

YOUNG PEOPLE'S SOCIETIES.

NEW BRUNSWICK.

Officers of the F. B. Y. P. P. L President, Amos O'Blenes, Vice Presidents, 1st Dist'ct, E nest Bloodsworth; 2nd Dist., Rev. J. B. Daggett; 3rd Dist., Rev. F. C. Hartley; 4th Dist., Rev. F. S. Hartley; 5th Dist., Miss A. Slipp; 6th Dist., Licen. R. H. Ferguson; 7th Dist., Miss Annette Floyd; Cor. Sec., Rev. M. L. Gregg; Res. Sec., Miss L. Vandine; Asst. Res. Sec., Miss Jessie Vince; Treas., T. A. Lindsay; Auditor, Rev. A. D. Paul.

NOVA SCOTIA.

Officers of the F. B. Y. P. U President, Rev. D. T. Porter Vice Presidents, A. M. McNitch J. W. Fresman, Mrs. Geo. Phillips Rec and Cor. Secretary, Mrs. A. M. McNitch; Treasurer, Miss L. M. Sargent.

F. B. Y. P. P. League, '01.

On motion of Licen. F. H. Knolin, who presented the report of the Committee on Resolutions, the report was received and taken up section by section. The report read as follows:

We, the Committee on Resolutions beg leave to submit the following report:

(1) Resolved that we express our hearty thanks for the cordial greetings and pleasant entertainment extended to the members of the League by the church and society.

(2) Resolved we learn with the deepest regret of the sad bereavement of our sister, Miss Floyd, in the death of her mother and we herewith express our heartfelt sympathy for her, and recommend that a committee be appointed to convey to her our sympathies.

(3) Resolved that we recognize the arduous duties incumbent upon our Treasurer, bro. T. A. Lindsay, and tender him our sincere thanks for his valuable services.

4. Resolved that we recognize the faithful services of our Cor. Secretary, bro. F. C. Hartley, and tender him our sincere thanks for the same.

5. Resolved that we appreciate and heartily indorse the Religious INTELLIGENCER as the advocate of our denomination and recommend its support and interests to our young people; we also suggest that a copy of the INTELLIGENCER be sent to the secretary of each society at the expense of the league.

6. Resolved that the laxity which many of our people hold toward the temperance work should be overcome and a greater interest be taken in it by our societies and their members; and that the meetings assigned to temperance work on Topic cards be given up more entirely to the discussion of that topic.

7. Resolved that we view with satisfaction the interest now evidenced by our young men in their attempts to better equip themselves for the work of the ministry in securing an education and recommend their needs to the careful consideration of the league and that such appropriations be made to them as the funds may permit; and furthermore resolved that our young people give more place to the study of missions especially as it relates to our own field in India, and that at least two meetings be given entirely to the consideration of missionary topics during the year.

8. Resolved that we express our gratification at the presence of our missionary elect, sister Hartley, and recommend that she become an honorary member of the league.

Rev. A. D. Paul presented the report of the nomination committee which read as follows:

President, Amos O'Blenes, F'ron. Vice Presidents, 1st., Dist., Ernest Bloodsworth; 2nd. Dist., Rev. J. B. Daggett; 3rd. Dist., Rev. F. C. Hartley; 4th. Dist., Rev. F. S. Hartley; 5th. Dist., Miss A. Slipp; 6th. Dist., Licen. R. H. Ferguson; 7th. Dist., Miss Annette Floyd. Cor. Secretary, Rev. M. L. Gregg. Res. Sec., Miss L. Vandine, Assistant, Miss Jessie Vince. Treasurer, T. A. Lindsay. Auditor, Rev. A. D. Paul. The report was adopted.

The report of the press committee was presented by Miss Gertie Seeley. It showed that the young people's column in the RELIGIOUS INTELLIGENCER had been provided for and suitable literature had been obtained.

The following press committee was then appointed for next year: Miss Vanwart, Miss Robinson, Miss Jessie Slipp.

On motion of Rev. F. C. Hartley an advisory committee was appointed to apportion the educational fund and to advise in reference to the movements of our missionary g'ect. The committee appointed was Mr. Amos O'Blenes, Revs. F. C. Hartley, S. J. Case, C. T. Phillips and Mr. Geo. Tapley.

The Auditor reported that the

treasurer's books had been examined and found correct.

Miss A. G. Hartley moved that with the consent of the editor, the Young People's Column in the RELIGIOUS INTELLIGENCER appear weekly instead of fortnightly. Adopted.

The place of meeting next year was left for the executive committee to name.

