

## Our Young People

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

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### OUR TOPIC TALK.

JULY 19.—*Religion between Sundays.* Ac. 2: 42-47.

The early Christians seem not to have distinguished as we do between Sunday and week days. To them every day was filled with acts distinctively religious.

But when the company of believers increased, manners of life necessarily changed. It was no longer practicable to have all things in common. All could not forsake daily toils, religious ceremonies could not be practised every day, and so Sunday came to occupy a special place. In the change something has been gained and perhaps something lost—the meaning and value of Sunday has been much increased; has religion between Sundays deteriorated?

It need not be so. All days are alike in respect to our relation with God. He is as near to us and we may be as near to him on Monday as on Sunday.

The tasks of week days properly have a religious significance. The conscientious discharge of them is as pleasing to God as, and possibly more pleasing than, some acts of public worship on Sunday.

The opportunities for religious work, on the practical side, could not be better supplied than by the experiences which the week days bring. Religion between Sundays is certainly a reality. S.J.C.

### THE LEAGUE.

We are drawing near the tenth session of our Young People's League. This year we meet with the society in Marysville during the first week in August. It is desirable to make this the best session yet, and we trust that all who are in any way connected with the League will strive to that end.

The society here desires that the names of the delegates be sent at least two weeks before the date of meeting, as it will facilitate arranging for homes.

The success of the League depends much on those who attend, hence we trust that all who come, will come for the purpose of doing and receiving good. We welcome most heartily workers who have some words of help and cheer to give to their friends. It should be no place for pleasure seek-

ers only. Meantime let all pray that our session may prove a blessing to the home society and to all who assemble.

A.A.R.

Marysville, N. B., June 30, 1903.

### A YOUNG WOMAN'S INFLUENCE.

The thought of a young woman's influence always brings to my mind that little Jewish slave girl. There in the kitchen of the great Assyrian General, hearing it talked among the servants that the master was stricken with that most horrible of all diseases, leprosy, she spoke out bravely and told them of the prophet of the true God, in her country, who, she believed, could heal even this, and the influence of her life had been such, that her words were acted upon, the great Naaman was healed, and God had honor and love in that strange land.

Then there comes the second story,—that of the king, who under good influences might have made not a bad record, but before whom a most graceful, evil girl, the daughter of a worse mother, danced one night, and he, pleased by her beauty and grace, swore he would give her any gift in his power, which promise he kept, even when she chose, under the inspiration of her bad mother, the head of one of God's best and most useful prophets, even John the Baptist.

Thus, it seems to me from these two cases, which are but types of all, that the influence of a girl is a most mighty one, be it for good or evil, be it in a low place or a high one.

The reasons why her influence is so great may be these:—

*First*—Because of her contact with humanity where it is most open and susceptible to influences, and that is the home. Take an individual on the street, in society, or even in the store or office, and he is to a great extent hedged about by walls which caution, prejudice, or something else have raised, but in the home these walls have disappeared. His armor of reserve is laid by, as he lays by his top coat and hat, and then the darts of influence can take effect with full force. It has been well and truly said that "we grow to be like those with whom we live," and living in the open-heartedness of home with a pure-minded, sweet-tempered, gentle girl, we shall in spite of us, be we father, mother, sister, brother or friend, drop our impurities, our irascible moods, our rude, ungentle ways, and grow like her. On the other hand, by intercourse with one of an opposite character, we shall, all the sooner, because our natural tendencies are that way, develop into a probably exaggerated likeness of the bad qualities seen in her.

*Second*—Because of her beauty and grace. Beauty is only skin deep, they say, and grace is but a trick, yet everyone knows they are mankind's most moving powers. When we remember how Mark Anthony threw down the world, and counted it well lost, to bask in the sunshine of Cleopatra's presence; when we recall that it was the beauty of Joan of Arc, rather than any other thing that roused France as one man to drive the English to the sea, then shall we understand something of what it means for good or ill, for a young woman to be placed in this world endowed with

these most powerful tributes of grace and beauty, strong—so strong to draw to heaven or lead to hell.

