YOUNG PEOPLE'S SOCIETIES.

NEW BRUNSWICK.

Officers of the F. B. Y. P. P. L. President, E. B. Staples; Vice Presidents, 1st. District, Rev. J. N. Barnes; 2nd, Miss D. A. Vanwart; 3rd, Miss J. J. Robinson; 4th, Rev. W. R. Reud; 5th, Rev. C. B. Lewis; 6th, J. E. Slipp; 7th, Miss E. I. Daggett; Cor. Secy J. B. Daggett; Rec. Secy S. J. Case B. A.; Treasurer Miss M. A. Smith.

NOVA SCOTIA.

Officers of the F B. Y. P. U. President—Rev. B. P. Parker; Vice Presidents—Rev. J. W. Smith; Mrs. Jas. Cushing and Byron C Sims; Secretary—Miss Lizzie V. Prosser; Treasurer—Miss Lavinia Sargeant.

Prayer-Meeting.

TOPICS FOR JANUARY 1895.

3d Week.—A Christian's problems and perplexities I Kings 4: 29 34; Luke 11: 31; 2: 46, 47. (A question-box meeting suggested.)

4th Week.—Accepting Christ. Rev. 22: 17.

(A meeting for the associate members suggested.

It may be led by the lookout committee.)

EXECUTIVE MEETING.—A meeting of the executive of the N. B. Young People's League was held on the 1st inst. at the house of Bro. Halse, North End, St. John. A commitee to arrange the programme of services for the next annual meeting was appointed. We also decided to ask the societies to establish an Orphanage building fund, adopting such means as each society might deem best until our next annual meeting, when we hope to have some definite plan to lay before them. We also appointed Bro. W. O. Slipp, of Carleton, Treasurer of the Orphanage building fund

J. B. DAGGETT.
Cor. Sec.

Young People and the Church Services.

One of the dangers of separate young people's meetings is that they while attentive to their own services shall form habits of neglect for the regular church meetings. We hear complaint of such neglect in certain quarters. This is by no means a necessary evil of young people's societies and young people's meetings. They should remember that attendance in their own meeting does not justify them in not attending the regular general services of the Church.

It must not be forgotten that our young people's societies only have value as they contribute to the real and permanent success of the Church. Let the young people feel that their society is not the Church and its meetings a substitute for the Church. The society is only a department of the Church. Therefore to be loyal to the Church is to be loyal not merely to a part of its services, but to all of them. Let us have more of this conscientious loyalty with old as well as young.

Correspondence.

We repeat our request of last week that workers and friends of the Young People's societies send in interesting news items about the work of their societies. Write brief, suggestive accounts about plans of work now being carried on, or previously tested by experience. We wish to make these columns a circulating medium for such information and inspiration.

We copy the following suggestions to correspondents from the *Epworth Herald*:

THE RIGHT KIND OF A CONTRIBUTOR.

There is a wrong kind of a contributor. The arrival of his manuscript in the sanctum causes the editor to frown. It means that he must go through the document, blue pencil in hand, and cut and carve, and add and subtract, and revise it from beginning to end. And even when this has been carefully done, it often happens that it is so lacking in pitch and point that it must go into the capacious waste basket. Not so with the right kind of a contributor. His article causes the editor to smile. It is accorded a joyful reception. Straight-way it goes to the printer the very next time "copy" is given out. This is only natural, for the right kind of a contributor

Writes in a legible hand.
Uses only one side of the paper
Spells every word correctly,
Indicates paragraphs clearly.
Punctuates with a due measure of care.
Uses no superfluous rhetoric.
Aim straight at a mark and hits it.
Avoid big and unusual words.
Builds short stop sentences.
Abhors blots and blotches.
Indulges in no offensive personalities.
Drops chunks of charity from his pen-point.
States his case frankly.
Stops when he gets through.

If any of our young readers are aspiring to be popular newspaper contributors we respectfully commend the above rules to their thoughtful study.

How to Use the Bible.

1. Have for constant use a small portable Bible with complete marginal references.

2. Carry a Bible or Testament with you.

3. Mark freely with ink upon it: Promises such as Isa. xli. 13, to Christians; and invitations to unconverted, Rev. iii. 20 and xxii. 17. Brief notes may be written upon the margin.

4. Do not be satisfied with simply reading a chapter thrice daily, but study out the full meaning of at least one verse a day.

5. Study to know the whole truth contained in a single incident or a single miracle—when and why written, how it applied to self, and how to use it for others.

6. Study to know what for and to whom each book of the Bible was written.

7. Believe every word of the Bible.

8. Learn one verse of Scripture each day. Verses from memory will be wonderfully useful in your work for the impenitent.

9. Study how to use the Bible to lead a soul to Christ.

10. Set apart fifteen minutes each for studying it; this little will be grand in result.

11. Read the book as if it was written for yourself only.

12. Always ask God to help you understand it and then expect he will.

Punctuality in the Household.

