

# Our Young People

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## THE C. E. TOPIC—July 31.

AN EVENING WITH BURMA AND SIAM.—Isa. 35: 1-10.

BY AMOS R. WELLS.

In studying Burma, we must rejoice with the Baptists, and in studying Siam we must rejoice with the Presbyterians, so that this topic is a good one for our interdenominational Christian Endeavor societies. May the time soon come when each denomination will exult as heartily in the missionary triumphs of another denomination as in its own!

Burma has seven million people and Siam has five million, so that the entire population is only two and a half times that of New York and Chicago combined. But it is enough, when we remember that these are the leading Buddhist nations of the world, and that the people are deep in the darkness of idolatry and superstition.

All the males, in both Burma and Siam, must spend some time in the monasteries, and this requirement gives their false religion a strong hold upon the people. Nevertheless, some of the most conspicuous triumphs of the Gospel have been won in these two countries.

In Burma, the most wonderful work is that among the hill-dwelling race of Karens, a gentle and lovable people. George Dana Boardman went to Burma in 1825, and in the midst of severe trials founded the two great missions of Moulmein and Tavoy. At one time this house was plundered of all its valuables, while murderous eyes watched the missionary through slits cut in the curtains of his bed.

On beginning work with the Karens, Mr. Boardman found them worshipping a stray copy of the English Prayer Book, left among them by a white man. The missionary wisely made this a starting point of his teaching. With a feeble body, Boardman traveled far, and wide through the jungles, often on foot, exposed to heavy rains, sleeping in foul native huts. During a native rebellion he was confined with three or four hundred others in a little, damp, six-room house. Worn out at the early age of thirty, his death-bed was a litter on which he had himself borne into the jungle to witness the baptism of sixty Karens.

For the Karens, won by such heroic self-denial, came by thousands to the Saviour. Missions today cover the entire land. There are 700 churches, 500 of which are wholly self-supporting, and

there is a Christian population of 134,000.

In Siam, the greatest triumphs have been won among the Laos people, in the northern part of the country. The heroic founder of that mission, Daniel McGilivray, went to Siam in 1858. "Send me," he begged the missionary authorities, "where others do not wish to go." In 1867 he was sent to open up the Laos mission.

He had to journey up the Meinam river against a dangerous swift current—a perilous trip occupying three months. For a long time he made no progress. He won his first convert, Nan Inta, a learned man, by foretelling an eclipse, which occurred at the time he said it would.

The King of Laos did all he could to obtain the recall of McGilivray, for in his foolish superstition he charged the missionary with producing a famine that occurred before he arrived! Two of the converts were seized by the king, hung up by the ears, and clubbed to death. After the death of this evil ruler, however, the tide turned, and great prosperity has attended the mission ever since.

## TREASURER'S STATEMENT.

Has your Society, has your name got the proper mark before it? If not, why not? Only five days remain for you to redeem your pledge. Don't leave it until last hour. Names preceded by \* have paid in full. Those ? only in part.

*Fredericton, Y. P. S. C. E.,	.. . \$50 00
*Woodstock Y. P. S. C. E.,	.. . 50 00
*Marysville Y. P. S. C. E.,	.. . 50 00
?St. John (West) Y. P. S. C. E.,	40 00
St. John (Waterloo St.) Y.P.S.C.E. ?	
Gibson Y. P. S. C. E.,	.. . 40 00
Salisbury Y. P. S. C. E.,	.. . 20 00
Beaver Harbor Y. P. S. C. E.,	.. 15 00
*Bear Island Y. P. S. C. E.,	.. . 10 00
St. John (E) Mission Band,	.. . 10 00
Rev. L. A. Fenwick,	.. . 5 00
Rev. A. D. Paul,	.. . 5 00
*Rev. F. A. Currier,	.. . 5 00
*Miss Lulu Vince,	.. . 5 00
*T. A. Lindsay,	.. . 5 00
*Miss J. J. Robinson,	.. . 3 00
Miss Grace Kierstead,	.. . 2 00
*Miss Maud Slipp,	.. . 1 00
*Miss Grace Patterson,	.. . 1 00
Miss Jennie Allen,	.. . 1 00
*Miss Gertrude Hartley,	.. . 1 00
*Miss Jessie Slipp,	.. . 1 00
Mrs. Estabrooks,	.. . 1 00
George Bolster,	.. . 1 00
W. O. Kierstead,	.. . 1 00
*Mr. Dakin,	.. . 1 00
Mrs. McNichol,	.. . 1 00
*Fair Haven Y. P. S. C. E.,	.. . 10 00

T. A. LINDSAY, Treas.

Woodstock, N. B., July 25, 1904.

