

## Our Young People

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

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#### THE C. E. TOPIC.—Dec. 18.

BY AMOS R. WELLS.

"WHATEVER HE WOULD LIKE TO HAVE ME DO."

Matt. 6: 10; John 15: 10-16.

It was a little crossing-sweeper, cold and ragged. A gentleman came up and gave him some money and then said, "I hope, my boy, you love the Lord Jesus."

The boy smiled happily. "Indeed, I do, sir," he said.

"And how do you know that you do?" the man went on to ask.

The answer was a beautiful one: "Because I always do what he tells me."

Ah, that is the secret of discipleship! We are his friends, if we do whatever he commands us. We are not his friends, but his enemies, no matter how loud are our protestations of friendship, if we merely do our own will and go our own way.

It is impossible to be too lowly in this obedience, too eager to please our Lord. The old-time slave became such by allowing his ear to be bored into his master's door-post. He thus became a part of his master's estate, to be done with as his master chose. That is the comparison which Paul gladly adopted; he was the "bond slave" of Jesus Christ. No valet; no gentleman servant; no minister and ambassador; no viceroy. He was just the humblest kind of slave.

Ah, Endeavorers, has the awl passed through our pride, our self-will, our personal ambition? Have we given ourselves, all that we are and hope to be, in absolute surrender to Christ? Though the slavery hurt, though the blood flowed, though the pierced flesh shrank, have we yielded ourselves utterly to our rightful Lord?

If we have, then and not till then have we entered into the loftiest happiness and honor of the universe, becoming one with the Lord of the universe. For is not he the Door?

Does this seem to you mystical, unreal, this talk of union with Christ? It is, in its actual working out, as millions of Christians are working it out, the most practical thing in the world.

It means that you will seek in every way to get intimations of Christ's will, that this mind may be in you which was also in Jesus Christ. It means, in other words, that you will pray and read the Bible every day. What would you think of the obedience of a soldier that did not listen to the word of command? of

a general that did not read the message of his commander-in-chief?

And then, as we obey the first bit of Christ's will that is disclosed to us, in that act we have a revelation of more of his will. As we obey that, we learn more, and so on endlessly. You have never heard an obedient Christian complaining that he could not find out just what Christ wanted him to do.

All sensible men admit the convincing force of the argument from experience. I make this positive and emphatic assertion, that every man among all the millions of Christians would tell you that all his happiness in life has come from doing the will of Christ, and all his misery from failing to do that will. Is this a testimony that you can afford to neglect?

### BEACONSFIELD SOCIETY.

At the close of six weeks' special mission, conducted by Rev. E. S. Parker, a Christian Endeavor Society has been organized in connection with the Beaconsfield, W. C., church, with fifteen active members.

The first meeting was held on Sunday afternoon, November 27th, at 2.30 p. m., with a fairly good attendance.

As we have not a stationed minister, we are hoping, by the aid of the C. E. Society, to hold meetings regularly, and we also trust that the good work that has been begun may still be carried on.

KATE COSTON,  
Secretary.

We are hoping that December will be a record month in the history of the INTELLIGENCER—in renewals and new subscribers.

To make it such, we ask the hearty co-operation of all who are interested in what the paper teaches and seeks to do.

### DOING AND THINKING.

Perhaps we have all had our trouble with a little incident in the life of the Master, a very familiar yet very homely incident, and thought worth recording only by St. Luke, the lover of pictures. Jesus had come on his journey to the town of Bethany, and "a certain woman named Martha received him into her house." Dear, kindly soul, with the true housewifely instinct, she had busied herself and worried herself, as we have all seen many another one do, that her beloved and honored guest might have the best of everything. But to make her task the harder, hour after hour, when the work was pressing most, Mary, her younger sister, on whom she had always depended for certain parts of the household service, had sat idle at the Master's feet, listening to his teaching, and enjoying, with a few other friends, the blest privilege of intimate and endearing fellowship. So, with perhaps a feeling of jealousy toward Mary, and with a certain resentment against the two, Martha comes asking that her sister be sent to her help. But the Master refuses to see the matter from the elder sister's point of view, he meets her with a rebuke, and with words of praise for the idler. "Martha, Martha, thou art anxious and troubled over many things. . . . Mary hath chosen the good part." Poor, faithful Martha, type of some of the best women we have ever known, surely she hardly deserved the Master's cutting words, surely he has made a mistake in seeming to encourage such unfair division of labor and responsibility between the two. And yet that could not be.