The league then adjourned to meet at 7.45 p. m.

The afternoon was given up to pleasure excursions to Fern Hill Cemetery, the Falls, the Park, Bay Shore, Martello Tower and other points of interest in and about the city.

Thursday 7.45. p. m.

Song service conducted by bro. Geo. Bolster opened at 7.45 p. m. At the close the new president, Mr. A. O'Blenes, took the chair and after singing read the 15th chapter of John. Dr. Hartley offered prayer.

When unfinished business was called for Rev. F. C. Hartley moved a resolution which expressed a willingness on the part of the young people of the league to pay the salary of a Home Missionary should the Conference see fit to place one in the field. Rev. A. D. Paul seconded the motion which was sustained by Dr. Hartley and Rev. M. L. Gregg.

It was unanimously carried.

Mrs. Case then sang a solo.

The Pres. made brief reference to the work that had been done and gave a short review of the papers that had been read and urged the members of the league to be influenced by the good things they had heard during the session.

The meeting was then thrown open for testimony. The opportunity had been improved by about forty when the time for closing came.

The pastor, Rev. C. T. Phillips said "Good-bye" and the session of league closed by the Mizpah Benediction.

signed, Press Committee.

The Tenth Legion.

"Render unto God the things that are God's".

In 1896 Mr. Amerman, President of the New York city union, dismayed at the amount yearly given by Christians for carrying on God's work at home and abroad, thought of a plan, which if universally adopted, would certainly be able to supply the needful funds for bringing about the evangelization of the world in this generation. He made a pledge, signed it himself, then got the members of his club to sign also. It was to the effect, that of the money which came into their hands if a business man his net income, if a clerk his salary or wages, one tenth should be laid aside as belonging to the Lord, and should be used only in His work. Thus began the society known as the Tenth Legion. If there is inspiration in a name we would certainly get that inspiration when we recall Caesar's famous Tenth Legion whom nothing daunted and whom nothing could conquer. In order that the idea might become more general, and be more universally adopted the New York Union in 1897 passed over the Tenth Legion to the United Society of Christian Endeavour. Since then an average of two hundred members each week have been enrolled. Now in 1901 the members list records upwards of 18,000 names.

No Christian disputes the fact that it is his duty to give but many say "Why should I give a tenth." Because it is God's command. They contend that the tithing of their income is an old Jewish law and that with the coming of Christ, when we are told to give "cheerfully" and to lay by in store as God has prospered the old law has lost its force. But we can go back farther than the existence of the Jewish nation and secular literature discloses that in 2500 B. C. the first fruits were paid in Egypt. The founders of Carthage, the Phoenicians yearly sent a tithe of their income to Tyre. And from 1300 B. C. Greek and Roman writers witness to the fact of tithing in their own country. Then arriving at Jewish history Abraham pays tithe to Melchisedec, the high priest, not as though the idea were new but rather as an established custom. Jacob vows a tithe to the Lord as though recognizing the duty of a Christian. Hence it is plain that tithing did not have its origin in Jewish law but must have a law given to man by God himself before that time. In Leviticus the tithe is again referred to when God reminds them of it in these words "And all the tithes of the land, whether of the land, or of the fruit of the tree is the Lord's; it is holy unto the Lord." It was twenty years afterwards that the tenth was appropriated to the use of the Levites by God. He says "But the tithe of the children of Israel, which they offer as a heavy

offering unto the Lord I have given to the Levites to inherit. He speaks of the tenth as his own. But still he requires the tenth of the tenth for himself for He adds "Ye shall offer up a peace offering of it to the Lord even the tenth part of the tithes" making them to understand that a tenth is the Lord's. Then when the nation has grown careless about giving, Malachi cries "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings." The statement does not accuse them of robbing the Levites to whom the tenth was appropriated but of robbing God. And then Christ comes and says "Think not that I have come to destroy the law or the prophets, I am not come to destroy but to fulfill." So that although the tenth did not originate with the Jews, nevertheless it was observed by them, and required of them, and today Christ requires of us the same.

Besides that God requires of us, a standard is a very necessary thing in giving. Where would our schools and colleges be without standards? Yet when we say that the standard of the tithe is obsolete we are proposing to educate the church in that most important of services, giving, without any standard. Those who have not been taught that it is a duty and privilege to give to the Lord do not as a rule, even when Christians give largely. A very small amount seems a great deal to such people. They read in the New Testament that they are to give as they are prospered, and according to their temperment or disposition this may mean much or little. A stingy or close disposition will lead one to give very little and if next year is financially a failure to give even less.

