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. H. MacDonald, Amherst, N. S.]

The Indianapolis Convention.

Our Maritime President, Mr. J. Kaye Ross, is negotiating with the railways for reduced rates to Indianapolis. The C. P. R. is making inquiries of the Young People's Societies as to the number of delegates likely to attend the great convention to be held at Indianapolis, Ind., July 13–16. These inquiries, as the names of corresponding secretaries are subject to frequent change, will be addressed in most instances to pastors. Will the pastors, therefore, be kind enough to hand these communications to the secretaries so that the number of delegates may be known as early as possible? And will any others who look forward to meeting with the young Baptist host of America send their names to Mr. Ross, Charlottetown, P. E. I.?

The B. Y. P. U. of Wolfville, which was organized a few months ago, has now a membership of 80. A very successful sociable was held on Tuesday evening, April 18. In no place are sociables more enjoyed than in the vestry of the Wolfville Baptist church.

Rev. H. E. S. Maider, of St. George, N. B., whose church has lately been so richly blessed, is organizing his young people along Baptist lines. Welcome to the B. Y. P. U. of St. George.

Amherst union has just completed the course of thirty lessons on the Life of Jesus. About twenty-five are taking the examinations.

The union of the First church, Halifax, gave C. M. Woodworth, barrister, a farewell reception previous to his departure for the West. A travelling rug and pocket Bible were presented him. In Mr. Woodworth our Eastern churches are losing and the West is gaining a promising young brother and an indefatigable worker along religious and educational lines.

A report of the Yarmouth Convention will be given next week.

William J. Coulston, of Evansville, gives the following exposition on the prayer meeting topic for week commencing May 7th:

Topic: Sowing and Reaping. Scripture: Gal. 6: 7. Be sure to read the first ten verses of this chapter. The apostle is enforcing the teaching of the previous verses by an appeal to a principle in the moral government of God. We will study the three ideas in our Scripture.

Be not deceived. There is constant danger that we be deceived. Our adversary is the arch-deceiver. It is his business to deceive us, and most devotedly does he pursue his chosen vocation. Then we are prone to self-deception. "Does not Paul say 'every man shall bear his own burden?'" If I attend to that, shall I not have enough to do?" So we become selfish even in our religion, and rob ourselves of the joys and helps of its fellowships. "Bear ye one another's burden and so fulfil the law of Christ." The application of this Scripture to general benevolence is too narrow for Paul. The main idea in his mind is stated in vs. 1. His exhortation here—"be not deceived"—stands in relation to the deception and the manner of it as indicated in vs. 3. Anything contrary to the fellowship taught in the paragraph is deception. "The man whose pity is not in his life, but in his imagination, is subject to a fatal but cherished error." "So then as we have opportunity, let us work that which is good toward all men, and *especially* toward them that are of the household of faith." Let such be the character of our sowing.

God is not mocked. We cannot deceive Him. He cannot be sneered down, nor set aside. "Thou God seest me." The law of Christ which we are to fulfil is that we love one another, even as Christ loved us. Love bears burdens. But the deceived one, forgetting that God cannot be mocked, looks with both eyes upon the faults of his brethren, sneers at the weaknesses of others, while God's searching eye is upon him, noting his failure to bear his brother's burden. Read, in this connection, Christ's picture of the judgment in Matt. 25: 31–46.

Whatsoever a man soweth that shall he also reap. This is the law of retribution. It obtains in the good as in the evil. In stating it Paul solemnly warns his readers in respect to the claims of the fellowship to which he exhorts them in v. 1. It expresses the relation between moral action in this life and the recompense at the judgment. The principle of judgment is not, will not be arbitrary. Like seed, like harvest. Retribution will be proportioned to sin, recompense to virtue. Life is the seed-time of which eternity is the harvest. What shall the reaping be? *Sure!* and in accordance with this inexorable law. *Now* we determine the harvest *then*. Forget not the idea of fellowship in vs. 1, 2, 6, 10. The Judge will say, "inasmuch as ye did it—did it not—to one of these least, ye did it—did it not—to Me." Sowing, we deny Him; reaping, He will deny us. Sowing, we deny His; reaping, "*ye denied Me!*" "Let us not be weary in well doing, for in due season we shall reap if we faint not."

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Sabbath School.

BIBLE LESSONS.

SECOND QUARTER.

Lesson VIII. May 21. Prov. 23: 29 35.

AGAINST INTEMPERANCE.

