

erandum book the list of all you've wasted today." And he took out a small book and turned the leaves saying: "Jamie—yes, here is your account; now listen. In the first place you wasted thirteen minutes this morning lying in bed after you were called and told to get up. Then when you were only half-dressed you wasted eight minutes more looking out of the window at two dogs that were fighting. So much before breakfast. In school you lost ten minutes of the study hour drawing pictures in your copy book, and you wasted eleven minutes more over that newspaper you carried to school. When you came home instead of going directly to your room to wash your hands and brush your hair as your mother requested, you spent nine minutes gambling on the stairs before you obeyed her. You stopped in the street to talk to Tommy Rose and wasted twelve minutes of your music lesson time besides—"

"Oh, stop! Do stop!" cried Jamie, interrupting the old man. "Don't tell me any more about the time I've wasted, please."

"Well, I'll tell you about the other things, then; your wasted opportunities, for example. You saw a bird's nest robbed today and never said a word, when you might have saved it. When you saw that little boy drop his marbles you only laughed at him when you might have helped to pick them up. You let your sister take that long, hot walk to the post office this afternoon when you could have gone there so easily on your bicycle. There was another wasted opportunity when you were so inattentive to your history lesson in school. You flew into a passion, too, because your shoe-string was in a knot—wasted opportunity of self-control. You forgot to rise and offer your mother a chair when she entered the room—wasted opportunity to be polite. You bought chewing gum after resolving never to buy it again—wasted money and wasted good resolution. But I have read enough to prove what I have said. Take pains my dear boy. It is in your power to lighten my daily load very much. But hark! your mother is calling you; don't waste a moment! I beg. Good-night!"

Jamie sprang from his seat and ran toward the house. The old man had vanished.—The Outlook.

Simple Tenderness.

There is no more beautiful characteristic of human nature than tenderness. To be tender and sympathetic does not mean to be changeable and irresolute. Indeed none but a brave, strong heart is capable of being tender.

The little babe is lulled, not forced nor scolded, to sleep. The sweet gentle voice of the mother has more power over her little ones than all the threats and whippings she could give. And we never wholly outgrow the child in our natures. Hence Christ says to us all: "Be ye kind one to another, tender-hearted, forgiving one another, even as God also in Christ forgave you."

The story is told of a mother who, in bitter grief, was trying to soothe her dying child. She told of the glories of heaven, of the brightness glowing all around, of the angels with shining faces; but the little one stopped her, saying, "I don't want to go there, for the light hurts my eyes." Then she spoke of the harpers playing on the golden harps, and of the great numbers who sing the songs around the throne above; but the child only said: "Mother I could not go there my head hurts so." Grieved and disappointed at her failure to speak words of comfort she took the little one from its restless bed, and enfolded it in her arms with all the tenderness of a mother's love. Then, as the little sufferer lay there, year to all it loved in the world, conscious only as its life ebbed away of the nearness of love and care, the whisper came: "Mother, if heaven is like this, I want to go there."

Every human heart longs for tenderness; and our heavenly Father who, better than any other, knows our need, says: "As one whom his mother comforteth, so will I comfort you." Doctor Trumbull has said: "The wider and the deeper our experiences of the world the fuller is our realization of the superiority of this blessing, and the keener is our sense of its rarity."

"We long for tenderness like that which hung About us lying on our mother's breast;
A selfless feeling, that no pen or tongue Can praise aright, since silence sings it best;
A love as far removed from passion's heat As from the chillness of its dying fire;
A love to lean on when the falling feet Begin to totter, and the eyes to tire.
In youths brief heyday hottest love we seek,
The reddest one we grasp—but when it dies,
God grant that later blossoms, violets meek,
May spring for us beneath life's autumn skies!
God grant some loving one be near to bless
Our weary way with simple tenderness!"

—Selected.

The Young People

BORRAN

BYRON H. THOMAS.

