The Young People.

Editors: Rev. E. E. Daley, A. H. Chipman.

Kindly address all communications for this department to A. H. Chipman, St. John, N. B.

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Prayer Meeting Topics for Oct. 25th.

B. Y. P. U. Daily Bible Readings.
(Baptist Union.)

Monday, Oct. 26. Psalm 20. In need of help (vs. 2). Compare Ps. 6: 2.

Tuesday, Oct. 27. Psalm 21. Implicit trust in the Lord (vs. 7). Compare Ps. 121: 3.

Wednesday, Oct. 28. Psalm 22: 1-22. O my strength, haste to help me (vs. 19). Compare Ps. 10: 1.

Thursday, Oct. 29. Psalm 22: 23—23: 6. The Lord my everlasting dwelling-place (vs. 6). Compare Ps. 90: 1.

Friday, Oct. 30. Psalm 24. Clean hands and pure heart only are acceptable before him (vs. 4). Compare 1 Tim. 2: 8.

Saturday, Oct. 31. Psalm 25. Willing and teachable (vs. 5.) Compare Ps. 143: 8.

C. E. Topic—"My favorite Bible proverb, and why?"—Prov. 2: 1-9.

B. Y. P. U. Topic—Conquest Meeting. "History of American Baptist Missionary Union." Alternate Topic. "Miraculous Draught of Fishes."—Luke 5: 1-11.

Look over the topic before you go to the prayer meeting—and *pray* over it.

Organization will amount to nothing unless it is used. "Plan your work and work your plan."

Dr. Steele's note of suggestion may well be acted upon. His advice comes from experience. He knows whereof he speaks.

Another new Union has been organised. Here is the hand of welcome! "It is good for a man that he bear the yoke in his youth."

Don't forget that suggestion about a library for your C. C. students. They, and others, will need it. The *Union* for Oct. 3, gives a good list. Our Book Room will be pleased to supply these books.

Rally around the leader of your prayer meetings. He, alone, cannot make or unmake your meeting. You will feel differently toward him and he toward you, if there are few empty benches between the ladies' chair and his helpers.

It is not too late for us to gain from reading the excellent report presented at Convention by the then Secretary-Treasurer, pastor Beals. It contains encouraging features. Note well the indications of progress. Because there is a balance in treasury don't be disturbed. It is nothing to mourn over or grumble at. The funds on hand will be used to good advantage in the interests of God's Kingdom, and the societies in arrears would make a good investment if they should contribute *now* their portion, for last year. The Unions, that are to *need* the enlightment, and encouragement, and information, that these funds would make possible. If forty new Unions were organised last year is fifty too many to expect in 96-97?

The Miraculous Draught of Fishes.

These fishermen by the fishing ground suggest the christians who idle in sight of the vast numbers who ought to be brought to Christ. Every christian is sent forth as a fisher of men.

1. *The appliances for the work.* Simon had his boat, nets, oars and knowledge of the work. We are fitted out today. We have (1) *the law.* It is the electric light turned on sin. "The law entered that sin might abound." Men need to see their sins as the sands of the seashore. Morover we have (2) *the cross.* It is God's magnet. The light in the prow of the boat to gather the fish. Lift Jesus up and he draws men to him. The atonement pleads with the hearts of men. We have also (3) *the Holy Spirit.* Without Him we could make no progress. He is strength to the worker and impulse to the soul to be won. He convinces of sin and persuades to righteousness. Then added to these we have the (4) *testimony of the church.* In the mouth of witnesses is a thing established. The Jews believed through Lazarus as well as through Christ. The godly men of the past help us in our work.

II. *Directions for our work.* "Launch out into the deep and let down your nets for a draught." Jesus says (1) *seek the fish.* By his words and example he has said it. He came to seek the lost. To his servants he says, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." He directs that we seek (2) *personally.* Simon, the command is, thrust out. His work and His salvation both deal with units. Every man has an ear. There is a place for all at the nets. Then the direction is (3) *imperative.* There is no "don't you think you had better." Christ says, launch out. Do it. It is also a (4) *present* demand. Tomorrow may be too late. Today is the time when the tide suits.

III. *There are hindrances to the work.* "We have toiled all the night and have taken nothing." Sometimes we are shorn of our strength by (1) *past failures.* We look for results and we think our hands are empty. Our failures are sometimes God's triumph. Simon had not labored all night in vain. (2) *Physical weariness* at times interferes with our usefulness. The more we are drawn to think of self the harder it is to keep Christ first. Then we sometimes are kept back by the (3) *inauspicious season.* The time to fish was in the night. We are prone to think that tomorrow is God's time. God's commands are always in the present tense. We know nothing about tomorrow, our business is to "go work today." Moreover there is the (4) *net washing* to attend to. We can always find some other work to do. The very simplest mind can find an excuse for not doing God's service.

