

that are accompanied with noble thoughts." There were several other quotations written on the margin, and the pages were well thumbed.

She said earnestly, "Looking back over my girlhood, I know that there is a fatal defect in the training of our girls; our words, our actions, receive attention; we are given advice and instruction in every point but in our thinking. I did not even have a conception of entertaining myself by my own thoughts; I wanted all the time to be amused by something or somebody outside of myself. Then came that plunge into poverty, sadness, and loneliness; at first I believed I should become insane, then God must have directed me to this little book, too worthless to be sold when our library went. One other quotation chained my mind, 'Our thoughts are heard in heaven,' and I began recalling my thoughts. How disgusted I was with them! Round and round in a weary rut of repining they had travelled, or, even if not repining, how stupid, how un-elevating they had been! From that hour I determined my thoughts should be inspiring companions. When sewing up a seam they should not be, 'So long and tiresome,' wonder how long before I am done,' and so on, and so on, over and over again. Why, I would take a little trip while sewing that seam!

"When washing the dishes I discuss with myself different national questions; when picking beans I decide whether optimism or pessimism is winning the day; sweeping the room I review the last book I read, or perhaps a book read years ago; every duty not requiring concentration is enlivened in this way.

"Not more than an hour can I ever read a day. Our books scarcely number a dozen, but since I began to think, one verse of the Bible will unfold and unfold, until it blossoms into a yonder-revelation, and I hope bears fruit. Before, I did not take time to wait for the unfolding and fruit-bearing."

"But I can't control my thoughts," I objected; "they will dwell on any trouble or worry I have."

"Paul tells us that in our warfare our weapons are 'mighty to cast down our imagination'; 'bringing into captivity every thought'; that promise is a great help when I feel despairing over my wrong thoughts. To keep down the disagreeable ones, to shake myself free from the servitude of the daily fretting tasks, I drill myself into meditating on pleasant subjects, just as I would drill my tongue in company to make pleasant speeches.

"Tell the girls you teach and write to how true it is that 'The pleasant things in the world are pleasant thoughts, and the great art in life is to have as many as possible,' also that this art cannot be learned when the feebleness of age has weakened the control of the mind."

When she had left me, I remembered she was the only person who had not made inane remarks about the weather. Do you suppose it was because thoughts had occupied her mind, not empty turning of the mental wheels?

If the mill grinds not grist, it will grind itself; if the mind feeds not on thoughts, it preys upon itself, and is its own destroyer.—Christian Work.

### A Letter to His Mother.

A New York business man was cleaning out his desk one day, and in the course of the operation tore up a number of old letters. He was busily at work in this manner when he happened to catch the eye of the colored porter, who was leaning on a broom, and regarding him with an anxious air.

"What's the matter, Jim?" he asked, kindly.

"Boss," said Jim slowly, "I wish you'd gimme one ob dem letters."

"One of these letters?" exclaimed the merchant. "What do you want it for?"

"I want to send it to my old mammy in Norf. Car'lina."

"But, Jim, these are all business letters, and would not interest your mother."

"Dat don't mek no difference, boss," said Jim, with a huge grin. "My mammy can't read."

"But I don't see the point," persisted the employer. "What in the world does your mother want with a letter if she can't read it?"

"It's dis 'ere way, boss," explained Jim. "I cum from Norf. Car'lina 'bout two year's ago, an' 'fore I lef home I promised to write a letter to my old mammy. I didn't know how to write myself, you understand, but I was gwine to learn."

"And you didn't?"

"No, sah—sorry to say I didn't. I tried mighty hard for 'bout a year, but somehow dem x's and o's an' odder letters, boddered me so dat my head swummed aroun', an' I was obbled to give it up. I couldn't mek no head nor tail out ob it, an' besides, my fingers was so stiff to hold a little thing like a pen."

"Too bad!" said the merchant, sympathizingly.

"Yes, sah, so t'was. But I didn't forgit my promise to mammy, an' I was thinkin' dat I'd send her a letter, even if I didn't write it myself. It will mek her feel good, it will."

"But suppose she gets some one to read it, and finds out it isn't from you?"

"She won't do that, boss," laughed the porter. "My mammy is proud, an' she won't let on to nobody dat she can't read. She'll just put on her old specs an' look an' look at dat letter, an' imagine dat it says 'I'm well an' gittin' rich, an' all sorts ob things 'bout me. An' she'll carry it aroun' with her till it's worn out, an' be as happy as a clam."

