

The Young People

"Going to be. About the first of the month, I think. He is helping pick out the bridal outfit. The girl wanted a shoulder cape, but she couldn't go over nine dollars. She wanted jet trimming, lace and all that. She tried on the cheapest one we have—that eleven-dollar lot—and was delighted. The groom liked it, too. He told her she looked like a peach in it and praised her up so that she turned all colors. He even asked my opinion as to how it looked. However, she pulled it off at once when she heard the price, but her face fell and she looked nearly ready to cry when she said that after all perhaps a coat at nine dollars would be more useful than the cape."

"Well, so it would be more useful," said the fitter, putting the pins in line an equal distance from the armhole of a garment she was to alter. "Did she get a coat?"

"No; she's got the cape, and I'm as much pleased about it as she is. That fellow she is to marry is a hulking clown, but he has a heart and as much delicacy as a duke. When the girl took the cape off and looked so disappointed he motioned to me behind her back, holding out a two-dollar bill, and then said out loud: 'Here, miss, is that the lowest you can take for that garment? She's bought two dresses and some shoes and handkerchiefs downstairs, and it seems to me you ought to make her a better figure than that. The cape ain't worth a cent over nine dollars.'

"I pretended to consider a little and walked away as though to consult somebody. Then, while the girl was examining the cape for the fifth or sixth time and I was behind a screen hanging up some cloaks, he gave me the extra two dollars. 'Don't let her know,' he whispered. 'She'd never take it if she thought I helped to pay for it. But it's her wedding cape, and I want her satisfied.' Then I told the girl I would let it go for nine dollars. And you ought to have seen her face! She just lit up all over like a sunburst, and went off wearing the cape, as proud as though it was silk velvet instead of velour, and was lined with real silk instead of flimsy satin. They have gone down to the restaurant now to get lunch. I doubt if the young fellow has much money, but he's as tender of his sweetheart as if she was made of crystal and likely to fall to pieces in his hands any minute."—N. Y. Evening Post.

English History Epitomized.

If you wish to run rapidly down the scale of England's rulers, memorize this bit of rhyme and you will never make any mistake:

First William the Norman, then William his son; Henry, Stephen and Henry, then Richard and John; Next Henry the third, Edwards one, two and three, Again after Richard three Henrys we see; Two Edwards, third Richard, if rightly I guess; Two Henrys, sixth Edward, Queens Mary and Bess. Then Jamie the Scot, and Charles whom they slew; Again followed Cromwell, another Charles, too. Then James called the Second ascended the throne, And William and Mary together came on; Till Anne, Georges four, and fourth William all passed, God sent then Victoria, the youngest and last.

Now that Queen Victoria is dead and Edward VII. is king, let our young readers change the last line and make their own closing rhyme and remember it with the rest.

The Daisy.

A certain prince went into his vineyard to examine it, and he came to the peach tree and said: "What are you doing for me?"

And the tree said: "In the spring I give my blossoms and fill the air with fragrance, and on my boughs hangs the fruit which men will gather and carry into the palace."

And the prince said: "Well done, good and faithful servant."

Coming to the maple, he said: "What are you doing," And the maple said: "I am making nests for the birds, and shelter for the cattle with my spreading branches."

And the prince said: "Well done, good and faithful servant."

And he went down into the meadow and said to the waving grass: "What are you doing?"

And the grass said: "We are giving up our lives for others—your sheep and cattle—that they may be nourished."

And the prince said: "Well done, good and faithful servants, that give up your lives for others."

And then he came to the little daisy that was growing in the hedgerow, and said: "What are you doing?"

And the daisy said: "Nothing! nothing! I cannot make a nesting-place for the birds, and I can not give shelter to the cattle, and I can not send fruit into the palace, and I can not even furnish food for the sheep and the cows—they do not want me in the meadow—all I can do is to be the best little daisy I can be."

And the prince bent down and kissed the daisy, and said: "There is none better than thou."—Ex.

EDITOR, J. W. BROWN. All communications for this department should be sent to Rev. J. W. Brown, Havelock, N. B., and must be in his hands at least one week before the date of publication.