IV. *The success in the work.* It was (1) *speedy.* Sometimes God delays but his delays are not denials. How (2) *large* it was. If the Lord gives us one soul we have done a bigger life's work than the man who never won a soul to Him, although he has conquered a world. Then it was (3) *God revealing.* We frequently have the clearest vision of God in the storm or where the Lord's power is most plainly seen. But it was also (4) *self-revealing.* Peter saw himself a sinful man. In the day of great favor we will feel our unworthiness most. When the Lord Jesus is big self is always small. Launch out: Do not be a shore skimmer.

Main St. "B. Y. P. U."

In writing of our society we would first like to make a much needed apology to the editor of this column. Our Union, perhaps one of the strongest, numerically speaking, (153) in the Maritime Provinces, and having done a great deal of work during the last year and a half, has never as much as written a line to your valuable paper. This has been through neglect on our part, but we now pledge ourselves to do better in the future. We hope that other Unions will join us in our good resolution and keep our young peoples column always full of encouraging reports.

If you will permit we will go as far back as Sept. 16th, when a public missionary meeting was held under the auspices of our society. Addresses were made by Misses Harrison and Newcomb and Revs. Messrs. Higgins and Gullison, missionaries. Music was rendered by a large choir and special music by Main St. Baptist male quartette.

We elect officers but once a year. Those in charge at present are as follows: Dr. Roberts, Pres.; W. E. Nobles, Vice; F. Iva Thorne, Sec'y; Ella McAlary, Treas.; Lillian G. Granville, Organist; Wm. McAlary, Cor. Sec'y. We sent delegates to Berwick and received very encouraging reports of the convention. A Junior Union was organized on the 3rd of this month, with a membership of 29, under the leadership of Mrs. Capt. Samuel Price. At the last meeting of this society (which was its second one) its membership increased to 53, and everything seems to be very encouraging.

On the 1st day of this month a Christian Culture Class of about 30 members, was formed. Rev. J. A. Gordon, teacher; A. W. Gay and Dr. Roberts, assistant teachers. We are taking up the S. L. C. and the lessons thus far have been very interesting. Our Society has contributed $100 this year toward our new building fund and have nearly another which we are to give next May. In addition to this we contributed this year $15 for missions. It will be our aim in the future to add to these columns whenever we have anything of interest.

WM. J. MCALARY.
St. John, N. B. Cor.-Sec.

Foreign Missions.

Somebody has well said that "the work of a world's enlightment and salvation is the only work worthy of all the combined energies of the churches of Jesus Christ."

If this be true then this work should be pushed with all the energy and patience and courage and constancy of those who believe that they are under the direct and personal leadership of a Divine Captain. To the eye of faith the "Captain of our salvation" stands signalling to His people to move forward unitedly and promptly and take every stronghold of Satan by storm.

But are we doing it? Are our young people fully alive to their *great mission?* For what are we waiting? There is His command now nearly nineteen centuries old, yet ever new in its obligation. There is His providence with its present and emphatic challenge to us to enter the open door of opportunity and march over the prostrate walls of unresisting strongholds. There is His grace that has worked and is working new miracles and signs and wonders among tribes so degraded that to awaken in them God-like aspiration, implies a new creation. And we see all this—believe it or say we do—and like the priest and Levite in the parable, "pass by on the other side" with a shrug of the shoulder, or fritter our time and spend our strength in hindering others from doing something because we do not think their way is best.

If the knowledge of a Christ for the world is our assurance of salvation then surely *all of us* ought to do what we can to win the world for Christ by *telling it of Him.* We are in no danger of taking too wide a view of the field to be gained for our King. John Wesley had the right idea when he claimed *the world as his parish.* The question is not whether we are doing too much for those at our doors, but whether we are *doing enough* for those who are *dwelling in heathen lands.*

The force at work in our mission field in India is small—pitifully so when the great need of that field is considered. Thank God! young people, that there are some recruits going to the front. Pray for them, won't you? But we must do better yet. This work has not that place in our hearts it ought to fill. It is a most serious question whether as young people we are giving to this work the energy and devotion it demands and the *Master expects.* Surely every man ought to have a chance to hear and know for Himself that *there is a God provided Saviour for him.* It is my profound conviction that until we take hold of this work of *winning the world for Christ* in downright earnest, the little churches on our mission field will remain little and those in the home land will not be largely blessed with refreshings from above.

