

B. Y. P. U.

The modification of Baptist young people, their insatiable thirst for knowledge, their spiritual longings, their noble character, their devotion in scriptural knowledge, their instruction in the history and doctrine of their church, through scientific and practical instruction.

All Young People's Societies of whatever name in Baptist churches and branches having no organization are entitled to representation. We appeal for our cause to all young people of every denomination. Our common bond is the New Testament, in the full affirmation of whose teachings we are our motto: *Work with us.*

Conquest Meeting for November.
CHINA FOR CHRIST.

The following programme is copied from the Young People's Union. It is inserted here hoping that it may be suggestive even to those who are not members of that excellent paper. Carefully prepared material is furnished on these topics, besides much valuable additional reading. The music can be had for \$1.00 in three parts. The Messengers and Visitors and Young People's Union to new subscribers for \$1.75.

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 2. Prayer.
 3. Read Isaiah 11 respectively.
 4. Topic verse, Isaiah 49: 12.
 5. Singing.
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 2. How, by comparison, may we realize the importance of China?
 3. How old is the civilization of China?
 4. Describe the religions of China.
 5. Why is China the greatest mission field in the world?
 6. What were the beginnings of Baptist mission work for the Chinese?
 7. Describe the southern China Mission of the American Baptist Missionary Union.
 8. The Eastern China Mission.
 9. Give the story of the Western China Mission.
 10. Tell of the Northern China Mission of the Southern Baptist Convention.

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—Junior Union, Y. S. St. Stephen organized last Sunday, N. v. 5th, with 27 members. Weekly meetings to be held at the close of the Sunday school session. They do not train the little ones to pray and speak for Jesus? Will it not make more possible and interesting the prayer-meeting of the future. There will be fewer dumb Christias.

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—Now we want to learn more about the Juniors. Are we neglecting the children? Have we as pastors and parents and teachers, forgotten that Jesus said, "Suffer little children to come unto me?" Why should we not hear of great revivals among the children? Why should they not come into the church when they profess faith in Jesus? If you want to make this old world better, help to save the boys and girls.

—"But I am afraid the little ones may make a mistake." Don't get nervous my brother or sister, the little fellow is not half so apt to make a mistake as you old sinner.

—"How young may you bring the little ones into the church?" Just as soon as you can bring them to Christ. Jesus speaks of "these little ones that believe in Me."

—This is Conquest Meeting week. If your church is very small and you do not feel strong enough to secure a good club to the Young People's Union and undertake all the Christian Culture Courses, take a few copies and do what you can. Instead of your old time missionary meeting of those long prayer-meeting lectures and "prayer" collections, try the Conquest service.

N. S. EASTERN ASSOCIATION.

Pastor Baker, of Truro, delivered the first lecture in the course before the church at Brookfield the 13th inst. His presentation of the subject was clear and convincing, and was most favorably received by the audience. Pastor Adams, S. W. Cummings, L. B. and Dr. Walker were also present and gave fifteen minute talks on various phases of union work, the need of the union to nurture and retain young converts and the educational work of the society being especially emphasized. The Brookfield church is anxious for the next of the series, which will be given at an early date by Pastor Adams. Knowing the various lecturers could not visit all churches without some expense, the audience, without any notice or solicitation, added their quota to the lecture fund. This work will be carried on during the whole winter. Let the churches and unions make appointments to hear these lectures. SMITH L. WALKER.

TRURO, N. S., Nov. 14.

CHRISTIAN ENDORSEMENT.

Thanksgiving, Pa. 68: 19, Pa. 92: 1-5. (See B. Y. P. U. notes on Thanksgiving of last week).

—There is no excuse for any man to appear in society with a grizzly beard since the introduction of Buckingham's Dye, which colors a natural brown or black.

Sabbath School.
BIBLE LESSONS.

FOURTH QUARTER.
Lesson X. Dec. 3, James 1: 16-27.
GRATEFUL REPROBATION.

GOLDEN TEXT.
"We love Him, because He first loved us."—1 John 4: 19.

THE AUTHOR. James the Lord's brother, the acknowledged head of the church at Jerusalem. James the apostle the son of Zebedee, had long before (March, A. D. 44) been martyred by Herod (Acts 12: 2). James, "the brother of the Lord," has been identified by many with James, the son of Alphaeus; but the best authorities regard them as different persons. He has been called James the Just. He was a very rigid observer of the law, both moral and ceremonial, a regular worshipper in the temple. He was greatly revered, and exercised a wide influence.

THE PLACE OF WRITING was Jerusalem, over whose church James was pastor.

EXPLANATORY.
1. **THE SOURCE OF TRUE RELIGION.** Do not be deceived in hoping to escape punishment and the stings of conscience by laying the blame upon others (cf. chap. 3: 1); also do not quarrel if it makes your sinner smart, seeing that it will keep them from learning: or (2) be not angrily pre-judged against the true religion, but let it speak for itself, and let the truth arise from controversy and debate. A quick temper, and unreasonable heat, prevents one from learning the truth, and discredit it even the truth he advocates.

20. For the work of man worketh not the righteousness of God. Does not make men righteous, nor add the good cause which God wishes to have succeed. "There has often been fierce wrath in controversy, and terrible denunciations in the most important religions; but never yet since the world began has the wrath of man worked the righteousness of God."

