

B. Y. P. U.

The unification of Baptist young people their increased spiritual life...

All Young People Societies of whatever name in Baptist churches and Baptist churches...

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

Prayer Meeting Topics for April 10. Endeavor Topic.—"What we should be doing to save the Lost."—Luke 15: 1-10.

B. Y. P. U. Topic.—"Good Citizenship."—Prov. 28: 1-9.

B. Y. P. U. Daily Bible Readings. From Baptist Union.

Wednesday, April 16.—Ezekiel 3. That sweet roll. Compare Ex. 119: 103 Thursday, April 16.—Ezekiel 4. Iniquity, siege, famine. Compare Ezekiel 14: 18.

Friday, April 17.—Ezekiel 5. Punished in the night the nations (vs 8). Compare Ex. 33: 18.

Saturday, April 18.—Ezekiel 6. "And ye shall know" (vs. 7, 13, 14). Compare Ex. 119: 135.

Sunday, April 19.—Prayer Meeting.—Good Citizenship. Prov. 28: 1-9. S. Lesson.—The lost found. Luke 15: 11-24.

Monday, April 20.—Ezekiel 7. "The time is come" (vs. 12). Compare Isa. 52: 1-4.

Tuesday, April 21.—Ezekiel 8. "The seat of the image of jealousy" (vs. 3). Compare Deut. 32: 16-20.

Executive Meeting. A meeting of the executive of the Maritime B. Y. P. U. will be held at Truro, beginning Tuesday, May 5th, at 7:30 p. m.

White Rock, N. B. A Christian Endeavor Society was organized here Jan. 16th, with five active members.

Summerside, P. E. I. A Grand Rally was recently held at Summerside, P. E. I., in the Baptist church of that place.

St. John's, N. B. The 16th February past, I hope that you were able to hold the "youthful army" exercise in your Union on that date.

St. John's, N. B. If you have not seen the "Songs of the Kingdom," prepared for B. Y. P. U. Union, send thirty-five cents to Baptist Book Room, Halifax, who will supply you—try song "Life, love, labor," it will help your work.

St. John's, N. B. Dr. F. L. Williams, known to us all, as our General Secretary, writes concerning Milwaukee Convention. Some 12,000 delegates are expected to be present at opening services, Thursday, July 16th, at 10 a. m.

St. John's, N. B. There is anxiety as the result of our C. C. C. studies this year. May will close the study period. Then we fill up the examination blanks each after an hour forward them "sealed, signed and delivered" to Rev. F. L. Williams, D.D., Chicago, Ill.

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St. John's, N. B. About 4,000 persons subscribed last year—this largely through the united efforts of young people. Think what you could do for our Messengers AND VISITOR—4,000 BAPTIST UNIONS, one name—what a lift. Just by it; you would do these provinces good, everlasting good. Young folks take these Denominational enterprises under your care.

St. John's, N. B. Mr. President, you better stop. The editor will not let me write much more than a word now young folks. "Up and at it," determine to win. Victory is the result. Geo. A. McDonald, Mar. Pres.

St. John's, N. B. Thousands are planning on the Milwaukee Convention and it is right they should too, but what about the Barwick Convention? We should convene preparations at once and according to resolutions at our last Convention every B. Y. P. U., or Young People's Society

Sabbath School.

BIBLE LESSONS.

Adapted from Pilobue's Select Notes.

SECOND QUARTER.

LESSON IV. April 26. Luke 16: 19-31.

THE RICH MAN AND LAZARUS.

Read Luke 16: 1-31. Commit verses, 25-26.

GOLDEN TEXT.

"Ye cannot serve God and mammon."—Luke 16: 13.

PARABLES OF DIVES AND LAZARUS.

SCENE I. DIVES.—"The Wealthy man at His Earthly Best." In this picture see the worldly man at his earthly best, receiving and enjoying the most that is possible for him.

SCENE II. LAZARUS.—"The Poor Man at His Earthly Best." In this picture see the poor man at his earthly best, receiving and enjoying the most that is possible for him.

SCENE III.—"The Unseen World; with the Same Two Characters." Va. 22, 23.

SCENE IV.—"The Dialogue."—Va. 24-26.

