B. Y. P. U.

OUR OBJECT.

The unification of Baptist young people; their increased spirituality; their stimulation in Christian service; their edification in scriptural knowledge; their instruction in Baptist history and doctrine, through existing denominational institutions.

OUR FELLOWSHIP

All Young People's Societies of whatsoever name in Baptist churches, and Baptist churches having no organizations are entitled to representation. We depend for our unity not upon any young people's name or method. Our common bond is in the New Testament, in the full affirmation of whose teachings

WE ARE ONE PEOPLE WITH ONE MISSION.

(Correspondents to this department should address their communications to J. J. BAKER, St. John, N. B.

For the Week beginning Jan. 7.

TOPIC: "Beginning with Jesus."

SCRIPTURE: Luke 5: 27-28. This is a time of beginnings. The Sunday-schools will study the Book of Beginnings. Many may be beginning to follow out new plans in the beginning of a new year. What a good time to begin with Jesus. Our Scripture tells us about Matthew's beginning to follow Jesus.

Levi began by hearing Jesus' invitation. Jesus calls; yes, He commands: "Follow Me." We must hear first. Listen now. His invitations are out for to-day.

Begin by leaving some things. Levi could not follow Jesus and sit at the receipt of custom. He "left all." To begin right we must leave all things that do offend. Let go old self, old sins, all "old things." He rose up and followed. We have a good many negative Christians in this world. They hear very well, they forsake very many things, but they don't rise up and follow with very much determination. Let us begin to follow.

SOME THINGS TO BEGIN TO DO AT THE BEGINNING OF THE YEAR.

— Begin to refuse every engagement that conflicts with any service of your church.

— Begin to take your part promptly and regularly in the services.

— Begin to speak a word for Jesus to your friend whom you meet during the day.

— Begin to show your colors by living your religion all the time.

— Begin being a soul-winner.

— Begin being an all-through and an all-the-way-round Christian.

— "Purse-and-all consecration" is the way a very prominent religious worker spells personal consecration. How do you like it? No doubt in many cases this Christmas time will demonstrate that we have this kind of consecration to our friends. How about devotion to the Master? Did the Christmas presents you made cost more than all you gave for a whole year to help send the good news to the regions beyond? You paid $5 for that gold or silver trinket for your friend, and you put 50 cents into the offering that was made to carry the news of Jesus' dying love to the perishing. Did you think of that? Spell it *purse-and-all consecration.*

—The International Convention of '94, July 19-22, is to be held in the Massey Music Hall, Toronto. This building, now in course of erection, will be the first of its kind in the Dominion. It will be capable of seating over 4,000 persons. There will be stage room for about 500. Besides the main room there are a number of small rooms which may be used for meetings of various kinds. A $20,000 organ is one of the items of furniture for the main hall.

—*The Golden Thorn* is a wide-awake, plucky little monthly published "out West" at Vallego, Cal., in the interests of Baptist young people's work of Northern and Central California. Some of its sharpest spines are found in the *Blunt Thorn's* column. The editor, Rev. W. L. Gaston, seems "to know how." Some of his thorns are wild!

WILD GALATIONS.—In the Young People's Union of the 18th ult. is a very unique and impressive "Bicycle Sermon" by Rev. J. J. Baker of St. John, N.B. It is full of practical points that are helpful and interesting, but contains a most ludicrous typographical error. He intends to quote Gal. 5-7—"Ye did run well who did hinder you, etc." But the typo made him say, "Ye did run wild who did hinder, etc." While this rendering is not critically correct according to the text, it is, nevertheless, very appropriate when applied to a bicycle beginner, such as Bro. Baker was describing.—*The Golden Thorn.*

Not for Ourselves Alone.

