

## 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.—Jan. 8.

THE MAKING OF A CHRISTIAN: HIS BIRTH.

John 3: 1-8.

BY AMOS R. WELLS.

For seven months we are to have lessons on "The Making of a Christian." It is a topic well worth our thoughts. Most Christians are content to be like Topsy, who "just grewed." The wise man will plan his growth, and see that he is growing in the image of Christ.

The first question we have to answer honestly to ourselves is this solemn one: "Have I been born again?" Without the second birth no one can see the kingdom of heaven. Henry Drummond illustrates it thus: How does the inanimate kingdom reach the animate kingdom? The soil cannot climb up into the corn, but the corn reached down and takes the soil up into itself. Neither can the plant kingdom reach up into the animal kingdom, but the ox must reach out and take the corn and make it a part of itself. And by the same process the ox becomes part of a man.

In that way the man becomes part of the kingdom of heaven—by a new birth, as a helpless infant, the higher kingdom reaching down and lifting us up into it. That is why Christ came to earth—because earth could never come to heaven. That is why Christ alone can tell us how we can enter the spiritual life, be born again.

It is a double process. Christ says: "We are to be born of water, and of the Spirit." What did he mean?

"Water" is the outward token of the new birth. We are not spirits yet, we are in bodies. We cannot wholly be born again without an outward act as well as an inward change. That is why Christ and his ministers insist on baptism, on joining the church, on the fulfillment in the world of the outward duties of a Christian. To be sure, as Christ said, "the kingdom of heaven is within;" but if it is truly within it will show itself on the outside. No one can truly give himself to the higher life and not be eager to be baptized, to join the church, to manifest his new joy in every outward way.

But the new birth is also "of the Spirit." It is mysterious, as mysterious as the night wind that Nicodemus heard "moaning along the narrow streets of Jerusalem." But it is certain, as the wind is. No one that is born again will be unconscious of it or doubt it.

For it will transform his entire life, as the wonderful light in Goethe's lovely tale, placed inside the fisherman's hut, gradually transformed its logs and boards to gleaming silver and changed all its ugliness to beauty.

Is ours this transformed life? Has the Spirit of God lifted us up, out of our frets into his peace, out of our weakness into his power, out of our sins into his purity, out of our shame into his glory, or are we still living "to the flesh?" Not for an hour longer need we go on in the lower life, for the glad new birth is to be had for the asking.

### CHANGE OF TREASURER.

E. B. Staples, Marysville, has been appointed treasurer by the Executive, in place of Bro. Hartley, who has removed from the province. All funds should be sent to Bro. Staples promptly.

The list of pledges will be published soon, so each society will be informed of that which is expected of them. It will be a good thing if the raising of the amounts is begun at once, and not left until the last quarter of the year. One-third of the year has already passed. Immediately after the holidays the work should be taken up.

COR. SEC.

### PLEASE NOTICE.

The following pledges were made at League for supplying matter to the League's department in the INTELLIGENCER. Will the societies and individuals interested kindly give it their attention? Make a note of it now and keep it before your society, and have all matter sent in, either to myself or direct to the INTELLIGENCER at Fredericton, at as early a date as possible. Keep it in mind, please.

January . . . . .	Marysville.
February . . . . .	Woodstock.
March . . . . .	Fredericton.
April . . . . .	G. F. Bolster.
May . . . . .	Gibson.
June . . . . .	Miss Agnes Flewelling.
July and August . . . . .	Cor. Sec.

J. B. DAGGETT,

Cor. Sec.

### WE WANT BETTER MEETINGS.

BY AMOS R. WELLS.

And not only do we want better prayer-meetings, but, what is vastly more important, God wants them. Shall we not do our best for him?

And it is not our doing best if we go without any preparation at all. Nor if we hastily skim the Bible for a verse just before we go. Nor if we lose the benefit of others' testimony by anxiously thinking after something to say ourselves. Surely that is not our best.

It will begin to be our best if we begin to plan for our part in the next meeting as soon as this one is over.

It will begin to be our best if we begin our preparation always with a prayer. Does not God know best what he wants you to say in that meeting? Ask him to tell you.

