

YOUNG PEOPLE'S SOCIETIES.

NEW BRUNSWICK.

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Fredericton Society.

Our society is now in fairly good working order once more after its rest of about two months. During that time the pastor, Rev. F. O. Hartley held special meetings. Great interest was manifested and much good resulted, over forty following Christ in baptism. One result is that the membership of the Endeavor Society has been increased and the new members have started in the work with a zeal and energy that is encouraging and helpful to the older members.

The half-yearly business meeting was held Apr. 30th, when the officers were re-appointed and new committees formed. We therefore have nothing much to say in regard to the working of the Society, but hope to have a good report the next time we write.

As we start upon a new term with re-inforcements and fresh impetus we feel that some good must be accomplished. If one wants to make himself useful in the world he will not have to look very long or very far. The world is full of opportunities. The question is, Are we willing to grasp them! There is no great need of reaching out for the large opportunities and tramping upon the little ones that hover so near us. We cannot reach the highest pinnacle of success in Christian life without the steady growth in grace. It may be that one whose whole life has been one act of little things will be most acceptable. Let us try to stay in the sphere that God wants us and to be content to be and to do what He would have us.

Social Committee.

In opening I would like to impress upon the Social Committees of the various C. E. societies, the great importance of the work you are called upon to do both as a committee and as individual members of the committee.

Your work not only lies in the holding of an occasional Social, the greeting of the stranger, &c. Your work is to win and hold,—win souls for the Master, and attach them by delight to His service. Consider yourselves chairman of the hand-shaking committee, the smiling-in committee, the glad-to-see-you-here committee, for no one has won his spurs on the Social Committee until he or she has become acquainted with every member of the society. Upon you depends largely the social element of the society. There are Pastors and churches that would disassociate the work of the young people's religious society from all secular amusement. They do not believe in the value of the social element in church work. If time permitted, I would like to compare the social work of the church before the birth of Christian Endeavor and since. We might compare the stately, dignified, sedate, iceberg socials, wherein the stranger felt no warmth in the greeting given them, and the young men and women felt no warmth from the fire, and prove that the social work has been raised to a higher standard since the advent of Christian Endeavor. And the Social Committee has done a great extent the barrier of unsociality in the churches.

Your work should be directed more especially to the stranger and newly received members, not being content with the getting, but inviting them to your homes, inviting a few of the older members of the society to meet them, thus spending together a social evening. I sometimes think that if the older members of the church, the officers of the church would take more interest in the young people, opening their homes to the strangers coming into the church, we would have more young people attending our societies and churches, especially the young men, as we find it hard to get them interested in the work. Do not hesitate for a moment to

speaking to strangers, whether lady or gentleman. Have that holy boldness that some one has well said is necessary to be a good worker on the Social Committee. Turn your attention to the stranger and those not so fortunate as yourself in regard to friends. At your meetings see to it that the stranger is given a front seat and placed beside someone who will greet them at the close of the service. We usually advocate front-seat brigades, but members of the Social Committee should sit well back so as to allow no one to leave the meeting until they have spoken a friendly word to them.

Christ's words apply to the Social committee, "If ye salute your brethren only, what do ye more than others?"

In arranging your Social always get your Pastor's approval of the general scheme before making preparations for it. Give your Pastor some definite part at every Social. Let there be no clink of the money-cup about your Socials. Are your Socials in the habit of "fraying out at the ends?" Then let the signal for departure be a prayer by the Pastor; this makes a noble and decisive close to the evening's pleasure. Reserve one of your committee whose duty it will be to break up cliques. Introduce a stranger to that too sociable group in the corner. Keep a loving eye on that Associate member.

These Socials should always aim to elevate the religious nature, and nothing should be permitted at them which is of doubtful character. Socials frequently do not reach the persons they are intended to reach; hence the need of a permanent power, such as the Social Committee should be.

SOCIAL COMMITTEE RESTING.

The Social Committee may rest when every one appreciates all the good in every one else, when everybody's talents have been brought out to the good of all, when the last frown has been smoothed from the face of all Christians; when ever Endeavorer has forgotten the "cold pancake hand-shake" and learned the "friendly wag," when people become really interested in each other as Christians, not as gossips or critics. "Let us not be weary in well doing, for in due season we shall reap if we faint not."—Selected.

A Christian Science Prayer Meeting.—A PASTOR.

Did you ever see one thousand persons at a prayer-meeting? was the surprising question addressed to me yesterday. No, I cannot say that I ever did, was my candid reply. Then, continued my interrogator, you should go to-night to the Church of Christ, Scientist, over here on the Boulevard. I confess, he added, it is a surprise to an old-fashioned church attendant like myself to see one thousand persons at a mid-week service. It is worth any one's time to view such a multitude gather for a devotional hour. So I thought. And I determined to go.

