

## YOUNG PEOPLE'S PAGE

"Let no man despise thy youth"—I. Timothy 4-12

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### CHRIST—THE BURDEN-BEARER

"Casting all your care upon him; for he careth for you."—I. Peter 5, 7.

The word of God does not deny that this life is one of care and burden bearing. Instead of denying this fact the scriptures give us the only true remedy for care and burden-bearing which is Jesus.

Men throughout the ages have been recommending false remedies for trouble. Some would tell us to just steel our hearts against it, to be indifferent to it, while others pretend that it is possible to drown our troubles in laughter and gaiety, and still another class of people would try to persuade us that there is no trouble or pain or sorrow, that all that seems to be trouble is merely the figment of our minds. But we cannot deny facts. We are living in a world where sorrow and trouble are abounding and Jesus is the great remedy that God has provided. As the song writer calls him "Christ the Burden Bearer." Now some people prefer to manufacture their own remedies, but those of us who "cast our care on Jesus" will find that he is more than able to bear our burdens.

And because we all have our cares and burdens we all need this Burden-Bearer. Young people have their troubles, which are just as real to us as older people's troubles are to them, and Jesus, who has become our sympathetic High Priest will take care of the lighter burdens as well as the heavier ones.

In order to be at our best in God's service it is necessary for us to be free from corroding care. If we try to bear our own burdens, our hearts become heavy and we are unfitted for the service of the Lord, and then again if we are sad and gloomy we are a very poor recommendation for the salvation that we profess. The true spiritual life is free from care and worry, is happy serving Jesus.

Happiness and freedom from care have always characterized the Christian religion. The Christians in the early days of the church learned the secret of casting their care on Jesus, hence, their joy and success amid trials and testings. Today, even amid what would seem to us to be heavy crosses and hard trials we can know this tranquility of spirit.

Let us have faith in God. John Wesley was once heard to say that he would rather swear than fret and we wonder if unbelief is not as great a sin as breaking the third commandment. Oh, let us believe God and seek first His Kingdom and His Righteousness and then trust Him to take care of all the things that would burden us. And oh, the peace and rest that comes by casting on Jesus our every care.

"Let us be careful for nothing but in everything by prayer and supplication, with thanksgiving let our requests be made known unto God."

WYONETTA SARGESON

### NOTICE—DISTRICT NO. 2

A Young People's Rally will be held in Moncton in connection with the Quarterly Meeting on Sunday afternoon, Nov. 22. Delegates and written reports are requested from each society.

Let as many of our Young People as possible be present at this rally and let us be much in prayer that God will meet with us and make this a real time of blessing.

### LITTLE PICTURES OF WAR

By Rollin Williams

Many fine books have been written of late years about the futility and cruelty of war. In all sorts of ways these books show it up as the monster it really is. But sometimes a little incident or poem tells as much or more in a few lines and tells it better than a book of several hundred pages does. For instance, here are two examples, the one a letter, the other a poem.

During the war the French Red Cross came across the body of a German soldier killed in one of the many battles that raged on the Western Front. Out of his pocket fell a little bundle of food and a letter—just an ordinary letter. This is what it said:

"My dearest Heart,—When the little ones have said their prayers and prayed for their dear father and have gone to bed, I sit and think of thee, my love. I think of all the old days when we were betrothed, and I think of all our happy married life. Oh, Ludwig, beloved of my soul, why should people fight each other? I cannot think God would wish it."

What a lot that little letter tells us of the cruelty of war, and who can read it without wanting to put an end to war for ever.

Here is the poem, written by Wilfrid Gibson, whose poetry has many poignant lines about the ways of men and women.

#### The Silence

Two minutes' silence! Nay, but there has been

For fourteen years a silence in my heart  
Since first I heard . . . Two minutes and a gun

To tell his mother when she's got to start  
Remembering her son!

Two minutes' silence—Then a gun again,  
And free to gabble and forget as we  
Another twelve-month! . . . Yet no gun has stirred

The silence that must hold my heart till he  
Shall greet me with a word.

That little poem has only ten lines and yet it so vividly sets forth what war does for a mother and so clearly pictures the inevitable loneliness and suffering it leaves in its wake.

### YOUTH AND THE MORE ABUNDANT LIFE

Bible readers who love the great sayings of the Bible are not happy in the filching of the expression "the more abundant life" for political uses. It is even described by Mr. Tugwell as a life handed over to such pleasures as "wine, women and song." This description belongs to the maudlin surroundings of the barroom, and should be spurned and rejected as unworthy a place in decent life.

It was Jesus who said "I am come that they might have life, and that they might have it more abundantly." This is a great text, it sets a high standard for the Christian who is constrained by his faith to look on the world as a death-dealing power and salvation through Christ as the way

of life, with the more abundant life realized through the fulness of the Spirit of God.

In a recent issue of the "Atlantic Monthly", President Hopkins of Dartmouth College issues a warning against a popular sentiment in our country that the nation owes every youth "the more abundant life", and will give it to him regardless of what he does. Leaders who help to build this sentiment are not doing a service to youth or to the country. "Righteousness exalteth a nation, but sin is a reproach to any people" says God's Word, and as always, it speaks the truth on this matter. Young people that are really worth while young people are not asking to be handed an easy living at the expense of others who work and earn; they desire the opportunity to work out their futures in the university of hard knocks, where many others have graduated with honor and with the colors (as some one suggests) of "black and blue" earned in the struggle to rise and travel on. We refuse to allow this great challenge to the follower of Christ to live the "more abundant life" to be taken over and made a demoralizing expression without protest. Eternal life life at its best is the more abundant life.—Wesleyan Methodist.

### YOUTH IS FACING SAD TRAGEDIES OF LIQUOR EPOCH

Near the little village of Emmons, in Minnesota, a fifteen-year old boy bought and drank beer, lay down in the road in a drunken stupor, and was killed. The Emmons Leader, discussing the tragedy editorially, said:

"When the clamor was on for repeal of prohibition, the voters were vociferously assured that the bootlegger would be wiped out; that there would be no return of the old-time grog shop; that no longer would open temptation entice boys and girls to drink. And incidentally, prosperity would be hauled right around the corner into our laps.

"Who was responsible?

"Not prohibition, for prohibition is dead. Not bootlegging surely, for bootlegging went out, you know, when repeal came in. Not the old-time grog shop of course, for they are done away; and besides, boys and girls could never buy in these places. Not repeal—oh no—for that is guaranteed a national blessing." It is a sorry picture.

Nothing is to be gained by hasty, angry or prejudiced conclusions. The tragedy is shocking, but unfortunately, similar and worse tragedies are monotonously commonplace. But neither tears nor rage will save a life or ease a heartache. Alcohol—beverage alcohol—killed that boy. Moreover, while drink takes one life, it probably spoils a dozen.

Prior to prohibition, scientific estimates placed the deaths traceable to drink in America at 120,000 annually. Cut that estimate in half, 60,000 annually. Then drink kills more in four years than all the Americans killed in war from 1775 to 1936, or an average of more than war kills in forty.

For four thousand years civilization has been struggling against this Great Destroyer. It has been said that if civilization does not destroy drink, drink will destroy civilization. Unless some nation can divest itself of narrow