No one lives to himself alone. His attitudes and relationships toward his fellow men are not only an integral part of his life, but of all life. And yet it is not easy for one to see his own bearings, or to see his own life in its setting among other lives. One who stands on a mountain side or summit may have a fair outlook upon his surroundings; but some parts of the valleys below are hidden from view, and nearer peaks screen those that hide behind them. If the observer would know something of this present standing-place, he must move to a neighboring knoll, and see what his real relations have been. This is, indeed, the new scenes and strange peoples. As a prominent preacher has said: "It is well at times to get away from our world—companions, actions, work—in order to measure it and ascertain our relation to it." One who finds himself among a new set of persons finds that there are views of things he had not thought of. He finds that the little world about him is not the only world for which he ought to live. The small talk of his neighborhood becomes more truly small. It almost fades from sight, and even if it gives place to other kinds of small talk, its very contraction makes the world bigger, and helps to broaden the outlook that is narrowed by being limited to one spot. Each one may grow by understanding his position, knowing his relations and feelings, as Bishop Brooks says, "in some degree that his life belongs to his race, and that what God gives him He gives him for mankind."
—*S. S. Times.*

— Dr. Wood's Norway Pine Syrup cures coughs, colds, asthma, bronchitis and all throat and lung troubles.

Sabbath School.

BIBLE LESSONS.

Adapted from Peloubet's Select Notes.

FIRST QUARTER.

Lesson II. Jan. 14 Gen. 3: 1-15.

ADAM'S SIN, AND GOD'S GRACE.

GOLDEN TEXT.

"For as in Adam all die, even so in Christ shall all be made alive."

In our last lesson we studied the creation of the world, and of man made in the image of God. The family was founded, and the Sabbath ordained, through which institutions, rightly used, man would become like the angels in character and blessedness, and the paradise garden become the city of God.

EXPLANATORY.

THE TEMPTOR IN PARADISE. V. 1. To the first man, as to every man since, the tempter came at the very entrance to the path of life and compelled him to decide which way he would go and whom he would serve. So Christ at the very beginning of His divine mission was tempted of the devil.

1. *Now the serpent*, Heb. "nahash," from its hissing (Gesenius), or from its glossy appearance and glittering eye. *Was more subtle than any beast of the field.* The serpent was more crafty, cunning, wise in gaining its ends. Thus Christ calls us "be wise as serpents."

This was a real serpent, used as a tool by "that old serpent called the Devil, and Satan, which deceiveth the whole world" (Rev. 12: 9) because it was the most fitting instrument for his purpose. This is plain from the fact that the New Testament continually implies it. "The temptation of Jesus makes it quite certain that the serpent and Satan are in some way identical." John 8: 44; 2 Cor. 11: 3 (compare 14); Rom. 16: 20; Rev. 12: 9; 20: 2. And from the fact that the literal serpent has none of the intellect and moral perverseness which is shown in the narrative.

WHY WAS SATAN PERMITTED TO ENTER PARADISE. Simply because there was no other way of opening the door to man's highest possibilities, his fullest development, his purest holiness, his greatest happiness, his largest usefulness, his nearness to God. It meant higher thrones, brighter crowns, sweeter harps, a happier heaven. "Why did God make Satan?" He did not make him. He permitted him in order that there might be "angels excelling in strength." There can be no victories without battles. At a late Methodist conference it was argued that there was no way to elevate the Indians but by putting upon them responsibilities, as in the ownership of land which very probably many would waste and lose.

THE BATTLE WITH TEMPTATION. Vs. 1-5.

FIRST. THE PLACE. Paradise and the hearts of man.

SECOND. THE CONTESTANT. Satan and the representatives of the human race.

THIRD. THE ASSAULT. *And he*, Satan, through the serpent. *Said unto the woman.* Apparantly in the absence of Adam (1 Tim. 2: 14). (1) He would be much more likely to succeed with either one alone: a hint to "the children of light." (2) The woman was less experienced than Adam. (3) The very qualities which made her perfect as a woman made her more susceptible to this form of temptation, as manly qualities are to other forms. *Yea, hath God said*—Or, as the Hebrew strictly implies: "Really is it true that God has said." Could the good God lay such a restriction on His children? Surely there must be a mistake." *Ye shall not eat of every* (R. V. *any*) *tree.* Either Satan's exaggeration, "You live in Paradise and cannot enjoy it," or, "Is there any tree from which you cannot eat? Are you restricted and narrowed in your range?" "The implication is that it is unreasonable to debar them from what was so innocent and so natural."