It has been my fortune to see a good deal of this cult elsewhere, and I did not know but that my experience had prejudiced me against those people. Whenever I think now of the heart-broken mother whose beautiful babe I so recently buried, dead of diphtheria without one attempt to save it, because its only trouble was that somebody else had a wrong belief about it, I could not be very kindly disposed toward the body with this hideously ungrammatical name. When I remember the dear mother in Israel who adopted this perverse notion in her widowhood, and in consequence neglected the blistered foot until proud flesh and gangrene set in and carried her off after untold suffering, it was not natural that I should think pleasantly of it. And the beloved wife who died by slow torture of cancer, protesting through two years of horrible pain that nothing was the matter with her; it is strange that a minister forced to see all these things and to bury these and other victims with decorous silence as to the cause of it all is it strange that a minister so placed should grow hot at times! I have seen the grave close over one after another of these beloved dead, and I have held my peace; but one cannot keep silence forever and see the living go down into the pit with none to save.

The service was held in a building closely resembling a Greek temple, as if purposely avoiding the associations of the old church life. But the moment I cast my eyes over the audience I noted, what a careful count confirmed, that my excited friend had added some hundreds to the actual attendance. Nevertheless in the brilliantly lighted room there was from six to eight hundred present, and the slight over estimate might be pardoned. It is characteristic of these good people to exaggerate, and the soberest observer breathes an

atmosphere of inflation when in their presence.

It did not greatly surprise me to find, looking over the Christian Science Hymnal used, that about every hymn in the collection, except those written by Mrs. Mary Baker G. Eddy, is marked abt. and alt.—abbreviated and altered. The fact is it takes a great deal of pruning and sawing to make the ordinary expressions of a Christian faith fit the uses of a Christian Science temple. But I confess to a somewhat painful surprise in hearing the eleventh chapter of St. John read, and in noting that expressions in it not in accordance with Mrs. Eddy's teachings were boldly suppressed, such for instance, as the statement, Then said Jesus unto them plainly, Lazarus is dead. As the mutilated Scripture reading was followed by a reading from Mr. Eddy's Key, to the Scripture, which explained that Lazarus never was dead, it was easy to see why the omission occurred.

And now came the strange revelation that I had gotten into a Prayer-Meeting, with the praying conspicuous only by its absence. Now I saw how the mere shell of the old service had been retained in order to introduce a cult from which the spirit of Christian worship had been wholly dropped. Except a brief period of supposed silent prayer, spent by many in looking around, and the perfunctory repetition of the Lord's prayer, not a word of confession, petition, or benediction was introduced; and apart from the mutilated reading the name of Jesus Christ was never mentioned during the whole hour. The leader said they had met as usual to express their gratitude to Mrs. Mary Baker G. Eddy; then, after a moment, as if trying to think of something he had forgotten, he added, and God. Why among her numerous husbands the name of one is given in full, that of a second reduced to a mere initial and the third entirely suppressed, is one of the mysteries in the case which I have not been able to unravel.

But now followed the strangest part of this curious performance. Thirty-five minutes were given to testimony, and the healers were quickly on deck. One indeed was hastily summoned from the room by a call carried to the desk; and just as a fervent disciple near the platform proclaimed in a loud voice that "Anybody who believes in sin, sickness or death is crazy, a poor fainting woman was hurried, half-unconscious, from her seat to an ante-room.

People who did not look as if they had ever known a sick day in their lives told how they had been cured of all the diseases known to the medical profession and some not classified, and of the glorious victories of Christian Science over materia medica were duly celebrated. Not so much as by indirection did the person or work of Jesus Christ appear; even the divine fatherhood was but dimly recognized but nobody forgot to give all due reverence to "our mother," the Rev. Mrs. Mary Baker G. Eddy.

Some of our ministers are greatly alarmed over the sudden rise of this curious fad. But those most familiar with the past know that there never has been a time in which some exorcism did not make its appearance upon some part of the church's body. There is nothing less novel than heresy. There is always some Holy Thorn at Port Royal, or Fountain of the Virgin at Lourde, or Corporal Jacob at Paris, or Dr. Dowie at Chicago, or Herr Schlatter at Denver to promise miraculous deliverance from all bodily ills. The schemes differ from one another not in glory, but in absurdity; and after a brief period of glitter they all alike go out in the same darkness. Fifty odd years ago Millerism was more prevalent in the States than Eddyism is today. Fifty years from now it will be something else. The duration of these delusions depends largely upon the amount of vital piety they incorporate in their teachings or their services. But we predict that the shortest lived of them all will be a sect whose teachings pervert or suppress the words of holy writ, whose first aim is not spiritual but physical, and whose method of accomplishing this result is by holding Christian services without Christ and prayer-meetings without prayer.—Chicago, Ill.—Evangelist.

Extravagant Speech.

A tendency toward gross exaggeration marks the common speech of many very good people who would be seriously offended if one should accuse them of telling an untruth. Two young girls full of the vivacity and heedlessness of youth met in a street car. They greeted each other with real school girl effusiveness, and said to the other: I never was so glad to see anyone in my life! And I've just been dying to see you! was the reply from the brilliant and blooming girl, who was certainly

in the full flush of health at that moment.

How do you do, anyhow? Oh! I've a perfectly fearful cold! I nearly died with one last week. I've nearly coughed and sneezed my head off!

