B. Y. P. U.

OUR OBJECT

The enlistment 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 GIVEN ONE MISSION

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

For the Week beginning Nov. 19.

TOPIC: Thanksgiving.

SCRIPTURE: Psalm 68: 19.

Thanksgiving! What does the word suggest? One day a gentleman gave a little fellow a piece of candy. The boy's mother wishing him not to forget his good manners prompted him, "What do you say, Johnnie?" "More" was the only reply. The government proclaims a Thanksgiving day, which means that very many people who have lived well all through the year will fare a little more sumptuously for one day. "More"!

It is a good thing to have a Thanksgiving day, but an infinitely better thing to be thankful every day. A good Christian is a thankful man. Paul is a model in thankfulness, so is the psalmist. Look at our lesson. Would you be truly thankful?

Count up the Lord's *benefits*. "Forget not all His benefits." If there is a little cloud in your sky don't imagine it has been night all day. Do not be thankful for your safe journey only when some one has been killed, or for your good health only when some one near you is wasting in sickness.

Count up his *daily* benefits. If we have daily good it should be acknowledged daily. If you try to do your thanksgiving for a whole year in one day you are in great danger of doing it by eating roast turkey.

Count up your benefits by the *load*. The psalmist says he "daily *loadeth* us with benefits." Have we stacks of benefits and only hand-baskets of thanksgiving? God's curse was upon the ancient world because, among other things, they were not thankful. Read Psalm 103.

Christian Endeavor Theme.

"Gentleness, a fruit of the spirit."—Eph. 4: 30-32; Col. 3: 12-15.

Read Titus 3: 2-7, "Gentle unto all."

Jas. 3: 14-18, "Gentle and easy to be entreated."

1 Thes. 2: 1-8, "We were gentle among you."

2 Thes. 2: 22-26 "Be gentle unto all."

Ps. 18: 35-39, "My gentleness hath made me great."

Col. 3: 12-15, "The Bond of perfectness."

See in Jesus our example in regard to the virtue. It would be well to note instances in the ministry where He specially exhibited gentleness. Read Luke 23: 33 and 4. Note Peter's testimony to Christ' gentleness, 1 Pt. 2: 17-23.

Ask yourself, Do I exhibit the virtue in my daily deportment—in the home—Among my companions—In the school—College do I seek this gentleness that is the fruit of the Spirit?

How in your church are you seeking to promote this virtue?

'Gentleness diffuses a blessed calm over the nature. Love is the atmosphere of heaven." "Be mine that gentleness of life that proves to all the world a genuine work of grace."

— About thirty members of the North Baptist Union, Halifax, are studying the three C. courses. Our October conquest meeting was the finest yet. It was conducted by Mr. Freeman. Bro. McDonald, pastor, had his work cut out. The two Friday evenings previous there were given here to answer some questions of no easy character from a number of the members of the union. He did well. A concert was given by the flower and visiting committee last week at the hospital. Did both good and was much appreciated. "Our Boy's" tract distributors are little men. They go out from nine to ten Sunday delivering tracts to sailors in port, and also give invitations to hear the gospel as proclaimed by their pastor. They are growing stronger because of this work. Cottage meetings are being held by the Devotional and Mission Committees, and hearts are being made glad through the visits of Sister March and her helpers. M.

— Don't be a prayer meeting sponge, doing nothing but absorb. Try what the practice of the Golden Rule will do for the devotional meeting.

— The *Canadian Baptist* says: "The young people have found the secret of doing a great deal in a little time, of creating enthusiasm in meetings, and of getting a building, filled to the utmost capacity, even when circumstances seem adverse."

— The Toronto committee having charge of the arrangements for the international convention of '94, are already at work.

— It is possible to have your work well organized and remain at a standstill. Pray for the baptism of the spirit that you may have power to bring things to pass through your machinery.

— It is the old story, Baptists led in the organized mission work of this century. Baptists led in the Bible work of this century, and now it turns up that Baptists were the leaders in organized Young People's work. Some years before the first Christian Endeavor Society was organized the young Baptists of Brooklyn had a local union, representing eighteen societies. Some of the important features of the "movement" were well understood by them at that time.

— Join the membership committee. Someone is waiting for your invitation.

Baptist Rally.