SCENE V.—"The Dialogue."—Va. 27-31.

SCENE VI.—"The Dialogue."—Va. 32-35.

SCENE VII.—"The Dialogue."—Va. 36-39.

SCENE VIII.—"The Dialogue."—Va. 40-43.

SCENE IX.—"The Dialogue."—Va. 44-47.

SCENE X.—"The Dialogue."—Va. 48-51.

SCENE XI.—"The Dialogue."—Va. 52-55.

SCENE XII.—"The Dialogue."—Va. 56-59.

SCENE XIII.—"The Dialogue."—Va. 60-63.

SCENE XIV.—"The Dialogue."—Va. 64-67.

SCENE XV.—"The Dialogue."—Va. 68-71.

SCENE XVI.—"The Dialogue."—Va. 72-75.

SCENE XVII.—"The Dialogue."—Va. 76-79.

SCENE XVIII.—"The Dialogue."—Va. 80-83.

SCENE XIX.—"The Dialogue."—Va. 84-87.

SCENE XX.—"The Dialogue."—Va. 88-91.

SCENE XXI.—"The Dialogue."—Va. 92-95.

SCENE XXII.—"The Dialogue."—Va. 96-99.

SCENE XXIII.—"The Dialogue."—Va. 100-103.

SCENE XXIV.—"The Dialogue."—Va. 104-107.

SCENE XXV.—"The Dialogue."—Va. 108-111.

SCENE XXVI.—"The Dialogue."—Va. 112-115.

SCENE XXVII.—"The Dialogue."—Va. 116-119.

SCENE XXVIII.—"The Dialogue."—Va. 120-123.

SCENE XXIX.—"The Dialogue."—Va. 124-127.

SCENE XXX.—"The Dialogue."—Va. 128-131.

SCENE XXXI.—"The Dialogue."—Va. 132-135.

SCENE XXXII.—"The Dialogue."—Va. 136-139.

SCENE XXXIII.—"The Dialogue."—Va. 140-143.

SCENE XXXIV.—"The Dialogue."—Va. 144-147.

SCENE XXXV.—"The Dialogue."—Va. 148-151.

SCENE XXXVI.—"The Dialogue."—Va. 152-155.

SCENE XXXVII.—"The Dialogue."—Va. 156-159.

SCENE XXXVIII.—"The Dialogue."—Va. 160-163.

SCENE XXXIX.—"The Dialogue."—Va. 164-167.

SCENE XL.—"The Dialogue."—Va. 168-171.

SCENE XLI.—"The Dialogue."—Va. 172-175.

SCENE XLII.—"The Dialogue."—Va. 176-179.

SCENE XLIII.—"The Dialogue."—Va. 180-183.

SCENE XLIV.—"The Dialogue."—Va. 184-187.

SCENE XLV.—"The Dialogue."—Va. 188-191.

SCENE XLVI.—"The Dialogue."—Va. 192-195.

SCENE XLVII.—"The Dialogue."—Va. 196-199.

SCENE XLVIII.—"The Dialogue."—Va. 200-203.

SCENE XLIX.—"The Dialogue."—Va. 204-207.

SCENE L.—"The Dialogue."—Va. 208-211.

SCENE LI.—"The Dialogue."—Va. 212-215.

SCENE LII.—"The Dialogue."—Va. 216-219.

SCENE LIII.—"The Dialogue."—Va. 220-223.

SCENE LIV.—"The Dialogue."—Va. 224-227.

SCENE LV.—"The Dialogue."—Va. 228-231.

SCENE LVI.—"The Dialogue."—Va. 232-235.

SCENE LVII.—"The Dialogue."—Va. 236-239.

SCENE LVIII.—"The Dialogue."—Va. 240-243.

SCENE LIX.—"The Dialogue."—Va. 244-247.

SCENE LX.—"The Dialogue."—Va. 248-251.

SCENE LXI.—"The Dialogue."—Va. 252-255.

SCENE LXII.—"The Dialogue."—Va. 256-259.

SCENE LXIII.—"The Dialogue."—Va. 260-263.

SCENE LXIV.—"The Dialogue."—Va. 264-267.

