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.

Always Remember.

The young people who are members of our Societies should always remember that they are a part of the Church, and expected to bear its burdens to the extent of their ability. The age limit of youth is very elastic; and among those who meet with the young people may be found the strength and ability of the Church. When we say the young people will do this and so, it implies, in some Churches, that the burden of sustaining the important service of the Church is forgotten. Every member of the Church should participate in its regular work. Every member of the Church, without regard to age, should do all he or she can do towards paying its regular expenses, keeping up its services, and reaching out for the unconverted. The strength of many Churches is in their young people; the strength of others is more in those older; but every member is a part of the Church to live and work for it.

St. John C. E. Society.

Dear Editor,—The Young People Society of Christian Endeavour belonging to Waterloo Street Church wish, through the INTELLIGENCER to report how their Society is getting along. The Society was organized April 27th, 1893. We have 80 members on our roll book, viz., 44 Active, and 36 Associate. There are eight standing committees, viz., —Prayer Meeting, Lookout, Music, Flower, Good Literature, Calling, Social, and Temperance. We have service every Friday evening, and the prayer meeting committee appoint a leader for each service. We have a Consecration service once a month, at which service all members are supposed to be present, and all Active members are expected to take part, exclusive of the singing; and all Associate members are expected to answer to their names as called from the roll book by the leader in charge of the meeting. It is hardly necessary for me to enumerate the work of the Standing Committees, simply to say that they attend to the work connected with the Society, which speaks with no uncertain sound as to how they feel towards the Society and the work it was instituted to do. Last winter we were encouraged by the large attendance at our meetings, also by seeing some of the Associate members converted and thereby becomeing active members of the Society. The meetings are well attended and the feeling is that great good will be done in the near future and that many more will be added to our roll. Rev. J. W. Clarke is President, Mr. E. DeMill Vice President, Miss Mamie Colwell Treas.

THOMAS A. DUNLAP.
Cor. Secty.

Woodstock C. E. Society.

Our Christian Endeavour Society was organized in 1891 by Mrs. G. W. Slipp. Since then it has rapidly increased in numbers and in interest. There are now 28 Active members and 36 Associate.

The President for this year is Mr. Thomas Lindsay, who has proved himself an efficient leader and teacher. We have three committees, namely, Prayer meeting, Look-Out and Social. The Look-out has been subdivided into committees representing each ward, and the chairmen of these hand in reports each Endeavour night.

The social committee has been doing a good work. During this year we have raised considerable money. We have paid one hundred dollars ($100) towards the Church organ; and have decided to pay twenty five dollars (25) towards Mrs. Boyer's Orphanage fund. The sociables that have been held at the different private houses have proved successful, both financially and sociably.

Last month we visited the A. C. F. Society in Hartland. We spent a very enjoyable evening and feel that we have profited by the visit; for we now know something of the work that is going on among us, apart from that reported in the Young Peoples' Department.

K. T. P.
Woodstock, N. B. Cor. Sec

NOTICE.

All the secretaries with whom I have not had correspondence and whose addresses I have not got, will confer a favor by kindly sending me their names and addresses at as early a date as possible.

J. B. DAGGETT,
Wilson's Beach, Cor. Sec
Campo Bello, N. B.

ACKNOWLEDGEMENTS.

Received from sale of pictures for Orphanage fund:

Previously acknowledged	$5.40
Marysville	6.00
	$11.40

Young People We Need.

Young people who aim high.
Young people who are teachable.
Young people who are unselfish.
Young people who don't know it all
Young people who are utterly frank.
Young people who will take the pledge.
Young people who live in the sunshine.
Young people who make home a heaven.
Young people who are never behind time.
Young people whose religious zeal glows.
Young people whose consecration is complete.
Young people who are better doers than dreamers.
Young people who dare to do right anywhere and always.
Young people who have becoming reverence for sacred things.
Young people whose presence brings gladness wherever they go.
Young people who seek to secure a higher standard of Christian living.

Wanted, Young Men.

1. Like the young man in Matt. 19: 18-20, whose life was pure.
2. Like Saul, who was open to and obeyed his convictions. (Acts 9: 1-6.)
3. Like Peter whose first impulse was for Christ. (John 21: 1-7.)
4. Like Andrew, ready to spread the good news. (John 1: 40, 41.)
5. Like Saul, humble. I. Sam. 9:21.)
6. Like Gideon, obedient. (Judges 7: 1 5.)
7. Like Solomon, wise. (I. Kings 3: 5-9.)
8. Like David, reliant on Jehovah. (I. Samuel 17: 26 36, 45.)
9. Like Enoch, who will walk with God. (Gen. 5: 24.)