All articles for this department should be sent to Rev. Byron H. Thomas, Dorchester, N. B., 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.

Officers.

President, A. E. Wall, Esq., Windsor, N. S.

Sec.-Treas., Rev. Geo. A. Lawson, Bass River, N. S.

Absence from town on an important mission in connection with church work explains the absence of copy in the St. John office at the proper time.

Bro. Crowell has the editor's thanks for his contribution which appears in this issue.

The editor is justified in expressing the hope, that the friends of the B. Y. P. U. might give the concert pitch to our work this year. This will mean the keeping of all matters pertaining to our work, well to the front. Do not forget that this department is the mouth piece, through which you can tell about your achievements.

Interest ought to be expressed—sympathy ought to be manifested—encouragement ought to be given.

The world is ever distinguishing between the work and the worker, whereas they are inseparable. One's personality goes into his every day life, everything he does has something of his character in it. Our deeds are our heart's begotten children, and must from the law or generation partake of the parent's nature. It is possible that some have judged or misjudged the work by the absence of stirring words from the rank and file of our workers.

We are looking for better things in this year of grace 1905.

RELIGION AND MISSIONS.

The famous Clarendon St. church (A. J. Gordon's) of Boston has an effective plan for securing missionary contributions. It gathers such contributions every week, and the sum total is divided as follows: 20 per cent to foreign missions 15 per cent to home missions, 10 per cent to S. S. missions, 5 per cent for ministerial education, and the balance for city missions. Last year this church gave \$12,000 to foreign missions alone.

"Every young man should go in to win, no matter what he does, only he ought not to attempt anything that is not worthy of him. Even in business life, in secular life if indeed there is such a thing for a Christian man as secular life—he ought to go in to win. The religion of the Bible, ought to guide us and develop the noblest type of manhood in every sphere of human activity. It ought to make a Christian man the best business man in the community. There is no incompatibility between religion and business. "Not slothful in business, fervent in spirit, serving the Lord." The Christian man engaged in business ought to resolve that he will represent to the world the best possible type of business man. It is not a sin to want to make money. Muscle is a power and he ought to seek to develop muscle that he may bear a man's burden and do a man's work. If there is anything that is utterly despicable it is a cadaverous clergyman "sickled over" with the pale cast of thought." A Christian man ought to be a magnificent type of physical manhood. He ought to develop mind, for mind is a power, and he owes it to himself to do the best possible in this regard that he may fill the widest sphere and serve his day and generation according to the will of God. If a man is a lawyer he ought to be more than a shyster. He may not be a Webster, but he may adorn his profession, and show that it is possible for a man to be a lawyer and a Christian—a rare sight but most edifying. And if a physician he ought to go in to win and resolve to be something more than a quack. If a teacher he may not be an Arnold of Rugby or a Wayland of Brown. He may not be such a masterful mind as you can find here at your great university at Evanston, but he may fill a little sphere with light and give inspiration to those that wait on his instruction. And if he be a minister of the gospel, a teacher in the Sunday school a humble Christian man who seeks to save souls—to win souls—he ought to go in to win.—Rev. P. S. Henson, D. D.

OUR GOALS FOR 1905.

PHIL 3: 12-16.

Vs. 12. "Not as though I had already attained," i. e. Neither when I become Christ's did I attain, nor up to this time have I been perfect. "I follow after"—pressing towards a fixed point. The continuous present would be better, I am pressing. "That I may apprehend."—Am. Rev. "Lay hold on." If I may also apprehend as well as pursue. "For which also"—Paul's meaning is "I would grasp that for which Christ grasped me." Vincent says: "Paul's conversion was literally of the nature of a seizure. That for which Christ laid hold of him was indeed his

mission to the Gentiles, but it was also his personal salvation; and it is of this that the context treats."

