

Our Young People

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BY AMOS R. WELLS.

WHAT IF CHRIST CAME TO OUR TOWN?

John 4: 28-30, 39-42.

Is the question a fanciful one? Does it belong to the early times when the legends sprung up of Christ's return, as to St. Christopher, the Christ-bearer, who all unawares carried his Lord over the raging stream?

No; for, if in no other way, Christ is continually coming to our town as the angel of death. He is taking our loved ones to himself one by one. He is coming for us. As Bonar sings:

They say at any moment
The Lord of life may come
To lift me from the cloudland
Into the light of home.

We dread death, for ourselves and our dear ones; but in so doing we are dreading Christ, and eternal happiness.

But also, Christ's second advent is sure. Some day he will return visibly, to our town and all towns, in clouds of glory. Dr. Alexander Maclaren asserts that there is something sadly wanting in our conception of the Christian revelation without this anticipation. The promise of Christ's second coming was given us for our comfort, our encouragement, and our spur to greater fidelity.

Are you busy, all too busy
With the things that fade away—
Wealth, or fame, or gain, or pleasure?
Drop them! He may come to-day!

But there is still a third coming, for Christ is always with us, walking our streets, entering our houses, sitting at our tables, aiding in our tasks, sharing in our pleasures. "Have all your doors and windows open," cried Joseph Parker, "for you cannot tell by what means Christ will find access."

This also is no fancy or pious fiction, but absolute reality. If we could touch him, see him, or hear him, he would not be more certainly present. Poor indeed is the life, and blunt to all finer impressions, that has not often been conscious of Christ's nearness.

This consciousness is like the magic lamp placed in the fisherman's hut, that transformed to gleaming silver all the furniture and the hut itself. When you see men or women who are consciously living with Christ, does not the inner light shine from their eyes, testifying of the Light of the world who abides with them?

Christ must come thus to the individual before he can come to towns, just as he came first to the sinning woman at the well, and through her to Sychar. Many a town has received Christ because a single soul in it has received him.

The question, therefore, is not, "What if Christ came to my town?" but, "Has Christ so entered my life as to radiate out from it to other lives?" The test is beautifully given in Margaret E. Sangster's poem:

If the Lord should come in the morning
As I went about my work,
The little things and the quiet things
That a servant cannot shirk;
Though nobody ever sees them,
And only the dear Lord cares
That they always are done in the light
Of the sun,
Would he take me unawares?

Why do I ask and question?
He is ever coming to me,
Morning and noon and evening,
If I have but eyes to see,
And the daily load grows lighter,
The daily cares grow sweet,
For the Master is near, the Master is here,
I have only to sit at his feet.

OF TWO EXTREMES, TAKE NEITHER.

How large a part should older Endeavorers take in the young people's prayer-meeting? This is often a real perplexity to the conscientious Endeavorer who wishes to do his duty. It is answered in three ways, two of which, in our estimation, are wrong ways.

First, the older Endeavorer is sometimes tempted to take too much part in the meeting. He feels the obligation of his pledge; he realizes, as he cannot help doing, that he has something to say upon the subject of which the younger members will not think of, or which they cannot say as well. When he gets upon his feet, the time slips away. Unconsciously, before he knows it, he has given a five-minute or ten-minute exposition of the topic, or perhaps offered a prayer nearly as long. The result is that, the subject being thus exhausted, the less confident, the less educated, and the younger ones feel that there is nothing left for them to say. The meeting drags, and the older member wonders what it is that, even when he takes up a quarter of the time or more, there is no one to fill the rest of the hour, utterly oblivious of the fact that if he talked less the others would talk more.

Again, the older member, going to the other extreme, realizing the importance of developing the younger ones, and fearing to take the time which they ought to use, sometimes takes no part at all. He sits in a back seat, perhaps, with heart anxious that the others should do their duty, but forgets the necessity of setting an example. He has a "reason which he can consciously give to the Master" for not taking part, and he holds his tongue. But he makes as great a mistake as the too loquacious member. His motive is not understood. His secret heart cannot be read; and the younger member, seeing him delinquent and apparently unfaithful to his pledge, will hide behind his example, and fail in their duty.

