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.

For the Week Beginning Oct. 4.

SUBJECT: "The First Foreign Missionaries."

This verse does not, strictly speaking, lead us into foreign work. These Jerusalem Christians did not leave their own country. Some went to another province. You are doing similar work when you go into an adjoining province or county to preach Jesus to those who worship Mary. We find in this verse rather *a preaching church*.

1. Note the occasion of the preaching. The Christians of Jerusalem have had some trying experience, but just now there was happiness and prosperity. (See Acts 6: 7). Saul and others compass Stephen's death, and the members of the church are scattered by persecution. Stephen's death is more fruitful than his life. The church is the true Phœnix that arises more glorious out of its own ashes. Try to stamp out the truth if you want it to grow. When our principles cost us something we prize them. It is not well for a church to have too easy a time.

2. This company of preaching Christians did *not* include the apostles. Every follower of Christ has a call to preach. They had no special qualifications. You ought to tell the story.

3. They preached the Word. They told what they knew. It was principally "giving their experience." They had no special plan of campaign, and we have no record of any great sermons.

4. They preached as they went through the country. The Christian should be a light bearer wherever he goes. Do you think we need a little persecution today? If "all were always at it," what would be the result?

TOPICS FOR OCTOBER.

Oct. 1. How Christ has helped me.—Ps. 103 : 2.

Oct. 8. The first foreign missionaries. —Acts 8 : 4.

Oct. 15. The importance of little things. —Acts 9 : 25.

Oct. 22. Come and see.—John 1 : 39.

— Let us keep the net spread. This is to be "Culture for Service."

— Don't be a cold sheet over the meeting. Take time to get warm before you come.

— Halifax has a city union, St. John has not, but—. Hebron, N. S., is organizing a three C class.

— Are you doing the three C.'s? Then let us give you a three C. plan of work.

Citation. Read all your work carefully.
Cogitation. Think about what you have read.
Confirmation. Prove all things.
Read, think, test. Don't you C?

— The $1.75 offer is in the interest of a *forward* move. It has nothing to do with present subscribers. It is a favor to the young people so that they might be able to have a knowledge of our own work, and the special work of the young Baptists of the continent. We hope that many families that do not now take either paper, will be glad, through this liberal offer, to secure both.

More Thought.

Is the fact sufficiently recognized that a man can make himself, within certain limits, almost anything he pleases by meditation? Thought induces feeling and feeling action. Men complain that they do not feel. Why, then, do they not use the means which will produce emotion? Thinking is in the power of all, or nearly all. They can, if they choose, turn aside for a season regularly and mediate upon the importance of things they find themselves neglecting. Why not? If they really desired to improve in any direction, it seems as if they might adopt this simple method. Only by much meditation can our principles take on strength, and we attain to that firm conviction concerning an invisible world without which we shall not seek it as we should. A strong, symmetrical character, steady and unwavering, heavenly-minded and imbued with the Spirit of Christ, can be gained in no other way. More thought, more thought!

He who meditates day and night in the law of the Lord, or the will of God, "shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season, and whatsoever he doeth shall prosper." Professor Boyne well says in his admirable volume, "Principles of Ethics": "The great need of ethical practice, next to the good will, is a serious and thoughtful application of intellect to the problems of life and conduct. Misconduct and social evils in general arise less from a will to do wrong than from an indifference to doing right. The 'people do not consider.' Until they do consider, we must worry along in the old way with an embryonic conscience, drugged by custom and warped by artificiality, while life is directed not by wise and serious reflection, but by conflicting passions and selfishness.—*Zion's Herald.*

— Mrs. E. M. McLaughlin, 202 Bennington street, East Boston, Mass.: "I had been a sufferer from dyspepsia for over twenty years, at times not able to work, vomiting almost everything I ate. A friend recommended K. D. C.; I sent for some. The first dose gave almost instant relief. Three packages cured me. I cheerfully recommend it to any suffering from dyspepsia. I know of quite a number in this city, who have been cured by the use of K. D. C."

— "My sister-in-law advised me to take Burdock Blood Bitters for bad headache and pain in my back, and I am now perfectly well."

MISS ANNIE BURGESS, Tilsonburg.

Minard's Liniment is the best.

Sabbath School.

BIBLE LESSONS.

FOURTH QUARTER.