FOURTH. EVE RESISTS THE FIRST ASSAULT by looking at the largeness of her privileges. 2. *We may eat.* God has given us the fruit of the trees of the garden. There is a vast amount of pleasure for us. But at the same time she left out three emphatic expressions in her quotation of God's permission, every tree, freely, and surely die, which shows that the temptation was beginning to take effect.

3. *But of the fruit of the tree which is in the midst of the garden.* That is, the tree of knowledge of good and evil (chap. 2: 17).

THE TREE OF KNOWLEDGE OF GOOD AND EVIL. This is not "the tree of knowledge," as some represent, but only of the "knowledge of good and evil," by its being a "test" of character and action. It was a marked tree, placed in the midst of the garden as a necessary moral test.

THE PENALTY. *Lest ye die.* The words in the original command (chap. 2: 17) are much stronger, "In the day that thou eatest thereof thou shalt surely die."

What kind of death God here means we must gather from the kind of life forfeited. The forbidden tree stands in every paradise of virtue and enjoyment. God has made a boundless provision for natural appetites, but there is always a limit, in going beyond which paradise is lost. The desire of progress, of acquiring property, of enjoying earth's blessings, is right; but the forbidden tree of gaining them by injuring others, by falsehood or fraud or selfishness, stands near. God wants us to enjoy, but in the heavenly way; and to gain any enjoyment of any kind of wrong is to eat the forbidden tree and lose paradise.

FIFTH. SATAN RENEWS THE ATTACK. Eve made a mistake in parlaying with the tempter. When one dallies with temptation instead of praying "lead me not into temptation," he is already half fallen. Hence Satan was encouraged to press on more boldly, and openly contradict the statement of God, "ye shall not surely die." This was the most deadly of lies, for it would seem at first to be a truth. No immediate appearance of death would come.

HERE IS THE FIRST RECORDED LIE. (1) It was against God's Words. (2) It was clothed in a form that might be mistaken for a literal truth. A lie sugar-coated with truth is the worst of lies. (3) It was malignant. (4) It brought great evil in its train. (5) It was the parent of a multitude of lies.

5. *For God doth know.* The tempter represents God as envious of His creatures' happiness, and unwilling that they should have the best things. *Your eyes shall be opened.* He meant her to understand that she would have new visions of happiness, of wisdom, glory, and knowledge, as far beyond her present acquirements as her vision of the world was greater with her eyes opened than closed. But he knew that her eyes would be open only to sin, misery and remorse. *And ye shall be as Gods.* Better as in R. V. as God, Elohim. He meant her to understand that she would be like the glorious Being, her Creator, and the radiant seraphs who talked with her in paradise. But he knew it would make her like the fallen angels, consumed in misery. *Knowing good and evil.* They would indeed know good and evil, not in God's ways but in Satan's—evil by experience and good by contrast, a far off vision, as dives in hell saw heaven far away across the impassable gulf (Luke 16: 23.)

SIXTH. EVE LOSES THE BATTLE. 6. *Saw that the tree was good.* So it appeared. So Satan had said. He had thrown an aureole of glory around the promised delights. The temptation shone in a borrowed light. So ever Satan presents the attractions of evil. *Good for food.* Tempting the senses—"the lust of the flesh." *Pleasant*, a delight, *to the eyes.* Appealing to the higher sense of beauty—"the lust of the eye." *To be desired to make one wise.* Some unknown glorious good that would lift her into a higher position like that of God—"the pride of life" (1 John 2: 16). "The confluence of all these streams made such a current as swept the feeble will clean away; and blind, dazed, deafened by the rush of the stream, Eve was carried over the falls, as a man might be over Niagara." *She took of the fruit thereof.* She yielded to the temptation and fell. *She gave also unto her husband, and he did eat.* He believed Satan all the more easily because the threatened death did not seem to fall upon Eve. According to Paul, Adam was not deceived (1 Tim. 2: 14). He disobeyed God with open eyes. According to Milton's fanciful theory, he partook of the fruit from love to Eve, and desire to perish with her.