But there is another and a better way. There are many societies from which the older Endeavorer should not withdraw, even into the honorary membership. He is needed to give stability, ballast and strength to the younger ones; but there is no society in which he ought

to do the work of the younger ones, or forget his responsibility for developing them. He should take his own part, but it should be a brief one. Half a dozen sentences are better than a long speech. One sentence may be better than half a dozen in a large society. He should be one link in the chain of prayer, but not the whole chain itself. He should usually take his part at the beginning of the meeting, and help to warm it up, but should never smother the fire by dumping too much of his own fuel upon it so that the embers are entirely extinguished. His part should be to fan the blaze rather than to pile on the fuel. If all the older members are brief, there can scarcely be too many of them. Twenty of them can take part in ten minutes, and leaves a half-hour of the open meeting for the younger ones.

There may be many cases where the older members should withdraw from active membership to the honorary list, or into a veteran society, but never before they have found and trained their substitutes; and one of the best ways of training them is by setting them an example of brevity, pithiness, always leaving them time for their own participation, and always seeing that the younger members do the work in the prayer-meeting and on the committees, and never doing it for them.—Francis E. Clark., in C. E. World.

MISSIONARY MOTIVES.

WHY SHOULD I GIVE TO MISSIONS?

Because it is the most paying investment.

Because of the joy that comes to the giver.

Because I am only a steward of the money that God has given me, and I must use it for his glory.

Because I am put to shame by the liberality of heathen converts.

Because it is God's will that missionaries should go, and that I should help them. Rom. 10: 14.

Because I am grateful to God for what he has given me. John 3: 16.

Because souls are dying, and I may help to save them.

WHY SHOULD I PRAY FOR MISSIONS?

Because the world needs prayer.

Because in the past missions have always prospered as believing prayer has increased.

Because God has conditioned the success of missions on prayer.

Because I am commanded to pray.

Because I can plead great promises.

Because the prayer of faith is always answered.

Because Christ is praying for those for whom he died.

WHY SHOULD I BE A MISSIONARY?

Because in no other than Christ is there salvation.

Because multitudes have not heard the gospel, and are dying.—Selected.

Why Do Women Suffer

Such pain and endure the torture of nervous headache when a quarter buys a bottle of Nerviline which never fails to cure. Just a few drops of Nerviline in sweetened water cures nervous or sick headache, relieves heart palpitation and makes you feel better immediately. Nerviline can't be beaten for quickly curing stomach and bowel troubles and should be kept in every home. It's good to rub on for external pain and excellent for inward use. Sold in large 25c. bottles.

The Moravians have always been noted for missionary zeal. At present out of a total home membership of 100,000, there are 400 foreign missionaries—one for every 250 members. The number of missionary church members is equal to the home membership.

EYE GLASSES

Anything the matter with your eyes? Can't see as well as you used. If so, call at

Wiley's DRUG STORE

and get your eyes tested. Won't cost you anything to find out. No charge for consultation.

FIRST CLASS LINE OF
SPECTACLES
AND
EYE GLASSES
TO SELECT FROM.

WILEY'S

206 Queen St., FREDERICTON, N. B.

Liver Pills

That's what you need; something to cure your biliousness, and regulate your bowels. You need Ayer's Pills. Vegetable; gently laxative.

Want your moustache or beard a beautiful brown or rich black? Use BUCKINGHAM'S DYE

If the carpenter's shop in Nazareth gave ample opportunity for the training of a Saviour, how lamentably short many of us come in measuring up our privileges!

A severe cold settled on my throat and lungs so that I could hardly speak. After other remedies failed I tried Dr. Wood's Norway Pine Syrup and one bottle of it completely cured me.

Mrs. Thos. Carter, Northport, Ont.

Life should not be measured according to its extent, but according to its intent.

See that the Druggists gives you the right article—the soothing, helpful Painkiller that was used in your family before you were born. There is but one Painkiller, Perry Davis'. No upright dealers offers substitutes.

When the heart glows, then the work grows.

Ignorance is a Curse.—"Know thyself" is a good admonition, whether referring to one's physical condition or moral habits. The man who is acquainted with himself, will know how to act when any disarrangement in his condition manifests itself. Dr. Thomas' Electric Oil is a cheap and simple remedy for the eradication of pain from the system and for the cure of all bronchial troubles.

"No summer," says Hawthorne, "ever comes back." No, but the good one gets out of it, or puts into it, stays, and that is better.