

## \* The Young People \*

EDITOR

W. L. ARCHIBALD.

All communications for this department should be sent to Rev. W. L. Archibald, Lawrencetown, N. S., and must be in his hands at least one week before the date of publication.

### Daily Bible Readings.

Monday. Treating a gracious in ion lightly. Matthew 22: 1-14. vitat  
Tuesday. Excuses Luke 14: 16-24.  
Wednesday. Withholding the fruits of the vineyard. Matthew 21: 33-46.  
Thursday. Folly of rejecting Wisdom's warnings and invitations. Proverbs 1: 20-33.  
Friday. Jesus inviting to rest. Matthew 11: 28-30.  
Saturday. Jesus inviting the thirsty. John 7: 37-39.  
Sunday. Closing invitations. Revelation 22: 10-17.

The Comments on Prayer Meeting Topic will be furnished by Rev. G. R. White of Hantsport during the month of November. The young people are always glad to listen to the wise words of Bro. White.

The attention of the readers of this page is called to the letter from Pres. H. H. Roach of the Maritime B. Y. P. U., which appears below. As an opposing force to the evil tendencies of our day, Christian Culture cannot be over emphasized. The advantages offered by our Christian Culture Courses should be fully appreciated and appropriated.

### Prayer Meeting Topic, Oct. 26.

Treating a Gracious Invitation Lightly, Matthew 22: 1-10.

#### I. THE TWO SCENES.

In the portion of the parable that we are to study there are two scenes. First, there is a king about to make a great feast in honor of his son's marriage. Great preparations have been made. Invitations have been sent out long previous that no engagements may be made. Then again on the morning of the feast the servants were sent out to call them that were bidden. But they were met with a blank refusal. The king however invited them once more; but they made light of the whole affair. Some were too busy, and others met the messengers with violence. Then the king in anger sent forth his armies and destroyed these men and their homes. The second scene is the king now commanding his servant to go in to the highways, to the outcast and to bring as many as they could find to the feast.

#### II. THE LESSONS FROM THESE TWO SCENES.

(1). It is to a feast that God invites us. A feast suggests provision, excellent in quality, abundant in quantity, and varied in character, in the enjoyment of which many guests have fellowship and happiness. Glance for a moment at the spiritual feast prepared by God:—Pardon of sin, favor with God, peace of conscience, precious promises of Scriptures, access to God, and the abiding of the Holy Spirit. At this feast we have fellowship with one another.

(2). It is God who is inviting. One would have thought that man in need and want, would have been the one to make advance. But no, God makes the first offer of reconciliation. It is thus Almighty God, who has seen fit to bid us to a feast of his own preparation. To be feasted by our king would be an honor indeed. To be feasted by God, who can measure the honor thus given?

(3). God's invitation may be rejected. God does not force us to his feast. In our lesson, those invited rejected in two ways. A—Some neglected. They simply ignored the invitation and went about their farm, or their shop as if nothing had happened. At first sight we are apt to think that they who abused the servants were more guilty than they who neglected. But if you will think a moment you will see that this is not the case. He who ignores us altogether, does thereby say that we are not worthy of notice; and we feel that he has a greater contempt of us than if he had violently opposed us. It is therefore a greater insult to the grace of God for a man simply to ignore the gospel, than if he set himself strong against it. Yet how many are today thus as we say, only neglecting the gospel and the gospel's Lord! They go on their way in business, in pleasure, in sins, just as if Christ had never called them to himself. They use him in a way that would be insulting to a man, and then solace themselves with the idea that they have not rejected him. Neglect of the gospel is just as perilous, as the open, violent rejection of it.

#### B.—VIOLENTLY REJECTED.

Some of the invited guests slew the messengers of the king. There are still the violent rejectors of the gospel. There are still those who seek to harm the church of God, its good name and its reputation. They might well take to themselves Paul's words "It is hard for thee to kick against the pricks." The pricks will be unharmed, but the man that opposes them will receive the hurt. He who opposes the gospel will die by the Gospel.

(4). Rejection of the invitation seems the wrath of God upon the rejector. God will not be treated lightly by man. God will not be despised, he will not be insulted, he must vindicate his character.

5. This is an eternal feast to which we are hidden. It is not for an hour or two, or even a day but for eternity. And as we sit at this feast, if we continue there we must grow in likeness to him who hath invited us. That is we must have on that which the last scene of this parable bring out, the wedding garment of a poor and holy character.

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### Letter from the President of the Maritime Union.

MR. EDITOR:—Some days since I sent out, to all the churches in the Maritime Provinces, literature of the International B. Y. P. U., which sets forth the work of C. C. C. for the coming year. As the systematic study of Christian truth is one of the most important things that our Unions can take up, we urge that this literature be not laid aside; but that classes shall be formed in every church in the Maritime Provinces.

It is true that we have lost some ground in cutting ourselves off from the International Union, and it will require some time to regain lost ground; but that should inspire us to put forth a more determined effort to make no other serious mistakes in the future. We are quite sure of one thing, we have blundered, and we are equally sure that it was done with the best intentions, but now we face the future with the lessons of the past well learned. Now for steady persistent work, covering a period of years. Who will take up the task?

