

Our Young People

This department is in the interest of the Free Baptist Young People's Societies.

OFFICERS

F. B. Y. P. League of New Brunswick.

PRESIDENT, Rev. A. D. Paul, Gibson.
VICE-PRESIDENTS: First District, Ernest Bloods worth. Second District, Rev. F. A. Currier, M. A. Third District, Rev. F. C. Hartley. Fourth District, Miss Florence Alexander. Fifth District, J. G. Perry. Sixth District, Miss S. B. Dunfield. Seventh District, J. C. McNichol.
RECORDING SECRETARY, Rev. A. A. Rideout, Marysville.
ASSISTANT RECORDING SECRETARY, E. G. Parlee St. John.
CORRESPONDING SECRETARY, Rev. F. C. Hartley, Fredericton, N. B.
TREASURER, T. A. Lindsay, Woodstock.
AUDITOR, S. H. Hagerman, Fredericton.
PRESS COMMITTEE, Miss Gertrude Hartley (Chairman), St. John, West; A. F. Brehaut, Fredericton, N. B.; Miss Helen Snow, Palmer, Mass.

F. B. Y. P. Union of Nova Scotia

PRESIDENT, Rev. J. E. Gosline, Barrington.
VICE-PRESIDENTS, Rev. J. W. Smith, Miss Etta VanHorne, Mrs. Chas. Ross.
RECORDING AND CORRESPONDING SECRETARY, Mrs. A. M. McNitch, Chegoggin, Yarmouth Co.
TREASURER, Mrs. G. M. Nelson, Pubnico Head Yarmouth Co.

LITTLE THINGS.

Do thy little; do it well;
Do what right and reason tell;
Do what wrong and sorrow claim,
Conquer sin and cover shame.

Do thy little, though it be
Dreariness and drudgery;
They whom Christ apostles made
Gathered fragments when he bade.

Do thy little; God has made
Million leaves for forest shade;
Smallest stars their glory bring;
God employeth everything.

E.H.

OUR TOPIC TALK.

July 5.—Endeavorers in training for public life.—Gen. 41:38-42; Acts 7:35, 36; Dan. 6:1-4.

The duties of public life are in danger of being too lightly regarded. Public offices are too often regarded as existing for the benefit of the individuals who occupy them. But the worthy officer does not so think; to him not privilege but service is the chief thought.

He can serve best who is a true Christian. Some think Christians should stand aloof from public affairs. A man once said to his pastor, "Don't preach on politics; they have no place in the pulpit." To which the preacher replied, "Your kind certainly has not; but my kind has, and I shall preach it." How are the principles of Christ to be carried into public life unless his followers take them there?

This is the responsibility which rests upon the young people of the present generation, and they may begin at once to discharge it. One does not need to wait for the gift of a public office to make his influence felt. Perhaps he has the right to vote. Then let him do it as a Christian.

But what does that mean? It surely means that he will never countenance political bribery. Further, he will acquaint himself with the questions at issue, will strive to make those about him feel that these things are matters of Christian duty, and above all he will seek Christ's guidance in all affairs of political and social welfare.

S. J. C.

As the sight of town puts life into the tired traveller, so the prospect of heaven refreshes the weary Christian. To the worldling, death at the best is banishment, to the believer, death at the worst is victory.

RUTH,

BY A. G. H.

One of the beauties of our Bible is the almost sacred position it accords its women,— the tone of respect that characterizes its many references to them. Even while this is true, we turn to the book of Ruth as one of the most beautiful feminine touches of the Book of books. An old, old story it is, of human love, and devotion and sacrifice, as typical of the divine.

A famine had fallen upon Bethlehem, and Elimelech with his wife and two sons turn their faces toward the more prosperous country of Moab. Like so many another, thoughts of leaving were doubtless pregnant with those of the return, after the days of trial had passed. Like so many another, the return was never destined to be an accomplished fact.

In the country of Moab Elimelech sickened and died, then one son, then another, leaving three desolate wives, of whom Naomi, after the manner of the times, seems to be the responsible one.

It is at this time that memories of the distant home, the old friends and associations, seem to force themselves more persistently into her mind. She determines to return. Her daughters must be left behind, but before her, by the ripening fields of Bethlehem, now rich and resourceful, and the knowledge that she might dispose of her land and realize something for her old age proves a weighty consideration.

