

## Unsuccessful People.

When I see, as I sometimes see, those whom the world calls unsuccessful furnished with every virtue and adorned with every grace, made considerate through suffering, sympathetic by isolation, spiritedly patient, meek yet defiant, calm and contemptuous, tender even of the sorrows and tolerant of the joys which they despise, enduring the sympathy and accepting the companionship of weakness because it is kindly offered, though it be a burden to be dropped just inside the door, and not a treasure to be taken into the heart's chamber, I am ready to say, Blessed are the unsuccessful.

Blessed are the unsuccessful, the men who have nobly striven and nobly failed. He alone is in an evil case who has set his heart on false or selfish or trivial ends. Whether he secure them or not, he is alike unsuccessful. But he who "loves high" is king in his own right, though he "live low." His plans may be abortive, but himself is sure. God may overrule his desires and thwart his hopes and baffle his purposes, but all things shall work together for his good. Though he fall he shall rise again. Every defeat shall be a victory. Every calamity shall drop down blessing. Inward disappointment shall minister to enduring joy. From the grapes of sorrow he shall press the wine of life.

O, men and women everywhere who are following on to know the Lord, faint yet pursuing; men and women who are troubled, toiling, doubting, hoping, watching, struggling; whose attainments "through the long green days, worn bare of grass and sunshine," lay hopelessly behind your aspirations; who are haunted evermore by the ghosts of your possibilities; who see far off the shining hill your feet are fain to tread, who work your work with dumb, assiduous energy, but with perpetual protest, I bid you good luck in the name of the Lord.—Gail Hamilton.

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## Notice.

The B. Y. P. U. of Milton are prepared to give a good time to all who come to the Association. Every delegate must come and as many more as possible. We would like to see every Unioner in the Association. Entertainment will be provided for all who come.

D. McRAE MINARD, Pres.

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## Central Association B. Y. P. U.

Our next annual meeting will be with the church at Chester. A platform meeting has been arranged for. The secretary is endeavoring to obtain full statistics. Will all who have received statistical blanks kindly return them as soon as possible. Every society is entitled to send one delegate. In a church where no society exists the church is entitled to send one delegate. Further announcements will be made next week. W. N. HUTCHINS, Pres.

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## Clarence, N. S.

A very interesting conquest meeting was held on Sunday evening, May 29th. The subject for consideration was Women's Work in Foreign Missions. Appropriate readings bearing upon the subject were given by a number of the members, also recitations by several of the younger members. One very pleasing part of the programme was the reading of two letters, one from Miss Ida Newcombe of India, telling of its needs. The other was from Mrs. B. F. Jacques, who in company with her husband, are doing mission work on the Pacific coast, in one of the Chapel cars. On April 19th Rev. H. G. Mellick gave a very interesting address on the Indian work in the North West. At the close of the meeting an offering was taken for the work, which amounted to \$6.20. Our pastor, Rev. E. L. Steeves, who has lately settled with us, is an enthusiastic worker, and believes in the B. Y. P. U. movement. WM. CREEHMAN, Cor. Sec'y.

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## Chattanooga Convention, B. Y. P. U.

The official route from the Maritime Provinces to the B. Y. P. U. A. Convention at Chattanooga, Tenn., July 15th to 18th is via I. C. R. to Lewis, Grand Trunk railway to Detroit, thence via the "Big Four" (Cleveland, Cincinnati, Chicago and St. Louis railway) to Cincinnati, Louisville and Nashville railway to Nashville, and the Nashville, Chattanooga and St. Louis railroad to Chattanooga. Tickets will be sold at the following rates—Halifax to Chattanooga and return, \$40.65; Truro to Chattanooga and return, \$39.65; Amherst to Chattanooga and return, \$37.60; New Glasgow to Chattanooga and return, \$40.40; Charlottetown to Chattanooga and return, \$41.15; Moncton to Chattanooga and return, \$36.15; St. John to Chattanooga and return, \$36.15. Tickets on sale July 12th and 13th, good to return up to August 15th. Further information will be given upon application to John M. Lyons, G. P. A., I. C. R., Moncton, N. B., or A. E. Wall, transportation leader, Moncton, N. B.