"Very well," assented the merchant, smiling at the odd idea.

So a letter giving the quotation of cotton was duly addressed and mailed to Jim's mammy in North Carolina, and doubtless made her supremely happy.—The Catholic

## The Young People

EDITOR

W. L. ARCHIBALD.

All communications for this department should be sent to Rev. W. L. Archibald, Lawrencetown, N. S., and must be in his hands at least one week before the date of publication.

### Daily Bible Readings.

Monday.—Zeal in Service. Acts 20: 17-31; Gal. 4: 18.  
Tuesday.—Self-Sacrifice. Matt. 16: 24-27; Acts 21: 13.  
Wednesday.—Courage for Duty.—Josh. 1: 5-9.  
Thursday.—"Have Faith in God." Heb. 11: 23-34.  
Friday.—Instant in Prayer. Col. 3: 9-11; Phil. 4: 6.  
Saturday.—Confident and Hopeful. Rom. 8: 24-30.  
Sunday.—"Jesus Only." 1 Cor. 1: 22-31; 2: 1-5.

### Note from Secretary.

The regular statistical cards have been sent out to the local societies. Most of the cards were addressed to the pastors of the churches, and where pastors were uncertain, to the clerks of the churches. The parties receiving the cards will kindly pass them along to the Secretary of The Young People's Society as soon as possible. And the Secretary is asked to 'make out' his report and return the card by September 1.

The Unions are asked to observe that the Young People's Convention is to meet in St. John Sept. 29—Oct. 1. Each Society should plan to be represented at the Convention by at least two of its members. A grand good Convention is to be expected. For particulars see notice in MESSENGER AND VISITOR.

W. J. RUTLEDGE.

Port Maitland, N. S., Aug. 6th.

### Prayer Meeting Topic.—August 23.

Lessons from Paul.—How to make our lives count like his. II Timothy 1: 6-8. II Cor. 11: 23-28.

As Paul enumerates the sufferings he has undergone in the service of Christ, he at first seems to be glorifying himself. Yet it is the same Paul who has spoken of himself as "less than the least of all saints," and who has said again "God forbid that I should glory, save in the cross of Christ." Thus we see that humility while it excludes boasting is not blind to facts of history. Nor is humility or lowly-mindedness necessarily blind to our strong points. If a man can do certain things better than his neighbors, he can hardly help knowing it, and Christian humility does not require him to be ignorant of it. I suppose Spurgeon was none the less humble though he was quite sure he was a more attractive preacher than thousands of others. The consciousness of power usually accompanies power, yet, there is no necessity that it should be accompanied by the unchristian fire of pride. There are two passages of Scripture which must keep the child of God humble, one is, "What hast thou that thou hast not received?" the other is, "Who is pure before God's judgment seat?" Pride is out of place in creatures like us who have to bow our heads and cry "God be merciful to me a sinner."

Yet in this consciousness of power lay Paul's secret of success. There is such a thing as a false humility, which, when it sees our own limitations sits down in discouragement and waits for God to accomplish his own work. This false humility puts too low an estimate upon man. There are two thoughts which give us God's estimate of man, one is that at the Creation man was made in the image of God, the other is that, at the Incarnation God was made in the image of man. When we consider these thoughts beside the cost of salvation and remember that God makes no losing bargains we are compelled to believe that man is valuable in the sight of God.

Another factor in Paul's life was that he completely lost sight of Paul the man when another was suffering or needed help. He counted his life dear only so far as it was worth something to God. His writings show how great was his care for the churches, and the warm, tender, loving interest he took in the lives of other Christians.

In his letter to Timothy he reminds him of the necessity of stirring up the gift of God which is in him. The faithfulness with which Paul had stirred up this gift in himself is evidenced throughout his whole life. Life to him was a system of soul culture, which is the only true culture. He sought to know God's will that he might do it. Thus we find him always going where there is work for him for he is led of God. Many a man who is fighting against what seems to him blind fate or the whims of people whom he thinks know less than he, if he would seek to do God's will might be led by the Spirit into some field of large usefulness.

But the greatest factor which contributed to the success of his life was that he did not build on another man's foundation but engaged in foreign mission work. The foreign field then as now had the greatest need and presented the greatest opportunity for usefulness.