SCENE LXV.—"The Dialogue."—Va. 268-271.

SCENE LXVI.—"The Dialogue."—Va. 272-275.

SCENE LXVII.—"The Dialogue."—Va. 276-279.

SCENE LXVIII.—"The Dialogue."—Va. 280-283.

SCENE LXIX.—"The Dialogue."—Va. 284-287.

SCENE LXX.—"The Dialogue."—Va. 288-291.

SCENE LXXI.—"The Dialogue."—Va. 292-295.

SCENE LXXII.—"The Dialogue."—Va. 296-299.

SCENE LXXIII.—"The Dialogue."—Va. 300-303.

SCENE LXXIV.—"The Dialogue."—Va. 304-307.

SCENE LXXV.—"The Dialogue."—Va. 308-311.

SCENE LXXVI.—"The Dialogue."—Va. 312-315.

SCENE LXXVII.—"The Dialogue."—Va. 316-319.

SCENE LXXVIII.—"The Dialogue."—Va. 320-323.

SCENE LXXIX.—"The Dialogue."—Va. 324-327.

SCENE LXXX.—"The Dialogue."—Va. 328-331.

SCENE LXXXI.—"The Dialogue."—Va. 332-335.

SCENE LXXXII.—"The Dialogue."—Va. 336-339.

SCENE LXXXIII.—"The Dialogue."—Va. 340-343.

SCENE LXXXIV.—"The Dialogue."—Va. 344-347.

SCENE LXXXV.—"The Dialogue."—Va. 348-351.

door keeper in the house of my God than to dwell in the tents of wickedness" (Pa. 84: 10). "The beggar at the gate may be on his way to a home in heaven. He who is hungry for crumbs may be led with the Bread of Life."

4. This life is only a part of life, and we must take in the whole before we can judge of others or of the injustice of God. The student in poverty, weary with long study, encountering neglect and obloquy, cannot be rightly judged till we also see the splendid successes to which this leader, the idle student in his galaxy may seem to be living his happier life; but wait till he enters upon real life, then see.

SCENE III.—"The Unseen World; with the Same Two Characters." Va. 22, 23. "The beggar died." Nothing is said of his burial, because probably his body "was without honor thrown into a ditch," but his soul, his real self, was "carried by the angels," blessed, beauteous, glorious funeral train, "in his heavenly bosom," the type of Paradise, where Abraham was the host of a great feast (Matt. 22: 2; Rev. 19: 7-9); and "in his in his bosom," as St. John in that our Lord John said, "not literal fire, for a spirit cannot be touched by flame, but an anguish of soul as intolerable as the touch of earthly flame is to the nerves of the mortal body." "And seeth Abraham afar off." So represented, because both in condition and in character they were as far apart as possible. "And Lazarus in his bosom." Reclining in honor at the banquet of bliss.

SCENE IV.—"The Dialogue."—Va. 24-26. 24. "And he cried and said." "We have reason to believe that in the unseen world there is not the same sense of distance as there is in this." "Father Abraham," for it was his dearest of angels who called, and felt that he had a right to. "Have mercy on me." Abraham did have mercy on him, of course. "Send Lazarus," whom he saw near Abraham, "dip the tip of thy finger." He asked the smallest possible favor, possibly as an opening for more. But what a fearful contrast with his former state. "Cool my tongue," that had been gratified with so many delicacies; that had refused so many requests for help, and spoken so many selfish words. "This hint at the close connection between sin and its punishment." The gods are just, and of our pleasant vices make instruments to scourge us. "Tortured in this flame." After death the souls of the impenitent suffer as terribly as if fire were tormenting their bodies. With respect to the apparent slightness of the alleviation, it has been supposed that he thought that one drop of the water of paradise would very readily and permanently relieve his torment.

25. "son." How kindly Abraham speaks, showing his merciful wishes. "Remember." "Sorrow's crown of sorrow is remembering happier things." The river of death is no water of Lethe, bringing with it the forgetfulness of past evil. When the books are opened in the judgment day, Memory and Conscience will be volumes among them.

