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; their enlistment in missionary activity, 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.

Kindly address all communications for this column to Rev. G. O. Gates, St. John, N. B.

Prayer Meeting Topics for Feb. 24.

B. Y. P. U. Topic: "Conquest Meeting."—Luke 18: 9-14.

C. E. Topic: "To what has Christ opened your eyes."—Acts 9: 1-11, 17-21.

We commend to our Unions the article in this issue in re of Junior Work. It does seem to us that we are not making use of our opportunities for winning the boys and girls for Christ that we ought.

"A singer sang a song of cheer,
And the great world listened and smiled,
For he sang of the love of a Father dear
And the trust of a little child:
And souls that before had forgotten to pray
Looked up and went singing along the way."

It will make a great difference to you whether you go through the world with opened or blinded eyes. What an experience must that have been of the man born blind, as he returned from Siloa's Pool seeing! How changed must have been the feelings of the Prophet's Servant after his eyes had been opened to behold the Mountain full of horses and Chariots of fire round about Elisha.

How changed too is his experience who has seen the sinfulness of sin and as well the sin-forgiving Saviour. And the Christians eyes are ever being opened. To day he is beholding "wondrous things" in God's book. To-morrow he will see new and inspiring beauties in the life that is consecrated to the Master, he will see new and taxing duties in religious service, but at the same time he sees with joy how these can be met. "I can do all things through Christ who strengtheneth me."

HALIFAX, N. S.—The Y. P. U. of the North Baptist church has not reported through the MESSENGER AND VISITOR for some time, and no doubt our press superintendant is looking for some sign of life.

We can report a large Union with an addition of about twenty members last year, and six since the new year dawned. Although the death angel visited a number of our homes last year, not one was called from the Union, and for over a year we have worked together an unbroken band.

The several committees are all doing good work and are anxious to see a great advancement toward our one great aim.

The work of the flower and visiting committee is indeed a grand and noble one when done in the name of our Master. Many sick and suffering ones are visited, and by kind words, card, or flowers, are encouraged and helped along the thorny path.

Our Conquest Meeting is held the first Wednesday in each month. The programme is prepared by the Miss. and Tem. committee, and consists of letters from the mission fields, papers on the manners and customs of the people and the geography of the country, which is the subject for that night. These papers are listened to with a great deal of interest and pleasure.

The Symposium, another very enjoyable monthly meeting, is arranged for by the ever ready social committee. As we have no C. C. class those of us who are doing what we can with the S. L. Course alone, derive much benefit from this meeting, as a review of that course is on the programme for that evening.

New officers were appointed at the semi-annual business meeting which was held one month ago. Our president, Mr. A. Sanders, is a young, energetic christian worker. Young people pray for him that he may be guided by God's all-seeing eye and upheld by those everlasting arms.

How utterly each one of us would fail if the prayer of our christian friends were not mingled with our own for the needed strength to tread the road our Saviour trod. JEAN V. DUMARESQ.

Feb. 6th, '95. Cor. Sec'y.

HALIFAX, N. S., Tabernacle, B. Y. P. U.—Another year has passed away and our Union is still in a prosperous condition, and we are thankful to God for the blessings we have received from him.

Several active members have lately joined our Union.

During the year 1894 we have lost one of our active members by death.

Rev. Dr. Saunders has very kindly given us a series of lectures on the history of the early Baptists which were very interesting and instructive.

Our pastor, Rev. W. E. Hall, who was absent from us for a time through illness, I am glad to say is with us once more, and hope he may be fully restored to health and strength.

BESSIE BARNSTEAD, COR. Sec'y.

"Junior Unions."

It is quite probable that those who are engaged in B. Y. P. U. work are so taken up with the varied branches thereof, the the matter of organising a Junior Union is forgotten—hence we are not as Maritime Unions doing all the work within our reach. In nearly all our churches where B. Y. P. U. Unions are organized there are a large number of small juveniles ranging in years from seven to fifteen, who if formed into a "Junior Union," led by some competent person would greatly add to the efficiency of our B. Y. P. U. work in days to come. What special objects are attained from forming such a youthful organization?—some may enquire. Article 2 of the Constitution will tell.

"Its object shall be the early conversion of the boys and girls, their entrance into the church, instruction in the privileges and duties of church membership, enlistment in practical christian service and encouragement in Bible study and systematic beneficence, and their training for, and graduation into the senior society." That their influence may be felt they pledge themselves "to pray every day, to abstain from both liquor and tobacco, to keep from using profane language; and to be present, when I can, at every meeting of the Union."

If these are helpful to the youth at the very commencement of life to help fit that life for general usefulness in christian living then it seems to us reasonable that "Juvenile Unions" should be formed—and we should begin now, by delaying we may loose some very valuable helpers.