Young people, believe me, we lack *faith in God.* That is the deepest and most fundamental lack among us. Let us remedy this, by God's grace. To your knees, O Israel. J. W. M.

Brussels Street.

The working term opens under favorable conditions. Prayer meetings are well attended and profitable. The Sacred Literature Class has entered with zeal and determination upon the course outlined. It will number twenty-five or more.

Our Juniors are an interested and interesting band of thoughtful students. Perhaps it is a boast but we think them "beyond the ordinary" in many ways.

It is sometimes stated that Unioners are not given to the raising of funds. Our Union is at times a "commercial Union." We raised three hundred dollars, last year, for various purposes. Plans are making for another successful year. COR.-SEC'Y.

Canning, N. S.

On Tuesday, Sept. 15th, the Canning B. Y. P. U. re-organized in the vestry of the church. There was a good attendance and several new names were enrolled. The pastor, Rev. W. N. Hutchins, addressed the meeting by a few encouraging and helpful words in regard to the work for the ensuing year. The following officers were appointed: Pres., W. N. Hutchins; Vice-Pres., Miss Ora Bennett; Sec'y, Miss Mabel Harris; Cor. Sec'y, Miss Sadie Weaver; Treas., Miss Lila Ward. Several members are taking the Sacred Literature Course and the outlook for the year is encouraging.

SADIE A. WEAVER, Cor. Sec'y.
Oct. 6.

Baltimore Christian Endeavors sent 564 children from the slums of the city out into the country for two weeks each during the summer.

"The tenth legion" of the New York City Christian Endeavor Union comprises all the local Endeavorers who give a tenth of their income to God.

Each of the more than one thousand prisoners in Iowa prisons receives at the holiday season a written greeting and a bunch of flowers from the Christian Endeavor societies of the State.

A Germantown, Penn., Christian Endeavor society visited a Philadelphia rescue mission where were present five hundred persons, and each Endeavorer did personal work.

The Presbyterian Mission Home in San Francisco, for Chinese girls that have been rescued from the slavery of Chinatown, contains two Christian Endeavor societies, a young people's and a Junior.

Seventy-five thousand bouquets of flowers were sent to the Chicago Flower Mission this year by Iowa Christian Endeavor societies. One Junior society alone within four months sent twelve hundred bouquets.

Throughout the summer the Presbyterian Endeavorers of Glenolden, Penn., have been holding weekly open-air gospel services, with an average attendance of three hundred persons. Scores of other Christian Endeavor societies have been engaged in similar work.

Philadelphia Christian Endeavor societies have been engaged in the work of taking delegations of children from the slums out into the parks and country for half-day and single day excursions. Seventeen hundred children were given outings during the summer.

The vast possibilities open to an individual society of Christian Endeavor are shown in a report that comes from Geelong, Australia. The Yarra Street Wesleyan Society, which contains five divisions and 550 members, has organized a boys' club, a mens' club, a birthday league for missionary purposes and a Sunday school home department. During the year it held 208 cottage prayer meetings besides seventy-eight open-air services. 4251 visits were paid and 2488 loaves of bread distributed. The Juniors provided an outing for one hundred slum children, distributed 150 bouquets of flowers and made more than 500 visits. The other labors of the society were on a proportionate scale.

Out in God's Fresh Air.

Fresh air is a wonderful remedy for bad temper. And such was the opinion entertained by one in the following incident.

"Where have you been, Fanny?" asked Mrs. Gessler of her daughter, as the latter entered the house with rosy cheeks and sweet, smiling eyes.

"I've been to lose my temper," was the laughing reply.

"'Lose your temper?' How? Why? I do not understand," Mrs. Gessler said, slightly mystified.

"That is," corrected Fanny, "I've been to lose my bad temper and find my good one. You see, mamma, I stayed in the house all day, and grew fretty and cross with Tommy. I wouldn't take my walk with nurse and Tommy this morning, as you like me to do, because I wanted to finish my story. Then, this afternoon, I was cross and fretful. So nurse told me to take a few runs around the garden in the fresh air and lose my bad temper, and I have."

"It's a very good cure," said Mrs. Gessler, with a laugh. "It's one that older folks could make use of. I think I shall have to call it Fanny's remedy, and use it myself when I grow cross."

"Ah, but you never do grow cross, mamma," Fanny said, lovingly.

"I mean never to, it is true; but I, too, shall find it good to get out into God's air, to breathe in a free, fresh supply of strength and patience and love and hope."

Anger is not only the prevailing sin of argument, but its greatest stumbling block.—W. E. Gladstone.

Minard's Liniment relieves Neuralgia.

Sabbath School.

BIBLE LESSONS.

