

Our Young People

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THE C. E. TOPIC—June 5.

BY AMOS R. WELLS.

HOW MY SILENCE WITNESSES AGAINST CHRIST.

Matt. 12: 30; Luke 17: 12-19.

Have you heard the grim story of a newly made Scotch elder, who was called to visit a sick man? He was very bashful, and was greatly worried over the "prayer he wud hae tae pit up," but his wife persuaded him to go. When he returned his wife asked him how he had gone on, and he joyfully answered, "Oh, grand! He was deid!"

Now isn't much speaking for Christ tintured with that spirit? Aren't we relieved when we can settle it with our consciences that we really had no good chance to speak? when the meeting hour has been passably filled up by others, or the friends upon whom we ought to urge the claims of Christ turns away and spoils the opportunity? Are we eager for openings for Christian testimony? When there are none, do we make them?

When Peter Bohler was converted, he said to his friend, Charles Wesley, that he would better keep silent about it. "No," said Wesley, "if you had ten thousand tongues, you would better use them for Christ." And then Wesley wrote:

O for a thousand tongues to sing
My dear Redeemer's praise,
The glories of my God and King,
The triumphs of his grace.

"Don't drive up to heaven," urged Talmage, "in a two-wheeled sulky, with room for only one, and that yourself; but get the biggest gospel wagon you can find, and pile it full of friends and neighbors."

Mackay wrote an eloquent poem, "If I Were a Voice." The poet told what he would do, if he "were a Voice, a persuasive Voice,"—how he would fly over land and sea, and arouse men to noble thinking and brave deeds. The poem seems to forget that man is a Voice, among other things; and though speech seems weak and evanescent, it is one of the most enduring and powerful of human arts. If the great words Duty and Responsibility attach to anything at all, they attach to this faculty of speech.

In worldly kingdoms, even, there come times when silence is treason; this is often the case in the kingdom of heaven. "Ye shall be witnesses," said Christ to his disciples; and, ever since,

witness-bearing has been a test of true discipleship. It has not always been easy; in fact, the Greek word for "witness" is our word "martyr." It has not been easy, but it has always been necessary. Those that are not for Christ in open, aggressive speech, are justly counted as against him.

It is like a court-room. When a witness is called for a side, if he keeps his mouth shut, he becomes a most virtual and most damaging witness against the side that called him. Now in the great trial of Christianity vs. the world, every Christian is on the witness stand, whether he likes it or not.

Joining the church is only the first step in this life-long witnessing that Christ justly requires. It must be followed by the daily and hourly use of our tongues for him, up to the measure of our ability and opportunity,—in conversation, in public meetings, in teaching little children, in our homes, on the street, in prayer, in the recital of experiences, in argument, in entreaty. And if, like Moses, we hesitate and say we are not eloquent, God will ask us, as he asked Moses, "Who hath made man's mouth?" And he who made speech will give us, in all hours of witness-bearing, what we shall say.

POINTERS.

There are but three months until League. What has your society done? What can it do? What will it do?

How much was your society's pledge? How much has been paid? Are you looking after it?

Home mission work is our mission this year. No one can object to that.

"Bring ye all the tithes into the storehouse and prove me now herewith, saith the Lord of hosts; if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Tithes meant one-tenth of the product of their labor. Have you thought about the tenth?

We wonder if there is anybody robbing God to-day? We hope not.

What about that young man fitting himself for the ministry? Cannot we give him a lift? "Bear ye one another's burdens," is a divine command.

J. B. D.

OUR WORK.

One of the reasons for our success as a League is, that we have always some definite object before us, for which to work. Our first effort was along foreign mission lines. We have now turned our attention to home mission work. Every young preacher at work in the province is receiving aid from the League's educational funds. This is home mission work. Our people are demanding an educated ministry; an uneducated man is finding it more and more difficult to get a congregation among us. If our young men are to be educated, one of two things our people must do, increase the salary paid the preacher, so that he may have a reasonable prospect of paying his debts when he gets out of college, or help him while in course, so that he can come out free of debt. The crying need of our churches to-day is for men; we want at least a dozen in New Brunswick, and several for foreign work. Everything should be done by the people, in their power, to assist God's servants in his work.