III. THE MIND FILLED WITH IMPURITY AND MALICE.
21. Therefore lay aside. Not only retain it and keep it in, but put it off and throw it away as a filthy garment. All fullness of thought or word, everything that pollutes the mind and fills it with evil, so that there is no room for the word of God, and what good there is, will be defiled and neglected. And superfluity of naughtiness. Overflow of malice or wickedness better describes the evil which, having filled the heart, overflows in the outer conduct.

Compare the parable of the sower where the thorns choke the good seed. Receive with meekness the...
Yield ourselves to it, with most submissive, humble and tractable temper. Being willing to bear of our faults, and being ready to receive the word of God, which we are to receive in our hearts and lives.

FOURTH CONTRAST. "DEES-HEARERS."
22. But, because no man's soul is saved by merely listening to the gospel, or living in a Christian land. *He who does the Word, and not hears only, shall be saved.* Let this be your occupation. "Be doers" systematically and continually, as if this was your regular business. Deceiving, deluding your own selves by imagining that you are doing good, and will take heaven as your heritage, will not avail you. Let this be your occupation. "Be doers" systematically and continually, as if this was your regular business.

III. AN ILLUSTRATION. Vers. 25-28.
25. For he like unto a man beholding his natural face in a glass. A mirror. As a man may "behold his natural" face in a mirror, so the hearer may perceive his "moral" visage in God's Word. As the glass reveals to the beholder the natural complexion of his face, whether beautiful or deformed, so the Word shows us the true face of our souls, the beauty of God's image when restored to them, and the spots of sin which so greatly disfigure them. The Word of God shows us the true face of our souls, the beauty of God's image when restored to them, and the spots of sin which so greatly disfigure them. The Word of God shows us the true face of our souls, the beauty of God's image when restored to them, and the spots of sin which so greatly disfigure them.

26. If any man seem to himself, that he is wise, he shall be foolish. The man who, in the pride of his own intelligence, looks upon himself as wise, is in reality foolish. The man who, in the pride of his own intelligence, looks upon himself as wise, is in reality foolish.

finding out the facts, of seeing all sides of the question as seen by different reports, before we make up our minds, or utter our opinions. Hence we should be slow to speak (Prov. 10: 19; 17: 27, 28; Eccles. 5: 2). Slow to speak as a matter of course, not as a teacher of others (cf. chap. 3: 1); also do not speak such cheap things of God as in verse 18. Two ears are given to us, the Rabbin observe, but only one tongue; the ears are opened and exposed, whereas the tongue is waited in behind the teeth.

SECOND CONTRAST. "Self-restrained—Passionate." Slow to wrath. Either (1) be not angry at the Word, or the displeasure of it, though it come close to your conscience and discover your secret sins; the Word is said; do not quarrel if it makes your sinner smart, seeing that it will keep them from learning: or (2) be not angrily pre-judged against the true religion, but let it speak for itself, and let the truth arise from controversy and debate. A quick temper, and unreasonable heat, prevents one from learning the truth, and discredit it even the truth he advocates.

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THE WORST DISEASE—DYSPEPSIA. THE BEST CURE—K. D.

The Undesirable.
She came into the car when the train stopped at one of the small towns in Pennsylvania. She was so thin that the joints of her anatomy were accentuated; you thought of them at once. Her voice was thin and high. Her hair was very large, and was the foundation for a respectable garden of nodding roses. So gay, so pronounced was the hat, that she looked at the wearers more keenly; she sat down on her seat with a sigh and a murmur of discontent, and at once took from her satchel a lemon and began eating it. By this time it was discovered that she was a young girl. She ate the lemon, and announced to her companion that it was the third she had eaten that day. She was colorless, her complexion suggesting paste; she was so nervous as to arouse sympathy, so irritable as to produce a feeling of pity for any one who had to live with her. A few years will find her a physical wreck. She quoted from "mammas" so loudly as to make one familiar with that unwise proverb on every subject, and before the journey's end was reached one knew the condition of her wardrobe.

The Positive Picture. 27. Pure religion. We must keep in mind just what is meant in the words "pure religion"; not religion in the essence in the heart, nor faith in Christ, but its outward acts. Perhaps the word "worshipfulness" would express his idea. That worshipful habit alone is pure and good. It is not the character and the conduct. Pure and undivided. The two adjectives seem merely to ring out the negative and negative sides of purity. To visit the fatherless and widows is their official duty. To visit the fatherless and widows is their official duty. To visit the fatherless and widows is their official duty.

Health Societies.
The idea is not new that a family physician should be employed to keep a family in good health, and should be compensated for this service rather than for attendance in sickness. Few diseases attack husbands without affecting the wife, and many of the most serious diseases which, if neglected and promptly attended to, would save the victim from an acute attack. There is scarcely anything which people, and especially busy people, whose lives are so full of care, so full of anxiety, and whose families are so apt to neglect the most important symptoms of breaking down in health. A slight cold and prolonged coughing cough is neglected until it develops into serious disease, and many a man who is the source of his family's health, is allowed to fatten themselves permanently upon the system instead of being vigorously dealt with in the beginning, and the result is months of ill health and possibly an untimely death.

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