Hardly anything can be said on the subject of punctuality that does not sound trite. Yet the fact remains, in spite of all that has been written from the "wise man of Israel" down to the present time, that want of punctuality is still the root of a larger number of evils than any of the numerous sins of omission. Men, trained as they usually are to business habits, early learn the value of time. Women, to whom the management of the household and their own times and seasons for work are committed, are not forced into systematic punctual habits as early or as certainly. The housekeeper whose breakfast is late falls back on the charity of those who are ready to excuse her. The boy who is late to the bank or workshop cannot plead in excuse that breakfast was late. He knows no excuse will be received and plans to take a hasty "pick-up" meal rather than risk the displeasure of his employer and possible fine. The man who is in business for himself knows that every moment's delay after his office hours means a loss of custom and business prestige. The fault has been sometimes found that "woman's work was never done," leaving the inference that it could not be done. This is not true of the work of the average woman. A vast number of the household workers, both mistresses and maids, "work best when the sun is in the west." A few women and a few men are so overworked that they cannot lie down to rest at night without feeling the pressure of the cares yet undone, because there was no time to accomplish all. The majority of women who drudge late into the night do so because they have ignored the laws of punctuality, or in short, in colloquial phrase, their work is "ahead of them." The rapid, systematic worker, whose meals are always on the table on the stroke of the clock, cannot often complain that her hours are longer than her husband's or son's in the field or in the counting-house. There are women who manage their housework with such business-like precision that they have considerable leisure. There are others with the same work who are the prey of every idle gossip of the morning, who though drudging constantly, can never keep up with their work. The systematic woman politely informs her friends that she has no time in the morning to see them, but is happy to see them in the afternoon, when she sits down. She regulates her work as systematically as a bank president the work of his office. It requires firmness of will to go on with work and refuse to sit down to gossip with the idle callers, as the man of business does. It requires skill in the management of details, a skill in which educated women excel, to so arrange work that it shall adjust itself harmoniously. It is just such skill that is positively necessary to success in the household. Let the mottoes of the kitchen be—"Everything on time," and "plan nothing you cannot accomplish." Let the children's clothes be simpler. Let the table be plainer, but do what you do punctually. Do not let the winter clothes wait till January to be made, or the summer sewing till June. Once having fallen into orderly ways you will be astonished how much leisure time you will have, where before all was confusion, hurry and the unpleasant sense of work undone.

A Converted Purse.

"Certainly. I am grateful to you for asking me. Put me down for twenty-five dollars."

A look of pleased surprise passed over the solicitor's face, succeeded by another of perplexity; for it happened that he knew that his friend had precisely the same salary as he, and that twenty-five dollars was a generous fraction of his month's income.

"Oh! that's more than we expect, Frank,—and than you can afford, too, I fear," he added, with the freedom of a comrade.

"Oh, no! Let me tell you how it is, Jack. You know I turned right about-face when I became a Christian last winter; and I resolved at the start not to enter into a junior partnership with the world, and a senior partnership with the church.

"You know my habits. I am not an inordinate smoker. Three cigars a day, with a treat to the fellows now and then, cut off, reduced my expenses a hundred dollars a year. Then I had a careless fashion, ruinous to my digestion, of adding a bottle of claret, or some fancy, indigestible pudding or cream, at least twice a week to a wholesome lunch. Looked squarely in the face and given its right name, it was an indulgence of unlawful appetite; so I made seventy-five dollars a year by stopping that. Headaches, on the Sabbath too, went at the same time.

"One day I was looking over my neckties to find some particular color, and I found I had thirty-seven with at least ten scarf pins. That made me run through my accounts next day,—they weren't very well kept, but I guessed as nearly as I could,—to see what was in my wardrobe that would leave me better dressed from a Christian, and artistic point of view, too, for that matter, if I never wore it again; and I am ashamed to say, I found I had a hundred and fifty dollars worth of dry goods on hand, that was the price not of good taste, but of mere caprice.

"Now, I don't propose to submit to a taxation in behalf of my weaknesses and vices, and be niggardly with the church that I've promised before God and man to support and increase.

"There, you have it all! I spent over three hundred a year, you see, in the service of appetite and fashion, for things that made me less a man. I've transferred that mortgage; yes, I can afford easily that twenty-five dollars, especially when it is to rescue some other fellow deeper in than I was. Come to think of it, make it thirty! The other five is a thankoffering!"—*S. S. Times.*

Preachers and big Words.

Some years ago we were invited by the Evangelist, D. L. Moody, to take a seat in his carriage for a drive around Northfield; and in the course of the conversation, he said:

"What a pity, Mr. Angell, that I could not have had, as you did, a college education!"

