

Our Young People

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THE C. E. TOPIC.—Feb. 5.

WHAT I OWE TO CHRISTIAN ENDEAVOR.
Ezek. 47: 1-12; Psa. 36: 8.

Christian Endeavor Day.

BY AMOS R. WELLS.

Mine has been a typical experience with Christian Endeavor, and if I tell what I owe to the society, I shall tell what the average Endeavorer owes to it.

First, then, I owe to Christian Endeavor a quickened conscience. The word "ought" does not appear in the Christian Endeavor pledge, but it is the pledge's great word none the less. Every clause is a call to decision. "You ought to read the Bible daily, pray daily, take a public stand for Christ, support Christ's church."

Second, I owe to Christian Endeavor an aroused will: The tasks it presented at the start were within the reach of my inexperienced powers, and they have kept pace with ability as it has been increased by practice. Daily Bible-reading, for instance, meant at first only few verses perused; it has come to mean daily and energetic Bible-study. Christian Endeavor has shown to millions how duty-doing blessedly enlarges itself.

Third, I owe to Christian Endeavor a steadied determination. These tasks are perpetual ones. "Throughout my whole life" is the time-measure of Christian Endeavor. The ideal is daily devotions, constant testimony, regular service of Christ and the Church. And all this is emphasized by the monthly test, the consecration meeting.

Fourth, I owe to Christian Endeavor a deepened religious life. Hardly is it possible to pray and read the Bible daily and remain a shallow Christian. The society has introduced me to the writings of the world's best devotional writers, the most inspiring Bible commentators. "Trusting in the Lord Jesus Christ for strength," that phrase so continually reiterated, has closed to me my powerlessness in the face of any worthy task, and has sent me to the only source of power.

Fifth, I owe to Christian Endeavor a more practical religious life. I have just looked back over my Christian Endeavor committee work, and I am surprised at the extent and variety of the tasks by which the society has trained me. Conducting meetings, planning for them, raising money, arranging sociables, gaining new members, conducting business meetings, literally hundreds of kinds of service come to mind in which,

through these years, Christian Endeavor has developed and diversified my powers.

Sixth, I owe to Christian Endeavor an inspiring comradeship, in the local societies and in the conventions. It has thrown my friendship among Christians and not worldlings, and among the Christians that are doing things.

Seventh, I owe to Christian Endeavor a wider outlook. It has introduced me to the vast and ennobling study of missions. It has introduced me to the great brotherhood of Christian denominations. Nay, as I have come to read about, hear, and meet devoted Endeavorers of all nations and races, it has introduced me to the world, and given me a sense of the brotherhood of man.

Finally (for one must stop somewhere), I owe to Christian Endeavor a sense of responsibility for the Church. I have come to see that the Kingdom can progress only as each believer, trained for service, steps into some vacant place and labors faithfully. And this, repeated in the lives of millions of young folks, is what the Church owes to Christian Endeavor.

LIGHTNING AS AN EVANGELIST.

Merton S.—was a profligate young man, son of Christian parents, but a wanderer, apparently far from grace, with little likelihood of ever being brought back; a very profane man, a Sabbath breaker, a gambler, an inveterate user of intoxicating drink and tobacco. He hated everything religious, and everybody who was a Christian. The Crusaders came into the neighborhood where he lived, and in the house of some aged Christian neighbors; he cursed and swore about the Crusaders. So fearful were his oaths, that the aged lady of the house said to him:

"Merton, God will some day take you in hand; I don't know what He will do with you, but I am sure God will take you in hand." For this she prayed; and earnest prayer was offered by his mother. But for many months there was no answer. But one night in April, 1896, returning home from the city, driving a two-horse team, a heavy thunder shower came up; he had reached home in the midst of it, unharnessed his horses and was leading them to the barn, when a sudden flash of lightning prostrated him and his horses.

