

Our Young People

This Department is in the interest of the Free Baptist Young People's Societies.

OFFICERS

F. B. Y. P. League of New Brunswick.

PRESIDENT.—Rev. J. C. Wilson, Gibson, N. B.
VICE-PRESIDENTS.—Rev. T. D. Bell, Miss Lulu Vince Samuel Baxter, Ernest Tracy, Miss A. A. Flewelling, G. Fred Bolster and J. J. Bonnell
RECORDING SECRETARY.—Miss Sadie Dakin, Grand Harbor, N. B.
ASST. RECORDING SECRETARY.—Miss Julia Pugh, Fredericton, N. B.
CORRESPONDING SECRETARY.—Rev. J. B. Daggett, Fredericton Junction.
TREASURER.—E. B. Staples, Marysville, N. B.
AUDITOR.—F. A. Lindsay, Woodstock, N. B.

F. B. Y. P. Union of Nova Scotia

PRESIDENT.—Rev. J. E. Gosline, Barrington.
VICE-PRESIDENTS.—Revs. R. Heine and A. H. McLeod, Miss Marion Hopkins, Miss Theora Spinney.
RECORDING and CORRESPONDING SECRETARY.—Mrs. William Ryerson, Brooklyn, Yarmouth County.
TREASURER.—Mrs. J. E. Wilson, Tusket, Yarmouth Co.

THE C. E. TOPIC.—Jan. 15.

BY AMOS R. WELLS.

AM I MY BROTHER'S KEEPER?

Gen. 4: 8-15.

(A Temperance Meeting.)

When Cain, after slaying Abel, said with that fine show of indignation, "Am I my brother's keeper?" he said what every liquor-seller and liquor-user since him has said, "I use it in moderation. Is it my fault if others become drunkards? That is their lookout. Let every man attend to his own business."

A menagerie lets loose its lions and tigers to roam over the village. "They have never hurt me," urges the keeper, when men protest.

A snake-charmer frees all his serpents in the midst of a crowd. "They never bit me," he declares serenely.

A man builds a bonfire in the midst of a pine forest, and all the valuable trees are burned up, together with a village near by. "I didn't spread the fire," pleads the man. "It spread itself."

A man who knows he has smallpox travels on a crowded train to reach his home. "I didn't ask those other people to get on that train," he says.

Here was a man in Buffalo, N. Y., who stole from his baby, as she lay in her cradle, both her little shoes and her under-clothing, and then sold them for five cents to get a drink. "I didn't tell him to do that," says the saloon-keeper. "Nor I," says the comrade who "treated" him now and then.

A consumptive went from Minneapolis to Colorado. Before that time he had never tasted a drop of liquor. A physician there advised him to live out of doors, ride horse-back, and drink whiskey three times a day. He became a sot, and in a drunken quarrel killed a man. "But I didn't tell him to do that," doubtless said the physician.

Over against all such paltering excuse the Bible sternly declares that, in this matter, as in all others, we are our brothers' keepers.

It is woe unto us if we give our neighbor drink, if we put the bottle to his lips, directly or indirectly.

If we are voters, we are our brothers' keepers. If we vote for officials that favor liquor-selling, we are putting the bottle to our neighbors' lips as truly as if we stood behind the bar and handed out whiskey.

We are our brothers' keepers as we keep "the door of our lips," as we ridicule the wise temperance laws, and

sneer at "the temperance fanatics," and plead for "personal liberty."

We are our brothers' keepers even in our own family, as we use liquor for medicine when less dangerous drugs are equally efficacious, and as we use it to season the food on our tables.

No one can be his brothers' keeper in the way God approves until he is himself kept by God. Kept pure and strong. Kept with a clear, unexcited brain. Kept sympathetic and loving. Kept with a sane conscience.

"If even meat-eating," said Paul, nobly, "causes my brother to stumble, I'll eat no meat while the world stands." There spoke a Christian brother!

RIVER DE CHUTE SOCIETY.

On the 18th December Rev. E. S. Parker organized a Christian Endeavor Society here, with eleven active members and four associate members. The following officers were elected: President, D. W. Wolverton; vice-president, Mrs. D. B. Baird; secretary-treasurer, Mrs. Walter F. Tweedie; prayer-meeting committee, Mrs. Harriet Flanigan, Mrs. John Green and W. F. Tweedie; social committee, Mrs. John Green, Mrs. W. D. Wolverton and Miss Viola Keys. Our numbers are small, but we trust they will soon increase and good work be done. Will you kindly advise us where to get topic cards, etc.?

MRS. WALTER TWEEDIE,

Cor. Sec.

River DeChute, Carleton Co., N. B.

PERSONAL EVANGELISM.

BY THE REV. HENRY T. SCHOLLY.