It will begin to be our best if we begin to use the helps for thought published in *The Christian Endeavor World* and other papers. Originality has its basis on other people's thinking, as a stone house has its foundation on wooden piles.

Put away the foolish fear of men. Think of the members, one by one. You are not afraid of any of them. Why should you be afraid of all put together?

Put away all thought of self, of whether or not you will speak well. Prepare well, trust well, attempt well, and then, though you stammer, forget, break down, be sure God will not let your effort result in anything but a glorious success. Many hard hearts have been broken by speakers breaking down.

Take part the very first instant you have a chance. If you begin at the same time with some one else, don't be scared. Be glad of it. Such double starts give life to a meeting. Leap in again as soon as the other speaker is through.

Be brief. Oh, be brief! If you have got over trembling when you begin, you may have simply transferred that trembling to the society! A sum in arithmetic: How many members are present? How many minutes in an hour? What is your fair share? A speech that elsewhere would be brief may be very tedious where so many are waiting to speak. Remember—there are other meetings. Don't say it all tonight.

And don't do the same thing always in the meetings. Put variety into your participation, for your own sake. Your entire view of the prayer-meeting will freshen if you enter in a fresh door.

Do something hard. "Exercise" that requires no effort makes no muscle. If it is harder for you to testify than to read a Bible verse, then testify. If it is harder for you to pray than to testify, then pray. God doesn't want to make your life hard. But he does want it strong. Keep at the hard things till they become easy.

With it all, be cheery; oh, be cheery! Nothing is well done till it is done serenely. Worry wastes work. If your heart sings on the way to the meeting, it will be to you a blessed meeting. If your face is alit, your tongue will take fire. Enjoy your endeavors.

Pray this little prayer over your next prayer-meeting:

*Dear Lord, all I can do for Thee is so little compared with what I owe! Fill me with Thy truth. Touch me with Thy love, that I may wish to speak Thy truth. Grant me all boldness, that I may dare to speak Thy truth. And may I humbly realize that I am not speaking at all, but Thou in me, blessed Spirit. Amen.*

### THE PLACE FOR PRAYER.

On the Mississippi River, years ago, a steam packet on its way to the gulf stopped at the dock of a small town at the river side. It was loaded with passengers and freight. It went down the river; it would come up shortly after midnight. A great tree became lodged in the middle of the river where it was bobbing and turning with the water. The steamer coming back at midnight would bring hundreds of passengers from Mardi Gras, and the steamer and its freight of human lives would sink in an hour and every life be lost. The

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steamer could not help herself; the river could not help itself. They were all under law. But in a little house beside the river a boy saw the tree bobbing; he took a basket, put into it a lantern and swam out to the middle of the river, waiting by the tree for hours, waiting until midnight. When the great leviathan of the deep came up the river he swung his lantern, the steamed stopped, the lives were saved.

One little boy at the river side did what the river could not do, what the steamship could not do. He saved five hundred lives. The God I worship is competent to turn all the universe back on the dial of eternity to redeem a race threatened with eternal death. It is no more wonderful for God to perform a miracle and save the human race from death than for the boy on the Mississippi to save five hundred lives in the steamship from river and tree, by his interference. Without human will they were absolutely helpless. There is your place for prayer, with less of petition. The nestling place for the soul is under the wing of the infinite, omnipotent God who made the worlds through Jesus Christ. Jesus Christ upholds the worlds by the word of his power. The force of gravity, the laws of the universe, are expressions of the ill f woe Son of God.—O. P. Gifford, D. D.

*Great Medicine.*—Tonti, one of the pioneers of French Canada, lost a hand, and wore an iron hook as substitute. He was in the habit of boxing the ears of refractory Indians with this iron hand, and they have remarked that it was "great medicine." Dr. Thomas' Eclectic Oil is great medicine, it takes hold of pain with an iron hand and knocks it out of the system.

There is no gift where there is the thought of gain. Unless we give to God because we love God, we may have sold something to him—at a high price—but we have given nothing at all.

As the wandering children of Israel never quite caught up with the guiding pillar of fire and cloud, so a person never wholly succeeds in coming up to God's plan for his life.