GOLDEN TEXT.

"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise."—Prov. 20: 1.

EXPLANATORY.

29. *Who hath woe? who hath sorrow?* The words corresponding to the two substantives are, strictly speaking, interjections. So in the margin, "Who hath Oh? who hath Alas?" The woes are too great and too many to name separately. They are woes of body and woes of mind; woes in himself, woes in his family; pains, diseases, poverty—and all without alleviations. A man sick, on account of his sins, suffers very differently from one sick in the providence of God. A prison, a cross, may be a glory, or it may be a shame. *Who hath contentions?* may mean conflict between desire and conscience, more probably, quarrels and bickerings. *Who hath complaining?* The word is translated *babbling* in the common version, and refers to the tendency of strong drink to foolish and endless talking, revealing secrets, vile conversations, shouting, and noisy demonstrations, which are common in different stages of drunkenness. *Who hath wounds without cause?* Wounds received in causeless or wholly unprofitable disputes, wounds and stripes such as come of the brawls of drunken men.

30. *They that tarry long at the wine.* The tendency of strong drink is to continue drinking, to spend hours, often the whole night, in carousals. *They that go to seek out mixed wine.* They go to the wine house, the place of revelry. *Mixed wine* undoubtedly here signifies *spiced, drugged, medicated* wine, the intoxicating power of which is increased by the infusion of drugs and spices. Such men "drink the cup of a costly death."

31. *Look not thou upon the wine.* Do not put yourself in the way of temptation. He who goes freely into temptation is already more than half fallen. *When it is red.* Red wines were most esteemed in the East. The wine of Lebanon is said to be of a rich golden color, like Malaga. *When it giveth its color.* Literally, *its eye*, the clear *brightness*, or the beaded bubbles on which the wine-drinker looks with complacency. *In the cup.* Sparkles or bubbles when poured out or shaken; "carries a bead," which is regarded to be an indication of the strength and quality of the liquor. Some wines are celebrated for their brilliant appearance. *When it goeth down smoothly*, or "moveth itself aright," not referring to the sparkling of the wine; but rather it "describes the pellucid stream flowing pleasantly from the wineskin or jug into the goblet or the throat."

32. *At last it biteth like a serpent.* Like a serpent it will be brilliant of color, and glide with easy motion; and like a serpent it will bite. *Adder.* The second word, "adder," is the more specific, and is said to be the Cerastes, or horned snake, the first more generic. The Cerastes is exceedingly venomous. It lurks in the sand, coiled up perhaps in a camel's footprint, ready to dart at any passing animal.

33. *Thine eyes shall behold strange things*, as the drunkard does in delirium tremens. And all the time on the way to this his vision is perverted. Nothing appears to him as it really is. The margin and the common version have *strange women*, expressing the fact that wine excites lust, and defiles the imagination and the character. *Thine heart shall utter froward things*, because the heart itself becomes perverse. Wild ravings thy heart shall utter.

34. *As he that lieth down in the midst of the sea.* Asleep on a vessel in the storm, and unconscious of his danger. *Upon . . . a mast.* An unsteady place, whence he is almost certain to fall.

35. *They have stricken me, . . . and I was not hurt; they have beaten me, and I felt it not.* This is the inebriate's contemptuous answer to the admonitions of those who warn him of sickness and wounds. He has been stricken, and not made sick; he has been beaten, but he has felt no bruises. It was but the temporary results of a frolic. There is no occasion for being troubled. Advice and warning are of little use then. The very drinking habits dull the conscience, and harden the heart. "The fool will not learn even by experience." *When shall I awake?* Better, omitting the interrogation, *When I shall awake I will seek it yet again. I will seek it yet again.* The picture ends with the words of the drunkard on awaking from his sleep. He has been unconscious of the excesses and outrages of the night, and his first thought is to return to his old habit. This is a true picture. One of the greatest punishments of drunkenness is this insatiable appetite, that, in spite of all warnings and in the face of all consequences, the drunkard returns again to his cups. The victims of intemperance will trample over everything to reach strong drink. Put wife and children in the path before them and they cast them aside. Put Respectability and Honor and Manhood there; they gaze at them a moment, and fling them away. Bring Heaven and Christ and Salvation to withstand their downward way, and they trample them under their feet. Lay Remorse, with all its coiling serpent tongues and scorpion stings in the path, yet they walk on. Pile up miseries, sorrows, pains, diseases before them, yes, point out in the way the ghastly form of death, and still they go on, for they *Will have Rum.*

— Bessie H. Bedloe, Burlington, Vt., had a disease of the scalp, causing her hair to become very harsh and dry, and to fall so freely that she scarcely dared to comb it. Ayer's Hair Vigor gave her a healthy scalp, removed the dandruff, and made the hair thick and glossy.