## \* The Young People. \*

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## Prayer Meeting Topics for June.

C. E. Topic.—The best way to study the Bible, Ps. 19: 7-14.  
B. Y. P. U. Topic.—Blessings of right training in youth, Prov. 22: 6.

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

(Baptist Union.)

Monday, June 14.—Job 39: 1-18. God arms His creatures with wisdom. Compare Ps. 104: 27, 28.  
Tuesday, June 15.—Job 39: 19-30. He gives strength to the monarchs of earth and air. Contrast Ps. 20: 7.  
Wednesday, June 16.—Job 40: 1-10. Confession and sharp rebuke. Compare 2 Sam. 12: 7, 13, 14.  
Thursday, June 17.—Job 40: 11-24. Thy right hand cannot save thee, (vs. 14). Contrast Ps. 17: 7.  
Friday, June 18.—Job 41: 1-10. Power of creator and creature compared, (vs. 10). Compare Isa. 50: 8.  
Saturday, June 19.—Job 41: 11-34. God made this king of all the sons of pride, (vs. 34). Compare Ps. 24: 8.

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## Prayer Meeting Topic, for June 17th.

"Blessings of right training in youth," Prov. 22: 6.  
"Train up a child in the way he should go; and when he is old he will not depart from it."

NOTES BY REV. B. W. COREY.

"Train up." Parents and guardians of children hear this. It is very timely. Hosts of parents seemingly regard it as sufficient that their children grow up. Generally in such cases they do "grow up" and nothing more. The beasts of the field grow up and so do cannibals. But God has designed that man shall be trained up. If the time spent by many fathers in gossiping at the street corner and at other loafing resorts were spent in the home studying child nature and the right training of those committed to their care, what an up-lift would come to the succeeding generation! The soil, horses, oxen, pigs and sheep too often receive more study than the boys and girls of the houses, yet, "how much better is a man than a sheep."

Here are some of the blessings of right training in youth:

(1) It is a "child" trained, not a man. This means long piety, or at least the balance of chance in its favor. What a world of significance is in the Psalmist's words, "So teach us to number our days, that we may apply our hearts unto wisdom." How many men have sighed and said, "O the years of sinning wasted." It is good to save the man but how much better to save the boy. It means more years to learn to do well, more people to touch, more time to give to the Lord and many sighs avoided.

It secures the child conception of God. How original and simple and trusting is the child mind. When rightly trained by the human hand, and led by the Divine Spirit all this innocent, original, trust enters into the grasp of God. Many a man abused in body and mind by sin, his spirit all blunted by strange doctrines and doubts has vainly wished, that he might think of God as he did at his mother's knee, when he said "Our Father." Then God was a Father, now He is only an idea, then He was a fact, now He is only a theory. "Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven."

(2) It is a child trained. Discipline is the great law of success. This makes the boy and the man, without it the best that can be said of the child or the adult is that he is of the human species. Training makes an individual of him. A tree grows by a law of nature, an animal follows its instinct, but God has provided that a man shall be trained, disciplined, made an individual of, good for service. The facts are strikingly in accord with this truth. The untrained child becomes a useless member of society, and as to the Kingdom of God he is not likely to have any God but self. Many parents are responsible for the irreligion and rebellion and the infidelity of their son for they failed, at the time appointed, to "train" him.

(3) It is a child trained "in the way he should go," not in the way he would like to go, but in the way he should go. Solomon was no believer in hereditary grace. Each one must be trained to walk in the way the eternal hand has surveyed. Without this there would be no piety, no child's conception of God, no real discipline. Grateful should we be that God has given us pious parents who have trained and the Holy Spirit who has used that training to our enlightenment in the ways of salvation.

(4) Another blessing is when he is old he will not depart from it. "According to the old adage." Well begun is half done; according to this text, well begun is well done. The exceptions to this are not exceptions.

Dr. Parkhurst once spoke of men who are "cranky by

by nature and crankier by grace." Spoiled in childhood, even the regeneration which makes a new creature will not take the gnarls out of his makeup. He will never be a smooth man.

On the other hand some men never seem to have any crooks or quirks or questionable habits. They were started right and have never seemed to lose the momentum of a good start.