THE FIRST EFFECT OF THE FALL has been described. The beautiful and innocent Eve was changed into a temptress, and she sought to bring on others the evil that had come to her.

THE SECOND EFFECT. 7. *And the eyes of them both were opened.* They saw as Satan had promised them, but not what they had expected. They saw shame and sin and misery. The clouds that seemed so radiant in the sunshine of hope had darkened to fogs; the rainbow had faded and left only a drizzling rain.

THIRD EFFECT. They were ashamed. *And they knew that they were naked.* "They recognized their nakedness with shame and confusion." Their innocence was gone. They were conscious of guilt and unworthiness in each other's eyes, and in the sight of God. They had nowhere to hide. *Sewed fig leaves.* Twisted, plaited, or fastened together, the leafy twigs and small branches of the fig tree, so as to form a sort of girdle somewhat resembling the laurel wreath worn upon the head among the Romans.

FOURTH EFFECT. Separation from God, loss of their accustomed communion with Him and joy in His presence.

8. *And they heard the voice*, or sound, *of the Lord God walking in the garden.* Either the voice walking, *i. e.*, going through the garden, or the sound of the divine going, such as was usual when God appeared to them and conversed with them. God may have appeared through a human form as he did on several occasions. But it is nowhere said that they saw any form. *In the cool of the day.* Toward evening. *Hid themselves . . . amongst the trees.* Consciousness of guilt made them afraid to meet God whose command they had disobeyed. So Jonah ran away from God.

9. *God called.* God will seek after man to call him back. *Where art thou?* This question proved two things: (1) that man was lost; and (2) that God had come to seek: man's sin, and God's amazing grace. It is the question God asks us all—and that we ought ever to answer—exactly where we are in God's work, in Christian growth, in spiritual life, in the kingdom of Christ.

10. *And I was afraid.* Sin makes cowards of us all.

Because I was naked. Adam's reply is full of evasion. He confesses not his sin, but only his fear and shame at his bodily nakedness. The question just asked had given him opportunity to confess his sin. *And I hid myself.* Here the folly that is the twin brother of sin shows itself. Sin is always foolish and mean as well as wicked. Adam hid himself from his father and friend. He made himself a disobedient servant instead of a penitent child.

11. *Who told thee.* Adam's acknowledgment of his feeling of shame was an unconscious acknowledgment of his sin.

12. *The woman whom Thou gavest me.* Here we find him actually laying the blame of his shameful fall on the circumstances in which God had placed him, and thus, indirectly, on God Himself. This is ever the way with fallen man: every one and every thing is blamed but "self." The loss of love that comes out in this interposing of his wife is particularly denoted in this, that he grudges to call her "Eve," or "my wife." The meanness of laying the blame on his wife is another effect of his sin. The holy Adam would never have done such a thing.

13. *And the woman said.* She, too, lays the blame on another. *The serpent beguiled me.* Led me astray; deceived me by flattering lies. But who compelled Eve to listen to his seductions, and to confide in them more than in the word of God?

14. *Unto the serpent . . . thou art cursed above all cattle . . . upon thy belly shalt thou go.* It has been inferred from this verse that before the fall the serpent went erect, perhaps with wings, or had an entirely different form from that which he now wears. The Scriptures, however, do not say this, and afford no encouragement for such fancies; and geology has discovered that long before the appearance of man on the earth, the serpent existed in his present form.

No injury was really done to the serpent, for being the unconscious instrument of Satan; but he remains a type and illustration to man, of his great enemy—degrading, crawling, deceitful, mean. Nothing is so mean and so degrading as sin. The judgment passed upon the serpent is symbolical of the condemnation of Satan, who is base, mean, crawling, insidious, instead of the winged angel he was made to be.

15. *And I will put enmity . . . between thy seed and her seed.* Enmity is another fruit of sin. "The peculiar and inveterate dislike of the human race to everything of the serpent kind, which is apparently fully reciprocated, has often been remarked. And this antipathy of the human race to serpents seems to be well founded; for in India alone, in 1877, 16,777 persons were reported to have died from serpent bites."