The place to make one's life count is in Foreign Mission work. It is better to serve Christ in working for the thousands abroad than for the hundreds at home. The greatest men of the world have been engaged in Foreign Mission work. The Foreign missionary invests himself as well as

his possessions in his work and thus his life is not wasted or profitless. Oh! the supreme opportunity of serving Christ on the foreign field!

C. K. MORSE.

Waterville, N. S.

### The B. Y. P. U.

HOWARD H. ROACH.

At the outset as we consider this great question of our Young People's work it is fitting that we remember that we are fellow to every other man in the larger interests of humanity. I am not discussing interests in which I alone am involved, neither are you engaged in a service for humanity which excludes my active sympathy. We are together in this; linked for the larger purpose of Christ among men. There is no sectional interests here, no provincialism. The language we use is cosmopolitan and colloquial—touching the common interests of all. We seek both you and yours; therefore let us interpret this Young People's movement in terms of the larger whole. As we stated last week this movement is great. Its greatness is the greatness of all you young Christians banded together for service. This is the ideal condition, the thing we hope to see completed now that it is begun.

There is a practical side to this great movement and that is the problem with which we are specially concerned to-day. No matter what critics may say the purpose which you have set before your eyes in this great movement is right. This being true let us then remember that to be practical is to devise the means and methods to realize our ideal—the steps by which amid present circumstances and environment we mount to our goal.

What are the conditions in which we exist? This Young People's Work is a department of the church. The question now arises, should every church have such a departmental organization? Certainly not. In these Maritime Provinces we have three classes of churches. First there is the large church where young people abound and in such churches if blessed with capable leaders they can be organized into a permanent society to be run by, with and for, the Young People. Such a church should have a Young People's Society, and it would be a sin and a shame, if for any reason, one should not be organized, and successfully carried on. Then in the second place we have a class of churches which this year may be so blessed by numbers of young people, and by efficient leaders, as to organize and successfully carry on for a time a Young People's Organization, but the inevitable change which comes sooner or later may not make a B. Y. P. U. necessary to success. Such a church should have a Young People's Organization when one is needed, but why not be wise and let it die when it has fulfilled its mission and is no longer useful. Then who will refuse to permit the epitaph, "Blessed are the dead that die in the Lord." Then in the third place we have a great many small and weak churches, the working force of which is so small that to divide it for any purpose, outside of the regular work of the church, would be to divide the vital spark and quench the living fire. A B. Y. P. U. must exist in the local church for a purpose and if no occasion for it exists then no society is needed.

This Young People's movement is great because it is an organization within the church for the young people. I do not propose to apologize for the Young People's existence, nor for the existence of an organization adapted to their needs. If a church has a mass of young life full of the fire, faith and fancy of young adolescent years, it should have an organization especially adapted to that class of young people. The temperament and character of such young people make a separate and exclusive organization for them necessary. We have no right to denominate as a B. Y. P. U. an organized prayer meeting made up of the rank and file of a Baptist church, old and young. It is nothing of the kind. It is a Baptist church prayer meeting, and as a B. Y. P. U. it is, or soon will be as dead as Julius Caesar, while at the same time, as a Baptist church, it may or may not be like the dead Caesar.

A Young People's Society, so called, which is, mothered, fathered, sistered, brothered, born, nursed and cherished by the older people, while the younger ones drop all responsibility, is not a successful Young People's Society. The blame is not altogether upon the older people. In almost every instance they come into the Society because of a kindly interest and desire to lend a hand, but in many cases it is because it is difficult for them to forget that they are no longer young.

We can forgive them for this as it is an error of the head and not of the heart, but somehow all unconsciously the young people gently slip out of all responsibility, and leave the willing older members in full control. The result is not far to seek, old and young alike begin to question the value of the entire movement, and the usefulness of the society will be at an end. The trouble was not with the ideal which was all right, but it was with the methods used which made it practically impossible to realize the ideal set as a goal. Children recognize a separate department known as the primary, and it is equally true, tho' it may not be so generally recognized, the young people within the years of adolescence—from thirteen to twenty-five—require a separate and exclusive organization; so led and conducted as to throw the entire responsibility upon themselves, thus secure to them a normal growth and development in Christian service.