The Baptist Young People's Local Union of Halifax and Dartmouth assembled in large numbers in Dartmouth Baptist church last evening, President Geo. A. McDonald in the chair. The pastors of the city churches were present, and offered prayer in behalf of the various objects presented. Rev. G. B. Kempton, pastor of Dartmouth Baptist church, arrived in the city during the day, attended the meeting, and was called upon for an address. He was delighted with the meeting, is in full sympathy with the Y. P. Union, and believed it was doing a grand work; spoke of the "Christain Culture Course," recommending strongly the study of the Bible; wishing for the work in all departments rich blessings from the Lord.

The first hour was devotional, a very large number taking part.

Hanging on the walls were cards bearing names of the various committees—"Flower and Visiting," "Devotional," "Mission and Temperance," "Social," "Tract," "Membership and Lookout," "Presidents," "Pastors." The several committees opposite began work at 9 30, lasting 15 minutes. The president had prepared a series of questions relating to the work of the unions, and requested answers.

During the rally the pastors and president made the associate members and visitors welcome.

The secretary read minutes of last meeting, after which the song "God be with you till we meet again," and benediction by Rev. S. B. Kempton; this closed the third very successful meeting of the Baptist local union.

The pulpit was nicely decorated with autumn leaves.

All the pastors were there; the members were prompt getting there and in taking part.

The meeting was full of life and power, earnestness in prayer.

Songs cheerful, and everybody enjoying it.

Committees in their place and anxious to solve the problems before them.

Everybody delighted and desirous of holding another such meeting very soon.

Dartmouth union strengthened.

City unions glad of the opportunity of visiting sister unions.—*Halifax Recorder, Nov. 1.*

ERATUM.—In last week's notes read "Judea" instead of "India," and "preparative" instead of "preponderence."

Sabbath School.

BIBLE LESSONS.

FOURTH QUARTER.

Lesson IX Nov. 26. Col. 3: 12-25.

THE CHRISTIAN HOME.

GOLDEN TEXT.

"I will walk within my house with a perfect heart."—Ps. 101: 2.

TIME.—Written during Paul's first Roman imprisonment, about A. D. 62.

"Colossæ" was a city of Phrygia, Asia Minor. It lay in the valley of Lycus, a tributary of the Meander, near Laodicea and Hierapolis, the birthp ace of Epictetus.

EXPLANATORY.

I. THE TRUE SPIRIT OF THE CHRISTIAN FAMILY. Vers. 12-14. 12. *Put on therefore.* Dr. McClaren speaks of these verses as a description of "The Garments of the Renewed Soul," and "the wardrobe of the consecrated soul." For these virtues are represented here as put on, not having existed before, and as enfolding the whole life like a garment which covers, adorns and protects the whole body. Nor is this inconsistent with the fact that every virtue must grow out of a right heart. We speak of trees putting on their leaves, although the leaves grow out of the tree. So these graces should grow on all sides freely, flourishingly, till they form a beautiful garment. *As the elect.* The chosen ones *of God*, in whom He delights, for they are *holy*, consecrated in heart and life, thus belonging to God, *and beloved* of Him as children are beloved of their parents. These two words describe the proof that one is chosen, and the love that accompanies the choice.

FIRST COMPASSION. *Bowels of mercies.* Rev. Ver, "a heart of compassion." Every person, rich or poor, prosperous or unfortunate, sick or well, has need of sympathy for his trials, his weaknesses, his errors, his failures, his aspirations. (1) "Without it no help will be of much use to the receiver nor of any to the giver. Much is said about ingratitude, but very often it is but the instinctive recoil of the heart from the unkind doer of a kindness. Aid flung to a man as a bone is to a dog usually gets as much gratitude as the sympathy which it expresses deserves." (2) Above all things beware of letting pity (meant to be the impulse toward help) be excited and then not allowing the emotion to act. To stimulate feeling and do nothing in consequence is a short road to destroy the feeling. (3) Sympathy and compassion are as necessary for the giver as for the receiver. They keep the heart from growing narrow, and selfish, and limited.

SECOND, KINDNESS, from "kin, kinndness, having the feelings which befit a common nature.

THIRD, HUMBLENESS OF MIND. A lowly estimate of ourselves is not necessarily blindness to our strong points. If a man can do certain things better than his neighbors, he can hardly help knowing it, and Christian humidity does not require him to be ignorant of it.

