

Our Young People

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THE C. E. TOPIC.—Feb. 19.

GLORIFYING GOD IN OUR HOME.—Eph.

6: 1-9.

BY AMOS R. WELLS.

A bright girl was talking about her ambitions in life. They were large and bold, and would, of course, take her away from home.

On hearing her, a bystander spoke gently: "Do not forget that the singing birds build low."

Let all ambitious souls remember that it is birds of prey that seek the mountain crags for their nests. Home is the field for the noblest ambitions, after all. As Stanton sings:

Gold to the east of us,
Gold to the west;
But the gold in the home land's
The brightest and best.

That is, if home is what it ought to be, and may be. "A well-regulated home," declared Talmage, "is a millennium on a small scale." But how to regulate it?

The secret of the whole matter is Paul's sentence, "In honor preferring one another." "This," says Stopford Brooke, "is true courtesy. It is its very flower; it is the essence of Christ's teaching set to music in daily life. It will bring out all the good in others; it will bring out what is best in yourself; it will make your home like very Heaven."

It is of such an abode that Spurgeon wrote: "When home is ruled according to God's Word, angels might be asked to stay a night with us, and they would not find themselves out of their element."

Indeed, since Heaven is the place where love holds sway fully, home—a true home—may be defined as a place where men and women, boys and girls, are practising for Heaven.

The most beautiful thought of Heaven is of a home, where the fire of love never grows cold, where the walls of safety and protection are never down, where laughter is sounding forever, and all tears are forgotten. But that thought of Heaven can be rich in the heart of a Christian only as his home on earth is like the ideal.

Christ knew a home. "For thirty years," says Sylvester Horne, "He had where to lay His head." What qualities must He have put into that home?

Industry. It must have been a home of toil. Nothing so sweetens a home

as labor, and wards off the perils that beset it.

And obedience. He was subject to His parents, we read. And, though we should have been sure of it any way, we are glad it is written, because disobedience is probably the chief sin against the home in our day. Children forget what they owe to their parents, and parents are weak in enforcing respect and obedience.

Then, helpfulness. Christ, who came to earth to help men, must have begun long before He was thirty years old. And helpfulness is contagious, a single helpful person will soon make a whole household helpful.

Finally, love. Christ's other name is love. What love He must have poured out upon that home, and how hard it must have been for Him to leave it! Indeed, His crucifixion must have begun just then.

THE MUTILATED BIBLE.

(Continued from page 2.)

far south as Egypt. In the year 712 he took Ashdod, in accordance with the Scripture record.

And there were eight immense boxes in one of the New York docks a few weeks ago awaiting transportation to the University of Pennsylvania. These boxes contained 150,000 tablets from the library of Sargon, king of Assyria, which Prof. Uilspitch dug up from the ruins at Nippur. It was a very unkind thing for the Professor to do, for it has shut the critics' mouth so suddenly that their jaws have snapped. But accidents will happen.

If any of you ever go to Philadelphia, go into the university and have a look at the library.

Some one says "the book of Jonah was not written by the person whose name it bears, because it is written with the third personal pronoun, and that the book is not historically correct because Ninevah did not exist at the time that the Bible says Jonah was sent to preach against it. I suppose no one ever wrote the incidents of his own life using the personal pronoun 'he.'"

"I will sacrifice unto thee with the voice of thanksgiving: I will pay that that all I have vowed." That reads to me very much like the first person.

Did Ninevah exist at that time? There might be some excuse for Jonah not knowing geography, but one can hardly conceive that God did not know.

What are the facts? According to the accepted chronology Ninevah was builded by Nimrod more than 2,000 years before the Christian era, and destroyed by the Babylonians in 606, B. C., and Jonah was sent to preach against it in 862,—256 years before its destruction. Ninevah was then at the height of its power and magnificence at the time the prophet Jonah was sent to call the city to repentance. And so great a city was it that there were 120,000 infants in it so small that they could not tell the right hand from the left, and much cattle besides.

And here is another thing that these modern Jehoakims have used their penknives in.

IV. The inspiration of the Bible.

They would give one the impression that the holy scripture was given to us in some such manner as the Sybelline leaves were collected, or in the way that Mohammed wrote his visions on old bones that he kept in an old trunk and that every scribe who copied any part of the holy scripture could leave

out or change or add to them just as he pleased.

If there was one thing the Jews revered more than another, it was the holy scriptures, and according to Philo and Josephus they would suffer any torture, and even burn at the stake rather than change even a single word or letter of them. A law was passed by them decreeing that he who should be so bold as to change the scripture in even the most trifling matter, should be guilty of the most awful sin that it was possible for a man to commit. So careful were they to correctly preserve the sacred text that when a new copy was written, not only did they count the number of words, but the very letters themselves, to see that not even a letter had been added or left out. If any mistake had been made, do you suppose that it would have been detected, for it was read continually in the public gatherings, and many knew all the scriptures by heart.

Infidels say: Do you suppose that if God was to give a revelation to this world, that he would give it to a mere handful of Jews living on the shores of the Mediterranean? Why did he not give it to the Chinese? There are 400,000,000 of them. Sure enough, why did he not give it to them? If he had given it to the Chinese, how would you ever have learned to read it? There are 40,000 different characters to learn before you could read it.

Why did he not give it to the Assyrians? Why did he not? For more than 1,000 years there has not been a man on the earth who could read the Assyrian language, and there are 800 characters in it.

Why did he not give it to the Egyptians? For more than 1,000 years there has not been a man on this earth who could read a single line of their literature, though there are acres of it scribbled on the walls and palaces of Egypt to-day.

But God gave his revelation to the Hebrews with twenty-two letters in their alphabet, that a child could learn in an hour, and there has never been a day when that language or that alphabet has been forgotten. God sent the revelation of his will down through the channels through which he could send it, and the light of God has shone down through the ages, whilst the wisdom of the world goes out in darkness.

People talk about the dark ages and what happened then. Tell me, when were the "dark ages?" "When you get outside the light of God's word the ages are just as dark to-day as they were 2,000 years ago. You go into Central Africa, you go into any country where the Bible does not shed its light and you will find it just as dismal and just as devilish as it ever was in any ages that are passed. You go to China, and opposite the rich man's fish pond you will read on a board, 'please do not drown girls here!' They drown a girl like a blind pup in spite of all Confucius teaches, and it was only fifteen years ago (1889) that a law was passed forbidding a woman killing her own daughter. You go anywhere outside of the light of God's word and you will find this same darkness and cruelty and sin."

Some one has asked why God did not give us his revelation in a shorter form instead of so large a book. God has given us his revelation in a small book that we can read through in a few days. The largest book that Paul ever wrote is a ten-page tract. Men write big books, and no one ever reads them,

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but the Bible is made up of fifty-six small books, any one of which a man can read in two hours. It did not take these men long to write, for they knew what they were writing about.

In the Chinese encyclopedia there are 6,000 volumes and eighteen volumes of index. It would take you twenty years to learn to read, and then after you had read these 6,000 volumes, what would you have learned about God—simply this, that it is right to worship your grandfather and your grandmother. In the British museum is an encyclopedia of Thibetian Buddhism. There are 225 volumes of it, and each volume is two feet long and six inches thick, heavy enough to kill you if it fell on you. But God has given us a better book that is made up of small books, that can be read through in an hour or ten minutes, and they contain the revelation of the eternal God to us.

And the writers of these books knew what they were writing about. They testified things which they knew. John