I know. It makes one feel so perfectly wretched. Mamma has a horrible cold.

We've been having a regular hospital at our house. Isn't it horribly cold to-day?

Fearful! I thought I should perish before the car came a-ong.

My feet are exactly like lumps of ice! I don't believe that they'll ever be warm again.

And only two weeks ago it was so horribly warm for the time of the year.

I know. I thought I should smother to death one day in school. Have you been skating since the cold weather set in?

O, yes, dozens of times. I went last night and got a fearful fall. I thought I should die.

You'd have died laughing if you'd seen the tumble I got: one day last week. And that, too, when there were about a million people looking at me. I nearly died, I was so mortified.

Have you seen Mabel Reid lately?

Not for ages. It's certainly two weeks, anyhow, since I saw her. I'm crazy to see her.

So am I. And it seems like an eternity since I saw Helen. I'd give the world to see her. How frightfully slow this car is going. I could go faster on my hands and knees.

So could I. I hate to drag along so. I like to go like lightning.

And so the conversation ran on, each girl telling what was certainly untrue every time she spoke. It is not asserting too much to say that such exaggerations are unbecoming to the Christian character, and if for "every idle word that men shall speak, they shall give account thereof in the day of judgment," what a reckoning there will be for those who are thus heedless in their common speech.

A Sweet Voice.

I wonder how many of my readers try to speak so that their voices will sound sweet and pleasant to every one that hears them. There are boys and girls who never try to do this, and presently their voices become harsh and loud and unpleasant to hear. A sweet voice in the home is like a beautiful chime of bells which delight us every time they are rung, but a loud, rough, noisy voice, that snaps and snarls is like a bell that is cracked and all out of tune. The kind of voice we use depends a good deal upon the kind of things we say. If we say unkind, harsh, or angry things, then our voices are likely to be harsh and unpleasant, but if we try to say pleasant things, then our voices are apt to become sweet and pleasant to hear. The words we say depend upon the thoughts that we have. Let us ask Jesus to give us good thoughts so that we may have only good words to say.—Apples of Gold.

Seven Minds

- 1. Mind your tongue! Don't let it speak hasty, cruel, unkind, or wicked words. Mind!
2. Mind your eyes! Don't permit them to look on wicked books, pictures, or objects. Mind.
3. Mind your ears! Don't suffer them to listen to wicked speeches or words. Mind!
4. Mind your lips! Don't let tobacco foul them. Don't let strong drink pass them. Don't let the food of the glutton enter between them. Mind!
5. Mind your hands! Don't let them steal or fight, or write any evil words. Mind!
6. Mind your feet! Don't let them walk in the steps of the wicked! Mind!
7. Mind your heart! Don't let the love of sin dwell in it. Don't give it to Satan, but ask Jesus to make it his throne. Mind!

The only way to flee from the wrath to come is to fly from the sins that are here.

In one thousand trials it is not five hundred of them that work for the believer's good, but nine hundred and ninety-nine of them, and one besides.—George Muller.

Why will you allow a cough to lacerate your throat or lungs and run the risk of filling a consumptive's grave, when, by the timely use of Bickle's Anti-Consumptive Syrup the pain can be allayed and the danger avoided. This Syrup is pleasant to the taste, and unsurpassed for relieving, healing and curing all affections of throat and lungs, coughs, colds bronchitis, etc., etc.

In cases where dandruff, scalp diseases, falling and grayness of the hair appear, do not neglect them, but apply a proper remedy and tonic like Hall's Hair Renewer.

TRUE NOBILITY.—At a slave-market in one of the Southern States many years ago, a smart, active colored boy was put up for sale. A kind master who pitied his condition, not wishing him to have a cruel owner, went up to him and said: If I buy you, will you be honest? The boy, with a look that baffled description, replied: I will be honest whether you buy me or not.—Unidentified.

In a certain parish near Dunfries a newly-made elder was summoned to the sick-bed of a parishioner. Being a very bashful man, he was in great anxiety as to the "prayer he had to say," and altogether he was a bit of a g. However, he was persuaded by his wife, and started on his errand. On his return his wife greeted him with the query—"And how did ye get on, William?" The elder's face beamed with joy as he answered—"Oh, grand! He was did!"

Look ahead and go ahead; some people need blinkers more than horses do.

Cheerfulness by resolution is much higher virtue than cheerfulness by temperament or circumstance.

One of the most important rules of the science of manners is an absolute silence in regard to yourself.

How many mothers realize that when the baby's advent is expected they need strength for two instead of one. Women, weak, nervous, "just able to drag around," find themselves confronted with coming maternity. They have not strength enough for themselves, how can they have strength to give a child? We don't look for the birth of strong ideas from a weak mind. Why should we expect the birth of strong children from weak mothers?

The way to ensure health and strength to mother and child is to use Dr. Pierce's Favorite Prescription as a preparative for motherhood. It brings the mother's strength up to the requirements of nature, so that she has strength to give her child. It nourishes the nerves and so quiets them. It encourages a natural appetite and induces refreshing sleep.



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