FOURTH, MEEKNESS. That is, patience under injuries real or supposed; the opposite of revenge. The meek are not easily provoked or irritated. In order to be meek there must be *long-suffering*, patient endurance of the faults and disagreeable qualities of others. It is our business to be right and to do right, no matter what others do or say. Now since those who live in the same family are of different tastes and dispositions, and see things from different standpoints—a fact on which depends much of the best discipline of life—there can be no happiness, no best life without meekness and longsuffering.

FIFTH. 13. *Forbearing one another.* This is "meekness and longsuffering in exercise." Two words of household peace are the two "bears,"—"bear" and "forbear." To forbear is "to restrain and control one's self when provoked." *And forgiving one another, if any man have a quarrel* (Rev. Ver., "complaint," a cause of quarrel) *against any.* Such occasions are sure to rise, and there is only one way of treating them—by the spirit of forgiveness. *Even as Christ forgave you.* We have been forgiven for far greater offences than those which we must forgive. If we are Christ's we must exhibit Christ's spirit, and what that is we have experienced. This experience enables us to put ourselves in the place of those who have sinned against us.

NOTE. Is this list of virtues practical and noble, and worthy? Yes; for he who has these has the elements of what are called heroic virtues. These are the household heroisms, the daily and hourly cultivation of the qualities which make heroes and martyrs. More self-command, more heroic firmness, more contempt for the popular estimate, more of everything strong and manly, will find a nobler field in subduing passion and cherishing forgiveness, which the world thinks folly and spiritless, than anywhere else. Better is he that ruleth his spirit than he that taketh a city.

14 *And above all these things.* Or over all as a band or girdle; or as "the outer garment which holds the others in their places, the power which unites together all the graces which make up perfection." *Put on charity.* Love. *Which is the bond of perfectness.* "Love is the general principle, harmonizing all the special graces named above." Not one of the other graces is perfect without love, and love binds all into one character, for love is a part of all, and produces all. It is the life of the tree that binds all the branches into one tree.

II. THE MEANS OF ATTAINING THESE GRACES. (1) The peace of Christ; (2) the Word of Christ; (3) the name of Christ.

FIRST, THE PEACE OF CHRIST. 15 *The peace of God.* Rev. Ver. with the oldest MSS. read "Christ" It is the peace which He gives (John 14: 27); peace like His, peace with God, peace with men, peace of conscience, peace of forgiven sin, peace from rest in God's love and care. This is the condition of soul in which the graces can best flourish. *Rule in your hearts.* Act as umpire; a figure borrowed from the Grecian game restrain passion, calm all internal conflict, govern and control all exercises of the soul. "Peace is the Queen of the Tournament." *To the which* (peace) *also ye are called in one body.* The united church, the body of Christ. The one body must be at peace with itself, and accomplishes this through the spirit of peace in each member. *And be ye thankful.* Thankfulness promotes peace and unity, and aids every virtue. Thank God for His "peace that passeth understanding."

SECOND, (16) THE WORD OF CHRIST. The gospel, all that Christ has to impart by the way of instruction and guidance and promise. *Dwell in you,* Make its home, its abiding-place within you, not be merely an occasional guest. *Richly.* Abundantly, and with the varied riches of its truths and of its influence. *In all wisdom.* That it may be understood and applied aright, that errors may be avoided. Some connect this with the words that follow. *Teaching and admonishing.* Or warning of danger. This should be done in all wisdom, by means of *psalms,* the book of Psalms; *and hymns,* "the new product of the spirit of devotion"; *and spiritual songs,* poetic productions of various kinds, often such as can be repeated or sung alone, but spiritual, inspired by the holy Spirit, and not the degrading, impure songs so common among the heathen, and not yet wholly eliminated from literature. *Singing with grace* "Divine grace which works in the heart," and impels to sincere and heartfelt praise, and not a mere lip service.

THIRD, THE NAME OF CHRIST. 17 *Do all in the name of the Lord Jesus.* The name of Christ is the element in which all is done, which furnishes a motive and gives a character to the whole. It means at least two things—in obedience to his authority, and in dependence on his help. It means doing all for His sake, to please Him, to carry on His work. And this all-pervasive noble motive exalts and ennobles every part of the life, lifts it up from the narrow and the commonplace into the highest region of moral action. *Giving thanks.* Here is repeated the exhortation of verse 15, showing the value of a thankful spirit that sees the giver in every gift, and reads on every good the image and superscription of God.