Our reply was: "If you had received a college education, the chances are you would never have had a tenth part of the influence you now have. You would have gotten your head full of long dictionary words of Greek and Latin derivation, and talked to your audience in a language which nine-tenth of them could not understand."

This incident is brought to mind by the prayer and sermon in a country church we have just listened to. In the prayer the clergyman asked the Lord to enable us to do our duties, not in a perfunctory manner.

In the sermon he spoke of ethics and economics, encyclopedic man, speculative orthodoxy, psychology, isosceles triangle, unifying force from the great Universal Self, elaborate scheme of social organization Antinous and Apollo, complex realism, sociological expansion, and the old skelton of a defunct philosophy, etc., —all of which, while doubtless intelligible to the Lord, was an unknown language to nine-tenths of the congregation.

We contrasted with it the plain talk of Christ and the apostles, "Christ and him crucified," Our Father who art in heaven," and we wondered what headway a lawyer would have made in a murder trial if he had talked to the jury as this educated clergyman talked to his no more intelligent congregation.

We do not persume to tell clergymen how to preach the Gospel, but as our paper goes to every clergyman in the State, we think there can be no harm in telling them how this matter strikes us.—*Geo. T. Angell in Our Dumb Animals.*

One Touch of Motherhood.

A lady in writing to the Princess of Wales told a friend the following touching little incident, which took place soon after the death of her son, the Duke of Clarence:—

The Princess, with her usual gentle reticence, tried to hide the grief for her first-born. It was shown only in her failing health and increased tender consideration for all around her. One day, while walking with one of her ladies in the quiet lanes near Sandringham, she met an old woman weeping bitterly and tottering under a load of packages. On inquiry, it appeared that she was a carrier, and made her living by shopping and doing errands in the market town for the country people.

'But the weight is too heavy at your age," said the Princess.

"Yes. You're right, ma'am. I'll have to give it up, I'll starve. Jack carried them for me—my boy—ma'am."

"And where is he now?"

"Jack! He's dead! Oh, he's dead!" the old woman cried wildly.

The Princess, without a word, hurried on drawing her veil over her face to hide her tears.

A few days later a neat little cart with a stout donkey were brought to the old carrier's door. She now travels with them to and fro, making a comfortable living, and has never been told the rank of the friend who has tried to make her life easier for the sake of her dead boy.

Get out of Your Own Light.

He who lives without Christ is in his own light.

The child who disobeys his Christian parents is in his own light.

The church member who does nothing for others is in his own light.

The person who has no religion in his feet and arms is in his own light.

Parents who allow the children to rule the family are in their own light.

Those who spend the Lord's Day in Sabbath desecration are in their own light.

The young person at school who does not properly employ his time is in his own light.

Persons who form habits that prevent their being perfect ladies and gentlemen are in their own light.

Untimely Criticism.

Untimely criticism is a barrier, shutting out affection from us, and spontaneity. "Don't wriggle your feet so, my son," says the critical father to the boy vibrant with enthusiasm. The correction could have waited; and the boy, with dampened ardor, turns away, telling his next story elsewhere, while the father some day wonders why boys are sealed books to their elders. "Where did you buy that dreadful cravat? Mary says to John in the midst of his cheerful salutation, when he is just about to tell her of a bit of good fortune. "Such silly sentimentality!" says John, with a shrug of indifference to Mary, at some new thought springing out of her heart dewy in freshness as a newly plucked rose. And John and Mary each grows to mourn the fact that the best of the other sheds its fragrance elsewhere.

GOOD MAXIMS.—A well known banker says he owes his success to observing the good advice of an older friend, who told him to keep good company or none. Never be idle. Cultivate your mind. Make few promises. Live up to your engagements. Keep your own secrets. When you speak to a person, look him in the face. If any one speaks ill of you, let your life be so that no one will believe him. Live within your income. Small and steady gains bring the kind of riches that do not take wings and fly away. Earn money before you spend it. Never run into debt unless you see a sure way to get out of it. Never borrow if you can possibly avoid it. Do not marry until you are able to support a wife. Never speak evil of any one. Be just before you are generous. Save when you are young and enjoy your savings when you are old.

Some have cares of life on Sunday as to wholly unfit the soul for sacred duties. And not only so; the reading, social visiting, and unnecessary work may be of such a kind as to render religious exercises wholly unprofitable,

We may be fully absorbed in the work of the Sunday-school, the church and the community. Home may bring it urgent demands. Often time duties may seem foreign to the religious purposes of the day, but if its hours are commenced in a devotional spirit, and the soul retains a sense of union with the Lord of the Sabbath, the promise of rest in Him will be abundantly verified.

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