

Our Young People

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THE C. E. TOPIC.

The Press Committee, in conjunction with the League Corresponding Secretary, have just completed arrangements whereby Amos R. Wells, the noted Christian Endeavor worker and writer, will, for a small consideration, supply our column with weekly discussions of the C. E. topics. We are highly favored in securing the services of this gifted man, and trust the "Talks" will be a great help to our readers in their preparations for their weekly meetings.

The topics will begin with that of December 6th, which we hope to publish next week. COM.



Some Principles for the Worker to Follow

Systematize the work, but do not let it be "cut and dried."

Don't be wedded to an idea, but be master of ideas.

Study circumstances and adaptation of plans.

Be on the lookout and scan the horizon for better things.

Don't discard a method because it is old, nor adopt it because it is new.

Be willing to learn from anybody.

Return to old methods when they come into season.

Know yourself.

Know others.

Find the mind of the spirit, and obey.

Strive to merit the commendation that was given to Mary, "She hath done what she could." If you cannot do all the things for which you are fitted, nor all you would like to do, be able at least to say, "Lord, I have done what I could."—*The Lookout*.



LEADING A MEETING.

So much depends on the wise leading of meetings that great attention should be paid to the methods to be employed. I have seen many an Endeavor service led in a purely prefatory fashion, following a routine plan that offered no suggestion to the members.

Societies should try to train leaders. That is as important as to train committees. Here are a few points, to tell how to train:

Occasionally get an expert leader to conduct a meeting, and observe his methods.

Let those who are good leaders not be contented with leading in a routine fashion, but look upon it as their duty

to find better ways and thus set a better example.

Let the prayer-meeting committee train young and inexperienced leaders by offering them suggestions and placing in their hands literature that would assist them in gaining a knowledge of the best methods.

Talk over in the business meeting this subject of leading meetings. Do not consume all the time with reports and business matters.—*The Lookout*.



THE STRENUOUS LIFE.

This taking title, adopted by President Roosevelt, and exemplified by him in his varied career, is one which the present day Christian may find it worth his while to think about.

An impartial observer, in these days of church machinery, might easily judge that, as in the physical realm, this machinery was intended to lessen labor, or that it was regarded as having the capacity to run itself. The church itself should be prompt to grasp the true idea that the completer organization should improve and increase the product, and not serve as an excuse for any of its members to be at ease in Zion.

As the wise man saw that the churning of milk bringeth forth butter, so it has been recognized in our day that activity and prosperity go hand in hand, and leaders in religious thought and life are now trying to apply the truth to church work. They find churches, Sunday-schools and young people's societies launched and equipped; they would charter them for more trying voyages, looking for more abundant rewards.

In other words, they would remodel the Sunday-school on the day-school pattern, to study the Bible and all that relates to it with thoroughness; they would utilize the Y. P. Society for a training school in church work, by giving instruction there in the doctrines and way of salvation.

The strenuous life should be regarded as finding its highest form in the service of the Lord.

Recently, a leading magazine announced a series of articles illustrating the "strenuous life," as of the fisherman, the miner, the engineer, etc. A place might well have been made in the list for the gospel minister, country or city.

Countless fingers are beckoning for aid, opportunities for service are ever arising, and the cry of the willing worker often is, "Who is sufficient for these things?" Here assuredly this life has abundant incentives from without, when once you have the heart in sympathy with human needs and quickened for the Master's work.

And here appears the superiority of the Christian life. Its sympathy and its power are both derived from the Lord, and, as history has shown, have an enthusiasm which many waters cannot quench, which death itself cannot destroy.

The touch of the King of sufferers, of workers, we need first of all, for it confers knighthood and leads us into the field of chivalry and holy devotion. His presence is promised too amid all the hardships and perils of the way.

What remains to say is that our zeal, sometimes of Peter's type, perhaps, declaring: "I will lay down my life for thy sake," has every day a way of outlet in feeding the sheep and lambs of the Lord's flock. Let us then in church, Sunday-school and Endeavor Society be workers for the Lord with the whole heart, and mind, and soul, and strength.—*E. C., in F. B. Banner*.