We cannot better give assistance than by making generous offerings to the educational funds.

At the last session of the League, it was decided to expend the money we had on hand, consequently a home missionary was put in the field. You have, no doubt, been following the monthly reports of the Home Mission Board, and are aware of what has been done. The policy of the brethren who have been directing Bro. Paul has been to send him where needed with but little regard for the financial results. We have not asked our brother to give much attention to finances, hence he has not sought to collect much, but has taken whatever was offered. The results are that large demands are being made upon our treasury, which, together with the foreign mission grant and educational votes, will leave us with a treasury pretty well emptied of the surplus which we have been carrying from year to year. This is as it ought to be; we have no right to keep the Lord's money locked up; it should be at work.

The societies which have made pledges should look to their early redemption; and those which have not, should set themselves at work arranging ways and means for the raising of generous contributions.

May not this year be the very best in our history? God will honor our offerings in his name for this work at home. All together, now, for the next three months, and make a new record.

J. B. DAGGETT,

President.

What Christian Endeavor is Doing in Mission Lands.

If all the good that has been accomplished through the organization of the Christian young people were ordered published, I suppose that the printing presses of all the churches would not be sufficient to print the books that might be written. The quality, as well as the measure, of goodness is something that cannot be defined. It eludes the chain of the surveyor, and the map-maker cannot run a line around it. Goodness goes into human hearts and lives. It makes character. It prompts action. It prepares the pathway of the Great King. It changes civilizations, and no man can write its history. The purpose of the young people's organizations is, by the grace of God, to make young men and young women better and more Christ-like, and to this end they have gone across the sea and around the world, into heathen lands and semi-civilized dominions, until now it is almost impossible to tabulate their work. Like Ezekiel's river they have widened and deepened the farther they have gone from the place of starting. The good done?

In India we are told there is a Christian Endeavor Society composed of blind children, who cultivate beds of flowers and carry the beautiful products to the hospitals. Can there be anything more suggestive of the longing to do good and to brighten other lives? Little comfort have these poor blind children from the beautiful flowers. With their sightless eyes they cannot discern the exquisite loveliness of the blossoms in their hands; but their hearts can appreciate the pleasure their presence will bring to those who suffer.

In Japan there is an Endeavor Society composed entirely of telegraph operatives in one of the important stations. These young men, at whose finger-tips is the sign-language of war and peace, have learned the mystical telegraphy of faith by which they keep in constant communication with the

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source of all power. They may send their messages under the sea, or over the land, or through the wireless air; but the blessedness of their lives lies in the messages that go out from bended knees, and are borne starward to God. The Japanese Endeavorers carry on a good-sized monthly paper, well edited and printed in their own language.

It is related of a young man belonging to one of the societies in China, that his relatives forced him to approach the shrine of their idol with incense in his hand. But the young man would not thus prove false to the religion of Jesus Christ. He there turned his back upon the hideous idol and preached Christ to his relatives and persecutors. This shows that there are many of the yellow race who are ready to give up their lives or endure shame and reproach "for his name's sake." There were acts of Christian heroism shown during the Boxer rebellion a few years ago which recall the days of the martyrs and teach us how we should endure for the triumph of righteousness.

In Ceylon, in the early days, the young people, in order that they might have money to carry on their work and spread further the good tidings of salvation, marked certain cocoanut trees, whose fruit should be wholly devoted to the Lord. Here is an idea for our young people. What country boy or girl is there who cannot cultivate a few potatoes or melons or flowers, the proceeds of which can be given to carry on the work? Haven't you an apple tree whose fruit you can sell for this purpose? Isn't there a hickory-nut or a walnut-tree in the fields or woods where you can in the fall gather a few bushels of nuts? Cannot you raise a brood of chickens for this purpose? Cannot a city boy give up an excursion once in a while, or work extra hours, or give the equivalent of his tobacco bill? If the boys and girls only had the heart to give they could find a way to get the money.

In West Africa there is a society, many of whose members must swim a river before they can reach the place of meeting. We do not recommend this method to the boys, but we commend the earnestness of these poor Africans to the young men. We know a young man in the country who rode on his