Lesson III. Oct. 15. Rom. 5: 1-12.

JUSTIFICATION BY FAITH.

GOLDEN TEXT.

"While we were yet sinners, Christ died for us."—Rom. 5 : 8.

THE SECTION.—Include in your studies chapters 5 to 8.

EXPLANATORY.

After all the gloomy retrospect which fills the preceding chapters, the clouds break, and light steals gently over the scene. Nor is it merely the subsidence of storm, but an ardent and eager hope that now awakens, and looks forward to a glorious future.

1. *Therefore being justified by faith.* Acquitted, pardoned, received into God's favor, and with a holy nature implanted in us. *We have.* Rev. Ver., "Let us have." *Peace with (Pros) God.* Not "peace form God" (1 : 7), nor "peace of God" (Phil. 4 : 7), but a new relation to God. We can henceforth regard God with entire serenity, not only as to the past, but also in view of the future, and even of the judgement. The contest is over, we have surrendered unconditionally to God, He has forgiven the past, He has renewed our hearts and wills into a harmony with His own, He has uttered His "Peace, be still" to every storm, and there has come over the soul, like the atmosphere of "a perfect June day," "a settled and affectionate sense of security, or peace and joy in believing, which becomes the spring of holy tempers and virtuous conduct." *Through our Lord Jesus Christ.* This full form gives a tone of triumph to the verse. The peace is more peaceful and perfect because it is the free gift of love, because we do not merit it, have not earned it; but accept it as the proof and pledge of God's love to us.

2. *By whom also we have* (had our) *access.* This word sometimes signifies the "act of bringing, or introducing." It might be understood in this sense: "by whom we have obtained introduction into this grace." But the word has also sometimes an intransitive meaning: the "right of entering, access." This latter meaning is preferable. The same mediator who gives us peace is the one who brought us *into this grace*, as friends and children, *wherein we stand.* Are established. Christ's work "is always to redeem us from a present sin, the terrible shadow of which grows darker and darker until it ends in an impenetrable night; and to bring us into a present light, which grows brighter and brighter unto the perfect day." *And rejoice*, or, "let us rejoice." Either is right. *In the* (upon the ground of rejoicing) *hope of the glory of God.* The glorious state which God Himself possesses, and into which he will admit the faithful.

3. *And not only so*, but what is still more wonderful, the salvation of Jesus transfigures even our trials and sufferings into life and hope and character. *We glory*, triumph, exult, *in*, not amid, but in regard to (our) *tribulations also.* This word "tribulation," both the English and the Latin equivalent of Greek, is derived from the Latin "tribulum," which was the threshing instrument or roller, whereby the Roman husbandman separated the corn from the husks: and "tribulatio" in its primary significance was the act of this separation. But sorrow, distress, and adversity, being the appointed means for the separating in men, of their chaff from their wheat, of whatever in them was light and trivial and poor, from the solid and the true; therefore these sorrows were called "tribulations," threshings, *i. e.* of the inner spiritual man, without which there could be no fitting him for the heavenly gardner. Tribulations are not merely great sorrows, but all the trials and cares and burdens of life. Often the numberless smaller trials are harder to beat rightly, and do more for the character than occasional larger troubles. *Tribulation worketh patience.* Endurance, constancy. It calls into exercise that strength and firmness evinced in perseverance, in fidelity to truth and duty, under the severest trials. It is a universal law, acknowledged even in the world, that no great character can become complete without trial and suffering. Tribulation is the school of patience. By exercising patience, patience increases.

4. *And patience, experience* Rev. Ver., "probation," which is a misleading translation because it uses the word in the obsolete or unusual sense of proof. Professor Thayer translates the word here, "approvedness, tried character;" Bengel, "proof," in the sense of "the quality of the man who has been proved." Only by patient endurance and constancy can tribulations accomplish their work. *And experience, hope.* The result is the confirmation and establishment of hope. Every victory now gives stronger assurance of final victory.

5. *And hope maketh not ashamed.* The hope thus founded will not disappoint us. *Because the love of God.* God's love to us. *Is shed abroad.* Literally, is poured out of the heart, where this love has its source, into ours. This expression denotes the rich abundance of God's love. *By the Holy Ghost which is given . . . us.* Especially since the death of Christ. He abides in our hearts with a refreshing, sanctifying influence. He is "the earnest of the hoped-for glory." It is through the Holy Spirit that we realize and understand the love of God.