Adapted from Peloubet's Select Notes.

FOURTH QUARTER.

Lesson V. Nov. 1. 1 Kings 5: 1-12.

BUILDING THE TEMPLE.

Read Chapters 5 and 6. Commit Verses 4, 5.

GOLDEN TEXT.

'Except the Lord build the house they labor in vain that build it.' —PSA. 127: 1.

EXPLANATORY.

I. PREPARATIONS. David seems to have spent much of his time during the later years of his life in gathering materials, and workmen, and treasure for the temple which Solomon was to build. "In 1 Chronicles 18: 7-11 we read that David consecrated to the future temple the spoils of war and the royal gifts poured into his lap by friendly kings. An incidental allusion to the public treasuries (1 Chron. 26: 26-28) shows that a fund consecrated to the future temple had been accumulating since the days of Samuel." "The weight of gold laid up, chiefly during David's prosperous reign . . . was about 500 tons; of silver, more than 1000 tons; of brass, about 1100 tons; and of iron, 6000 tons, perhaps chiefly for tools (1 Chron. 22: 14; 29: 1-7)." Such an undertaking as Solomon's required long preparation.

II. MATERIALS. The temple was built of white limestone, largely taken from quarries under the city itself, with beams and inner walls of cedar, fir, and red sandalwood (almug trees), overlaid, as was the roof, with pure gold. The inner walls and doors were carved with palm trees, cherubim, and flowers, all overlaid with gold, and garnished with precious stones. "Six hundred talents of gold were spent in gilding one room of the Temple (the Holy of Holies) (2 Chron. 3: 8, 9; 1 Kings 6: 20-22). A passing remark by the writer of Chronicles shows that the thickness of gold plate which covered the walls, the ceiling, and the floor of the Holy of Holies was about an eighth of an inch. The metal was not beaten out into leaf for gilding; it was laid on as solid plates, and fastened with golden nails." "The great beams of cedar could be found no nearer than Mount Lebanon. Precious stones from every source were gathered together to adorn the interior walls. The immense stones of the foundations were obtained from different quarries, some of them having still upon them the marks which the Phoenician quarrymen put upon them to designate their place in the wall, showing that they came from northern quarries; others, and probably the larger part, came from the quarries discovered under the very rock on which Jerusalem is builded.

1. "And Hiram king of Tyre," the rich, commercial, and industrial kingdom on the northwest of Israel. "Sent his servants unto Solomon." Seemingly with a message of congratulation on his accession. Josephus (Ant. VIII. 2, 6) says so. "Hiram was ever a lover of David," See 2 Samuel 5: 11; 1 Chron. 14: 1; 22: 4; 2 Chron. 2: 3.

4. "Evil occurrent." "Occurrent" is the old English form of the noun for which we now use "occurrence."

6. "Cedar-trees out of Lebanon." (See Ezekiel 31: 3-5.) The cedar is one of the most majestic trees of the Eastern forests, and is found in its greatest perfection on Mt. Lebanon. It grows to the height of 70 or 80 feet. The wood is of a red color and bitter taste, which prevents its injury by insects. It continues to grow for 1000 years. It is very durable. There is no such thing as a rotten cedar. There is a specimen in the British Museum labeled "Cedar of Lebanon, from Palace of Nimrod; 3000 years old." "It is tough, hard, fragrant, takes a high polish which develops a beautiful grain, and it grows darker and richer by time." "There are now twelve trees on Mt. Lebanon, which measure around their base 47 feet, 40, 38, and the smallest 18 feet. This cedar flourishes in England. There is a group of four at Caen Wood, Hampstead, each of which is upwards of 100 feet in height."

9. "Convey them by sea in floats," R. V., rafts "made of the trees fastened side by side, and formed into long raftlike structures, somewhat like those which may be seen often on the Rhine, sent down from Switzerland. Such floats would keep close to the shore and be anchored at night." "Unto the places." Joppa (2 Chron. 2: 16), the most convenient port to Jerusalem.

The pay was an annual supply of the products of Palestine, in which Phoenicia was deficient.

11. "Twenty thousand measures of wheat." The measure was a "cor," or or homer, equal to eight bushels. "Twenty measures of pure oil." This amount is so insignificant in comparison that it seems best to adopt the Greek reading here (agreeing with 2 Chron. 2: 10, and with Josephus), of 20,000 'baths,' or 20,000 'cors' of oil. A bath is nine or seven gallons, or one-tenth of a cor.

