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, 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.

[Correspondents to this department should address their communications to J. J. BAKER, St. John, N.B.

BAPTIST YOUNG PEOPLE'S UNION OF AMERICA — CHRISTIAN CULTURE COURSES — LOYALTY TO CHRIST — READY AT ALL TIMES

October Conquest Meeting.

"Our Provinces for Christ."

SUGGESTION PROGRAMME.

1. Long service.
2. prayer.
3. Bible reading. Topic: "Giving." The commandment, Deut. 16: 17; Acts 20: 35; Luke 12: 33, 34; Matt. 19: 21; Heb. 13: 5.
4. The work in our provinces.—Leader.
5. Bible reading, "Giving."—The motive. Matt. 6: 1-4; 1 Cor. 13: 3; Ex. 35; 21-29; 2 Cor. 8: 12.

TOPIC QUESTIONS.

I. Why the necessity of country churches?

II. What forms of aggressive work are desirable in rural districts?

III. What need of pastors to the cultivation of the rural fields?

IV. Why is denominational conviction necessary to efficient evangelistic work?

V. What shall it be, Chronic Dependency or early Self-help?

6. Bible reading, "Giving".—The measure, Luke 6: 38; 2 Cor. 9: 6-8; Luke 14: 4.

VI. Why should members of the B. Y. P. U. attend the Convention?

VII. What evangelizing work in the neighborhood of our own church?

VIII. What especially destitute fields are there in our provinces?

IX. What is the Maritime Convention doing?

X. What place has provincial missions in the great commission?

7. Bible reading, "Giving,"—The Reward, Eccl. 11: 1; Matt. 10: 42; 25: 40; Isa. 32: 8; Gal. 6: 9.

8. The responsibility of the B. Y. P. U. in Provincial mission work.

9. Collection.

10. Reports from missionary pickets.

11. Prayer. Benediction.

This programme is adapted from the *Young People's Union*, where suggestive answers will be found to the various topics. Rev. Mr. Cohoon furnishes below brief answers to topics VIII and IX.

VIII. The mission fields most destitute of ministerial labor at present are in Madawaska, Victoria, Charlotte and Kent counties in N. B. and in Colchester, Pictou, Guysboro and Cape Breton counties in N. S.

Most of the churches on these fields are small and weak, and some of them do not hold religious services when there is no minister, so that if left without pastoral care they are destitute indeed.

Most of these fields have been supplied till quite recently, but the financial burdens resting on it forbids the Board encouraging the calling of pastors to these fields. In all these places there are many that love the preached Word, and will sadly miss even the few privileges they have had of late. To some of us it is painful to think of these flocks, that we have become so much interested in, being left without the care of the Shepherd, but it almost seems as if many who have the regular ministrations of the gospel do not care that others are destitute.

IX. During the last Convention year the Home Mission Board had three general missionaries or evangelists at work throughout the year, and assisted in the support of 73 other brethren who labored as pastors or student missionaries, some of them for the whole year and others for a shorter time. The aggregate amount of time spent by the men reporting to the Board was 2,300 or upwards of 44 years. All of the 66 mission fields had some labor, 41 of them for about all the year, and the others for a few weeks or months. The number added to the churches was 605, and of these 468 were baptised. The total expenditure for the year was $9,019, and the income $6,923, hence the year closed with a deficit of $3,096.

As the Convention expects the Board, owing to changes proposed in management next year, to close the year without a debt, it can only expend about $3,000 in the work this year, or as much more than $3,000 as the income for this year shall exceed the income for the last year.

To cut down the work two-thirds means loss of what has already been gained in some places, and much damage in other cases, and inconvenience and perhaps suffering to many of our missionary pastors. The Board is unwilling to adopt such a course, but it is the only one open to it. The only thing that can save the work from thus being cut down and its consequent disasters is a large increase in the income during the present quarter.

— Assistance rendered by our Home Mission Board made it possible for Bro. Fanjoy, of the U. B. Seminary, to spend the summer on the St. Martins field, giving much of his time to Fairfield and the neighboring districts. The result is that God's Spirit has come in power upon the people of Coleraine, who have been for a long time without gospel privileges. The latest news is that at a Sunday evening meeting, conducted by Bro. Fanjoy and Prof. Robinson, 23 manifested an interest in Christ, who had never publicly done so until within the past few weeks. Such blessed results are continually attending our home mission work. Surely we can afford to pray for it and give to it.

— THE CONQUEST MEETING can often be varied, according to circumstances, and thereby add much to its interest and profit. Last month the topic was, "Chinese in America for Christ." The Prince St. Union in Truro followed in the main the general programme. Three five minute papers were given. The first on "A general survey"; the second on "A religious survey"; the third on "Baptist missions to Chinese." The special features were a ten minute paper by Miss Sara King—"Personal reminiscences of work amongst the Chinese in British Columbia," and a ten minute address, "What I have seen of the Chinese," by Mrs. Churchill.