These are the young men the church wants, the Association needs the world admires, the community is looking for.

These are they who will reap honor, peace, riches, and an unforgotten memory. God is raising them up, preparing and sending them forth to prosper every community to purify society, to bear the burdens of an enlightened, uplifted, redeemed people, to bring the world to Christ, to be honored on earth and crowned in heaven.

May the Lord inspire and help us to be such

Ignorance of the Bible.

In a recent issue of the Independent a college president gives the result of a recent experiment with a freshman class. Thirty-four young men were present. On the blackboard were written twenty-two extracts from Tennyson. Each of these extracts had an illusion to some scripture scene or truth, and each man was provided with paper, and asked to explain each allusion. The result is described as follows:

Eleven failed to apprehend the "manna on my wilderness." Sixteen were likewise ignorant of the significance of striking the rock. Sixteen also knew nothing about the wrestling of Jacob and the angel. No less than thirty-two had never heard of the shadow turned back on the dial for Hezekiah's lengthening life. Twenty-six were ignorant of "Joshua's moon." Fifteen failed to indicate the peculiar condition of Esau's hand. Twenty-two were unable to explain the allusion to Baal. Nineteen had apparently never read the idyl of Ruth and Naz. Eighteen failed to indicate the meaning of "Pharaoh's darkness. Twenty-eight were laid low by the question about Jonah's gourd. Nine and nine only, were unable explain the allusion to Lot's wife. Twenty-three did not understand who "Arimathean Joseph" was. Twenty-two also had not read the words of Christ sufficiently to explain "For I have flung the pearls, and find thee swine." Twenty-four had apparently not so read the spirit of Christ's first miracle as to be able to explain the reference. Seven did not understand the mark which Cain bore. Twenty-five were as ignorant as a heathen of the foundation of the church on Peter, Himself and twelve only, had not gathered up knowledge sufficient to indicate certain truths about the serpent in Eden. No less than twenty-seven were paralyzed by the allusion, "A whole Peter's sheet." Twenty-four were unable to write anything as to Jephtha's vow. Eleven only, however were struck dumb by the illusion to Jacob's ladder. But sixteen were able to write a proper explanation of "the deathless angel seated in the vacant tomb." In a word, to each of these thirty-four men twenty-two questions were put which would demand 748 answers. The record shows that out of a possible 748 correct answers, only 328 were given.

To make matters worse, the president states that all these young men except one were members of some branch of the church. How can such ignorance be explained? Is it not found in the fact that the Bible has ceased to be read and taught as it once was in our families? Oh, for a general quickening of conscience on this subject!

How to Teach Your Children to Tell Lies.

If you want your child to learn how to be false, tell it all the lies you can yourself. When it is cross, you can say, a big bear will come and carry you away, or, I will throw you out the window. Perhaps the child is playing with a book and you say: If you do not put that book away I will whip you. But you forget what you said, and the child goes on, but it will remember mother told a lie. Again, your little boy is sick and you want it to take medicine and you say: Take it dear, it tastes good. The child takes it and it tastes bad. Will that child ever again believe its mother? You know how hard it is for you to believe any one who has once told you a downright falsehood. Oh, mothers how blind you are! In a few days you will punish that child for teling a lie and forget all about the time when you taught it to lie by your own example.

Some mothers say to their children: I will beat you or I will whip you, etc., which many times they never do. Mothers often promise to give children something nice and forget all about it. This is a good way to teach them to tell lies. Threat are half of the time lies. It would be a wiser way not to threaten to punish at all, but when your child needs correction give it. If you wanted to tell the truth you would be very careful not to promise what you did not give.

Some day you see a neighbor coming, and you say: I wish she would stay at home. I am too busy; I have not time to see her, etc. Then when she comes in, you are very glad to see her, and say kind words, and your child has his ears open, and in his little heart he says: Mother is telling a lie. You say to the missionary, or some friend, who calls to invite you to the prayer meeting, missionary society or Sunday-school, Yes I am coming, I will be there. And then go on with your work and make no arrangements to come. You only said you would come to get rid of the missionary. But *it's a lie all the same*, and a good way to teach your child not to keep his promises. How many times have I heard a mother say: you can't have any more pie or cake, but the child cries for it, and you give it. I know a mother who said she had the worst children in town, said it over and over, and then when a neighbor said her boy was the worst boy in town, she got angry and said it was not true. Now this mother did not believe her children were the worst children, but she told them so, which was a lie.