III. APPLICATIONS TO THE VARIED RELATIONSHIPS OF THE FAMILY Vers. 18-25 FIRST MUTUAL DUTIES OF WIVES AND HUSBANDS 18. *Wives submit yourselves unto your own husbands.* Not "obey" as slaves a master. The subjection is the same as one member of the church is subject to another, as the members to the officers, as members of a committee to the chairman, as citizens to their rulers. It implies no personal inferiority, but only the necessary official subjection. One is not necessarily inferior to his friend because he is elected governor. A wife is to seek to please her husband, to do whatever she can for him, to work in harmony for the good of the family, to have the love that delights to serve with unselfish devotion. *In the Lord.* For His sake, so far as higher duties to God and conscience will allow Love to Christ binds and completes all earthly love.

19. *Husbands, love your wives.* In Ephesians he adds, "even as Christ also loved the church and gave Himself for it," a love that is large, free, faithful, patient, and generous. He is to do everything possible for her comfort and happiness. *And be not bitter.* Ill-tempered, provoking, treating with harshness and neglect, letting "the old man" rule, and not "the new man." This is the special danger of husbanes.

SECOND DUTIES OF PARENTS AND CHILDREN. 20. *Children, obey your parents.* The ground of the obligation to filial obedience is expressed in Eph. 6: 1; "for this is right." It is not because of the personal character of the parent, nor because of his kindness, nor on the ground of expediency, but because it is right; an obligation arising out of the nature of the relation between parents and children. It is enforced by the express command of God. The duty is so important as to be included in that brief summary of the moral law given by God on Mount Sinai. It was engraven by the finger of God on the tables of stone, "Honor thy father and thy mother." Any flagrant breach of this command was, according to the Mosaic law, punished with death. To honor is to reverence; and therefore the command has reference to the inward feeling as well as to the outward conduct. In this obedience of children from the very cradle lies the foundation and beginning of all good discipline, of all welfare and blessing, external and internal, in the heart, in the family, in the state, in all spheres and circles of social life. *In all things.* In the whole range of duties. No child is obedient who says, "I will obey in some things, but in others I will be guided by my own will." And yet "in the Lord." There are possible exceptions in the case of higher duties to God. As children gradually grow into men and women, the methods of government and obedience change. *For this is well pleasing unto the Lord.* Because He knows that the present and eternal welfare, usefulness and happiness depend on it, and He has shown His approval by setting apart the fifth commandment by a special promise of blessing (Eph. 6: 1-3).

21. On the other hand, *fathers* must be careful not to *provoke their children* by continually finding fault, by injustice, undue severity, partiality, unreasonable exercise of authority, scolding, outbursts of temper, "by capricious jerks at the bridle," frequent rebukes, and sparing praise. A parent had better sow tares in a field from which he expects to derive food for himself and family, than by his own ill-conduct nurture evil in the heart of his child. *Lest they be discouraged.* Children teased and irritated lose heart, renounce every endeavor to please, or render at best but a soulless obedience. The twig is to be bent with caution, not broken in the efforts of a rude and hasty zeal. Approbation is necessary to the child as counsel, and promise as indispensible as warning and reproof. "I cannot please him whatever I do," lead to a rankling sense of injustice, and then to reckleness—"it is useless to try any more."

22 *Servants, obey . . . your masters according to the flesh.* They are to be faithful in all things, not of course doing anything wrong, for that no master according to the flesh has a right to command. If one is employed to do anything, it is his business to do it well and faithfully, and *not with eyeservice.* Such service as is done only when the eye of the master is upon him, and slighting or neglecting when he is away. *But in singleness of heart.* Undivided motive, always the same whether the master is present or not. It is the opposite of deceit and false pretence. *Fearing God* Rather than man, and knowing that God sees and approves faithfulness, and sees and opposes deceit, whether men may know it or not.

23. *Do it heartily, as to the Lord and, not unto men.* The service, whatever its nature or its relation to man, was ever to be felt and viewed as an act of obedience done to Christ. In doing it to others they did it to Him; and to Him with such claims upon their love and fealty, they could not but give suit and service heartily. It is this which takes all meanness and servility out of our service to men, and renders it ennobling and manly. The smallest deed can be done with the highest motives.

