

good warm coat, which Elsie had out-grown, but just because of thoughtless procrastination it was left hanging in the closet, of no use to anybody.

"I believe there is a funeral across the way. I wonder who is dead," said Mrs. Whiton, as she stood by the window one afternoon.

"It is that little Barton girl's mother," replied the daughter, Agnes. "You know I told you she went to our Sunday-school and was in our class. She always looked as if she felt very sorry and lonely. They are strangers here and our teacher told Mrs. Hunter in Sunday School yesterday that the mother had been ill ever since they came here."

"It must be the very lady that Mrs. Hunter spoke to me about, and asked me to call upon, because she was ill and a stranger," rejoined the mother. "I told Mrs. Hunter I would try to go, but I really forgot all about it, so many other things have taken up my mind and time."

"That was one of the 'might have beens,'" "I was a stranger, and ye took me not in." What comfort that strong, well neighbor could have brought into that suffering stranger's life, if she had taken the time and trouble to go and see her during the last weeks of her stay on earth.

And Tommy's tops, which he had grown to old to play with, were stored away in the garret, doing no good in the world to anybody. Around the corner a little crippled boy lived, whose mother went out washing, and he was left alone much of the time. What a fund of pleasure that little fellow would have had with Tommy's unseen tops, if Tommy's mother had only thought of taking them to him.

That oversight was a "might have been." Johnny sat wearily, hour after hour, looking out of the window into the dirty alley, and vainly wishing he could run about and play with other boys. And all the long days of restlessness when the tops would have made life easier for him, they were lying in a chest in Tommy's mother's garret.

Oh, the "might have beens" that have made life lose so much of cheer and brightness! We could have brought joy into a sorrowing heart by speaking a few words of sympathy, but we let the opportunity pass and did not speak them. We might have given a lift to somebody who was carrying a tenfold heavier burden than we were, but we did not consider what help we could give, and passed on by the other side. Why are we so careless of these things that are but small matters for us to do and yet are productive of so much good in the world? Why do we let the moth and rust destroy the things that might have been of such great value to others if given at the proper time and in the proper place? Things that are useful to others should be considered as belonging to those of God's children who need them. They should never be allowed to hang or lie uselessly in secluded places in our homes. We shall be called to account for wrapping up such talents and putting them aside where they are of no use to anybody, as much as letting other talents God has given us lie idle.

Some people make a point of appropriating at once the useful things in the home that are ready to be put aside, to needy ones that could use them to good advantage. Let us all remember the injunction, "Do good as you have opportunity," and then we shall not have to sorrow over the "might have beens" the remembrance of which have come too late too bless and help.—The Evangelist.

### Full, Yet Room Enough.

"Mamma," said six-year-old Fred, "I can't love God and you both, I'll choose you."

"Why, my child? what do you mean by saying that you cannot love both? 'Cause that's what the Sunday school lesson says; it says that I must love God with all my heart, and there isn't but one 'all' to it, so if I love Him with all there won't be one bit left for you." Mamma laughed, and only asked Fred to come with her. Going to the cellar she quietly asked him to help her fill a large pan with potatoes.

"There," said he, piling on the last big fellow, "it's full."

"Full, yet there is room," answered mother, as she next took a bag of beans and commenced to shake them into the big crevices between the potatoes. She poured and shook until a quarter or more had disappeared, and the pan was specked with white.

"Neither is it full yet," she said; and, taking up a shovelful of sand, she scattered that over the pan, and it too disappeared, and another after it.

"Not full yet," she said again, as she took up a cup and began pouring water on the pan, and she poured and poured until several quarts were gone.

"Now, you see how a thing can be full and yet hold more—of something else. So your heart may be full of the love of God, and plenty of room left for me, and papa, and sister, and play, and books."

## The Young People

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### Prayer Meeting Topics for September.

C. E. Topic.—Bible directions for practical life, Eph. 6:1-19.

B. Y. P. U. Topic.—Completeness of Christian character, 2 Peter 1:5-9.

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

(Baptist Union.)

Monday, September 13.—Ecclesiastes 1. Wisdom only does not satisfy. Compare Eccl. 7:25.

Tuesday, September 14.—Ecclesiastes 2:1-11. Pleasure and wealth are vanity. Prov. 11:28.

Wednesday, September 15.—Ecclesiastes 2:12-26. Labor alone is vain. Compare Eccl. 1:3.

Thursday, September 16.—Ecclesiastes 3:1-11. God's plan a mystery. Compare Rom. 11:33.

Friday, September 17.—Ecclesiastes 3:12-22. God's work complete, (vs. 14). Compare Jas. 1:17.

Saturday, September 18.—Ecclesiastes 4. Many varieties unsatisfying. Compare 1 John 2:16.

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### Salutatory.

In this issue of the MESSENGER AND VISITOR the new editors of the Young People's department step into the place vacated by brethren Daley and Chipman. The work which our predecessors have done during the past year has placed us all under a debt of gratitude. They have conducted the department upon a high and uniform plane of excellence, and had it been possible to retain them in this service no thought of change would have been entertained. No one can regret more sincerely than their successors, that they who have so faithfully and efficiently labored in this connection should feel compelled by stress of circumstances to decline a longer term of office. We are happy, however, in the assurance of their continued interest in this department and trust it may be frequently enriched by contributions from their pens.

