

not sound as learned and wise, but I should understand better what you mean."

"It may be, Polly, that character exactly expresses what modern psychology calls by the name I have used. For certainly we cannot love what is opposed to our characters, and it is the thing we love that we are able to give to those about us. A taste for good literature, for example, is an excellent heritage, but the books that you yourself really love are those which you can teach your children to like also. If you try to force upon them something which you have been told is good, though of yourself you would never choose it, you will surely find that they will reject it also, and that you would have done better to let it alone, be it Shakespeare, or be it even the Bible, that they might have come to it in after years unbiassed by your dislike. Learn all you can, but remember that the key to life is not to know, but to be. Even in the kitchen department, I believe that unconsciousness is a much more important factor than is generally recognized, and that many of our experiments fail simply because we are so conscious of applying a test. As between Franklin and Graham flour, for example, that which we eat deliberately, for its nourishing qualities, is the least likely to be wholesome. This quality of wholesomeness is the province of the house-mother, and of her alone; the family should be able, through her care and wisdom, to eat what is set before them asking no questions either for conscience or digestion's sake."

"Well, that's about what we have always done," said Mrs. Parnell, "but it is of no use to speak of Franklin flour, for the children detest the very name of it on account of Cynthia. After all, John, it seems to me that her greatest mistake is that she is always 'travailing in soul,' as she calls it, with her children and never seems to let them alone for a single moment. Don't you think a child wants room to grow as much as a flower? Then, too, I am sure our children have taught me more than ever I taught them, but Cynthia never seems to care for what her children can teach her."

"And Jesus took a little child and set him in the midst of them," said Mr. Parnell. "You have reached the center, Polly. The proper attitude towards our children, as towards the rest of the world, is the attitude of humility. It is not as philanthropists, but as humble students and imitators, that we should open the door of a nursery or schoolroom. It is to the likeness of the Child of Nazareth that we must conform both ourselves and our little ones, if we with them would enter the kingdom of heaven."

"Well, said Mrs. Parnell, "I felt sure you could explain it to me, John Parnell, and so you have, and now let us ring the bell for prayers."—Congregationalist.

It You Please.

When the Duke of Wellington was sick, the last thing he took was a cup of tea. On his servant's handing it to him on a saucer, and asking him if he would have it, the Duke replied, "Yes, if you please." These were his last words. How much kindness and courtesy is expressed by them! He who had commanded great armies in Europe, and had long been used to the throne of authority, did not despise or overlook the small courtesies of life.

Ah! how many boys do! What a rude tone of command they often use to their little brothers and sisters, and sometimes to their mothers! This is ill-bred and un-Christian, and shows a coarse nature and a hard heart. In all your home talk, remember "If you please." Among your playmates don't forget "If you please." To all who wait upon you and serve you, believe that "If you please" will make you better served than all the cross or ordering words in the whole dictionary. Don't forget three little words—"If you please."

Life is made up, not of great sacrifices or duties, but of little things, of which smiles and kindness and small obligations, given habitually, are what win and preserve the heart, and secure the comfort.—Sir Humphrey Davy.

How Jane Struggled With Grammar.

Little Jane had been repeatedly reproved for doing violence to the moods and tenses of the verb "to be." She would say, "I be" instead of "I am"; and for a time it seemed as if no one could prevent it. Finally, Aunt Kate made a rule not to answer an incorrect question, but to wait until it was corrected.

One day the two sat together, Aunt Kate busy with embroidery and little Jane over her dolls. Presently the doll-society became tedious, and the child's attention was directed to the embroidery-frame.

"Aunt Kate," said she, "please tell me what this is going to be."

But Aunt Kate was counting, and did not answer. Fatal word "be"! It was her old enemy, and to it alone could the child ascribe the silence that followed.

"Aunt Kate," she persisted, with an honest attempt to correct her mistake, "please tell me what this is going to am."

Aunt Kate sat silently counting, though her lip curled with amusement.

