

# Messenger and Visitor.

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## Origin of the B. Y. P. U.

The world is not yet quite agreed upon the birthplace of St. Patrick, nor the time and place in which many great men were born and good things originated. It may be just as well that the human origin of things Providentially intended to produce great results should remain unsettled.

The discussion as to where and by whom the idea was originated which has crystallized into the organization of the B. Y. P. U. has not as yet been satisfactorily closed. Perhaps as a result of an almost universally felt want it came into existence simultaneously in many places, and with passing days it is being adapted and adjusted to the universal need. Like Topsy "it just grew."

The institution known to-day as the "Baptist Young People's Union" was once known as "The Young Loyalists," and its present organ "The Baptist Union" was then known as "The Loyalist." With the lapse of time it was discovered that such designations were suggestive to the International Baptist Brotherhood of historic facts, not helpful to the unification of the whole body; as a result the names of both the organization and its organ were changed to the more appropriate ones at present borne by them.

I think that Charlottetown, P. E. I., can claim the honor of being the first place where the Society of Baptist Young People under the direct control of the church, "operating through denominational channels already existing" and known as the "Loyalists" was organized.

During the summer and autumn of 1889, while pastor of that church, I drafted a constitution in all its essential features similar to that of the B. Y. P. U. A. of today, and outlined a course of study. Subject, "What we believe and why we believe it." Subsequently the organization took permanent shape, and continues to this day under the wise and energetic leadership of the present pastor, Rev. C. W. Corey. It is worthy of note that when the Maritime B. Y. P. U. was organized, this Society furnished its first president, Mr. J. K. Ross.

The name by which this organization was at first designated, as well as its subsequent change, somewhat suggest its British origin.

Further, in no other place so far as I can ascertain was there an organization at so early a date representing the organizing thought of the B. Y. P. U. except Charlottetown, P. E. I. These facts give a strong presumption to Charlottetown as the birthplace of the present organization, or at least giving this idea that is now becoming such an influence and power for good, an organized form at a date that justifies its claim to priority.

J. A. GORDON.

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## How a Sacred Literature Class Was Organized and Conducted

Now that the Amherst B. Y. P. U. is no longer the custodian of the Sacred Literature Banner, it may not be considered immodest if a representative of that Union complies with a request of the MESSENGER AND VISITOR and briefly relates how he organized and conducted a Sacred Literature class.

At the Bridgetown Convention in 1892, Dr. Frank L. Wilkins, late Secretary of the International Union, outlined the proposed course of study for the coming year on the Life of Christ. The pastors and executive of our Union were quick to see that such a line of study would be eminently beneficial to our young people. A number of subscriptions were accordingly secured for the Baptist Union, notice given, and a class organized. At first the class work commenced in a modest way, about twenty meeting after the Tuesday prayer service to study the first lesson. It was not long before others, including some of the older members of the church, dropped in to listen to the discussions; and desiring to see a larger number benefited by the instruction, suggested that the class be held at an earlier hour and an invitation extended to all comers, whether following the outline given in the Union or not. The committee in charge decided to devote the prayer meeting every second week to Bible

study, taking two lessons in one evening. This plan we carried on during the remainder of the year, the number increasing from the minimum of 20 to the maximum of 200. At the close of the year the examinations offered were considered but the natural fruitage of the course, and more than one-twentieth of the papers sent in to the Board of Examiners at Chicago came from the Amherst Union.

The winning of the banner at the Indianapolis Convention gave additional zest to the work, which during the next two years was carried on along the same lines. In '95-'96 the study was conducted with good results each week at the close of a short prayer meeting. This year the fortnightly system was again adopted, and although it has its disadvantages is, upon the whole, considered with us the most satisfactory.

We are sometimes asked as to the method of teaching. Following the line of the material given in the Union, a simple but comprehensive outline is made and placed on the black board. The regular students are then called upon for a discussion of each topic, which is followed by question and elucidation. When problems arise require

## The Scythe and the Mowing Machine

Paul—a veteran—and Timotheus—a recruit—servants of Jesus Christ, were associated in Christian work in the early times. Is there just a little danger of Paul and Timotheus running each his own separate business in these days, instead of running a joint stock company as in the bygone age.

Has not Paul in some few quarters evidenced a disposition to crowd out Timothy and keep him in the rear, bidding him tarry at Jericho till his beard be grown, and furnishing him with a good supply of razors, along with a strong recommendation to shave every morning?

And Timothy has sometimes been heard to suggest that Paul might get tired of being in the front rank; and as the platform was a little bit crowded, he has been thoughtful enough to tell Paul the aged that there was a lot of unoccupied room in the rear of the building!

Timothy has sometimes needlessly talked about new methods and being "up to date" and "keeping abreast of the times." And Paul has occasionally retorted that "tried methods are the only methods," and rung the changes a little monotonously on the "good old times."

In a meeting, a little time ago, young Timothy talked glibly about new ways of doing things, and the necessity of "accommodating ourselves to our new environment!"

## ASSOCIATIONAL PRESIDENTS.



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REV. W. L. ARCHIBALD,  
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HOWARD RICE, N. S. Eastern.

ing further study, the subjects are assigned to members of the class, and taken up with the review at the next meeting. In '94-'95 the classes were conducted by Rev. H. G. Estabrook, and in '95-'96 by Rev. Dr. Steele along the same lines, the keenest interest obtaining throughout the entire five years. There is no vague road to knowledge. Only those who studied out of the class room received the greatest good; but many who were deprived of the privilege of the paper, but who came night after night, Bible in hand, received, according to their own testimony, lasting profit. It is not the province of this article to dilate upon the advantages of Bible study. Suffice it to say that while the interest in other subjects may wane, those considered in the Word of God are so vital as to constantly demand our best attention; and no one who sees an opportunity of organizing a Sacred Literature class need entertain the fear that it will fall through for the lack of interest. Let this testimony be verified during the coming year by all our churches.

J. H. MACDONALD.

Northfield, Mass., August 5.

—whatever he meant by it—until I was a little glad when Paul vented his indignation by suggesting that the next choir sing—

"And 'father' is 'governor,' 'old man,' 'dad,'

And his old day is done;

We run things fast and a little bad,

Since we put our new hat on."

But I was sorry when after the hymn Paul asserted that all new things were bad things; and young people were like young potatoes mushy and of little worth.

And wondering why Paul and Timotheus wrangled thus, I went out to the barn and heard a conversation between a scythe and a new mowing machine. And the scythe said to the mowing machine: "You are doing good work, my young friend; and I rejoice to hear your click, click, click, and see the tall thick grass fall before your sharp knife." And the mowing machine answered, "And when I think of the fields you have mowed, of the stumps you've dodged, and the stones on insufficiently cleared land that you have had to strike, I feel a respect for you that is simply boundless." And then both agreed that there was work for the scythe and work for the mowing machine, and determined each to do as much and as good work as possible; and—but my little girl nudged me and said, "Papa, you're asleep, and mumbling a lot of stuff about Paul and Timotheus!"

W. B. HINSON.