The topic this month furnishes an exceptional occasion for brief addresses by those who may have valuable reminiscences of the early work in these provinces. Some of the unions will, no doubt, be able to lay hands on some brother who could tell in ten minutes something worth knowing of his own experience in home work.

Let this meeting mark the beginning of greater things for home missions. Think of this: last year *forty thousand* Baptists gave $6,000 to home missions! Do you know we are cutting away the roots of the oak we are trying to cultivate? If we were to contribute and spend $20,000 on our home mission work this year, I am sure we would come up next year shouting our praises to God, for the blessing poured out upon our work. Let the young folks take this matter to heart. Let us have to lift well to-day, for to-morrow the weight of the burden falls on us. The superintendent writes, "I hope the meetings will result in great quickening to our home work." May this hope not be disappointed.

We were hoping to furnish some historical facts this week about the early work of these provinces. Friends on whom we have been depending have been unable to render help. We may do something next week.

— The Young People's Baptist Union, in connection with the North Baptist church of Halifax, is the largest in the Maritime Provinces, having a total membership of 139—117 active and 22 associate members. This is owing principally to the energetic efforts of the officers having charge of this work. The Flower and Visiting Committee especially deserve personal mention. Few persons, except those directly benefited by it, know how many sick and lonely hours are brightened by the presence of those dear young sisters who have the Master's promise that even a cup of cold water is not forgotten if given in His name. The roll call meetings which we have once a month are most interesting, every member answering promptly, and I am sure each feel on leaving it was good to be there. The other committees of this union are making a grand stand, ably assisted by their loving pastor, who has the interests of the Young People in his church so much at heart.

The Union have unanimously decided to adopt the Bible Culture Studies as suggested at the late convention. We can only pray this may be the means of leading the young people to a greater knowledge of the Bible and strengthening them in the good work they have undertaken. Having the assurance that the Master is ever near, knowing in due season, they shall reap if they faint not.

CORRESPONDING SECRETARY.
North Baptist Church, Y. P. B. U.

— The Baptist Young People's Local Union of Halifax and Dartmouth held their second public meeting in the vestry of the Tabernacle, Friday evening, September 22. There were over 400 young people from the various unions present. Rev. A. C. Chute offered opening prayer, after which the president, Mr. G. A. McDonald, read Scriptures, Eph. 6: 10-18, pressing home the necessity of "putting on the whole armour," and "by prayer and supplication," strength for greater service would be obtained. Rev. S. March led in prayer, after which Mr. McEachren, president of Tabernacle Union, read his report, showing good work done. Dr. Mader, president of 1st Baptist, reported progress, giving special features in their work. Mr. P. Colpitt, president of the North Baptist Union, stated that he had the honor to represent the banner union of the Maritime Provinces as to numbers, and hoped to win the banner for study in the C. C. C. Miss E. Hume, president of the Dartmouth Union, lately organized, spoke of the longing desire for the salvation of the young, and looked forward with bright anticipations to the future of this young society. Rev. D. G. MacDonald offered prayer, remembering all these and kindred unions. After singing "Where are the Reapers," a brief report of the recent Baptist convention held at Indianapolis, was given by Rev. D. G. Macdonald laying emphasis on the Christian Culture Course of studies. Song, "There shall be showers of Blessing," was followed by a shower of testimonies from all parts of the room, lasting ten minutes. Greetings were read from President R. Mellick, and J. Wood, secretary of Halifax county Christian Endeavorers, with appropriate Scripture reference—1 Cor. 8: 7; Phil. 1: 9-11. "God be with you" was sung, and benediction by Rev. W. E. Hall closed a two-hours highly interesting and successful meeting of the Baptist Young People's Local Union. The workers conference was deferred owing to the lateness of the hour.

— Dr. Arthur F. Abbott, 50 Main St., Waterville, Me., U. S. A., says: "I have received great benefit on several occasions from the use of Hawker's Nerve and Stomach Tonic, and can heartily recommend its use to any one requiring a bracing and invigorating tonic.

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Sabbath School.

BIBLE LESSONS.

FOURTH QUARTER.

Lesson V. Oct. 29. 1 Cor. 8: 1-13.

ABSTINENCE FOR THE SAKE OF OTHERS.

A TEMPERANCE LESSON.

GOLDEN TEXT.

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."—Rom. 15: 1.