Thirty Reasons Why a Christian Should not Dance.

1. One cannot dance with a clear conscience before God, and therefore I should abstain.

2. All branches of the Christian church have condemned dancing as carnal and immoral, inconsistent with the Christian profession.

3. Even the sacred books of the Pagans declare it an immoral amusement.

4. Pagan moralists, like Cicero, call it "indecent and voluptuous."

5. Dancing was one great means by which Nero corrupted Rome.

6. It has a bad name for professing Christians, and it dishonors the cause.

7. The best and most devout Christians do not want to dance.

8. None but backsliders and unconverted persons are found dancing.

9. It is not a favorite amusement even with conscientious worldlings.

10. It is one of the most favorite amusements with the vile everywhere.

11. The world has no confidence in the piety of church members who dance.

12. It is a distinctive badge everywhere of worldliness and worldly conformity.

13. It destroys a professing Christian's testimony, influence and usefulness everywhere.

14. The dancing of sexes together, as in modern times, was never practiced by the virtuous in Bible times.

15. Dancing grieves and offends all faithful pastors and devout Christians.

16. It is a companion vice with drinking and many other sins.

17. It dissipates the mind, corrupts the heart, and scars the conscience.

18. The decolette dress of the dance is an immoral invention of harlots.

19. The "German" and other round dances are favorites in brothels.

20. The liberties indulged in dancing are nowhere else allowed in decent society, and under other circumstances, they furnish ground for divorce.

21. It brings virtue into close connection with vice, at late hours, and under excitement, in which virtue is well nigh powerless.

22. Men do not choose to dance with themselves, nor even with their wives and sisters.

23. Beyond thrill of music and poetry of motion, it seems to have a sex reference.

24. Indeed, it is so allied to licentiousness that the vilest places in our cities are called "dance houses."

25. The police reports show that a very large proportion (75 per cent) of abandoned women are ruined in connection with the dance.

26. I cannot dance in modern society to the glory of God, nor can anyone.

27. If Jesus Christ were here, I am sure he would not go with me to a dancing party, and I cannot ask or obtain his blessing upon it.

28. I would not like to meet death at a dance and in ball dress.

29. I would not like to be found in a ball room when the Lord comes.

30. And finally! I have no desire to dance because my soul is filled with the joy of God's salvation, and my life with the privileges of his service.—*Rev. J. E. Marvin*.



Death and life are in the power of the tongue; and they that love it shall eat the fruit thereof. Prov. 18: 21.

In the multitude of words there wanteth not sin; but he that refraineth his lips is wise. Prov. 10: 19.

For by thy words thou shalt be justified, and by thy words thou shalt be condemned. Matt. 12: 37.



Love is unequally yoked with sickness. Labor is lightened by love, but love cannot lighten pain or relieve it. Many a man looks on at his wife's suffering willing to do anything to aid her and able to do nothing.

Sometimes, however, the husband's attention is directed to Dr. Pierce's Favorite Prescription and its remarkable cures of womanly diseases. He may not have much hope of a cure, but he is led to try the medicine, with the result that in almost every case there is a perfect and permanent cure.

Dr. Pierce's Favorite Prescription cures irregularity. It dries the drains which weaken women, heals inflammation and ulceration, and cures female weakness.

As a tonic for women who are nervous, sleepless, worn-out and run-down "Favorite Prescription" is unequaled.

"In answer to your letter I will say, my wife commenced to complain twenty years ago," writes Lewis A. Miller, ex-Chief-of-Police, of Prospect St., Weisport, Pa. "We have tried the skill of twelve different doctors. She took gallons of medicine during the time she was ill, until I wrote to you and you told us what to do. She has taken eight bottles of Dr. Pierce's Favorite Prescription and six of the Golden Medical Discovery. She can do her own work now and can walk around again and is quite strong."

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