

## The Young People

EDITORS,

J. D. FREEMAN.  
G. R. WHITE.Kindly address all communications for this department  
to Rev. G. R. White, Fairville, St. John.

### B. Y. P. U. Prayer Meeting Topic—June 12.

Fellowship with God, 1 John 1:5-7, 4:7-12.

Fellowship is based upon kinship—the likeness of one to the other. A man cannot really be "my fellow" unless I am like him in my thought, desire, feeling, will. This makes comradeship. John's message in verse 3 is this, That God is light and in Him is no darkness at all. Light is used in the Bible as a symbol of purity, holiness. Darkness in contrast is a symbol of sin, impurity, ungodliness. God in His nature is perfectly righteous, perfect in purity and holiness, consequently there can be no darkness, no sin, no impurity in Him. Verse 6, now if we claim fellowship with him and walk in darkness—live a sinful life—the claim is a false one. "We lie and do not the truth." Verse 7, But if we walk in the light, if we are living a godly life, battling against that which is evil, we have this fellowship with God and with His Son Jesus Christ and with one another. The life may not be entirely free from sin, John says that it is not, but the great aim, the strong current and trend of the life is with God, in harmony with His purpose and will, and the blood of Jesus Christ His son cleanseth, the word indicates a continuous process, is cleansing from all sin. In the second part of the lesson, John 4:7-12, we have another declaration respecting the nature of God. The word fellowship is not used but the thought is practically the same. Having love in the heart is made the basis of union or fellowship with God. Having said that God is light he now saith that God is love. He must mean that love as a principle dominates in the nature of God. He is just, He is righteous, but love tempers and guides and governs in all that He is and does. When He smites His enemies and our enemies they are always smitten in love, "He slew great kings for his mercy endureth forever."

Love could not be kept as a pent up power in His nature. Light could not be light and have no manifestation. So love the love of God has given to a world of lost sinners the most wonderful manifestation. "God sent His only begotten Son that we might live through Him. In verse 10 John would have us emphasize "herein," "Herein is love." Make this a subject of earnest, reverent contemplation. He loved us and sent His Son to be the propitiation for our sins. When Jesus died upon the cross He was offering Himself in love as a sacrifice to take away our sin—the sin of the world. There we have the practical application of this truth. Since God is love and Jesus Christ is love if we have fellowship with them we will have love in our hearts also; "Every one that loveth is born of God," like father, like child. F. W. Meyer says, "Love is not all emotion, emotion is rather the effect of love. Love is a principle or power in the life moving to right action." Do not wait for the feeling that there is love towards Christ in your heart before you are willing to accept Him as your Saviour. As well might the traveller wait in the cold shade to get warm before going into the warm sunshine. God is love. He is the well spring, the fountain, and to get love and a loving heart we must come to the source, get it from the living fountain. Then if we have love it will surely have its manifestation. "Let us love one another. No man hath seen God at any time." But right here on the earth walking by our side is our fellowman created in the image of God. Let your love serve him, and in serving your needy fellowman you are serving God and proving your fellowship with Him.

J. T. BURTON.

### What's Worth While.

BY REV. C. W. WILLIAMS.

I think it is worth while to conquer one's own world. We are brave for other people, heroes on the fields where we do not have to fight. We dream conquests of many imaginable worlds. And all the time, the only world we ever can conquer, and the one we are careless about, is our own.

"If I were only rich, how miserliness would be shamed." Yes, I believe you, my friend. You are almost angelic in selfishness; everybody knows that. What you lack is stability; therefore you are placed where you must develop that, or fail. The God who has just your life in its present setting, is "neither absent-minded nor incompetent."

We are restive because our calling is lowly, and perhaps we are clearly the peers of many of our superiors in official position. It is well that we take Anna Robertson Brown's advice.

We often feel like the good woman who told me the other day that she was "awfully tired of her experience." Yet these past struggles made possible the decisive victory. The peasant cannot be the king. The laborer of slower brain cannot be the contractor. But in this we

may all be equal—we may all conquer. When the tumult and the clamor die, the soul that has thought it worth while to conquer its own world will be radiant still.