Dear mothers, and *fathers* also, this is a very important subject. God grant that the words we have spoken may open your eyes to see your sin in this matter.—*Sister Moore.*

A Mission Romance.

"Is it worth while to hold the meeting to-night, do you think?" asked a Londoner of his friend, one raw December night in 1856.

"Perhaps not," answered the other doubtfully; "but I do not like to shirk my work, and it was announced someone might come."

"Come on, then," said the first speaker; "I suppose we can stand it."

The night was as black as ink, and the rain poured in torrents; but the meeting of the English Missionary Society for the Propagation of the Gospel was held, in spite of the elements, in a brightly-lighted chapel in Covent Garden. A gentleman passing by took refuge from the storm, and made up half the audience that listened to a powerful plea for the North American Indians in British Columbia.

"Work thrown away!" grumbled the Londoner, as they made their way back to Regent Square.

"Who knows?" replied the missionary. "It was God's Word, and we are told that it shall not fail to the ground unheeded."

Was it work thrown away?

The passer-by who stepped in by accident, tossed on his couch all night, thinking of the horrors of heathenism, of which he had heard that night for the first time. And in a month he had sold out his business, and was on his way to his mission work among the British Columbian Indians, under the auspices of the Church Missionary Society.

And thirty-five years afterward we found him, surrounded by "his children," as he loves to call them, the centre and head of the model mission station of the Northwest coast, an Arcadian village of civilized Indians. It is the romance of missions.—*Sunday-school Times.*

Don't.

Don't joke about baptism. If it rains, or if the walking is unpleasant because of an excess of moisture, do not, as you love Jesus Christ, pour contempt upon the holy ordinance of baptism by saying, "Baptists ought not to be afraid of water." Every time that we make so witless a joke we are making light of that event which so interested God that, in the person of the Father, there was participation by the only three-times used audible Voice; in the person of the Son, in the complete submission of the body; and in the person of the Holy Spirit, descending and abiding upon the Son. The minister sins against his holy calling, who ventures to parcel out the denominations of the Church by making a jocose coupling together of Baptists and water. If baptism is worth preserving, as of any moment, help to keep it by refusing to turn it into a senseless jest. Never make light of it by treating it jocosely! *Don't!*

That Tongue.

1. It is *your* tongue. You have not the care of your neighbors' tongues. Theirs may need care; but it is with yours only that we are now concerned, and about which we are deeply anxious to interest you.

2. It is *you only that can* take care of it. If your neighbors could have done it, they very likely would have done it long ere this with a vengeance. They have thought about your tongue, and used their own about it, beyond question, and would be well pleased with dominion over it. But they cannot have it. You are the only ruler.

3. *It needs care.* Whose tongue does not? "The tongue is an unruly member." Not a Greek or a Roman tongue only. Not a Jewish or a Gentile tongue merely. *The* tongue. Here is universality of application, and the appellation is *"unruly."* This net is large enough to catch all the birds. *Your* tongue my friend, therefore needs care.

Training of Children.

The mother of a family was married to an infidel, who made jest of religion in the presence of his own children; yet she succeeded in bringing them all up in the fear of the Lord. I asked her one day how she preserved them from the influence of a father whose sentiments were so opposed to her own. This was her answer:

"Because to the authority of a father I do not oppose the authority of a mother, but that of God. From their earliest years my children have always seen the Bible upon my table. This holy book has constituted the whole of their religious instruction. I was silent, that I might allow it to speak. Did they propose a question, did they commit a fault, did they perform a good action, I opened the Bible; and the Bible answered, reproved, or encouraged them. The constant reading of the Scriptures has wrought the prodigy which surprises you."—A Monod.

We want a steady, burning enthusiasm—not the fitful thing, that flares up now and then in a bright blaze of resolutions and leaves us to go on in the dark at the same poor dying rate.

Let not the word "yoke" frighten you; we must bear the weight, but God helps us to bear it; it is a burden that two must carry and God shares it with us.

Whatever may be the cause of blanching, the hair may be restored to its original color by the use of that potent remedy Hall's Vegetable Sicilian Hair Renewer.

It is not religion to idly sing "Bringing in the sheaves" when you ought to be wielding a sickle.

Lowliness of the heart is real dignity, and humility is the brighest jewel in the Christian's crown.

To save life from the ravages of disease, is nobler than to win a kingdom. Burdoct Blood Bitters cures all blood diseases, scrofula, blotches, pimples, skin diseases, etc., by its cleansing power over the entire system.

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