Jane sighed, but made another patient effort: Will you please tell me what this is going to are?"

Aunt Kate counted on, perhaps by this time actuated by a wicked desire to know what would come next.

The little girl gathered her energies for one last and great effort, and said:

"Aunt Kate, what am that going to are?"—Young People's Paper.

The Young People

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Prayer Meeting Topics for August.

C. E. Topic.—Have we the spirit of Christ? Rom. 8: 1-18.

B. Y. P. U. Topic.—The old man and the new man, Eph. 4: 22-32.

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

(Baptist Union.)

Monday, August 23.—Proverbs 23: 19-35. The end of the drunkard, (vs. 21). Compare Isa. 28: 7.

Tuesday, August 24.—Proverbs 24: 1-12. The thought of foolishness is sin, (vs. 9). Compare Prov. 23: 7.

Wednesday, August 25.—Proverbs 24: 13-23. Deceitfulness of pride, (vs. 17). Compare Job 31: 29, 30.

Thursday, August 26.—Proverbs 24: 24-34. Deceitfulness of indolence, (vs. 33, 34). Compare Prov. 20: 4.

Friday, August 27.—Proverbs 25: 1-14. Deceitfulness of contentment, (vs. 8). Compare Luke 12: 58, 59.

Saturday, August 28.—Proverbs 25: 15-28. Deceitfulness of the unfaithful, (vs. 19). Compare Ps. 120: 3, 4.

Prayer Meeting Topic For August 22nd.

"The Old Man and the New Man." Eph. 4: 22, 32.

(NOTES BY REV. H. S. SHAW.)

In our lesson the apostle mentions two persons, the Old Man and the New Man. Now as we all know the Old Man only too well, for our individual welfare, we will be better employed to-night if we endeavor to make more fully the acquaintance of the New Man. By a study of the remainder of the chapter, beginning with verse twenty-five we learn:

I. First that the New Man will be truthful. See verse 25. Lying is the meanest of the vices. The man who habitually resorts to falsehood to gain his ends soon loses the respect of his neighbors. We are members of the body of Christ said Paul, and hence are mutually dependent upon each other. (See 1 Cor. 12: 21.) This being the case, it is to our personal advantage to be true to each other. For the man who deceives his brother, to that degree injures himself. The New Man will always be characterized by truthfulness both in speech and act.

II. Secondly, the New Man will shun sinful anger. Verses 26 and 27. What a confession of weakness is the habitual manifestation of a bad temper. How wretchedly miserable do those irritable people make both themselves and all with whom they associate. See Prov. 21: 9. There is no greater nuisance on God's earth than a "cross baby," be it young or old. Of course there are times when righteous indignation is perfectly just, but the perpetual giving way to passion cannot be anything but exceedingly harmful. Can I overcome my bad temper? Of course, you may. See 2 Cor. 12: 9 and Eph. 6: 11.

III. Thirdly, the New Man will follow some honest occupation. See verse 28. In all honest employment there is great reward. The child of God will not want to get his living by dishonest means, whether it be theft, deception or fraud. He will follow some righteous calling, not that he may lay up money in the bank, in order to spend the latter part of his life in idleness and comfort. He will be industrious not simply to provide ease and luxury for those who shall come after him, but that he may have "to impart to him that has need." (See this verse in the Bible Union Version of the N. T.) What a worthy incentive to a life of hard toil and economy.

IV. Fourthly, the New Man will be chaste in speech. See verse 30. Listen again to the Bible Union's translation of this verse: "Let no foul word come out of your mouth." What a contrast does this picture of a regenerate man present to that of some Christians of whom we all know. What disgusting, filthy talk slips past their lips. How many of God's people seem to take the keenest delight in telling smutty stories. What infinite harm is daily being done to the young mind by these thoughtless souls who constantly revel in indecent talk. The sole aim of our conversation should be to benefit our hearers, not to do them untold injury. This does not preclude cheerfulness of conversation, nor these genialities which lend grace to society. Nor does it require that our talk shall always border on the serious, but simply that by avoiding all that is frivolous and indecent, we shall always endeavor by our conversation to uplift our fellow-men.