This that came to me in a paper from across the sea, I think worthy of passing on:

Give me joy, give me joy, O my friends;  
For once in my life has a day  
Passed over my head and out of my sight,  
And my soul has naught to unsay.  
No querulous word to the fair little child  
Who drew me from study to play;  
No fretful reply to the hundred and one  
Who question me, gravely and gay;  
No word to the beggar I fain would take back,  
No word to the debtor at bay;  
No angry retorts to those who misjudge,  
And desire not a nay, but a yea;  
No word, though I know I remember them all,  
Which I would, if I could, e'er unsay.  
Give me joy, give me joy, O my friends,  
For the patience that lasted all day!

—Baptist Union.

Denver, Col.

## Our Juniors.

Letter from Miss West, our Junior Superintendent.

DEAR FELLOW WORKERS.—At the last meeting of the executive committee of the B. Y. P. U. held at Sackville, N. B., April 6th and 7th, the fact of there being so few Junior branches of the Union in our Maritime Provinces was brought up and freely discussed. We believe that the pastors and church workers have not fully realized the importance of this branch of the work and little thought and consideration has been given it. As a result, in looking over our year book we find that only eleven churches out of the three provinces show an organization of this kind among the different branches of their church work. We repeat that this is largely due to a want of consideration of the subject, as our brothers and sisters believe that the Senior department of the B. Y. P. U. covers the entire field of usefulness. In a measure this is true and if the younger members are placed on committees and made to feel that their usefulness is necessary to the well-being of the Union, then we may say that the Junior department would not be necessary; but this is not so; too often the younger members are ignored as far as the business and committees go, consequently they get careless and do not attend the business meetings and too often lose interest in the devotional services as well. It is not many years since we looked on religion as something for the older people and a young man or woman who belonged to Jesus and took an active part in Christ's work was the exception and not the rule. The organization of Baptist Unions, Epworth Leagues and Christian Endeavors has been the means of energizing and bringing into usefulness hundreds of our young people and we now feel and know that the religion of Jesus Christ is not alone for the older people; it is the power that young men and women need to make their lives grand and noble and to lift them out of the selfishness and carelessness that has characterized them in the past, and give them a new motive in life that of putting others first and self last. The young man or woman who starts life hoping to help make this world a little better and help others upon the same road is the young man and woman who will succeed and rise spiritually as well as temporally. Have we not God's promise that if we seek His Kingdom first all other things will be added to us.

Now if those Young People's societies have succeeded in so awakening the young men and women to a sense of usefulness, may we not trust that the organization of Junior Unions may have the effect of stimulating our boys and girls and showing them that Christ needs their work to help better this lost world, by placing them on committees and allowing them a share in this work of visiting the sick, distributing flowers, etc. Principles taught in childhood cling to us through life; how then can we better help our boys and girls than by teaching them while young that there is a work for each of us and a mission to fill; then as they develop into men and women we have an army of prepared workers for the Senior Union. An effort is being made to extend the work of the Junior department and we trust that the pastors and workers will take a prayerful interest in this branch of the work and endeavor to organize Juniors in their churches so that when we hand in our report in August we may find an increased interest along this line of work and that many more may be found heeding Christ's words, "Suffer the children to come unto me for of such is the Kingdom of Heaven," and in no way can we come nearer the Master than by entering his services and engaging in His work.

Yours in Christ,

JESSIE M. WEST.

Fairville Junior Union.

Our Union has closed for the summer vacation. The closing session was a pleasant one. By invitation of the pastor and his wife, Mr. and Mrs. White, it was spent upon the lawn in front of the parsonage. There were thirty-five present beside our Superintendent, Miss Jewett, Miss Stewart, Organist, and Mrs. Grant. The afternoon was spent, in playing croquet, swinging, playing ball and singing. Mrs. White and Miss Jewett provided a treat for us in way of cake, lemonade and small bags of candy and little texts of scripture. Our President, Alma McKinley, tendered a vote of thanks to the pastor and his wife. We expect to reopen our Union the first Friday in September.

