us from the fair."

"And you never knew that papa went without his dinner to buy it, for he had not money for both," answered mamma. "The roses are just like those his mother had when he was a boy. But they have a rose garden at Mr. Potter's, so the gardener would not care for yours. Hadn't we better go right up and see if they do not want you?"

"Couldn't we have you and papa at our home, too, just the same as we do now?" and Ruth chimed in, "Same as now?"

"Why, I think that it they took you to their home they wouldn't want you to come back to your old home."

"Oh, mamma! we couldn't live away from you and home, too!"

"And, mamma replied, 'we can't do half so much for you as we want to. Papa said last night that God had given him such a dear home he wished he could do more for us. Poor papa! he works so hard and—'

"Didn't you tell him we had everything that we wanted? What did you say?"

"What did I say, Why, I didn't know that you cared more for bicycles and clothes than for us, and I told him we were the happiest family in the world, and that if we could have him and—"

"Oh, mamma! we haven't got to go to Mr. Potter's, have we? Can't we stay with you? and Jamie fell sobbing on one shoulder, while Ruth, with real tears, wept on the other, and mamma had shining drops in her own eyes."

The tears washed away every trace of discontent, and when mamma said, "Let's gather some of your lovely roses for the tea table to please papa," the twins found contentment and joy in every rose petal.—Exchange.

Assistant Farmers.

Onions, turnips, beets, tomatoes, peas, celery—my! I guess I'll have as grown up a garden as grandfather's is!" exclaimed Willie, as he named over the different seeds he was going to plant, as soon as he got the "corner lot" ready for the beds.

Suddenly he stopped digging and began striking his hoe vigorously into the soil.

"What's the matter, Willie?" asked grandfather from the onion-bed, "what have you found?"

"One, two, ten, twenty—why hundreds of them, grandfather, and they'll eat every seed I plant!" exclaimed Willie, excitedly, as he began to cut the soil with his hoe more vigorously than ever.

"Hundreds of what?" and grandfather raised himself slowly from his knees.

"Worms, grandfather, and I'll not have a single thing come up."

The little fellow's face looked the very picture of despair, as visions of early vegetables—a surprise for father—that he had planned to take back to his city home suddenly disappeared.

"Why, I never call them worms."

"But they are worms—angle-worms, grandfather."

"Yes, but I never call them so," laughed grandfather at the serious little face. "I call them farmers—my assistant farmers—and the more work I have for them, the better I like it."

"Farmers! Worms, farmers—and work? Why, grandfather, all they do is squirm and wiggle."

"Certainly, that's their work. Don't you see, they angle their way through the soil, and so make it light and loose. They are regular little plows, fertilizing the soil, too, as they plow, so to speak."

"But—but, grandfather, don't they eat the seeds while they are resting?"

"No, indeed, my little assistants don't destroy, they only aid in my crop-raising."

"I didn't know I was going to have some hired help this summer, when you gave me my garden," laughed Willie.

"You're not going to," chuckled grandfather, as he returned to his onion-bed, "they work for nothing. —Sunbeam."

THE BEAR HUNTER.

If I should meet a grizzly bear
A-roaming from his mountain lair,
I'd just get down on hands and knees
And growl around upon the trees.

Then if my growling didn't scare
The great ferocious grizzly bear,
I'd sing a song, and at my ease,
Just try my best the bear to please.

This course will be presented in Service (the organ of the B. Y. P. U. A.) with comments by Professor Ira M. Price, Ph. D., LL. D., who has done this work so helpfully in past years.

The Sacred Literature Course.

"Twenty-six Days in the Life of Jesus," is the general theme. These studies will be prepared by the Rev. J. S. Kirtley, D. D., pastor of the First Baptist church, Elgin, Ill. He is referred to as a man eminently fitted for this work.

Topics.

Twenty-six Days in the Life of Jesus.

- 1—The Day of His Birth.
- 2—The First Day in the Temple.
- 3—The Day of His Baptism.
- 4—The Day of His First Disciples.
- 5—The Day of His First Miracle.
- 6—The Day of His First Messianic Visit to Jerusalem.
- 7—The Day of His First open Avowal.
- 8—The Day of His First Open Repulse.
- 9—The Day of the First Organization.
- 10—The Day of Preaching First Principles.
- 11—The Day of First Official Opposition.
- 12—The Day of the First Parables.
- 13—The Day of the First Popular Defection.
- 14—The Day of Flight into Gentile Territory.
- 15—The Day of Foretaste of Glory.
- 16—The Day of Repulse at Jerusalem.
- 17—The Day of Missionary Initiative.
- 18—The Day of the Parable Parables.
- 19—The Day of the Raising of Lazarus.
- 20—The Day of His Final Entertainment.
- 21—The Day of His Triumphal Entry.
- 22—The Day of Final Conflict.
- 23—The Day of His Foretaste of Death.
- 24—The Day of His Death.
- 25—The Day of His Resurrection.
- 26—The Day of His Departure.

A weekly class will cover these lessons in just six months. With Edersheim's "Life and Times of Jesus," Stalker's "Life of Christ," Andrews' "The Life of Our Lord," Geo. Adam Smith's "Historical Geography of the Holy Land," and a good Harmony of the Gospels, (Stevens & Burton is the best) accessible to the leader, these studies should be very profitable to our young people. All members of classes who take "Service" will have Dr. Kirtley's helps besides.

The Conquest Missionary Course.

The study for October in this course is "Japan of Today." A full list for the year will appear next week.

In the long run men are valued for what they are worth, and they are not worth much to mankind unless they are true to God, and to what is best in themselves.—(Dr. Dunning in S. S. Times).

YOUR LIFE AIM.

For Prayer Meeting Committees.

A Christian Endeavor Society in Bedford, England, reports in "The Church of England Endeavor" the following plan for a consecration meeting: In place of the usual responses to the roll-call each member wrote down his aim in life. Many of these were written at length, and then at the meeting they were read by the secretary and proved most helpful and uplifting. Some of the ideals expressed were: Crucifixion of self; to do all to the glory of God; to show one's self approved unto God; to do everything as if He were at one's side; so preach the gospel where Christ is not named; to reflect the character of Jesus. This method has two definite results—it makes each one's aim more real, and it may perhaps suggest a higher purpose to some fellow members.—The C. E. World.

UNANSWERED PRAYERS.

By Ella Wheeler Wilcox.

Like some schoolmaster, kind in being stern, who hears the children crying o'er their slates and calling, Help me, master! yet helps not, since in his silence and refusal lies their self-development, so God abides unheeding many prayers. He is not deaf to any cry sent up from earnest hearts; He hears and strengthens when He must deny. He sees us weeping over life's hard sums, but should he give the key and dry our tears, what would it profit us when school were done and not one lesson mastered.

What a world were this if all our prayers were answered! Not in famed Pandora's box were such vast ills as lie in human hearts. Should our desires, voiced one by one in prayer, ascend to God and come back as events shaped to our wish, what chaos would result!

In my fierce youth I sighed out breath enough to move a fleet, voicing wild prayers to heaven for fancied boons which were denied; and that denial bends my knees to prayers of gratitude each day of my maturer years. Yet from those prayers I rose always regarded for the strife and conscious of new strength. Pray on, sad heart, that which thou pleadest for may not be given, but in the lofty attitude where souls who supplicate God's grace are lifted, there thou shalt find help to bear thy daily lot which is not elsewhere found.