The recent notice of Halifax's Christian Endeavor Juvenile societies leads me to believe that there is a great work to be done.

Now it seems to me we could spare one or more from our Unions to take up this important branch, and in a very short time record quite a number of Unions organized.

Recently I had the pleasure of visiting the first of such organizations, now established in Dartmouth—who call themselves "Little Bricks" and they are bound to succeed—who will be the next to report?

GEO. MCDERMID, Mar. Pres.

Sabbath School.

BIBLE LESSONS.

Adapted from Peloubet's Select Notes.

FIRST QUARTER.

Lesson IX. March 3. John 11: 30-45.

THE RAISING OF LAZARUS.

GOLDEN TEXT.

"I am the resurrection and the life."—John 11: 25.

THE SECTION includes John 11: 1 54.

THE INTERVENING HISTORY is recorded in Luke 9: 51 to 17: 10, and in John 10: 1-42. Soon after the last lesson Jesus returned for a time to Galilee, and at the close of the month made his final departure from Galilee. Most of his ministry from this time was in Perea, beyond Jordan, and in the vicinity of Jerusalem. He was at the feast of dedication at Jerusalem in December. At times he wrought miracles. He uttered several discourses, including the parables of the foolish rich man, the lost sheep, and the Prodigal Son.

EXPLANATORY.

THE ARRIVAL OF JESUS AT BETHANY, AND THE MEETING WITH MARTHA.—Four days after the death of Lazarus Jesus arrived at Bethany. The active, business-like Martha heard of his arrival, and, without notifying her more quiet sister, went to meet Jesus just outside the village. She greeted him with those words of sorrowful dispair, "Lord, if thou hadst been here my brother had not died." But even then there was a dawn of hope in her heart from her experience of the power of Jesus. Jesus replied with the assurance that he was "the resurrection and the life," and prepared her for the great work he was about to do.

30. "Now Jesus was not yet come into the town." Jesus seems to have avoided going to the house (1) because so many Jews were there (v. 19) that he could not say what he desired to the afflicted sisters. His work of comfort and instruction could best be done with them alone, especially if some of their friends were opposed to his teachings. (2) They might report his coming to the Pharisees, who would interfere with his plans. (3) It is quite possible that the conventional mourning customs were distasteful to him. Moreover, he did not come to join in funeral lamentations, but to take away the need of them.

31. "The Jews then which were with her in the house" to condole with the sisters and comfort them with their sympathy. "She goeth unto the grave to weep there." The custom still remains. "For many months the female of the household will go at times to the grave of father, brother or husband, to weep there, and are joined by relatives and friends."

32. "Then Mary . . . fell down at his feet." Not so Martha (v. 21). Mary's feelings were of an intenser and stronger kind, or she was more given to expression. She uttered the same words as Martha had done. "They were doubtless an oft-repeated refrain . . . on the subject of their sorrow."

THEY ALL GO TO THE TOMB.—Vs. 33-38. 33. "He groaned in the spirit." The word translated "groaned" expresses not sorrow, but indignation. Jesus was deeply agitated in his soul with indignant emotions, probably in view of the power of sin producing disease and death, an example of which was before him. "He felt all that sin had wrought. He beheld the wages of sin." Jesus saw before him not only Mary, but some of his implacable foes, who would only be hardened and infuriated by the miracle he was about to perform. And these self-righteous men were not weeping and groaning in professional sorrow with Mary! Men who would soon be plotting to kill, not only Jesus, but the restored Lazarus (12: 10). No wonder the spirit of the Holy One was hot within him. "And was troubled." The margin is better? "He troubled himself," i.e., agitated himself, allowed his emotion to become evident by external movement, such as a shudder.

34. "And said, Where have ye laid him?" Asked of the sisters, as a natural and courteous way of inviting them to lead the way to the tomb.

35. "Jesus wept." Shed tears, wept silently, an entirely different word from the "weep" and "weeping" of verses 31, 33. It is well that this short sentence should be in a verse by itself, the shortest verse in the Bible, but one of the most blessed.

36. "Then," therefore, "said," imperfect, kept saying, "Behold how he loved him."

37. "Could not this man," etc. The miracle of the blind man was referred to because it was of recent occurrence, and in the immediate neighborhood, while the two previous miracles of raising the dead (Luke 7: 11-17; 8: 41-56) were performed in distant Galilee, about a year and a half before.

38. "Cometh to the grave. It was a cave." The numerous sepulchres which skirt the valleys on the north, east and south of Jerusalem exhibit for the most part one general model of construction. A doorway in the perpendicular face of rock, usually small and without ornament, leads to one or more small chambers excavated from the rock, and commonly upon the same level with the door. Very rarely are the chambers lower than the door. "And a stone lay upon it." Better sapr. v., "against it," as a safe door.