Then the system of the tenth must appeal to many. Calls for help are almost constantly being made in the different departments of Christian work, and the man who gives in a haphazard sort of way, may give all the money he can spare to some object which is not as deserving as the next and for which he can give little or nothing. When the tenth money is safely put away and he knows just exactly what he can give, his tendency is to spend the money more judiciously and wisely and to his surprise he invariably finds that money is always there to answer needy calls. There are always those who say "I cannot afford to give a tenth" and in many cases it certainly means self sacrifice to spare so much. But the testimony of those who have given the tenth at great personal sacrifice is universally the same namely that the Lord has been faithful to His promise when He said "Bring ye all the tithes into the storehouse that there may be meat in my house and prove me now herewith saith the Lord of Hosts if I will not open ye the windows of heaven and pour ye out a blessing that there shall not be room enough to receive it." But again there are others who are not quite honest with the Lord when they say they cannot give him one tenth. They are afraid to trust the Lord to provide for them if they give to Him, and think they themselves must make security against the evil day. Remember Solomon's words "But there is that withholdeth more than is meet but it tendeth to poverty."

Largely Thou givest gracious Lord, Largely Thy gifts should be restored Freely Thou givest And Thy word is freely give He only who forgets to hoard has learned to live.

For a moment think of the many things depending on the Lord's tenth. First there is the church, Sunday School, and Christian Endeavour. The money to make these parts of the Christian work a success is generally forthcoming so much need not be said here. Notice though that if we always had ready money to meet expenses the different ways resorted to for raising Church funds would be speedily done away with. There is a growing dislike and hatred of Church suppers, sales and socials. The day that sees all the members of the Churches adopting the tenth system will see the end of these abominations.

Then there are the different associations in our own and in other lands which are doing good work and which require our gifts so much. Then come Home and Foreign Missions. The amount yearly given by all the Protestant in the United States towards Foreign Missions is forty cents. When the wealth of the Land is considered it seems as though almost no efforts were being put forth to extend the cause in Foreign lands. What is true of the people in the States is true of us also. The amount yearly given by every Protestant in Canada would be about the same. And what is the result? For each pastor in Christian lands there is an average of one thousand people to care for. To properly teach and instruct in spiritual things that many souls seems a great responsi-

bility. But in heathen lands there is to each missionary an average of 50,000 people. If he spent all his life there he would be able to bring but a comparatively small number of them to Christ for the conditions are very hard. They have to learn the very beginnings of Christianity. This lack of workers is not owing to the fact that there are none willing to hear Christ say "Go ye into all the world and preach the Gospel to every creature," but is owing entirely to the lack of funds. The different missionary Boards have sometimes to retrench expenses and to call back workers from places where they are so much needed rather than think of sending out more. And so because we are not willing to pay our debts, millions of souls for whom Christ died, each year die without ever hearing His Name. "Whoever shall call upon the name of the Lord shall be saved." How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach unless they be sent?

Whether or not we shall be willing to give Christ His own depends largely upon our willingness that He, whom we call Master, shall have the mastery and lordship of our lives. To renew our allegiance to Christ, to enthroned Him in our hearts as rightful sovereign is the most simple method of solving all questions of conscience and of duty. Let us make this year the year of best and most efficient work in our Societies by all becoming members of the Tenth Legion, and in consequence having no difficulty about funds.

We give Thee but Thine own, Whatever the gift may be; All that we have is Thine alone, A trust, O Lord from Thee.

"May we Thy bounties thus As stewards true receive, And gladly as Thou blessest us To Thee our first-fruits give."

NOTICE.

All material for this department should be addressed to Miss D. A. VanWart, Woodstock, N. B.

The Hasty Word.

To think before you speak is so wise an axiom that one would hardly think it needful to emphasize it by repetition. Yet in how many cases the hasty temper flashes out in the hasty word, and the latter does its work with the precision and the pain of the swift stiletto!

Singularly enough, the hasty word oftentimes wounds those who love one another dearly, and the very closeness of their intimacy affords them opportunity for the sudden thrusts. We know the weak points in the armor of our kinsman and our friend; we are aware of his caprices, and ordinarily are tender and compassionate, even of his vanities and his small fancies and whims; but there dawns a day when it is written in the book of fate that we shall be as cruel as we are loving.

We are cold, or tired, or hungry. We are anxious over unpaid bills, or our expected letters have not arrived; or one of the children is ailing, and we dread the outcome of the malady. Our politeness fails us, fortitude is vanquished, philosophy is in abeyance, and we say that which we repent in sackcloth and ashes.