"Some of the best trained will go astray" is the miserable apology sometimes offered for the utter neglect of the children. It is time to abandon this and face the facts. Early care for the boys means early piety for the men, and early neglect of the boys means, early recruits for the vicious.

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How easy it is when school days are past to fall into a careless way of reading, and give study no place at all in our work-a-day lives. This is not as it should be, for no day should be counted well spent that does not see some moments, no matter how few, given to study. But just here comes in the difficulty to all would-be students, the almost absolute impossibility of studying alone, and this is just where our B. Y. P. U.'s should come to the front.

Why not have our Unions literary as well as social and religious helps? Not for one moment setting aside the prime object of the society, the advancement of Christ's kingdom. What is to prevent it from being a help in a literary way to our young people? I have in my mind such a society, which holds a series of literary classes during the winter months and the amount of study represented, information given and obtained, and confidence gained by young aspirants for literary honors is quite wonderful. Papers are written on all sorts of subjects literary, scientific and philosophic, while the questions of the day, political, religious, etc., receive a good share of attention. All papers brought before the society are thoroughly discussed. Through young peoples societies in the churches this can be done more successfully than in any other way. In your Union you have "all sorts and conditions" of young people, those who are capable of real literary effort and those who need to be awakened and encouraged to interest themselves in such lines. One way in which this should be followed up is in connection with current topics. History is being made every day, and we are living in stirring times and all of our young people should have an intelligent idea of what is going on in the world around them. How many, for instance, have at all a clear idea of the Eastern question, which is agitating the whole world to-day. To most of the younger ones this is new ground and the newspaper reports are of so meagre a character that little idea can be formed of the tremendous issues at stake in this connection. Suppose one of your intelligent members writes out for the Union a paper, explaining clearly and briefly what the Eastern question is, what principles are at stake, what is the attitude of the nations, and especially of the motherland towards it. Now your members are in a fit position to take up the newspapers and follow the working out of the question, not only with interest but with intelligence and some ability to judge results from daily occurrences. Living as we do in such stirring times we must watch the national, religious and political questions of the day if we would not be left hopelessly behind.

Again, before our unions lies open the fascinating field of literature. The lives and writings of those who, with minds trained to the highest intelligence and with "the pen of a ready writer" in their hands, have recorded noble and beautiful themes for the advancement in culture, refinement, knowledge and godliness for those whose busy lives and diverse talents lead them into other paths. A modest evening with the universal favorite, Longfellow, might be outlined as follows:—Sketch of poet's life, papers on readings from "Evangeline," "Hiawatha," "The Golden Legend," or other of the long poems, recitation of some shorter poems, and for music some of the many sweet songs he has written, ending with quotations from each member of the society. This evening is in the reach and capacity of every union and could be made as elaborate as you choose.

I am not supposing these at all to be public entertainments, but ordinary society meetings to which every member has a right, but a good idea is to have an occasional open night and invite your friends, having perhaps a little more elaborate programme and the "light refreshments" which are such an aid to sociability, because it is so true that all stiffness vanishes before the approach of a cup of coffee and a biscuit. There is above all, I hold, nothing derogatory to the dignity of our calling as young soldiers of Christ in trying to learn all we can of the world around us and of those who departing have left behind them "footprints on the sands of time." On the contrary we will open one more channel by which those who have time and ability in this one line may help their busier brothers and sisters—a channel by which our education may be carried on successfully, yet without interfering with the development of the Christ-life in us which is of course our great aim.

If it is impossible for our Union to have both a prayer meeting and literary class, we will of course have the prayer meeting, first and always, but I see no reason why a fortnightly or monthly meeting for study need interfere with the prayer meeting, and I hold that we should not be content with meeting merely one hour a week to talk of His love and service, but should be a live community, thoughtful for each others advancement in knowledge and culture, and seeking by every means in our power to become more efficient. Perhaps a winter's work in this line would look like a small thing, but it is no small result to form a habit of study—a habit which once formed has no need to languish for lack of material as God has placed so much ready for our use in nature's handiwork all about us.

"Books in the running brooks,  
Sermons in stones and good in everything."