The prevalence of crime among the youth of our land re-opens again the question of the needs of our young people. That they may be saved to become good citizens, as well as Christian men and women of moral worth, and stability, they must receive a training immeasurably different from that which many now receive. Countless homes are being founded where both of the young parents are profoundly ignorant of the first principles of morality, and Christianity. We would be surprised to know how many of these come up out of homes that should be a guarantee for the highest moral discipline, but sad to state this is not so. By common consent, the moral training of the conscience of the young has been left to the Christian church. But how well is she discharging her duty? No religious training, and little that in the best sense can be called moral training, is provided in our common schools. Outside of a few parochial and denominational schools, for the higher education, the entire burden of the moral Christian education is thrown upon the church. This is so because great majorities of the families have washed their hands of such an undertaking, and are ready to pass the entire matter over to the hand of the first comer, regardless of the resultant effect upon the soul of the child. And so from this stock the next generation comes on. This condition of affairs is largely due to the fact that the church, of her own free will prefers to reserve all Christian teaching to herself: and is jealous, for denominational reasons, of every attempt on the part of others to instruct the young? And so we have the anomaly, of godless common schools in the midst of a professedly religious community.

But it is not my purpose to criticise adversely. In the present temper and mood of Christendom, this question is not open for immediate settlement. The question which we must now solve, is how to meet existing, and as yet unremedied conditions, so as to quicken to life all the latent forces in man through the open avenue of the Christian church. For all this we have the necessary machinery at hand, and all we need to do is to make the most of our opportunities. Great wisdom has been shown by the International Committee in the selection and preparation of courses of study now offered. The Bible Readers' Course is well arranged and suited to the needs of our people; the Missionary Conquest Course leaves little to be desired and the Sacred Literature Course will be on Christian Ethics, a course at once both timely and profitable.

I appeal to pastors to take this question under your careful and prayerful consideration? Depend upon it there is no one thing you can do that can bring larger returns. I appeal to district school teachers everywhere. You have by the blessing of our modern institutions secured a training fitting you for advanced positions as instructors of the youth of our land. Multiply your manhood and womanhood by a hundred by assisting to organize, and to carry on such classes for the study of Christian truth. I appeal to our educated Christian laity. Do you love the land of your nativity? Do you appreciate the God given favor of her citizenship, and the enlightened moral fellowship of her children? If you are not serving for self, then will you not live for others?

It is not too late to organize classes now. Subscribe for the "Baptist Union" (\$2.00) and take up the lessons. I shall be glad to receive a report from every society, or class taking up these studies.

Yours in "culture for service."

HOWARD H. ROACH.

St. John, Oct. 7, 1902.

He had found his listener, and Mrs. Park suspended her gracious duties as hostess while she stood aside with the distinguished superintendent and heard his glowing tribute to these simple country friends of hers, who had given him an inspiration for his whole life.

If Robert Conrad was too modest to speak of his own career, he was eager to tell of the many young men and young women to whom the pastor and his household has been an inspiration for time and eternity.

"Just the knowing such people, with such aims, was an illuminated gospel," he said, waxing eloquent.

"And I used to think them buried—cut off from the usefulness they might have had in the city," Mrs. Park exclaimed.

"Oh, yes—a city!" Miss Evelyn's boy said, scornfully; all the world runs to a city. If you are looking for people who can be influenced for good—well—please give me Tinkling Creek, where I can find you home after home with the name 'Graham' engraved into its life, and all for good."—Pittsburg Christian Advocate.

### Honest Little Dick.

In all my life I never saw so honest a little cat as our Dick. He not only never stole himself, but he would not allow any other cat to steal if he could help it. The dear little fellow was strongly tempted once, and came very near losing his good name.

One day the cook carried out a pail of nice little frost fish and set it down in the yard. Dick was there. Dick always was near by when there were good things to eat. The cook went back into the house and Dick sat down to wait for her return; and two of his especial friends were at the window upstairs, looking down to see what "honest little Dick" would do.

The cook was a long time coming back to dress the fish; and all the while Dick kept watch—now on the pail, now on the kitchen door. At last he went somewhat nearer to the pail, then nearer, then nearer. Ah! frost-fish smell so good. Dick's little nose almost touched them! And then he sat down and cried at the top of his voice for cook to return quickly and save him from becoming a thief.

Still she did not come. At last Dick put his fore-paws on the edge of the pail. Then he looked at the kitchen door and cried again. But the door did not open. So, slowly, softly, a paw reached down into the pail. But, before it had gone down as far as the fish, it came back with a jerk, empty; and its owner ran around the corner of the house where he would not see or smell those nice frost-fish any more. He did not want to be a thief; and we believe that the little fellow never came so near it again.—Little Folks.

### She Did Not Know What to Do.

There was a girl—perhaps you know  
The little maiden's name,  
For maids in country and in town  
Are apt to be the same;  
She went to bed at eight o'clock  
And slept the whole night through,  
And when the morning came she said  
She didn't know what to do!

She went downstairs and breakfasted,  
With many a frown and pout,  
And quarreled with the servants, while  
She ordered them about;  
She made her little brother cry,  
Then cried herself—she knew  
She'd have no fun that day, because  
She didn't know what to do!

She had more dolls than you could count,  
She had a hundred toys,  
And bookshelves filled with handsome books  
For little girls and boys;  
And dainty dinner-sets and games  
To play with one or two;  
But yet she wouldn't play, because  
She didn't know what to do!

So all day long, from morn till night,  
This little maid would sigh,  
And mope and fret about the house,  
And say she didn't know why  
She never could have any fun  
Like little sister Sue—  
Because, with all her pretty things,  
She didn't know what to do!

—Little Folks.

"You can't go home when it's raining like this. You had better stay and have dinner with us!"  
"Oh, it's not so bad as that!"—Golden Days.