6. *For.* Introducing the proof of the greatness and freeness of God's love. *When we were yet without strength.* Unable to save ourselves because of sin. Sin is always weakness, as sickness of body is weakness. "The love of God, like that of a parent to a child, was called forth by our helplessness." *In due time.* At the right moment. The best time in all the ages for the accomplishing of His work. (See Lesson XIII.) *Christ died for the ungodly.* Sinners "without God in the world," opposed to God, His enemies.

7. *For scarcely.* This infrequent word expresses the great difficulty of the case, as we might say, "it would be very hard to find a man who would do this." *For a righteous man . . . a good man.* Rev. Ver., "the good man." The difference between the words "righteous" and "good" is that which in common usage is made between "just" and "kind."

8. *But God commendeth.* In the sense of (1) to recommend, to present as worthy of confidence and regard; or (2) to establish, to prove. It is in the present tense, showing that the action is continuous. *His love.* Rev. Ver., "His own love." It was God's love that led His Son to die for us. The love of Christ and the love of God is the same. *That, while we were yet sinners.* Opposing Him; hating Him; and as sinners having a character repulsive to His pure nature. This is the marvel of love. *Christ died for us.* Not merely in our stead, for that might be said if His death had been unconscious, unwilling, or accidental. But as our champion, friend, and brother, He laid down His own life willingly for our sake. "The atonement is not a contrivance by which through the pain or sacrifice of a third party God and man are reconciled."

9. *Much more then.* If the greater benefit has been bestowed, the less will not be withheld. *Being now justified by His blood.* When "the blood of Christ" is spoken of in the New Testament, it means "the offering of His life as a sacrifice, or his death as an explation." *We shall be saved from wrath.* The wrath of God, His indignation against sin, and the punishment which He must inflict. And this implies the saving from sin which is the cause of the wrath. It means restoration to holiness. "A sick man is not saved when the trespass which has given rise to his malady has been pardoned; he must also be cured." Sin indeed is the worst of all evils, but punishment and pain growing out of sin are also great evils. True salvation is from both.

10. *We were reconciled to God.* This expresses the changed relation of God and man effected through Christ. *We shall be saved by His life*, or in His life. By participation in His life, by the life He bestows, and which we live in and through Him, as the branch lives by the life of the vine. Only a living Saviour can fully save us. Christ is a living Saviour, ever present to help.

11. *And not only so.* There are greater blessings than in the mere fact of being saved. Once saved there come vision upon vision of blessings enfolded within that salvation, as when we climb a mountain, at each state of ascent we have a wider and more glorious view than was possible at the lower stations. *But we also joy in God.* Rejoice, glory, triumph in God. God's salvation is full of joy. It is not completed in us till we are full of joy, Christ's joy, heaven's joy; till righteousness is a delight; till all service of God is free and glad. *Received the atonement.* Rev. Ver., "the reconciliation," as the Greek word is everywhere else translanted. "The noun here used is closely connected both in form and meaning with the verb translated "reconciled" in verse 10. The reader, of course, knows that it is two words in one: the at-one-ment. To atone is a very old word, signifying to make at one, *i. e.* to reconcile.

The Mouth of a Snail.

"It is a fortunate thing for man and the rest of the animal kingdom," said the naturalist, "that no large wild animal has a mouth constructed with the devouring apparatus built on the plan of the insignificant-looking snail's mouth for that animal could out-devour anything that lives. The snail itself is such an entirely unpleasant, not to say loathsome creature to handle, that few amateur naturalists care to bother with it, but by neglecting the snail they miss studying one of the most interesting objects that come under their observation.

"Any one who has noticed a snail feeding on a leaf muss have wondered how such a soft, flabby, slimy animal can make such a sharp and clear-cut incision in the leaf, leaving an edge as smooth and straight as if it had been cut with a knife. That is due to the peculiar and formidable mouth it has. The snail eats with its tongue and the roof of his mouth. The tongue is a ribbon which the snail keeps in a coil in his mouth. This tongue is in reality a band saw, with the teeth on the surface instead of on the edge. The teeth are so small that as many as 30,000 of them have been found on one snail's tongue. They are exceedingly sharp, and only a few of them are used at a time. Not exactly only a few of them, but a few of them comparatively, for the snail will probably have 4,000 or 5,000 of them in use at once. He does this by means of his coiled tongue. He can uncoil as much of this as he chooses, and the uncoiled part he brings into service. The roof of his mouth is as hard as bone. He grasps the leaf between his tongue and that hard substance, and, rasping away with his tongue, saws through the toughest leaf with ease, always leaving the edge smooth and straight.