Her daughters plan to accompany her for some distance on the homeward journey, and, as they progress the thought of parting grows harder. Naomi returning in poverty to her native land can promise them nothing but a life of greater purity than was possible in the pagan Moab. But here we see the effect, not of words, not of possessions, but of a life. The crisis is reached. Orpah turns back to the life and habits of her childhood. Ruth says, "Where thou goest I will go. . . Thy God will be my God." Naomi, in the land of strangers, strange habits, and strange gods, had quietly but decidedly held to the God of her Bethlehem home, and here is the result of that adherence. Such an influence as this was not easily bought. It represented years of faithful, consistent adherence to a faith and worship that even in its crudeness excelled that of the Moabites. Does Ruth's decision mean a voluntary turning from Chemosh to the God of Israel?—a "conversion?" Possibly. at any rate the future can offer few inducements to the foreign girl who purposes taking up her abode in the land of the people of Naomi.

There is every opportunity for our fancy to run riot as we think of these first days in Bethlehem; of the new desolation of the two who had each a peculiar trial, and the conflict with increasing poverty, as they lived in the half ruined cottage that had been the home of Naomi in the old and happier days. The question of how to get a living is no new one. It faced those two women in the time when "the judges ruled" with all the persistence that it faces men and women today; and we might almost fancy Ruth a twentieth-century girl as we hear her proposal that she should take up the burden of wage-earner and go out into the world to wrest her share from it. But the method proposed takes us back again over the years.

It is the time of the barley harvest. In the fields the authorized reapers are busy at their toil. None the less busy, however, is that motley throng follow-

ing in their wake. Waifs and wanderers, the poor, the stricken, the diseased, come behind, gathering barely enough of the stray sheaves to maintain an existence from day to day. Among these Ruth takes her place, and constitutes herself the patron saint of the thousands of girl-workers that have followed in her train. The familiar story is easily told. Then, as now, quiet, consistent, conscientious work reaped its reward. Boaz, the owner of the field, notices the lonely figure and begins to make inquiries; then, satisfied, calls her to him with the instruction that she was not to leave his fields, but tarry there, gleaning after his reapers; these reapers being privately instructed to see to it that the neglected sheaves multiply in number.

Naomi, in her relief at the result of Ruth's adventure, can well be imagined; and just here we remember that this story is idyllic—not an exhibition of every-day fact; yet the course of divine justice is surely more beautiful, more certain.

We are forced to conclude that as far as any active effort on the part of Boaz to relieve the discomforts of his relatives goes, the next few weeks saw nothing done, but we must not forget the fact remembered by him,—that there was another kinsman more nearly related to Naomi than he, and in accordance with the customs of the time, it was his privilege and duty to take this matter up. Boaz waits a proper length of time for him to move, in the meantime proving himself the ideal benefactor, and when at last the time has come, proceeds legally and lawfully to carry out his plans.

At the Gate of Bethlehem, where the head men are assembled, the affairs of Naomi and Ruth are settled by the village court of justice. Boaz gives a challenge to the goel of Naomi, and point by point we follow the legal forms by which the right to redeem the land of Elimelech is given up to Boaz, and Ruth becomes his wife. A simple and straightforward way of arranging affairs which were of moment to the community, we find them here described with such minuteness that there is a suggestion of the advisability of their being perpetuated.

And so Ruth's future was settled, everything being done on Boaz' part with perfect openness and honor, at that town-gate, from the first quiet move on his part, till he receives the shoe indicating that the kinsman's rights are renounced in his favor. At the height of the Hebrew woman's ambition we leave Ruth, and the curtain falls upon the artless, childlike tale; the simple ceremony of Oriental life bringing to a climax the history which itself closes in sweet music the stormy drama of the Book of Judges.



FROM THE TREASURER.

We again publish a list of pledges given re money for our Young People's League. Those marked * have paid in full, those marked † have paid part only.

Only a few weeks remain now in which to redeem these pledges.