Concerning ourselves, we are here by compulsion. Thrust into this course at the point of the bayonet we drew our swords and prepared to make a bold fight for freedom. But when we looked about for our adversaries we found only A. Wall, stout, frowning and unyielding against which to direct our ineffectual blows. We knew it would be but labor lost to search for delivering Gates. Nothing, therefore, remained for us but to bow to the inevitable as gracefully as possible, and strive to make a virtue of necessity.

Give heed to us then good friends when we say that we need, we ask, we expect your generous assistance. We need your prayers. Make supplication for us that the words we write may be sober and sensible, sound and spiritual, suggestive and stimulating. We also need your co-operation. Fairville and Fredericton pastors are busy men, and the time at our disposal for this work is necessarily limited. Even if we had nothing else to do we could not make this column serve its purpose without your help. This department ought to teem with news. This is a newspaper, not simply a weekly magazine of religious literature, and we should conform the department for which we are responsible to the controlling idea of the paper as a whole. Remember also that we have declared unification to be the first aim of our organization; but unification can only be attained and maintained by constant intercourse and increasing acquaintanceship. We make an appeal, therefore, to all corresponding secretaries for bright, brief, crisp news items; to members of executive committee for the results of their deliberations, and to pastors and presidents for suggestions gleaned from the field of their experience. Let us make this department more than it has been, a sort of correspondence bureau, a common meeting ground where we shall learn to know each other better and to love each other more.

As heretofore the department will remember the need of prayer meeting leaders in the publication of notes upon the weekly topic. We believe that space may be economized and more real help afforded by providing paragraphs of suggestive points instead of columns of comment, and we shall ask the writers this year to work along that line.

It is too early as yet to speak definitely concerning notes on the C. C. Course. If the suggestion of Dr. Chivers to the International Executive should be adopted we shall have them in leaflet form at a nominal cost. In that case they might be sent out as supplements with the MESSENGER AND VISITOR. But as we have remarked

it is too soon to say what will be done. We can only hope that some plan may be devised by which the helps necessary to the intelligent following of the Sacred Literature Course at least may be placed in the hands of the many who feel themselves unable to take the Union.

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### Prayer Meeting Topic for September 12.

"Completeness of Christian Character," 2 Peter 1:5-9.

(The Revised Version is followed.)

(NOTES BY REV. A. A. SHAW.)

In verses 4 and 8, we have presented, I. A worthy Object. 1. "That ye may become partakers of the divine nature," 2-4; and 2. "They make you to be not idle nor unfruitful." We are to be not "idle," i. e., lazy Christians. A lazy Christian, is one who is barren, unfruitful, see in Gospel Hymns, "Nothing but leaves," and "Must I go and empty-handed." The true Christian is one who is active, and who, becoming partaker of the divine nature gains completeness of Christian character—certainly a worthy object.

In verses 5-7, we have pointed out, II. Wise means of attaining the worthy object. We may keep saying to ourselves, "I must not be idle or unfruitful," we may repeatedly urge others to be not idle or unfruitful, and all to no effect. This negative way of stimulating Christian activity, is of little use. The only way to really stimulate ourselves or others, is to get a vision of our possibilities. If we are Christians at all, we have "faith." In faith, supply virtue, i. e., let your faith be such as to grow into and include virtue of, James 2:14-26.

"Virtue" signifies moral goodness coupled with moral vigor. It means zeal in purity of life. But let your zeal be according to "knowledge," i. e., wisdom such as manifests itself in right living. "The end of learning is to know God and out of that knowledge to imitate him." And let your knowledge lead to "self control," control of the whole life, with special reference to the passions.

It is a terrible thing to see a runaway horse drawing a wagon load of children. A runaway engine is a terrible sight. It is a far more terrible a thing, for a soul to lose control of its passions and appetites. Do you hold the reins over your life or are you in harness and driven by your passions. (see Prov. 16:32.)

But let your self-control be constant. In your self-control supply patience.

The word signifies more than our idea of patience. Our word endurance comes nearer to it than any other single word. "It is the characteristic of a man who is unswerving from his deliberate purpose and loyalty to faith and piety by the greatest trials and suffering." "In your patience (endurance) ye shall win your souls" Luke 21:19. Further see that your endurance manifests, grows into and includes godliness, manifest right relations toward God and become like God.

GODLINESS—GOD-LIKENESS.

Let Godliness manifest itself in "love of the brethren." Love in the church, the new bond of fellowship, of Jo. 13:34. Jealousy and envy are bad in the world. They are much worse in the church.

But don't let your love cease with the church. Let your "love of the brethren develop into 'love,' all inclusive, Godlike love. It seems that we should have in us, constraining to service, the very love which Christ has for the lost. This is possible when, and only when, we are in fellowship with Christ.

All this means a well built life; an unfolding of the life into completeness of Christian character.

The first clause of verse 5 ("For this very cause")

III. Suggests the impelling motive God has given all things that pertain to life and godliness (25:3, 4.) but they are of use to us only as we appropriate them. The purpose for which they have been given can be accomplished only as we use these precious gifts. Be diligent therefore to appropriate and use all his promises and his power.

"This world is given as a prize to the man who is in earnest; and that which is true of this world is still truer of the world to come."—F. W. Robertson.

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### A Valuable Book.

There is one book which is worth more than all others for it is full of wisdom. It is read more than any other book in the world. It has been translated into all the written languages of the earth. It is full of history, of battle scenes, of biographies, of stories, of poetry. It has its geography, its mountains, its valleys, its rivers, lakes and seas. It has in fact everything in it that could interest man. This is the Bible.