But there is an unmistakable allusion to the hostile being who made use of the serpent. There has been perpetual warfare between Satan and man ever since the fall. He has been the greatest enemy of man. *It shall bruise thy head*, etc. An allusion to the serpent's habit of hiding itself in a path and striking the feet of the passer-by, who then stamps him to death. The prophecy is, that in the conflict man shall be wounded, but the serpent shall be destroyed. Satan can injure man; he can arouse persecution; he can bring calamity, as to Job; he can bruise the heel of Christians—their lower and human nature; but they can wholly conquer him by the victory which Jesus Christ gives them. Satan bruised Christ's heel in Gethsemane and on the cross but Jesus Christ gained the victory over Satan and will utterly defeat him. "This verse has been called 'the first gospel.' The gospel, to be a genuine gospel, must come in the form of a curse upon sin. Love is the fulfilling of the law; but hatred of sin is the only portal to true and pure and holy love."

THE FIFTH EFFECT was thus spiritual death. They lost their likeness to God, their innocence, their condition of righteous living, which was life. They lost the joy and delight, the healthful activity of their whole nature, which is life. The divine life was gone from them.

The Promises.

How many Christians are there who believe literally and fully the promises of the Bible? Very few, we fear; and yet absolute faith is the condition of fulfilment of these promises, and if God's children have not faith that He will do for them altogether as He agrees to do, how can they expect the fulfilment in whole or in part, of the promised good? It is virtual abnegation of a promise not to believe all that it promises. "I will make you well again," says a doctor. Is it an acceptance or realization of this promise, for the patient to believe simply that the doctor will mitigate his suffering? So Christ says, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." Does the soul in any sense, or to any degree, realize this promise, who merely believes that coming to Christ will lighten somewhat the intolerable burden of life? Rest is what God promises—and the weary soul believes only in the shifting of the load, the lessening of the toil. Oh! the suicidal weakness of human faith—the pitiful toiling at mole-hills, while the mountain waits to be faithborne into the sea; the feeble, doubtful seeking for relief, while God waits to give immunity and deliverance; the poverty-stricken contentment with a fraction of good, while heaven longs to bestow the whole and sweet and utter blessing!

Why do we doubt God's willingness or ability to fulfil His promises just as they stand? Why do we go on saying with our lips, "Seek, and ye shall find; knock, and it shall be opened unto you," while our hearts whisper, "We will seek because there is a chance of finding, and we will knock because the door is sometimes open?" So we defeat God's absolute promises by making them conditional promises. We rob ourselves of complete good by refusing to accept anything more than partial good. God offers immortal life; we beg simply continuous life—mere duration. God offers us peace; we beg the ease of favoring circumstances or the insensibility of forgetfulness. God offers us miraculous spiritual power; we beg a little more mental and physical strength. The great and Divine promise shines above us like the sun, and we are content with the shadow of a rush-light.

When Christians come to believe the Bible promises in all their fulness, and expect to receive them in all their richness—if they ever do—then Christianity will be the all-conquering force in modern life. It is lack of faith that keeps the church from becoming the supreme power in the world. If we believed that we could be all Christ promises to make us, we should control the earth by a mightier power than that which sweeps it through its orbit or whirls it on its axis. We should draw our strength from the fountain-head of power. Receiving the utmost which God can give, we should become God-like, and our power would be limited only by our desire to be and to do.—*Zion's Herald.*

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Oswego N. Y.

The following notice clipped from a late issue of the *Oswego Daily Times*, having reference to a recent graduate of Acadia University, will be read with interest and pleasure:

First Baptist church.—The pastor, Rev. W. B. Wallace, preached two earnest and practical sermons Morning theme: Reverance for the house of God. The appearance of God to Moses in the Burning Bush was chosen as the text, the thought being that the place where God reveals Himself is holy, and should be treated reverently, this applying especially to places of worship. Many ways of manifesting reverence or irreverence for holy things were brought out in the discourse.

The evening text was the reply of Phillip to the eunuch when he asked for baptism: "If thou believeth with all thine heart thou mayest."

The solemnity and significance of baptism was clearly explained, after which the ordinance was administered to eight persons.

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