III. THE WORKMEN. In 2 Chronicles 2: 7, Solomon asks for skilled workmen, as well as for cedar. "Homer tells us of the great skill of Sidonian workmen; the embroidered robes of Andromache and the bowl given by Achilles as a prize at the games in honor of Patroclus were of Sidonian workmanship. (Homer's 'Iliad,' VI. 290; XXIII. 743, 744.)" Thus the skilled laborers were largely Phoenicians, supplied by Hiram, king of Tyre. There were 3000 officers and overseers and 30,000 Israelites levied to do the work one month and remain home two months in turn. Beside these, there were 150,000 laborers (1 Kings 5: 13-16), probably from foreign subject nations (1 Kings 9: 21, 22). Of the skill required in devising and finishing the great castings for the temple no one can speak too highly. They stand favorable comparison with the work of modern days. The brazen pillars, Jochin and Boaz, in front of the temple entrance, were hollow tubes, a handbreadth thick, and each containing upward of fifty tons of metal. The brazen sea was a hemispherical bowl, of which the breadth was about 15 feet and the depth nearly 7½, weighing 80 or 100 tons. The largest bell at present in use in the world weighs more than did the brazen sea; but others not one-third or one-fifth its size are also of worldwide fame. "Great Paul," the largest bell in Britain, is 9½ feet broad by 9 feet high, and weighs above 16½ tons. Moscow contains two bells of vast size. One of them is said to weigh 80 tons. The other, called the "Monarch," is 21 feet in diameter, the same in height, and weighs 193 tons. (See Sime's "History of all Israel", pp. 490, 491).

IV. THE SITE AND FOUNDATIONS. The Temple was built upon Mt. Moriah, where had been the threshing-floor of Ornan (Araunah).—2 Sam. 24: 18-25. This was probably the spot where Abraham was to offer up Isaac. This was the eastern hill of Jerusalem, overlooking the Kedron and the Mount of Olives, and separated from Mt. Zion by the Tyropean Valley. We can hardly be wrong in identifying the remarkable rock known as the "Sakrah," over which the mosque of Omar (Kubbet-es-Sakrah) is built,—the "pierced rock" of the Jerusalem Itinerary,—with the threshing-floor of Ornan. Over this rock is supposed to have been the Holy of Holies. Beneath this era are still aqueducts, passages, and tanks once used for the proper drainage and use of the Temple. "The rugged top of Moriah was leveled with immense labor; its sides, which to the east and south were precipitous, were faced with a wall of stone built up perpendicularly from the bottom of the valley, so as to appear to those who looked down of most terrific height,—a work of prodigious skill and labor, as the immense stones were strongly mortised together and wedged into the rock." "The magnificent wall on the east side, known as 'the Jews' wailing place,' is doubtless the work of Solomon, and, after outlasting 'the drums and tramplings of a hundred triumphs,' it remains to this day in uninjured massiveness. One of the finely beveled stones is 38½ feet long and 7 feet high, and weighs more than 100 tons." These vast stones were hewn from a quarry above the level of the wall, and lowered by rollers down an inclined plane. The caverns, quarries, water storages, and subterranean conduits hewn out of the solid rock, over which Jerusalem is built, could only have been constructed at the cost of immeasurable toil."

V. THE FORM AND SIZE.—The size of the temple is given, but there is no certainty as to its outward form, whether it had sloping roofs, like most of our buildings, or a flat roof finished with a parapet as is usual with Oriental buildings. It consisted of a porch, the Holy Place, and the Holy of Holies, with small chambers of three stories, on three sides of the temple. If a cubit was 18 inches, the temple proper was 90 feet long, 30 feet wide, and 45 feet high. The whole height was 30 cubits, but the rooms into which this space was divided,—the Holy Place and the Holy of Holies,—were finished only 20 cubits, or 30 feet in height (1 Kings 6: 16-20). In all its dimensions,—length, breadth, and height; the sanctuary itself was exactly double those of the tabernacle.

Porch, 30 feet broad, 15 feet deep, 180 feet high.

Holy Place, 60 feet long, 30 feet wide, 30 feet high.

Holy of Holies, 30 feet long, 30 feet wide, 30 feet high.

VI. THE METHOD OF BUILDING.—The whole structure was completed in sacred silence (1 Kings 6: 7). The awful sanctity of the shrine would have been violated if its erection had been accompanied by the harsh and violent noises which would accompany the ordinary toil of masons. Every stone and beam, therefore, had been carefully prepared beforehand, and was merely carried to its place, 'so that there was neither hammer nor axe, 'nor' any tool of iron heard in the house, while it was in building.'"

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REV. C. B. SEELEY, Kirkland, Wash.

Cured in '92, Well in '96.

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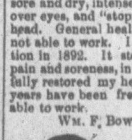
WM. F. BOWERS, Howell, Ark.



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