

Our Young People

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THE C. E. TOPIC.

MAY 29.—WHAT CHRISTIAN ENDEAVOR IS DOING IN MISSION LANDS.—

Luke 1: 49-55.

BY AMOS R. WELLS.

Alaska may be called a missionary country, and it possesses the most northerly Endeavor Society in the world—that at Point Barrow, besides sixteen other societies.

Among Canada's 4,047 Endeavor Societies are many formed of foreigners, such as Chinese and Japanese.

The United States has 44,350 Endeavor Societies, and scores of these are made up of Chinese, Japanese, Greeks, Armenians, French, Italians, Germans, Bohemians, and many other nationalities.

Mexico's 111 societies are very earnest, and at one session of a Mexican Endeavor convention 30 Catholics were converted.

Among the West Indies there are 272 societies, most of them in Jamaica. The society was introduced into Cuba and Porto Rico by the Spanish-American war, the first meetings being led by American soldiers.

In Central and South America there are 56 societies, those in Brazil being especially flourishing. One Brazilian society meets in an old Catholic inquisition hall, and one of the first fruits of its work was a man for the Protestant ministry.

The Pacific Islands are dotted all over with Christian Endeavor—more than one hundred societies. Perhaps the 17 societies in Samoa are most interesting, for they all sprang from one society which has 250 corresponding members, and has sent out from its own number more than 100 missionaries, more than half of them to the deadly climate of New Guinea.

Australia has 3,960 societies, and the Endeavorers there are greatly interested in missions to the aboriginals.

Among Japan's 115 societies are some in the Royal Navy, one in a post office, and others in the famous Okayama Orphan Asylum, conducted by Ishii, the Japanese George Muller. Korea has 12 societies, as earnest as all Korean Christians are.

The 188 societies in China have a glorious record of martyrdom, and some of the noblest heroes and heroines of the Boxer massacres were in Christian Endeavor ranks. Of one society near Peking, for instance, 53 out of 65 members were massacred, and the North

China Christian Endeavor Union lost half its members.

Burma has 15 societies and Siam 31, while in India there are 500 societies. The missionary spirit is active among the Hindu Endeavorers, and we often hear of their conducting outdoor evangelistic meetings, or going from car to car preaching Christ on the railroad trains.

Among Persia's 35 societies are found Jews and Moslems, though most of them are Armenians. The 75 societies of Turkey and the 16 in Syria are also chiefly Armenians, and the Turks will not allow them to wear a badge, or hold union meetings, or even sign an Endeavor constitution.

Africa is dotted over with 141 societies, from Egypt to Cape Town. There are many among the Boers, and the organization of the Boer prison camps into Endeavor Societies with an aggregate of more than 2,000 members, was a notable feature of the war. Two hundred of these prisoner Endeavorers afterwards volunteered for mission work among the blacks. The 93 societies in Madagascar have a splendid history, but they are now under the cloud of Catholic domination.

There is room here only to mention the European societies. Those in the Catholic countries of Portugal, Spain, Italy, France, Austria, Hungary, Bulgaria, Russia, are spots of growing brightness, while the Endeavorers of Switzerland, Denmark, Norway, Sweden, Finland, and the 252 German societies are a power for good. Of course Great Britain and Ireland, with their 9,716 societies, stand next to the United States, and indeed, the London Christian Endeavor Union, with its 700 societies, is the largest in the world, leading even the 625 societies of Philadelphia.

Altogether, there are in all the world 64,380 Christian Endeavor societies—a mighty power for Christ and the Church.

A CLEAN LIFE.

BY REV. G. B. HOPKINS.

Cleanliness is not only next to godliness but is part of godliness. Physical cleanliness as well as moral is essential to the Christian life where possible. Of course, it was impossible to Judson in the filthy prison at Ava, and to our soldiers in the pen at Andersonville. But under ordinary circumstances it is a sin to be unclean. It is not a sin to be poor, and to wear poor clothing, but a person with a clean heart has no affinity for a nasty house, a dirty yard, or even a filthy stable for his horse, to say nothing of an unclean body. Strange to say some houses of worship are so dirty that they must furnish anything but incense to Jehovah. If your church is not clean, have it cleaned at once. At least have the outside part of your religion pure. But how many professing Christians are defiling the bodies God meant to be temples of the Holy Spirit! Lager beer increasing the waste matter in one, gin and brandy nitrating the liver, lungs and heart of another, and tobacco, various forms, polluting the mouth, blood, and very life and health of many. Not only do these defile themselves but they render the air for rods about them unfit for human habitation. And yet I have seen a young woman ride with a young man who had a cigar in his mouth! Would he have ridden with her if she had smoked the cigar? No, though if it is a nice, sweet thing, becoming a gentleman, it ought also to be the pleasure of ladies. Christian people should use their solid influence to banish tobacco