THE EPISTLE TO THE CORINTHIANS seems to have been written in answer to a letter received from them (7: 1), and the report of visitors (5: 1). The church at Corinth was a little band in a city of 400,000, a gem in a flowing sewer of iniquity. The early training, the former habits, the surrounding influences of a city which even "in the Gentile world was famous—infamous—for dishonesty, debauchery, and drunkenness," made it difficult to live the true Christian life. Says Farrar, "It is not in a day that the habits of a life can be thrown aside. Even the most sincere of the converts had a terrible battle to fight against two temptations—the temptation to dishonesty in their means of obtaining their daily livelihood, and the temptation to sensuality which was entangled with the very fibres of their individual and social life." "We often hear the early church spoken of as if we had nothing to do but to sit at her feet and learn, and weep because we had fallen so far short of her example. That is the conventional fiction; very different is the hard reality." The very dangers and errors against which St. Paul had to write have given great value to this epistle, and settled many questions for all time. "Three main lessons dominate the epistle, (1) practical unity amid divergent opinions; (2) little details decided by great principles; and (3) life in the world, but not of it"; with the two magnificent passages on Charity and on the Resurrection.

EXPLANATORY.

Things offered unto idols were those portions of the animals offered in sacrifice which were not laid on the altar, and which belonged partly to the priests, partly to those who had offered them. These remnants were sometimes eaten at feasts holden in the temples (see ver. 10), or in private houses (chap. 10: 27.) sometimes sold in the markets, by the priests, or by the poor, or by the niggardly. Thus a Christian might unconsciously eat of such meat, either at the house of a friend (see chap. 10: 27) or by purchasing it himself in the public shambles. Or, if he attended any of the social feasts, or wedding feasts of his heathen neighbors, or their public gatherings, he would almost of necessity partake of meats offered to idols, for only such were used.

The question, therefore, was, "Whether it was right for the disciples of Christ to partake of food so connected with idolatry." It is easy to see that under these circumstances, as Stanley says, this question "occasioned the greatest practical difficulty in the apostolical age," as the question of caste does in India.

1. *We know that we all have knowledge.* Not irony, but fact. Admission into the Christian church brought with it a vast amount of spiritual, and even intellectual, enlightenment. The meaning of this apparent digression is, "We all know that Christians, by virtue of their fellowship with Christ, possess knowledge; but it is not upon their knowledge that they are to rely. 'And yet show I you a more excellent ways.'" Now begins a kind of parenthesis, which continues through verse 3. *Knowledge puffeth up.* Greek "it flates, fills with wind," as a bubble. The same material, but seeming much larger when inflated. A conceited person is one whose nature is so inflated with self opinion that he appears to himself vastly greater than he really is. A piece of soap as big as a pinhead can be inflated to the size of a cannon ball. Knowledge alone, without love, without moral principle, inflates the soul like a bubble, but does not build it up like a temple. A man may be very learned and yet very small. *But charity.* Love edifieth; that is builds up the soul into God's spiritual temple. It enlarges its nature, its powers, its character.

2. *And if any man think that he knoweth any thing.* Thinks that without love he really knows anything in its completeness, in its relations, without which there is no true knowledge. *He knoweth nothing yet as he ought to know.* He has mistaken a part for the whole, he has mistaken a drop of water for the ocean. Whosoever thinks that he knows all there is to be known about any subject has entirely missed the true idea of science.

3. *But if any man love God.* The first and deepest love, and therefore the love which must extend to man. He has the principle of love in his heart. *The same is known of him.* Their being is pervaded by the Spirit of God, and the wisdom of God is shed abroad in them.

4. *As concerning therefore.* Having laid down the principle, he returns to his subject to apply the principle. *We know that an idol is nothing in the world.* The image is nothing but wood, or brass, or stone. It has no existence as a deity.

5. *For though there be that are called gods.* Supernatural beings, sun, stars, fire, in heaven, or idols, and deified beasts, kings, ancestors, heroes, on earth, yet none of them are God. *As there be gods many and lords many.* So called. The fictions had great power and lorded it over the lives and consciences of their worshippers.

6. *One God, . . . one Lord.* The realities contrasted with the many so-called gods and lords.

THE DECISION OF THE QUESTION, as far as mere knowledge could give it, is stated in verse 8. The food itself was just the same, whether it had ever been offered to idols or not. It would sustain the body, and strengthen it for Christian work, just as well, just as purely as if it had ever been in an idol temple.

7. *Howbeit.* We are not alone, and the settlement by knowledge is not sufficient in all circumstances, for *there is not in every man that knowledge*, about meat offered to idols. Many were very ignorant, having just escaped from idolatry. *For some with conscience of the idol.* Recognizing the idol as a reality, and feeling while eating that it is partaking in its worship. Rev. Ver., from a better reading, "being used until now to the idol," from long association with idols and idol worship. *Eat it as a thing offered unto an idol.* Cannot rid themselves of the feeling that they are partaking in idol worship. *And their conscience being week.* A weak conscience is (1) one which either regards as wrong what is not in fact so; or (2) one which is not clear and decided in its judgments; or (3) one which has not power enough to restrain a person from doing the wrong it condemns. A weak conscience is opposed to a strong, which very strength consisted in the tenderness or quickness of discerning a perceptive power." *Is defiled.* The conscience is said to be defiled, either when it approves or cherishes sin, or when it is burdened by a sense of guilt. He is guilty; for no matter whether a thing be really right or wrong, he who is doing it goes against his conscience commits sin. This hardens the conscience, distorts it, weakens it, blinds it. The conscience is no longer as good as it was before.