In seeking to understand Jesus teaching through this very interesting incident, we must bear in mind that he had a knowledge of the characteristics of these two sisters. They may be taken as types of two classes of people: Martha of that class who consider that the important thing in life is to be doing something; Mary of the class who consider that thinking is of more importance than mere doing. The Master saw that the elder sister was in danger of giving the mere externals of life such an important place that all just sense of its finer possibilities and its deeper realities would be lost. Faithful though she was, conscientious and hardworking and unselfish, she was too much under the burden of things. The practicalities of life meant too much to her, and the finer things of the inner, the soul, life were minimized in consequence. And Jesus commended the younger sister because in her scheme of life there was larger place for nobler thinking and for lofty purposing, because she gave the things of the spirit their first and rightful place.

We may be sure, therefore that Jesus made no mistake in choosing between these two very different ways of looking upon life. And we may be sure that there was much need then, as there is now, of pointing out the dangers of that ever-practical way of looking at life's opportunities and duties. Palestine in Christ's time over-emphasized the practicalities, but surely it did so no more than we do to-day. In fact, there never was a time when it needed to be more plainly stated that the quantity or the greatness of our work is not nearly so important as the quality of it. In the final summing up of things, it is not how much we do that counts, but it is always the high thought and the noble purpose that we give to our work. The man that does things that the world can see may be at a high premium with men, but he is not always so with God. And even with our finite sight we can see, in looking over the world's history, that the man who has given the world a great thought has often done more than he who has conquered nations.

But then, you may say, the practicalities must have a large place in this work-a-day world. The work of Martha's household must be done. Yes, much of it must, but it need not be done in the Martha spirit. Martha was a drudge, and the people in this world who are compelled to be drudges are very few. Drudgery is work done without inspiration, into which there goes no lofty thought or noble purpose. The drudgery is not in the nature of the work, it is in the workman. And what Christ teaches by this incident is that a man may, and should, throw into his common, everyday task that Christ-like quality of thought that will make it divine, that will make it a joy instead of a slavery.—*Chris. Guardian.*

To have a fully renewed list before the New Year would be a delightful experience. Kindly give it to us—for once.

Where Sickness Is, Disease Will Settle.—If one suffers from any organic weakness, inherited or contracted, there disease will settle when it attacks the body. Therefore drive out the pain that beset you, do not let a cold or cough harass you, and keep the respiratory organs in a good, healthy condition. This you can do by using Dr. Thomas' Electric Oil. Prevention is the wisest course.

## 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.

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### CARRYING ONE'S CROSS.

Life is not easy for anyone, and to many people it is very hard. They are carrying every ounce of burden they can possibly carry. They sometimes almost totter beneath their heavy load. Now suppose that, instead of saying cheering words to these people, heartening words which would put new hope and courage into their spirit, we do nothing but criticise them, find fault with them, speak in a harsh, unloving way of them; what is the effect upon them? It can only be hurtful. It makes their load all the heavier. Or, rather, it takes out of their heart the enthusiasm—the hope—the courage—and makes it harder for them to go on.

"Carrying one's cross" means simply that you are to go on the road which you see to be the straight one; carrying whatever you find is given to you to carry out, and as stoutly as you can; without making any faces or calling people to look at you.

Above all, you are neither to load nor unload yourself, nor cut your cross to your liking. But all you have really to do is to keep your back as straight as you can, and not think about what is on it; above all, not to boast of what is on it. The real and essential meaning of virtue is in that straightness of the back.—*Ruskin, in "Ethics of the Dust."*

### Everyone with Sore Throat.

Should know how quickly Nerviline cures. "I can recommend Nerviline very highly for sore throat," writes Mr. R. McKenzie, of St. George. "I once had a very sore throat and my chest was full of cold and soreness. Every cough hurt me. I cured myself quickly by rubbing my chest and throat vigorously with Nerviline and using it also as a gargle. I believe Nerviline to be the best general remedy for emergent sickness that one can get. We have used it for twenty years in our house." Price 25 cents.

Macaroni should be kept in an airtight receptacle, and when cooked, plunged into boiling, salted water.

"A Graveyard Cough" is the cry of tortured lungs for mercy. Give them mercy in the form of Allen's Lung Balsam, which is used with good effect even in consumption's early stages. Never neglect a cough.