V. But fifthly, the New Man will not grieve the Holy Spirit. See verse 30. In John 1, 32. It is said "I saw the Spirit descending from heaven like a dove." "The dove stands for all that is sensitive in the family of birds. It is said that the dove has been known to tremble when there was held before it one single feather of a vulture.

The Spirit of God is so sensitive that that which as even the appearance of evil in it hurts Him." Surely the child of God will not do anything either in word or act which will cause pain to God's Spirit.

VI. But sixthly, and in conclusion Paul says, the New Man will be kind to everybody. See verses 31 and 32. What a beautiful Christian grace kindness is! Who more quickly wins you heart than the persons who is known to be kind. It does not cost much to be kind. It always pays. See Acts 20: 35. Kindness will lead us to overlook each other's faults, "forgiving one another as also God in Christ forgave you."

B. Y. P. U. First Baptist Church, Halifax.

Although we have sent no report to the MESSENGER AND VISITOR for the last few months yet our Union has been trying to do work for the Master. All the committees have been at work and it has been their aim to give each member of the Union something to do, so that in very truth we might be a working Union. The Sick, Visiting and Flower Committees have made a large number of visits among the sick ones of the church and hospital, taking with them fruit, flowers and interesting reading matter. Not so many of our members as we could wish took the examination in the C. C. Courses, but we all studied the S. L. Course under the instruction of our pastor. Our Conquest meetings have been quite interesting, the Mission committee sparing no trouble in preparing for these evenings. Not long ago we had a Missionary T. The life of John Thomas, written by our pastor, was told by several of the young people, tid bits from some of the missionaries were prepared and bright music given. It proved a very enjoyable evening. Last year our Union raised \$50 for missions, this year we are trying to double that amount. The young people agreed to save a cent a day for a hundred days, and we find the plan has worked admirably. About half the sum has already been raised and we hope when the hundred days are up that we will have handed to our treasurer a hundred dollars for missions. MARY E. PHILIP, Cor. Sec'y.

August 5.

First Moncton B. Y. P. U.

The Union in connection with our church is doing a good work. During the past year we have raised \$135 for missions, which has been forwarded through our church treasurer. At our last business meeting, August 3, we voted \$12.50 each to Foreign and Grande Ligne Missions out of our societies funds. CLERR.

August 7.

Why Am I a Baptist?

(Written for The Chattanooga Times.) First, I am a Baptist because as I interpret the genius and teaching of the Baptist denomination they conform strikingly to the spirit and revelations of the New Testament. I regard the supreme mission of Baptists to be absolute loyalty to God's Word, uncovered by human ritual and untainted by human tradition.

KERR BOYCE TUPPER, Pastor First Baptist Church, Philadelphia, Pa.

"Victoria the Great."

The dew was on the summer lawn,
The roses bloomed, the woods were green,
When forth there came as fresh as dawn,
A maiden of majestic mien,
They girt a crown about her brow,
They placed a sceptre in her hand,
And loud rang out the nation's yow,
"God guard the lady of the land."

And now the cuckoo calls once more,
And once again June's roses blow,
And round her throne her people pour,
Recalling sixty years ago;
And all the goodly days between,
Glory and sorrow, love and pain,
The wifely mother, widowed queen,
The loftiest as the longest reign.

She shared her subjects' bane and bliss,
Welcomed the wise, the base withstood,
And taught by her clear life it is
The greatest greatness to be good.
Yet while for peace she wrought and prayed,
She bore the trident, wore the helm,
And, mistress of the main, she made
An empire of her island realm.

So gathering now, from near from far,
From southern cross and northern star,
Her people lift their hearts and pray;
Longer and longer may she reign,
And through a summer night serene,
Whence day doth never wholly wane,
God spare and bless our empire-queen.

—Alfred Austin, Poet Laureate of England.