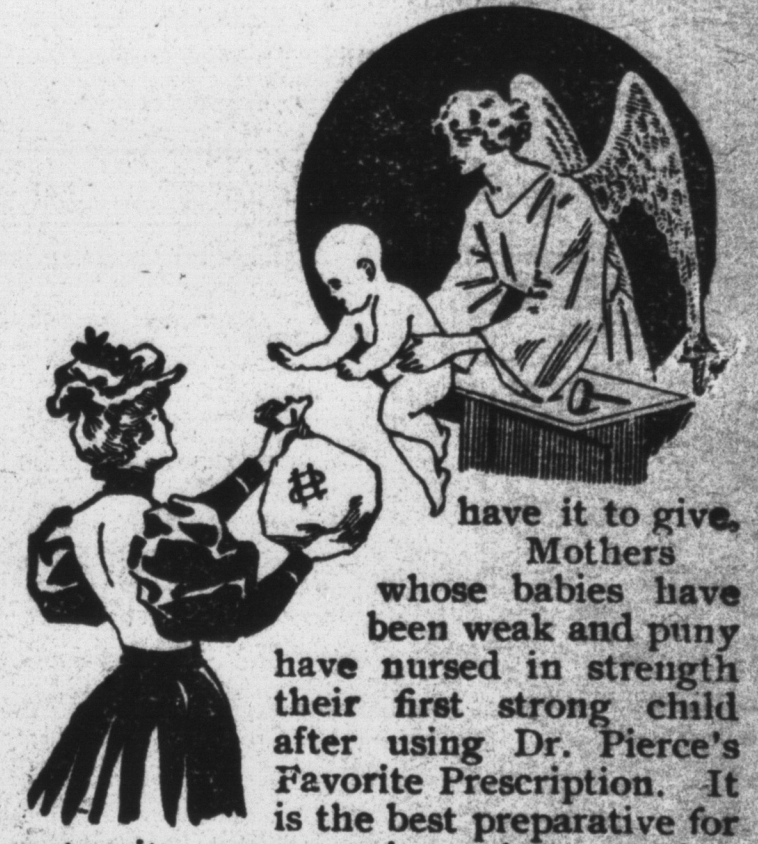
Remember that this year all pledge money and per capita tax must be sent to treasurer not later than July 31st. Any Y. P. S. C. E. not remitting per capita tax by that date debar itself from sending a delegation to the Y. P. P. L. So please do not neglect this.

St. John (W.) Y. P. S. C. E. . . . \$60 00
*Woodstock Y. P. S. C. E. . . . 50 00
†Fredericton Y. P. S. C. E. . . . 30 00
†Marysville Y. P. S. C. E. . . . 40 00

BARGAIN BABIES.

If babies were for sale the most inveterate bargain-hunting woman in the world would not look for a bargain baby. She would want the best baby that could be bought, regardless of price.

Every woman naturally craves a healthy, handsome child, and her craving can be gratified if she will but remember that the child's health is her own gift, and to give health she must



have it to give. Mothers whose babies have been weak and puny have nursed in strength their first strong child after using Dr. Pierce's Favorite Prescription. It is the best preparative for maternity, encouraging the appetite, quieting the nerves and inducing refreshing sleep. It gives the mother strength to give her child, and makes the baby's advent practically painless.

"My wife had been sick nearly all her life," says Mr. E. E. Fricke, of Petersburg, Menard Co., Illinois, Box 367, "and after trying everything I could think of I made up my mind to try 'Favorite Prescription.' I got six bottles, which my wife took, a tablespoonful three times a day, until the baby came. She is better after taking the first bottle, and when baby was born he weighed nine and a half pounds. Today he is six months old and weighs twenty-two pounds. He is as good a child as any one could wish. The doctor says he is as healthy as any baby could be, and also says the use of your 'Favorite Prescription' was the cause of such a healthy baby."

Dr. Pierce's Pleasant Pellets are the best and safest laxative for the use of delicate women.

EYE GLASSES

Anything the matter with your eyes? Can't see as well as you used. If so, call at

Wiley's DRUG STORE,

and get your eyes tested. Won't cost you anything to find out. No charge for consultation.

FIRST CLASS LINE OF SPECTACLES

AND

EYE GLASSES

TO SELECT FROM.

WILEY'S

206 Queen St., FREDERICTON, N. B.

Gibson Y. P. S. C. E.	30 00
Knoxford Y. P. S. C. E.	30 00
Fredericton Junction Y.P.S.C.E.	20 00
*Jerusalem Y. P. S. C. E.	20 00
Beaver Harbor Y. P. S. C. E.	20 00
Eagle Settlement Y. P. S. C. E.	20 00
Dover Y. P. S. C. E.	20 00
Bear Island Y. P. S. C. E.	10 00
Corn Hill Y. P. S. C. E.	10 00
Knowlesville Y. P. S. C. E.	10 00
Gibson Junior Y. P. S. C. E.	5 00
*Rev. M. L. Gregg.	10 00
*Rev. F. A. Currier.	5 00
*F. A. Lindsay.	5 00