LAZARUS RAISED FROM THE DEAD.—Vs. 39-45. 39. "Martha . . . saith unto him." It was merely Martha's opinion, from what generally happened under like circumstances, that decay had already commenced. Nothing can be known as to the fact. But, it is asked, had not Lazarus been embalmed? Undoubtedly he had, but after the manner of the Jews, who limited themselves to wrapping the body in perfumes (see John 19: 40), a process which could not prevent corruption. "For he hath been dead four days." "Dead" is in italics, and is supplied. It may be equally right to supply "buried," or "there." Probably Martha pointed to the tomb when she spoke, the gesture taking the place of the world.

40. "Said I unto thee?" He had doubtless repeated to Martha what he had said to his disciples (v. 4); "If thou wouldest believe," trust in the goodness, and power, and promises of Jesus, not in any definite work to be accomplished. For he hath not told just what he would do. Such must be our faith. But her faith was necessary to the blessing. "See the glory of God." They would see a work of God which would manifest his power and love to men, which would exalt his Son as the Messiah, and bring divine blessings to the family, to his disciples, and to the world.

41. "Jesus lifted up his eyes." A natural, simple, but expressive act of worship. "And said, Father, I thank thee." Is not the address recorded in these verses simply "a thanksgiving" spoken in respect of a previously offered "private prayer?"

42. "And I knew that thou hearest me always." He was never denied, for he always prayed in the right spirit, with the right motives, and with perfect faith. The prayer was answered both when he seemed to be denied (as when he prayed in Gethsemane that the cup might pass from), and when the request was visibly granted, as here. So it is with us; our true prayers are always answered, even when God denies our particular request. Even then he always grants the spirit of it, and gives us what, if we saw all the circumstances and results, we would have asked for. "Because of the people which stand by I said it." So that they would know that his power was from God, and recognize his relation to God.

43. "He cried with a loud voice, Lazarus, come forth." As one would speak loud to awaken a sleeper. The loud voice with which he spoke was the expression of a decided will, sure of being obeyed. Undoubtedly these external signs were only, as Hengstenberg says, for the individuals present, the power of raising the dead dwelling, not in the voice, but in the will of Jesus expressed thereby.

44. "And he that was dead came forth, bound hand and foot with grave clothes." It was the Jewish custom to wrap the dead comparatively loosely in a winding sheet or shroud, which would have impeded, though not prevented, arising and walking. The expression, "he came forth," does not necessarily indicate that he walked, especially if the sepulchre were dug vertically, but simply that he arose, which he could easily do, notwithstanding the linen cloths in which he was enveloped. "Loose, him and let him go." Christ gives them something to do. In this is a moral significance; we cannot raise the spiritual dead; but we can bring Christ to their grave by our prayers, and we can aid in their perfect liberation when the divine voice has called them from their sleep of death.

THE EFFECT. "Many of the Jews . . . believed on him." They were convinced the miracle was a fact. Being a fact, it proved the divine power of Jesus who wrought the miracle. It was the attestation of his mission, as the Son of God, the exemplar, the teacher, the Saviour of the world.

SKODA'S LITTLE TABLETS Cures Headache and Dyspepsia.

Twenty-eight foreign countries and every American state and territory, except three, are represented at the University of Pennsylvania.

The library of the late Comte de Liguerolle, only 4,000 volumes, is expected to bring the highest price per volume of any collection of books ever sold in Paris.

Jules D'Estimanville Clement writes from Montreal: "I was suffering from skin diseases, and after all drugs failed tried Burdock Blood Bitters, of which three bottles restored me to good health. recommend it also for dyspepsia." 2

A little boy was taken down the harbor by his father, and saw for the first time a large steamer towed by a puffing little tug, with an immense hawser connecting the two. 'Oh, papa, papa!" he shouted in excitement. "See! The big boat has the little one by the tail; and he's a squealing!"

Scraped With a Rasp.

SIRS,—I had such a severe cough that my throat felt as if scraped with a rasp. On taking Norways Pine Syrup I found the first dose gave relief, and the second bottle completely cured me.

2 MISS A. A. DOWSEY, Manotic, Ont.

A gold medal, to be competed for each year in inter-collegiate debate, by Leland Stanford, Jr., University and the University of California, has recently been offered by Baron Pierre de Coubertin of France. The medal will be known as the "Medaille Carnot," in honor of the late President Carnot.

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SIGHTS AND SOUNDS IN INDIA

For Boys and Girls in Canada.

DEAR GIRLS AND BOYS:

It is a fine morning. The hot season is gone, but not forgotten. The delicious air of this December day is all the sweeter, because of the memory of past sweltering. The blades of grass are swinging joyfully, like children romping in a lovely breeze. Chanticleer is crowing. The ducks are quacking. The clock is ticking. The boys are shouting. The birds are singing. The sun is shining. The zephyr is rustling in the trees. The billows are roaring on the beach.