LOTTIE MOORE, Sec.

"What a fine fox!" cried the knight. "I never saw one larger."

"I have," said the squire, confidently. "In Brittany, where I was born, the foxes are as big as cows."

"One day a fallow deer peered at them through a thicket, and the knight pierced its head with an arrow."

"Is it not beautiful and large?" he exclaimed proud of his trophy.

"Large for this country, perhaps, but you should see the deer in Brittany," said the squire. "I have often seen them as large as horses."

"And, pray, how large are the horses?"

"Oh, sir, as large as—well, twice as large as any other horses in the world."

"Just then the roar of a great river was audible, and the knight, springing from his horse, knelt in prayer. The squire, not knowing what to make of his master's actions, waited till he felt like bursting with impatience, then cried:

"Tell me, sir, why you pause now to pray? I thought, up till now, morning and evening prayer were all that are demanded of the most pious knight of the Holy Cross."

"We are near the Ebro," said the knight and resumed his petitions.

"And what if we are?"

"All lions who attempt to ford it are drowned; and, while I do not recollect ever to have told an untruth, I am but a poor, weak creature, and I want to commend my soul to God."

"After a few seconds the squire gave a deep groan. 'Oh, my master!' he exclaimed; 'perhaps the animals of Brittany are not so large as I seem to remember them.'"

The roar of the river sounded fearful in the silence that followed, and the poor fellow added: "God have mercy upon me! The red fox of Brittany is but a common red fox, and the deer but common deer; and as for the horses, they are but sorry cobs. Lord, have mercy upon me for a miserable offender!"

"Was he drowned?" asked James, after some moments of silence during which he had looked at John, and John had looked at him, and both had thought of the circus.

"I hope not," said Uncle Joseph; "but I hope he was cured of exaggeration—a foolish habit, that makes any one addicted to it, to say the least, ridiculous."—Sunday School Times.

### A Queer Audience

It would seem very strange, children, to see a lot of monkeys coming into church to listen to the preaching, would it not? The Rev. Jacob Chamberlain, a missionary in India, in his book entitled, "In the Tiger Jungle," gives this novel account of one of his services. He was preaching in the street of a village in India. This is what he tells us of his queer audience: "Behind the houses on the opposite side of the street there was a long row of trees growing in their back yards, the branches of which stretched out over the flat roofs. Chancing to raise my eyes, I noticed many branches of these trees beginning to bend downward toward the roofs, and saw the faces of some old jack-monkeys peering out through the foliage. Soon some of them jumped down and came forward to see what their 'big brothers' in the street were about, as they stood gazing so intently at these white men standing on the platform. Springing upon the parapet, they seated themselves with their hind feet hanging over in front, and gazing with fixedness at the preacher as they saw the people in the street doing."

"Other monkeys followed, until there was a long row of them seated on the parapet. The late comers I could see walking along behind the parapet, looking for a place wide enough to get a seat. Failing to find a place between two already seated monkeys wide enough, they put up their hands, and, pinning each other sideways, would seem to be saying, 'sit along a little, please, and give a fellow a seat,' until the 'bench' was crowded. I noticed that many mother monkeys had brought their babies to church with them. These little babe monkeys sat upon the thigh of the mother, while her hand was placed around them in a very human fashion; but the sermon was evidently too high for these little folks to comprehend. Glancing up, I saw one of the little monkeys cautiously reach his hand around, and, catching hold of another baby monkey's tail, give it a pull. The other little monkey struck back, but each mother monkey evidently disapproved of this levity in church, and each gave its own baby a box on the ears, as though saying, 'Sit still! Don't you know how to behave in church!'"

"With the exception of a monkey now and then trying to catch a flea that was biting him, they thus sat demurely until the preacher finished his sermon, and until we had distributed gospels and tracts among the audience, and, bidding them a polite farewell, had started for our tents."—*Ibid.*

We call special attention to Miss West's letter in behalf of the Junior work.

G. R. W.