in every form from civilization. A few days ago a dying man at Kalamazoo, Mich., lighted a cigarette that he might die happily. The use of cigarettes had induced the tuberculosis of which he died. The use of tobacco is not only filthy and detrimental to health, but a violation of the Golden Rule, "Keep thy mouth and lips clean. Lips—yes, do not allow them to utter an indecent word. It degrades, poisons, kills. Keep clean by shutting your eyes and ears to unclean things. It is safe to keep away from the theatre; not that all dramas are impure, but that as a rule, the theatre is a panderer to the lusts of wicked people. The theatre and the dance furnish scenes that live to gnaw memory like gangrene. It is best for our feet to go only where other feet that follow will not be in danger.

After all, purity has its seal in the heart. If that be clean, thoughts, words and acts will be clean. A tree is more successfully grafted in the roots if good habits are merely grafted into some of the branches, branches from the old stock will still spring out to impair the value of the tree. If the grafting is in the roots the branches will all produce good fruit. Jesus Christ is the only one that can make our life-trees wholly good. He alone cleanses from all sin. He alone makes over the life so that all its fruits are pure and sweet. He can save from all bad habits. He can so transform character that it will be always lovely.—Free Baptist.

A BEAUTIFUL TRADITION.

There is a tradition that the site upon which the temple of Solomon was built was owned in common by two brothers, one of whom had a family, the other none. One night after the harvest the elder brother said to his wife:

"My younger brother is unable to bear the heat and burden of the day. I will arise, take some of my shocks and place them, without his knowledge, among his shocks."

The younger brother, being actuated by similar kind motives, said within himself:

"My brother has a family and I have none. I will contribute to their need. I will take my shocks and place them with his without his knowledge."

Great was the astonishment of both when, on the following morning, they found their shocks undiminished.

This happened several nights in succession, when each decided to solve the mystery. They did so, and on the following night the two brothers met halfway between their respective shocks with arms full of golden grain.

It was upon this spot, hallowed by sacred love, says the tradition, that King Solomon's temple was built.

Beautiful thought, isn't it? And yet how simple the application. Have you, my brother, ever assisted in the erection of a temple by acts of love and charity toward your fellow man? Have you ever in the stillness of the night, with your hearts full of sheaves of love, carried them to your Heavenly Father in prayer for your brother in distress or sorrow? Have you ever strewn "shocks of golden grain" in his pathway through life, and by your kindly words and loving influence stayed the lance of his enemies who would strike him down financially or rob him of the position which feeds his wife and children? Have you ever, by that love which formed the universe out of chaos, dispelled the darkness which inhabited its recesses and calmed the lightning which played in its cavernous depths, gone to your brother in distress and offered him your sympathy and

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your influence? Have you ever done these things unknown to him—in the stillness of the night, as it were—that "he who seeth in secret" may reward you?

Let us lay this tradition to our hearts and ever remember that the past, with all its tears and blessed memories—the present, with all its toils and victories—the future, with all its bright and glowing hopes—prompt us to act. Will we do it?—Selected.

MISUSE OF THE WORD "DUTY."

D. L. Moody once said: "I am so tired of the misuse of that word 'duty.' A man gets up in prayer meeting and says he has not much to say. People find it out before he talks two minutes; but he feels it his 'duty' to say something for the Lord and fill up the time. What a nuisance!" Speaking to a minister, he said: "Suppose that tomorrow was your wife's birthday, and you were to go and buy her a book for a birthday present. You take it home to her and say: 'This is your birthday. Here is a book for you. I felt it my duty to make you a birthday present.' Do you suppose she would accept that book?" It is well known that Mr. Moody was a most intense, persistent worker, but, withal, he said: "I do not know what strain is. The work of the Lord is not mine. People say, 'How can you rest?' I go to sleep every night the moment my head touches the pillow. No man can succeed if he goes along loaded down with burdens. If your forehead is wrinkled, you cannot draw men to Christ. God is not a hard master."

If a man is to be a soul-winner, there must be in him intensity of emotion as well as sincerity of heart. You may repeat the most affectionate exhortations in such a half-hearted manner that no one will be moved either by love or fear. I believe that for soul-winning there is more in this matter than in almost anything else.—Spurgeon.

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