Four days ago we were thirty-one miles away, on tour. That day there came a brown envelope—a telegram. It was waiting for me when I got back from a village named Kanestalam. Open and read: "Leave Madras Dec. 5th, on steamer "Henzada."

Now it is Saturday, Dec. 8th, and three days have passed since steamer "Henzada" left Madras. From our hillside bungalow, we look over the roofs of the town and out upon the bay, but as far as the eye can reach, across the blue water, up and down, there is no steamer in sight. The sea is shimmering in the Indian sunshine, and the only objects visible on its bosom are the distant fisher boats, rocking on the waves, or the white-capped billows thundering on the shore.

As the hour of noon draws near, we commence to watch the flagstaff by the sea. But its polished pole and trembling ropes are as bare as a birch in March. Twelve o'clock comes and half-past twelve, and still no sign of any approaching vessel. But at one o'clock, Mr. Shaw who came in last night, calls out that the flag is up. Sure enough! There on the flagstaff, on the arm that reaches out toward Madras, flutters a square blue flag with a square white bull's-eye. That flag means that the ship has left Vizagapatam and will be here in an hour and a half.

Now we are on the strand. The steamer is not yet in sight. Let us go down to the wharf! There is no wharf. Poor India! How much she would give for a few good harbors like ours in the Maritime Provinces! Take a map of India and follow the coast line from Bombay to Calcutta, and see how the doors are shut in the face of the tossed mariner. (So also are the hearts of India's people shut against their God!) Instead of waiting on a wharf, we get aboard a strong boat and push out to sea. We know the Henzada will anchor a mile or more off shore. The boat we are in is called the "Jubilee," because it was built in '87, I suppose. It is propelled by six oars and twelve rowers—two at each oar.

Soon over that point of land we catch sight of a column of black smoke, curling upward and then falling to the rear. Now appear the tips of a mast of a ship. Now the black smoke-stack, with a ring of white around the top, by which we recognize it as a ship of the "British India" line.

Now the whole steamer heaves in sight and we strain our eyes to see if we can descern any of the people on the deck. We wave our handkerchiefs, but get no reply. But the ship is drawing nearer rapidly and we are rowing out. Now we try the handkerchiefs again. Look! There from the rail a white cloth is waving toward our boat. There's another waving from the port hole—the window of a cabin. The ship is soon anchored and our craft is at her side like a mouse beside an elephant. A stairway is swung down and at the top we grasp the hand of Mr. Corey who introduces us to Mrs. Corey and Miss Clark. This is a happy day for our mission. "Praise God from whom all blessings flow." Yours truly,

L. D. MORSE.

Bimlipatam, India, Dec. 8, 1894.

One of the greatest natural curiosities in Central America is the Volcan de Aqua, or water volcano, which is situated in Guatemala, about twenty-five miles south-west of the capital. Its apex is 14,450 feet above the level of the sea, and cultivated fields and forest trees extend almost to its summit. It occasionally vents forth torrents of pure, cold water. In 1869 an eruption of this kind inundated the northern valley and destroyed a whole village situated on the side of the peak.

For Worms in Children — Cherokee Vermifuge.

The late keeper of printed books in the British Museum, Dr. George Bullen, LL. D., C. B., has served fifty-two years in that department, invaluable to students and authors and all literary men. When he joined the museum staff, the library consisted of 250 000 volumes; when he left it he handed over to his successor in the keepership no less than 1,750,000 volumes.

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Apr. 10th, 1894. 15 1y

THE undersigned constituting a limited partnership under the laws of New Brunswick, under the name MERRITT BROTHERS AND COMPANY, which will expire on the first day of February, A. D. 1896, continue the said partnership until the first day of July, A.D. 1895, (one thousand eight hundred and ninety-five.)

Dated this twenty-eighth day of December, A. D. 1894.

Sgd. J. F. MERRITT,
Sgd. G. WETMORE MERRITT,
Sgd. WM. W. TURNBULL.

PROVINCE OF NEW BRUNSWICK,
CITY AND COUNTY OF SAINT JOHN S.S.

Be it remembered that on this the twenty-eighth day of December, A. D 1894, at the City of Saint John and Province of New Brunswick, before me Silas Alward, a Notary Public in and for the said Province, duly admitted and sworn, residing and practising in the said City of Saint John, personally came and appeared Joseph F. Merritt, G. Wetmore Merritt and Wm W. Turnbull, the parties to the above certificate, who severally acknowledge that they signed the said certificate as and for their act and deed, and as required by the law relating to "Limited Partnerships".

In testimony thereof I, the said Notary, have hereunto subscribed my name and affixed my official seal the day and year in this certificate above written.

Sgd. SILAS ALWARD,
Seal. Notary Public for New Brunswick.
Jan 1 3m

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