Prayer Meeting Topic.

B. Y. P. U. Topic.—Dark Days and Their Lessons Psalm 107: 1-15.

Daily Bible Readings.

Monday, Oct. 14.—Acts 6. "Stephen, full of faith and power" (vs. 8). Compare Matt 9: 29. Tuesday, Oct. 15.—Acts 7: 1-21. "The God of glory appeared unto our father Abraham" (vs. 2). Compare Gen. 12: 1. Wednesday, Oct. 16.—Acts 7: 22-36. God's call to Moses (vs. 31, 32). Compare Heb. 11: 16. Thursday, Oct. 17.—Acts 7: 37-53. Stephen's direct preaching. Compare Ex. 32: 7-9. Friday, Oct. 18.—Acts 7: 54-8: 3. Stephen's victory in death (vs. 55, 56, 60). Compare Matt. 5: 44. Saturday, Oct. 19.—Acts 8: 4-24. Philip's victory at Samaria (vs. 6). Compare Acts 1: 3.

You will all be glad to learn that word comes from the chairman of our S. L. C. Committee that lessons will begin about Oct. 15. We trust that every Young Peoples' Society in the Maritime Provinces will make preparation to take up this course of Bible Study. Let each Society at its next meeting talk the matter over and choose a leader, that all may be in readiness at the beginning of the course. It will be found, we believe, that nearly all the members of Young Peoples' Societies have access to the MESSENGER AND VISITOR in which the lessons will appear. Those who do not take it can be easily induced to do so when they hear of this course of study. Let us make this study a success!

A "Rally Meeting" of the District Union, of Halifax and Dartmouth was held in the Tabernacle church, Friday evening, 27th inst., President G. R. Marshall in the chair. Reports from constituent Unions showed a good amount of work accomplished. The Maritime President, Rev. Geo. A. Lawson, gave an inspiring address on the "Past, Present, and Future" of young people's work. Ten years ago the Young People's Movement began with much enthusiasm, much organization and much activity. This then, is bequeathed to us to add to, and not diminish if we wish to go forward. We realize our mistake, that of trusting to organization to run itself, and not realizing that the moving force is the Holy Spirit. We must deny ourselves and sacrifice greatly that these channels of activity which the B. Y. P. U. provides are filled. All were pleased to welcome Mr. Lawson and encouraged by his rousing words. Rev. Mr. Schurman strongly advocated the District Union joining with the large body of Christian Endeavorers in the city, at least to the extent of holding services at stated seasons, and gave notice of motion, that at the next business meeting he would present some such scheme for adoption. The officers for the ensuing year were elected and are as follows: Pres., G. R. Marshall; Vice-Pres., Geo. A. MacDonald; Rec. Sec'y., Miss S. L. Norton; Cor. Sec'y., Miss May Keirstead; Treas., Miss Carrie Blakeney. MAY KEIRSTEAD, Cor. Sec'y. Dist. B. Y. P. U. 30 Kempt Road, Halifax N. S., Sept. 30, 1901.

Prayer Meeting Topic—Oct. 6.

Sacred Literature Course.

STUDIES IN THE ACTS AND THE EPISTLES. II. THE NEW POWER AND THE BIRTH OF THE CHURCH. The Holy Spirit. The New Organization. Acts 2. AWAITING THE BAPTISM OF THE SPIRIT.

After the disciples saw Jesus disappear in the heavens, it might be supposed that they would be much cast down and very sad. They were not so, but "worshipped him" as the cloud received him out of their sight, and then "returned to Jerusalem with great joy" (Luke 24: 52). They did not know when the Spirit would come or how, but they expected him. They had a word to guide them on each of these two points. As to when he would come Jesus had said: "Not many days hence." As to the manner of his coming see Acts 1: 5—"John baptized with water, but ye shall be baptized in the Holy Spirit." They knew what John's baptism was, an overwhelming. The disciples would expect to be overwhelmed by the Spirit, and so they were—"it filled all the house where they were sitting." But John baptized with water, an impersonal, natural element; they were to be baptized in the Holy Spirit—a living, supernatural Person, in whom, unlike the water baptism, they were to remain. John's baptism was but a faint picture of what they were now awaiting.