Evangelism is defined as "zeal in spreading the gospel." Personal evangelism is the combined zeal of individuals and in spreading the gospel through personal endeavor. Personal evangelism is designed to supplement the pulpit, and pastoral work of whole-hearted clergy; and the parish wherein personal evangelism is not conspicuous is one wherein we cannot look expectantly for the bountiful blessing of Jehovah.

The Rev. Dr. Chapman assures us that: "Too much emphasis cannot be placed upon the consecration of individuals to this service, and the attempt, at least, to win others to the knowledge of him who died that we might live."

The late Editor Trumbull says that, "If we put on one side of his life his public ministry and his position as editor of the *Sunday-school Times*, then on the other his individual work for individuals in the attempt to win them to Christ, the latter would far outweigh the former."

Personal evangelism is carried on by individual evangelists; and the evangelist, as the name indicates, is a messenger of glad tidings. Such was the woman of Sychar, whom Christ won to himself by his tactful talk at Jacob's well. She came to the well a notorious sinner. There she found her Saviour; and with eager haste carried tidings of the Christ to her fellow townsmen. Many believed on him because of her word.

Christ came to this sin-cursed world to seek and to save lost humanity. He is able to save, for his ability is that of God Almighty. He is, also, willing to save on easy conditions, and invites all who labor and are heavy laden to come to him for rest. And the Spirit and the Bride says, Come. The Bride is the church; and the church says, "Come" most effectively when its membership

exploit personal evangelism habitually, and whole-heartedly.

Christ wrought multitudinous physical cures during the days of his ministry on earth; and in many instances these cures were the outcome of personal evangelism. The glad tidings of his ability and willingness to master disease was noised abroad by many lips; and, in some cases specified, the sick were brought to Christ at the expense of individual effort. Four men carried a paralytic on his couch to the house wherein Jesus was preaching; and trustfully lowered the invalid into the very presence of the Saviour. At the close of a certain Sabbath in Capernaum, "they brought unto him all that were diseased, and them that were possessed with devils." See also Matt. 14: 35, and 15: 30, etc.

Multitudes were physically healed by Jesus because they were brought to him seasonably by kindly relatives or friends. Multitudes also have been made spiritually whole by Jesus as the outcome of spiritual evangelism. Andrew brought Peter to Christ; and James, presumably, was brought to him by John. Philip was called to Christ personally, and then he promptly hunted up Nathaniel, and won him to discipleship. Paul was miraculously converted on the highway to Damascus, but it was by the personal evangelism of a soulful Ananiás that he was brought happily into the light. Deacon Philip had a ride with an Ethiopian magnate, and he evangelized him promptly, and effectively. Saints scattered abroad from Jerusalem "upon the persecution that arose about Stephen" carried the glad tidings into Antioch. "And the hand of the Lord was with them, and a great number believed, and turned unto the Lord."

In days of old multitudes were brought to Christ through personal evangelism; and as the outcome of personal evangelism of consecrated toilers even Apollos, "an eloquent man and mighty in the scriptures," was graced with a clearer conception of the truth as it is in Christ Jesus.

In days of old, multitudes were brought to Christ through personal evangelism; and personal evangelism is the duty and privilege to-day of all who profess and call ourselves Christians. Down through the centuries the command comes ringing: "Go ye, therefore, and make disciples of all nations; teaching them to observe all things whatsoever I command you." We are graced with spiritual power that we may exploit it to the glory of God as witnesses in our own households, and community; and thus onward, the wide world round. The inspired Paul tells us that Christ "gave some to be apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ." Souls are largely won to Christ and built up in Christ through personal evangelism; and the spirit that should be yours and mine was given expression by David, centuries ago, when he said, "Restore unto me the joy of Thy salvation, and uphold me with a willing spirit. Then will I teach transgressors Thy ways, and sinners shall be converted unto Thee."

To take up the cross of Christ is no great action done once for all; it consists in the continual practice of small duties which are distasteful to us. — J. H. Newman.

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.

JUST THREE THINGS.

I once met a thoughtful scholar, says Bishop Whipple, who told me that for years he had read every book he could which assailed the religion of Jesus Christ, and would have become an infidel but for three things:

First, I am a man; I was going somewhere; to-night I am a day nearer the grave than I was last night. I have read all such books can tell me; they shed not one solitary ray upon the darkness; they take away the only guide and leaves one stone blind.

Second, I had a mother; I saw her go down into the dark valley where I am going, and she leaned upon an unseen arm as a child goes to sleep on the breast of its mother. I know that was not a dream.

Third, I have three motherless children. They have no protector but myself. I would rather kill them than leave them in this sinful world if you blot out from it all the teachings of the gospel.

"All things whatsoever ye would that men should do to you, do ye even so unto them."

Unpleasant!

Boils.
Humors,
Eczema,
Salt Rheum

Weaver's Syrup

cures them permanently by purifying the

Blood.

Davis & Lawrence Co., Ltd.,
MONTREAL, PROPRIETORS, NEW YORK.