Vs. 13. The words "I do" are not in the Greek. "What Paul says is this, 'I have begun a Christian life. I do not count myself yet to have succeeded, but there is one thing: I am trying to succeed.' The lesson of this text is not concentration of effort. It is progress."—(Abbott)

"Reaching forth." Bengel says: "The eye outstrips and draws onward the hand, and the hand the foot." Chrysostome: "He that runs looks not at the spectators, but at the prize. Whether they be rich or poor, if one mock them, applaud them, insult them, throw stones at them—if one plunder their house, if they see children or wife or anything whatsoever—the runner is not turned aside, but is concerned only with his running and winning the prize. He that runneth stoppeth no where; since if he be a little remiss, all is lost. He that runneth relaxeth in no respect before the end but then, most of all, stretcheth over the course." vs. 14. "High calling,"—literally, upward calling. "A calling which is from heaven and to heaven. With the calling is bound up the prize; promised when the call is issued, and given when the call is fulfilled."—Vincent.

V. 15. "Perfect." Mature Christians of 1 Cor. 2: 6. In Rev. "them that are fullgrown." See Eph. 4: 13, when the perfect man is contrasted with children "Be thus minded." lit. "think this," "have this mind", viz, to forget the past and to press forward.

V. 16. Whereto we have already attained.—Let whatever attainment you have made serve as a rule for your future advance. The character of this standard of attainment or rule for progress is illustrated by "be thus minded" of verse 15 and also by "as ye have us for an example" of verse 17.

The pivotal phrases are: "I follow after," "reaching forth," "I press forward." I follow after, I press forward. Here is a progress, here is the goal. The goal corresponds to the progress, the incoming billow leaves its farthest mark on the sea-shore, the following one reaches forth and advances beyond. Each year should level higher than its predecessor. 1905 must be an advance beyond 1904 else the latter will overwhelm it and when the past triumph, death to achievement follows. The things that are behind are not forgotten, dead things master us.

Pressing forward in the Pauline sense, is searching the mind of Christ, is dropping plummet into the depths of his love. Pressing forward means freedom from that thrall of memory which makes one morbid. It is a forgiveness akin to the divine, which forgets the failures because of the light from the advancing unseen presence always just before. But not a casting away of all our past. What is of value in it is to be used like our rules of Grammar, not the principle recalling of each one before we work out the new thought or problem but a foundation sure and steadfast from which we take our next step.

"I hold it with him who sings.

To one dear heart in divers tones.
That men may rise by stepping stones
Of their dead selves to higher things.

Our past is as secure as our present is rightfully used. Jesus with us to-day means, when the morrow comes that he was with us yesterday. Then, that yesterday makes firm footing for that today.

These are the things that shall enable us to attain our goals for 1905.

Lyman Abbott in his sane moments said in 1888: "Religion is not the product of mere human endeavor. The church is not something man himself has constructed, nor theology something that man has himself evolved, nor the spiritual life something which man has wrought out of himself." Therefore the proposed goal for 1905 should not rest on human endeavor only.

Seed thoughts. Let us forget past sorrows, God remembers them, that is enough. "Put thou my tears in thy bottle." "Our light affliction worketh for us a weight of glory."

Past mistakes. "A military critic says that Napoleon made more mistakes than most generals, but that he surpassed others in the quickness with which he let the mistakes go, and tried something better."

Past sins. If you believe in Christ, they do not attach to you, why attach yourselves to them?

Past attainments. A bumble-bee is always largest when it is first born.

Let us strive. With the understanding and with the spirit. If any man lack wisdom, let him ask of God. Persistently. "Be ye not weary in well doing." Always cheerfully. I have been reading Field Work of the Penny Arctic Club, 1888-1901 in the last report of the Smithsonian Institution. Commander Peary speaking of the ice fort around Black Cape, says: It necessitated the heroing of an almost continuous raid; but a party of willing, light-hearted Eskimos makes comparatively easy work of what would be a slow and heart-breaking job for two or three white men. There is a secret of attainment—"making melody in your heart unto the Lord." W. B. Crowl.

Liverpool, N. S.