24. 25 *Of the Lord ye shall receive the reward of the inheritance.* His free gift to those who are faithful and serve Him. The character, the love, the faithfulness, are what God rewards. *For ye serve the Lord Christ,* He is the Christian's true master. He works for Him, and the best reward will come from Him. "The hope of that reward came like an angel into the smoky huts and hopeless lives of these poor slaves."

A LEAMINGTON MIRACLE.

THE TERRIBLE EFFECTS OF TYPHOID FEVER.

Mr. Joseph Robson, a well-known Farmer is restored to Health and Strength after Nine Years of Terrible Suffering—All Hope of Recovery had been abandoned and he Looked upon Life as a Burden.

[From the Leamington Post.]

Mr. Joseph Robson, whose home is on the first concession of Mersea township, about a mile from Leamington, is known to almost every resident of this section. For years past, Mr. Robson has been a victim of paralysis in its worst form, and his case was regarded as hopeless, not only by himself and his friends, but by the doctors who attended him.

To one who knew Mr. Robson's pitiable condition as we did, it was with no small degree of surprise and pleasure that we recently saw him drive through town sitting quite erect on a cross board in a lumber wagon, and controlling a lively team of horses. Hailing him we asked what miracle had brought about this changed condition, and asked if he had any objection to the publication of the facts connected with his case. Replying he said he would indeed be a mean man if he refused to let the public know how his wonderful recovery had been brought about. Mr. Robson then told the story of his illness and recovery about as follows:

"About ten years ago, while living in the State of Ohio I was taken down with an attack of typhoid fever, and for three months hung between life and death in a perfectly unconscious condition. Recovering from this I ventured out to work too soon, the result being that I was taken down with a severe cold. During the first stages of my trouble I was able to move about with some difficulty, but the disease gradually fastened its hold on me, and I found one sense after another becoming paralyzed. At this time my prospects in life were by no means discouraging. I owned a magnificent farm not far from Toledo, on which we had a comfortable home, and I owed not a dollar to any one. I continued to doctor with specialists and experts from all parts of the States, each of whom promised to cure me of the disease, which they said was paralysis, but in every case they left me as bad and sometimes worse than they found me physically, and certainly worse financially. After suffering in this manner for two years my family concluded that a change of climate might do me good, and so we removed to Canada, settling where we now reside. This hope, however, proved a delusion, and each year found me worse and if possible added to my misery. Life itself became a burden to me and I knew that I was worse than useless to my friends. I was unable to feed myself as my head and hands shook so that I have frequently left stabs in my chin when trying to put my fork to my mouth. It was only occasionally that I could move around at all, and then only with the aid of crutches. I lost almost entire control of my power of speech and got so bad that members of my own family could not understand what I was saying. My whole nervous system seemed undermined, and I abandoned all hope of ever again being of any use to my family. Last fall I was induced to try Dr. Williams' Pink Pills, and from that date my condition has steadily improved until to-day I am able to take my place with other men on the farm, and while my hand shakes a trifle, I am able to do a good day's work every day in the week. I am now able to walk a considerable distance, and my nervous system seems fully restored. There is not the slightest doubt that these results are entirely due to the use of Dr. Williams' Pink Pills, and I am confident that had I been able to procure this wonderful remedy when I was first taken with the disease, I would never have been where I was. The absolute truthfulness of the facts as I have given them to you can be verified by hundreds of my friends and neighbors, or by any member of my own family."

As to much of the evidence contained in Mr. Robson's statement the writer can himself bear evidence. His speech, when one year ago could scarcely be understood, is now perfectly distinct; his head then dropped on his chest, whereas now it is held quite firm and erect; then he could not walk across a room without holding to a chair or table, while now he can walk without difficulty.

We called upon Mr. W. J. Smith, druggist, and interrogated him in reference to the case. Mr. Smith said that he knew of Mr. Robson's ailment and that he had suffered for years as stated, and he had no doubt that it was Dr. Williams' Pink Pills that cured him. "Pink Pills," said Mr. Smith, "have a remarkable sale, which seems due to their remarkable efficacy in curing diseases arising from an impoverished condition of the blood, or an impairment of the nervous system, such as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration, and the tired feeling arising therefrom, the after effects of la grippe, influenza and severe colds, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions, and are a specific for the troubles peculiar to the female system, and in the case of men they affect a radical cure in all cases arising from mental worry, over work or excesses of any nature.

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Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y. at 50 cents a box, or six boxes for $2 50. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other modes of medical treatment.—*Advertisement.*

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