When he recovered consciousness he got up saying, "This is God's last call to me. I will believe in Him." He left his horses, went into the house, and said to his mother:

"I cannot put up the horses, I am not well, I have received a shock; but mother, I believe in God, and I will obey Him." He at once broke off his vile habits, but he did not want any one but his mother to know what had happened. He tried to keep secret the fact that he had determined to live a Christian life. But he suffered intensely from deepest conviction of sin against and he feared that he was to be cast off forever. But like Saul, he prayed, and he was assured that only on confession could he find mercy. This he determined now to do. He attended church, related his experience, was accepted on probation, lived a devout life, and eventually was received into full communion.

His mother when telling her pastor of the conversion of her son, said:

"I did not know before that lightning was an evangelist, but if that is the only thing that will bring them to Christ, let it come."

The young man has for two years been an ardent worker for Jesus, and has induced several whom he had led astray to turn to Christ. The winter following his conversion a powerful revival of religion occurred in the neighborhood where he lived, and some thirty of the young people, besides heads of families, were converted, he being a useful helper in the work.—*N. Y. Observer.*

The Attraction of God's Presence.

What is the best gift which the Church has to offer the world—the attractive quality which will win men to its fellowship? It is not art, which is no longer exclusively the handmaid of worship. It is not eloquence, which at best is rare, and is, perhaps, more common on the platform than in the pulpit. It is not gain, for the Church is in the world, and must ask its members for support. If it depended upon any of these attractions the Church would have been dead and forgotten centuries ago.

Christian life, so far as it is genuine, is a manifestation of God. His spirit witnesses through men of the beauty of holiness. It is imperfect witness, for Christians are imperfect men, but in so far as it is genuine, it is effective. God himself is the supreme attraction for those who are made in His image. Where He is known and manifested, men will be drawn together as iron is drawn to the magnet.

The increase of machinery counts for little where abundance of power is wanting. Do we not often make the mistake of elaborating worship, enriching art, multiplying attractions, studying advertisements, and forget the power of God's presence with His people. The life of the Church is the indwelling of God in the hearts of His children, manifested to men in holy, cheerful, fraternal, helpful lives. Have we anything better than this to offer to the world? Is there anything which can take the place of this in mere diligent use of the many inventions of our modern Church activity?

The Church is attractive when men feel that God is with its members—meets with them in their worship, goes with them to their business, is invited to be a sharer of the pleasures. God, as of old, is revealed through man to man. There is no better way of revelation. The measure of our power with others is the measure of our clear transmission of the light that God has put within our spirits. If we are Christians, the light is ours. The problem is to make our visible lives transparent mediums, free from all stains and spots of injustice, unkindness, selfishness, and pride, that the light may shine through them for the attraction of the world.—*The Congregationalist.*

A GOOD SERVANT.

There is a tremendous difference between a high temper and an ungovernable temper. George Washington, whose face and manner showed so much control and calm, was one of the most high-tempered men of his day. But he had learned, in youth, to conquer anger, and only on the rarest occasion did he show any signs of it. The artist, Stuart, who painted his most famous portrait, said that if Washington had not been great he might have been an ungoverned savage, his natural tendency to anger was so marked in the lines of his countenance.

Gordon had a high temper; Luther had a high temper. But we cannot as-

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sociate ungovernable rage with them, for they controlled their natures firmly. The steam all went to turn the wheels of work for the world, instead of exploding the boiler. Temper, like fire, is a good servant, but a bad master.

A Good Complexion

Is a joy to every woman's heart, and man is vain enough not to despise it. Beautiful complexion means pure blood, or in other words a healthy body. Tens of thousands of women take Ferrozone because it's a splendid blood builder, keeps the system in perfect order, and helps the complexion wonderfully. "I consider Ferrozone the best remedy to give you a clear, ruddy complexion I know of," writes Miss Ada E. Brandon, of Pembroke. "My skin used to be sallow, but after taking a few boxes of Ferrozone a rosy tint was noticeable on my cheeks. I can recommend Ferrozone as a tonic also." For good health and beauty use only Ferrozone. Price 50c. at druggists.

Chamois leather should never be washed in hot water, which hardens it, but in cold water, with either a little ammonia or a lather of soap.

A skin that burns with eczema, and is covered with eruptions that discharge a thin fluid, may be made smooth and slightly with Weaver's Cerate. But this external remedy should be used in conjunction with Weaver's Syrup.