## LEAGUE.

The annual session of the League will be held at Grand Harbour, August 2-4. Delegates traveling over "Star Line" will be returned free on presentation of certificates properly signed, so be sure and ask for a certificate. The "Aurora" will leave St. John (Turnbull's Wharf), at 10 a. m., Tuesday, for Grand Manan. After the convention delegates will go by "Aurora" to Eastport, hence to St. John by Eastern S. S. Co. fare from Eastport to St. John, \$1.00.

It is hoped that every society will at least take pains to send as complete a report as possible. F. C. H.

The religion of Jesus Christ is something to talk about with a glad heart. It is brighter than the waters; it is more cheerful than the sunshine.

## "NARROWED" LIVES.

BY PANSY.

The phrase "narrowed lives" was suggested to me by the words of a friend who is deaf. "My life is narrowing down to a dreary point," she said. "Can I do nothing to make it worth my while to live?"

I have thought much about it since then. Should life to an immortal being ever "narrow down?" Was not the path that God's children tread intended to grow brighter and brighter "unto the perfect day?"

Yes, I know, there are physical limitations; yet, when one thinks of Helen Keller one feels that common drawbacks ought not to be mentioned. Still, to the ones limited they are always present, and the days must be planned with them in view. I wonder whether it would not be possible so to plan that the very narrowing of one's circle because of them would deepen the influence for those reached.

Let me dream a little. I have a friend who is sufficiently deaf to be embarrassed by ordinary conversation. She almost dreads even the family circle, because friends are likely to drop in and try their nerves, and hers, with attempts to make her understand. She is oversensitive, of course; that is one of the results of any physical limitation, and calls for a resolute will to put it aside as much as may be.

But my friend knows how to read aloud in a manner to make even the ordinary daily newspaper attractive to listeners.

In the city where she lives there are many blind people, and many who, though not nearly blind, have so limited sight that they can read very little for themselves. In my dream I beheld that good reader planning to enter that open door, selecting her friends, choosing her material, apportioning her leisure time, and becoming by degrees a minister of grace to those who, if they cannot see, can hear, and who learn to love the "music of her voice" not only, but who grow into sympathy with the great thoughts she brings to them. More than that, some among them, I note, as the days pass are being led into intimate fellowship with the Master; and I know that there will be stars in my friend's crown, almost because of her physical limitations.

I know another woman who is quite deaf, but she has a choice pen. Her style is so charmingly natural and conversational, and she has so many pleasant topics to write about, that entire strangers beg to hear her letters read.

In my dream I see that woman making a systematic offering of this special gift for the comfort and uplifting of the "shut-in" sisters who are everywhere. She has a list of people about whom she has read incidentally; and with these, as many as her time and strength will allow, she opens correspondence, and carries the breath of flowers and the sound of birds and the sunshine of sympathy and good cheer straight into their sick rooms. She does more than that; she breathes about those beds of pain the aroma of one who "has been with Jesus," so that they come to know Him in a new and blessed sense; and only the pen of inspiration could tell the story of what her ministrations accomplish.

There was a young woman who used to attend the Pastor's Aid Society to which I belonged years ago. She ceased coming because of deafened and sensitive ears, and lives a narrowed life because of them. Yesterday I had a

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thought about her, which in my solitude I spoke aloud.

"Why don't they make that woman their society treasurer? She is business-like and methodical. She would keep every item of income and outgo in so plain a way that he who runs could read. Because of her deafness all reports would have to be rendered to her in writing, which would be good for the society, and excellent discipline for its members. She would be a capital collector of dues because of her business methods, and also because no delinquent would like to meet her, on the street, for instance, and scream out an excuse for further delay. I am quite sure that physical limitations in this case would increase usefulness."

This reminds me of another woman who used to be an active member of a missionary circle, but who now sits at home alone on the day of the meeting, and sometimes weeps because she can no longer hear well enough to keep in touch with the work. That is what she thinks. But I have a vision of her as having gathered about her blank books of convenient size and shape, one for each mission field. They are labelled "Africa," "India," "Mexico," and the like. For these books she began to glean and clip and copy. From newspapers, from magazines, from rare books, from reports written to her by personal friends, from any and every source of supply that an indefatigable gleaner can discover, she gathered her treasures, pasting or writing each in its own order. In due course of time it became noised abroad that "Aunt Mary," as she was familiarly called, had a valuable scrap-book on India, for instance; and the army of overworked, hurried people, as well as the army of careless people who neglect preparation, fell into the habit of going to her for help. In my vision the work grew, and grew, until the time came when Aunt Mary was not only "in touch" with the missionary circle again, but was the recognized authority on missions for every member of that church; and every member of her circle was proud of her.—*Christian Endeavor World.*

Never acquiesce in immoral or pernicious opinions.