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Right Views of Ourselves.

BY REV. THEODORE L. CUYLER.

John the Baptist proved the lofty nobility of his character when he said of the coming Christ, "He must increase, but I must decrease." No jealous, mean-spirited man could have said that. It is no easy thing for poor human nature to withdraw from the foremost place and cheerfully consent to take a subordinate one. For a considerable time the bold Baptist had been the most extraordinary preacher in the land; all Jerusalem and Judea were flocking out to hear him. But the promised Messiah appears, and His self-abnegating forerunner exclaims, "This is He who is preferred before me; the latchet of His shoes I am not worthy to unloose." So absorbing was his desire for the complete and unrivalled glory of Jesus Christ, that he was willing to be swallowed up, as the morning star is made invisible by the splendors of the rising sun.

Many valuable truths may be unwound from the spool of that modest sentence, "He must increase, but I must decrease." It teaches in the first place, that we may come down and do it gracefully and yet not be willing to give up. John did not abandon his office as a truth-speaker, and his courageous denunciation of Herod lost him his life. He was willing to be eclipsed, but he was not willing to be extinguished. If he could not serve God in the foremost position, he was glad to serve Him in just such a place as God should assign to him.

It is a noble sight to see a child of God stripped, like a tree, by the gales of adversity, and yet bearing the golden fruits of contentment, resignation and unshaken trust in God. It is a noble sight to see an humble toiler in Christ's vineyard struggling on in his blessed work, regardless of human favor or reward. It is nothing to him whether men "increase" beyond him or not. He does his best. His parish is small, but his faith is large. His revenue is scanty, but he has better than angel's food. Just such a modest minister I knew, who, when he was told that a soul in his diminutive flock had been converted, exclaimed, "Thank God for that! Now I will go to work and try to save another one." Men of this stamp do not so under-rate themselves as to ask to shirk all labor for Christ and hide their single talent in a napkin. Genuine humility is founded on a *right* estimate and not a false estimate of one's self. A healthy-hearted Christian will say to himself: "I am in an humble place, but that is no reason why I should give up and fill no place at all. If I am not equal to somebody, I am not content to be nobody. God put me where I am, and if plenty of my brethren have more talents than I to answer for, I am determined to invest my single talent where it will bring in the utmost revenue for my Master.

John's case was more trying than ordinary, because he had been relegated from a leading position to a subordinate one. To acknowledge that we are not as young as we used to be, or not as strong, or not as popular, or as prosperous, cuts our pride to the quick. When a minister who once demanded the admiration of crowded assemblies finds himself—either from increasing bodily or mental infirmities, or from the public caprice—less popular than before, he needs a double supply of grace to sustain him. Happy the minister who can honestly say, "Let unworthy I decrease, if other servants of God can only increase and bring in large sheaves into His garner!"

Dr. Archibald Alexander used to say to us students in Princeton Seminary: "Young men, beware of the abominable sin of envy!" If that hateful trait rests only in the bosom of fools, then the number of fools must be lamentably large. It has been called the peculiar temptation of ministers, but I suspect in literature, art, politics, or merchandise the same serpent lurks with its stealthy fang. Many a man's happiness has been devoured thereby. John Baptist seems to have crushed that viper until not a "rattle" was left in the tail of it. I remember that when visiting the National Academy of Design I met with an artist who had several pictures in the exhibition. I was delighted to hear him express the highest admiration for several of the paintings which hung in the conspicuous place. He pointed out to me only their beauties and none of their faults. I made up my mind that no one of his own fine landscapes before me shone with such a beauty as the generous magnanimity of this character.

Perhaps some good brother is reading this paragraph who is above the contemptible vice of envy, but is often night-mared with discouragement. His weakness is undue self-depreciation. But suppose, my friend, that you cannot do what some others have done; shall you therefore throw down your tools in despair? Because you cannot fill the place of a Spurgeon or a Phillips Brooks, will you not be content to fill your nook in some corner of the vineyard? Shame on thy faint-hearted and desponding retreat from the duty to which thy Master calls thee! If thou canst not be as great, or as skilful, or as successful as the master-workmen on God's walls thou canst be wiser and better than thy present discouraged self. Laying aside that besetting sin of self-depreciation, lay hold of the work, however humble to which thy Master calls thee. Faithful over a few things, thou mayest yet be the ruler of many things. Be assured of this that if Satan can hamstring a Christian by a false humility, he is as ready to do it as he is to topple him over by a false pride.—*Evangelist.*

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Literary Notes.