I am sure that all to whom these words may come have a desire that their influence shall be for good. You may not want to be good yourself, yet you would wish to say to all, "Do not do as I do, but do as I say, be good." Let me tell you that in the carrying out of this desire there is only one mode. That is by being good yourself. "The thunder of what you do," someone has said, "drowns altogether the sound of what you say." Never were truer words spoken, my dear young woman, than these. Geo. Elliot's message to the world was that men and women make men and women, not by words, not by advice, but by the compelling of the example of character which we call influence. Therefore, to influence others for good, be the very best you can possibly be yourself; and to be this surround yourself with the highest example of good the world can produce. That example is Jesus, which is called the Christ. You cannot live with Him unless, under His divine influence, you grow like Him, and become earth's highest example and influence, called after Him—"a Christian."

There lived in a certain community a young woman whose beautiful character was the admiration and wonder and help of all who knew her. Someone asked one day the secret of it. She opened a locket she wore, inside of which were these words, "Whom not having seen, I love." All was made plain. Her life had come in spiritual touch with the life of Jesus Christ, her Lord, and she had become like Him. Now in her turn, she was reflecting to other lives "the glory of the Lord," so that beholders said of her, as they of old, "she has been with Jesus," and learned of Him from her.

Oh whatever else we may aspire to do in this world, let us above all things have it in our hearts the firmest desire that when our soul shall take its flight, because of our influence

"There may be then at the beautiful gate  
One waiting and watching for me."

R. W. FERGUSON.

West St. John Soc.

### THE ONE WHO FAILED.

"Mr. Wright, may I speak to you a minute?"

The busy lawyer gave his revolving chair a sudden whirl, and faced a tall, resolute looking boy, with a strap of school books across his shoulder.

"Certainly, Philip; sit down my boy."

"Thank you, sir, I haven't time; it is almost school hour. I just want to say, Mr. Wright, that I'd like you to get somebody else for an Epworth League leader, in my place."

"You want to give up your job, Phil?"

"I don't want to, exactly, but I think I ought. The truth is, Mr. Wright, I've failed, and I know somebody else could do better."

The gentleman was thinking what a young face this was to wear that bitter sense of failure so plainly written out; but he spoke encouragingly.

"Why do you think you have failed,

## Mother's Girl.

There exists often a very beautiful companionship between the mother and her daughter. The intimacy is frank, free and sympathetic. But some day the mother feels as if something had chilled this intimacy. The child is silent and sad, and seems to shun her mother instead of seeking her.

This change very often occurs when the young girl is crossing the border line of womanhood. She is morbid, nervous, fearful, as she enters upon this new experience.

The use of Dr. Pierce's Favorite Prescription at such a time will do more than restore the normal balance of mind and body. It will establish the womanly function upon a basis of sound health, as well as improve the appetite, nourish the nerves, and promote the general physical health.

"Two years ago my daughter's health began to fail," writes Mrs. Dan Hall, of Brodhead, Green Co., Wis. "Everything that could be thought of was done to help her but it was of no use. When she began to complain she was quite stout, weighed 170—the picture of good health, until about the age of fourteen; then in six months she was so run down her weight was but 120. I felt I could not give her up as she was the only child I had, and I must say, Doctor, that only for your 'Favorite Prescription' my daughter would have been in her grave today. When she had taken one-half bottle the natural function was established and we bought another one, making only two bottles in all, and she completely recovered. Since then she is as well as can be."

The Common Sense Medical Adviser, 1008 pages, in paper covers, is sent free on receipt of 31 one-cent stamps to pay expense of customs and mailing only. Address Dr. R. V. Pierce, Buffalo, N. Y.



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## WILEY'S

206 Queen St., FREDERICTON, N. B.

Philip? How about that 'try, try again' plan?"

"We did try again, Mr. Wright. You know we set ourselves to prevent Dobbs from opening a saloon on the corner of Bolton and Pelham streets; we worked like everything getting petitions signed. But we failed; the saloon is open, and the very boys that we were trying to help by keeping the saloon away, are jeering at us all the time now, and calling us church lambs, and pretty pigeons, and things like that."