THE ELECTION OF JUDAS' SUCCESSOR.

For ten days they prayed. The circumstances are such that we do not need to be told for what they prayed.

On some one of these days, perhaps the very first, they elected Judas' successor. The qualifications of the candidates are clearly given in Acts 1: 21, 22. An apostle must not be a witness merely of the fact of the resurrection, but of the whole preceding ministry of Jesus. Two men were found to be qualified, men of whom we have never heard before. Peter does not make the choice, but they all appeal to the Lord to show his choice. By means of the lot they ascertain the Lord's will (Proverbs 16: 33), and thus Jesus himself appointed Judas' successor. The lot was never used afterward, for after Pentecost they had the Spirit to guide them.

PENTECOST.

Pentecost, the second of the three great feasts of the year (Leviticus 23: 4-14; 15-21, 33-44. Exodus 23: 14-17), occurred fifty days after the passover. Hence its name. It is possible that this particular one fell on the first day of the week. See Leviticus 23: 15 to assist in determining the day. The day celebrated the beginning of the grain harvest, and two loaves as first fruits were offered to the Lord. Is it a fact that on this first Christian Pentecost the one hundred and twenty were offered as first fruits of that harvest which has been in progress ever since?

The Cost of Being Useful.

No man can be useful to others without some expense to himself. There has never been a gift to the world that did not cost something to the giver. When God gave his only begotten Son to die for the world it is without reason to suppose that it was not a sacrifice, that it did not cost much—that wonderful Gift to men! No man has ever lived to any purpose, by which he blessed the world with his life, who did not spend himself, giving his gifts out of a heart that suffered in the giving. No mother can be a blessing to her children who is unwilling to pay the price of it—and the price of that blessing, as all of us know, is very great. Men are ready, generally, to say that the late President served his country in no small degree; and the price of service for him was death. That is not always the price which usefulness exacts; but it often happens so. The great figures on the crowded canvas of human history are those who "loved not their lives unto the death." Say what one may about a man taking care of himself, it is true in a most practical sense that he who is ever taking care of himself is not able to take care of others. If Esther is to follow the common thought of men, and will take care of herself, her name will only be spoken with execration; but because she says, in the face of duty as it is pressed upon her, "If I perish, I perish—I will go into the presence of the king," she stands out to-day as one of the noblest characters in that dark day. She did not die, as a result of her errand, but a little thought will show that she died before she went in!

There is much work to do in this world of ours. There are lives to be lifted, children to be taught, the community to be served; this, and much more is the call that comes to every true man and woman. It appeals all the more strongly to young people, because they have the strength and vigor of youth. It is to their credit that they have so often responded to the greatest calls for sacrifice, until no man today will attempt what Paul condemned in speaking to Timothy, "Let no man despise thy youth."

But, if the full truth be spoken, it must be admitted that there are a great many people who are not willing to pay the price of usefulness; they are ever seeking their own comfort, and meet every call to service involving sacrifice with a frown and a petulant spirit. They are found in the church and out of it; they are in high positions and some not so high. They are willing to go on and serve as long as there is no call for sacrifice, and then—when the pressure comes—they fall out by the wayside. They will teach a Sunday-school class if it does not inconvenience them; they will attend special calls, provided they have no other engagement. Regularity is a bugbear to them; they want to come and go just as they please. They oppose the making of promises not because they conscientiously oppose pledges, but because they do not want to "tie themselves" to any service. Perhaps our work suffers from nothing so much as this irregular service; the irregular Sunday-school teacher, the irregular choir singer, the inconstant member of a committee, or leader of a meeting. It is a common thing to hear a leader say that he is not prepared—a ruth which everybody discovers without being informed of it. There is no excuse to be made for it; at least no excuse we would be willing to make to God. The truth is, we are not willing to pay the price of usefulness. It costs something to be a true servant of God and man.—Baptist Union.