8. *But meat commendeth us not to God.* He does not think any more of us for eating, or for refraining from eating. It is our characters, or moral condition, our love, not some formal act of eating, or fasting, for which he cares. These last in themselves "will not weigh a grain of sand in either scale."

9. *But.* You have something else to take into the account. *This liberty of yours*, so good, so precious, may *become a stumbling block*, over which the weak fall into sin.

Note the distinction between absolute and relative right and wrong. Absolute right and wrong, like absolute truth, can each be but *one and unalterable* in the sight of God. But human right, or human wrong, i. e. the merit or demerit of any action done by any particular man, must be measured not by that absolute standard, but as relative to his particular circumstances, and his knowledge of right and wrong.

10. *For any man see the which hast knowledge.* The fact of your being avowedly advanced in the knowledge of the faith will make your example the more dangerous, because more effective. *Sit at meat in the idol's temple.* Some went so far as to not only eat, but eat in the precincts of the heathen temple. The apostle being concerned now only with the point of the eating, does not rebuke this practice here, but he does so fully in chap. 10: 14-22. The eating was at some idol feast or social gathering of their heathen relatives or friends. *Weak be emboldened.* Built up; the same Greek word is used in "charity edifieth," ver. 1, "The weak are built up in evil, as charity builds up in good."

11. *Shall the weak brother perish?* The Rev. Ver. has the right pointing. This is not a question, but a statement of fact. He who sins against his conscience is in the swift road to destruction. *For whom Christ died.* There is great power and pathos in these words. Shall we, for the sake of eating one kind of meat rather than another, endanger the salvation of those for whom the eternal Son of God laid down His life? That man has very little of the spirit of a Redeemer, who had rather his brother should perish, than himself be abridged in any respect, of his liberty.

12. *Ye sin against Christ.* (1) By injuring his children, whose wrong he feels as his own; (2) by injuring His cause and destroying the work he has come to do; (3) by misrepresenting His Spirit and character.

13. *Wherefore, if meat* (old English for food in general) *make my brother to offend.* Cause him to stumble and fall into sin. Christ declares that we had better have a millstone tied to our neck, and we be sunk into the sea, than to offend the least of His disciples (Matt. 18: 6). *I will eat no flesh.* In order to insure my avoiding flesh offered to idols, I would abstain from all kinds of flesh in order not to be a stumbling-block to my brother.

The World's Fair.

Only a short time remains in which to visit the World's Fair. It has been a far greater success financially than had been anticipated in the early summer. So far as the show itself is concerned, all visitors agree in describing it as marvellous; and when its variety, volume and significance are considered, even this term seems inadequate. When one pauses to think that but a few years ago the very site of the city of Chicago was a wilderness, and that to-day there are gathered within her borders the representatives and the products of the skill of all nations of the earth, a conception of the rate at which the world is progressing dawns upon and almost bewilders the mind. There have been many provincial visitors at the fair, and many more will register there before its close. The city of Chicago is, in itself, a wonder world to the visitor, in its vastness and variety. In a careful study of its people and the climatic effects, nothing is more noticeable than the prevalence of catarrh. It is a singular fact that there is little consumption, but numerous cases of catarrh. It is a peculiarity resulting from the climate, and is noted by the medical authorities. Unfortunately this annoying and debilitating disease is not confined to Chicago. There are numerous cases of catarrh in these lower provinces. It is therefore of the greatest importance that a remedy which has proved its ability to cure the most obstinate cases should be brought into general use. This remedy is Hawker's Catarrh cure, the most effective in curative power of any before the public to-day. The Hawker Medicine Co. can furnish testimonials and references regarding Hawker's Catarrh Cure that no reader of this paper will for a moment question. Capt. S. F. Belyea, of Greenwich, Kings Co., N. B., under date of Oct. 6th, writes to the company that an aggravated form of catarrh had in his case closed the nasal passages so that he could scarcely breathe, had induced serious deafness and caused him great pain and trouble. He tried many remedies, but all failed, until he got Hawker's Catarrh Cure, three 25 cent packages of which effected a cure. "I can honestly say," writes Capt. Belyea, "that I am practically well, and I take great pleasure in recommending Hawker's Catarrh Cure to those who may be suffering from this very troublesome disease."

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Dated the 13th day of September, A. D., 1893.

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