"Campaign Echoes" is the title of a book shortly to be issued by the publishing house of William Briggs, Toronto. The book is to be an autobiography of Mrs. Letitia Yeomans, the pioneer of the White Ribbon movement in Canada. Miss Willard furnishes an introduction. It will be a book of 300 pages and the price will be one dollar.

The American *Review of Reviews* with its April number entered upon its third year. Great tact and enterprise have been manifested by this magazine in catering to the literary wants of the people of this country. Of this the great success which has attended its publication is sufficient proof, and we are pleased to know that its third year opens with a prosperous outlook.

Franklin H. Head, in the May *New England Magazine*, gives a serio-comic account of the Legends of Jekyl Island. The magazine also contains a paper describing the relations of "Phillips Brooks and Harvard University," written by Alexander McKenzie, an old friend of Brooks's. The article is accompanied with illustrations, which show the familiar haunts of Brooks while at Cambridge. A paper on "Milton as an Educator" by Phillips Brooks is also in this number, and other articles of interest.

The May number of *The Cottage Hearth* is rich in good stories. The closing chapters of Erastus Faulkner, which have been looked forward to with interest, appear in this number, followed by Under Suspicion, Tamed, A Trip Through the Sewers of Paris, On the Canadian Pacific, Records of an Epitaph Hunter, The Last Part of an Old Story, and How Seth Caught the Salmon. The departments are of special interest to all mothers and housekeepers. 15 cents a number. W. A. Wilde & Co., Boston.

The Missionary Review of the World for May comes to hand overflowing with items of interest from all quarters of the globe where the gospel is preached. This admirable periodical ought to go into every Christian home in the world, so inspiring and helpful are its pages. Each one of its six departments: I. Literature of Missions; II. International Department; III. Christian Endeavor Department; IV. Editorial Department; V. Monthly Concert of Missions; VI. General Missionary Intelligence; is well edited, and the spirit which it breathes throughout is broader than any denominational lines. Published by Funk & Wagnalls Company, 18 and 20 Astor Place, New York, at $2 per year.

The *Review of Reviews* for May will be found as strikingly original and individual in its character as any previous issues of this enterprising periodical. It strikes out into a fresh field with Mr. Stead's magnificent character sketch of Frederick Selous, the great African traveller and hunter—the greatest Nimrod, in fact, that this world has ever produced. Mr. Stead makes a marvelously interesting chapter of exploits with lions, elephants and other large game in the heart of Africa, and also shows in his own peculiarly virile and fascinating way how vitally the work of a great hunter like Selous may associate itself with the advance of civilization and with the enlightenment of the Dark Continent.

The Homiletic Review for May opens with a comprehensive article on "The World's First Parliament of Rebellion," by John H. Barrows, D. D., the chairman of the General Committee on Religious Congresses, in which he shows what good, it is hoped, may be accomplished by the Parliament for which such elaborate preparations have been made. Principal William Caven, of Toronto, contributes a scholarly paper on "The Testimony of Physical Science to the Truth of Scripture." Professor Philip Schaff has a brief, but suggestive, article on "Biblical Theology." Some of the weaknesses of the Revised Version of the Scriptures are indicated by Rev. James B. Finch, who shows also what changes for the better might be made. William Hayes Ward, D. D., gives the fourth of his series of papers on "Light on Scriptural Texts from Recent Discoveries," the title of the present one being "The Ineffable Name." The Sermonic Section is unusually varied and interesting. The number is of exceptionable value to pastors who are trying to meet the demands of the conditions by which the church of to-day finds itself confronted.

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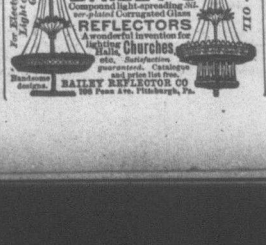

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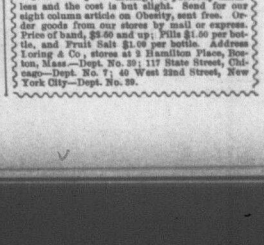
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