ILLUSTRATION. Many of us have known persons who have had an experience similar to that so beautifully described by De Quincy, of a lady who in her youth was nearly drowned, "having descended within the abyss of death, and looked into its secrets as far perhaps as ever human eye has looked that has not returned to return. At certain stages of this descent a blow seemed to strike her; phosphoric radiance sprang forth from her eyeballs; and immediately a mighty theatre expanded in her brain. In a moment in a twinkling of an eye, every act, every design, her past life lived again, arraying themselves not as a succession, but as parts of a co-existence." "Thou in thy lifetime."

good things." "Lazarus evil things." "If there are two explanations: (1) It may mean that the good things, all that he regarded as good and sought for ("thy good things"), were worldly goods; and he gained them. He had not sought salvation and eternal life, and why should he expect to have them? He had done nothing through which they were possible. He reaped what he had sown. He had what was his own. But Lazarus' evil things were external to him—a discipline and a probation from without. (2) The other meaning is that for what ever good the rich man had done in this world God had given him worldly good as his reward; for it was done with worldly motives. Only heaven's love moves him to a heavenly reward. And this accounts in some measure for the prosperity of the wicked; they are reaping their good things. Business morality has business reward; worldly diligence has worldly reward. On the other hand, the righteous ever have a mixture of evil; and for that they receive "evil things"; but the evil is only temporary, not with the whole heart; and so are their evil things.

26. "And beside all this." The reason given from the fitness of things loved by a man drawn from the "necessity" of the case. "A great grief

fixed." The necessary separation growing out of difference of character, and embodied in different places adapted to the different characters.

There is ever going on in every soul a process of confirmation of character, every thought and every act tend to give the character final permanence. And there comes a time when the condition is irrevocable. In the physical domain, in disease, in decay of trees, in the careening of a ship, there comes a point when it is too late to mend. There may be such a point in the career of sin. "Such is the constitution of things that unwillingness to goodness may ripen into eternal voluntary opposition to it."

SCENE V.—"The Glimpse Back to Earth." Va. 27-31. 27. "Send him to my father's house." Note the same supercilious willingness that Lazarus should serve him. Doubtless Lazarus would have been glad to. 28. "That he may testify unto them." Bear personal witness to what he had seen, and known from experience, of the results of the earthly life.

Why did he make this request? (1) Natural sentiments had not died out of him. He could have them in Hades as well as in his wicked state on earth. (2) He may have dreaded, though one rose from the dead, and spoke with the power and authority of one who know by experience, he was sure they would then "repent."

29. "They have Moses and the prophets." The Old Testament revelation, through whose teachings many have lived holy lives and gone to heaven; including Abraham and Lazarus. They have already been warned, but they have not given heed.

30. "But if one went from the dead," and spoke with the power and authority of one who know by experience, he was sure they would then "repent."

31. "If they hear not Moses," if they reject the testimony they have, "neither will they be persuaded, though one rose from the dead." They would resist the new influences, and find excuses for not repenting, just as they had done under the old.

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Equity Sale.

There will be sold at PUBLIC AUCTION, at Chubb's Corner (so called), in Prince William Street, in the City of Saint John, in the City and County of Saint John, and Province of New Brunswick, on KENNEDY St. the 28th day of April next, at the hour of twelve o'clock noon, pursuant to a Decreeal Order of the Supreme Court in Equity, made on the 28th day of February, A. D. 1904, in a certain cause therein pending, wherein the Foreign Mission Board of the Baptist Convention of the Maritime Provinces are Plaintiffs, and Richard Cassidy, from one Ezekiel Jordan, together with the approval of the undersigned J. J. P. in Equity, the Lands and Premises therein mentioned, and described as follows:—

That certain piece or parcel of Land and Premises situate, lying and being in the City of Saint John, in Duke's Ward, on the south side of Queen Street, and known and distinguished in the original grant by the said Richard Cassidy from one Ezekiel Jordan, together with all the improvements, privileges and appurtenances thereto before and in any way appertaining. For terms of sale apply to the Plaintiff's Solicitor.

Dated this twenty fourth day of February, A. D. 1904. CLARENCE H. FERSTUS, Solicitor in Equity. MONT. McDONALD, Plaintiff's Solicitor. 104

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