But though the hasty word may be forgiven, it is not at once forgotten. It has flawed the crystal of our friendship; the place may be cemented, but there is a shadowy scar on the gleaming surface. Oh, if the word of haste had but been left unspoken, if the strong hand of patience had but held back the sword as it was about to strike.—Harper's Bazar.

The fleeting smile of the world may be purchased at the price of eternal tears.

So rapidly does lung irritation spread and deepen, that often in a few weeks a simple cough culminates in tubercular consumption. Give heed to a cough, there is always danger in delay. get a bottle of Bickel's Anti-Consumptive Syrup, and cure yourself. It is a medicine unsurpassed for all throat and lung troubles. It is compounded from several herbs, each one of which stands at the head of the list as exerting a wonderful influence in curing consumption and all lung diseases.

There is no excuse for any man to appear in society with a grizzly beard since the introduction of Buckingham's Dye, which colors natural brown or black.

There is no form of kidney trouble, from a backache down to Bright's disease, that Doan's Kidney Pills will not relieve or cure.

If you are troubled with any kind of kidney complaint, use Doan's Pills.

Milburn's Heart and Nerve Pills cure Anaemia, Nervousness, Sleeplessness, Weakness, Palpitation, Throbbing, Faint Spells, Dizziness, or any condition arising from Impoverished Blood, Disordered Nerves or Weak Heart.

Keep Growing.

Do not stop studying just because you have been graduated. Do not lay out so much work for yourself—as most graduates do—that you cannot complete any of it, but resolutely determine, at the very outset, that you will devote at least a few minutes a day to self-improvement. Do not let a day pass without at least a glimpse at a good book. Try to treasure up a bit of poetry, a helpful maxim or motto, a little history, or something else which will exercise the mind so that it will not stagnate.

Whatever you do, determine that you will keep out of ruts. You have plenty of example about you, of men and women who have been graduated with as much determination, perhaps, to keep up their studies, as you now have, and yet have dropped into the worst kind of ruts, letting all the beauty and poetry die out of their lives.

Whatever may be your vocation in life, resolve that you will not get into a rut; that you will keep growing; that, when you retire from the active duties of life, you will have something to retire to, and not feel utterly lost and alone in the world when your regular occupation is gone.

ATTENTION

To physical warnings will often prevent a serious illness. When there are oppressive fullness after eating, bitter risings, belching, headache, dizziness, nervousness, with physical and mental sluggishness, prompt attention should be given to the condition of the digestive and nutritive systems. Not all these symptoms will occur at once or in any single case, but any one of them indicates a disordered condition of the stomach and other organs of digestion and nutrition.

A prompt cure of these conditions will be effected by the timely use of Dr. Pierce's Golden Medical Discovery. It heals diseases of the stomach and other organs of digestion and nutrition, perfectly and permanently. Many diseases, seemingly remote from the stomach, have their origin in a diseased condition of the organs of digestion and nutrition. "Golden Medical Discovery" cures through the stomach diseases which have their origin in a diseased condition of the stomach, and hence diseases of liver, lungs, heart and other organs are cured by use of the "Discovery." It contains no alcohol, neither opium, cocaine, or other narcotic. It is a true temperance medicine.

Accept no substitute for "Golden Medical Discovery." There is nothing else "just as good."

"I was a total wreck—could not sleep or eat," writes Mr. J. O. Beers, of Berryman, Crawford Co., Mo. "For two years I tried medicine from doctors but received very little benefit. I lost flesh and strength, was not able to do a good day's work. I commenced taking Dr. Pierce's Golden Medical Discovery, and when I had taken one bottle I could sleep, and my appetite was wonderfully improved. I have taken five bottles and am still improving."

Dr. Pierce's Pleasant Pellets cure constipation by curing the cause. They do not beget the pill habit.

Our Experience

Has shown beyond a doubt that Abstainers are better risks than Non-Abstainers.

The Temperance and General Life

Therefore, offers total abstainers Special terms that are of great advantage to them. They should invariably consult an Agent of the Company before insuring their lives.

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and Black and Red Mottled Pattern

JOHN J. WEDDALL.

B.B.B. FOR THE BLOOD

Cresswell, March 28, 1901. The T. Milburn Co., Limited, Toronto, Ont.

Dear Sirs,—I write to say that I have used Burdock Blood Bitters with excellent results. My spring my daughter got all down and was very thin and weak.

Her face was covered with spots and a large boil formed her cheek. I procured 2 bottles of B.B.B., and by the time had finished them the spots and boil disappeared and she got strong and fleshy again.

I consider B.B.B. the best blood medicine known.

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