"By use the teeth wear off or become dulled. When the snail finds that this tool is becoming blunted he uncoils another section and works that out until he has come to the end of the coil. Then he coils the tongue up again and is ready to start in new, for while he has been using the latter portions of the ribbon the teeth have grown in again in the idle portions—the saw has been filed and reset, so to speak—and while he is using them the teeth in the back part of the coil are renewed. So I think I am right in saying that, if any large beast of prey was fitted up with such a devouring apparatus, it would go hard with the rest of the animal kingdom."

— God never works only for to-day. His plans run on and on. The web He weaves is from everlasting to everlasting, and if I can fill a part of that web, be it ever so insignificant, it will abide forever. And this is one of the most comforting thoughts to us. While on earth we may do something for eternity — *Bishop Simpson.*

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Sometimes a hurry is the best thing. I am glad there are quiets *and* hurries. There always are two things. The world is all opposites; and one thing couldn't be without the other. You can't rest until you're tired; you can't be glad if you've never been sorry. We shall find it all out by and by; and now He see everything is good.—*Mrs. A. D. T. Whitney.*

That Daveney Girl.

"It aggravated me beyond measure this morning to hear that Daveney girl get off her Latin lesson in such a glib manner," said Grace Brown, as she stood in the centre of a group of school companions.

"She outshines all the rest of us this term, that is certain," spoke Lena Thorpe.

"She must sit up all night to study. I suppose the rest of us might stand just as high as she does, if we spent more time over our lessons," and the tall, angular girl threw her head up in a way that showed her high estimate of her own capabilities, if she really did her best.

"I think Mr. Grannis is very partial to Alice Daveney. Teachers have no business to be partial, they are quite apt to pet the clever scholars and put them forward, and the dull ones are left to plod on the best way they can. Didn't you all see the satisfied look he had on his face when Alice sat down after rattling off all that stuff?" Grace Brown added.

"There goes Alice now, and your brother is walking with her," said Lena Thorpe, in a surprised tone of voice.

"My brother walking with that Daveney girl!" exclaimed Grace. "That is a good joke I must say. He is so fastidious about my gowns and wraps, that if they were not just to his liking, he is quite severe in his criticisms, and there he is walking on the street with that girl who wears such a horrid hat and shabby jacket. I shall give him my opinion of his conduct in strong terms. I never could have patience with inconsistencies."

Just at that moment Alice turned the corner, and Everett Brown bade her good afternoon and went his homeward way.

"How good it was of him to speake those kind words," thought Alice, as she stepped faster along the road.

Everett had only said: "You have a long walk every day, Miss Daveney. It must require a good deal of resolution to get over so much ground morning and afternoon. I hope it wont rain before you get home." But the words were words of cheer to one making the day in and day out journey of life under adverse winds.

The group of girls walked toward their homes, which were in the same neighborhood. Jessie Gilmore, who had not joined in the conversation until Grace had spoken so severly of her brother, said: "I feel sorry for that Daveney girl, and I am glad, Grace, that your brother did walk with her. It was very good of him, and it showed his independence of character."

"I know all about that Daveney girl," Grace rejoined. "She is a fine scholar, and I will say she knows her place and does not try to push herself into our set, but—"

"But what?" asked the girls in chorus.

"Oh, I know. I heard all about her family from somebody who lives near her."

"Isn't her character good, or what is it, Grace?"

"No matter what it is, it is bad enough. She ought not have any position in our community."

"Well, I always thought there was some mystery about her," said Lena Thorpe, "she is such a recluse."

Grace had a knowing look on her face, and the girls were very anxious to share her knowledge of their schoolmate.

"Why don't you tell us?" the girls asked. "We won't say anything about it, of course. What did you mean when you added 'but' to your sentence, Grace?"

"I suppose I ought not to tell, but you might as well know the truth. Her father is an awful drunkard; he has been arrested two or three times, and shut up. Her mother works in the mill to support the family. They are as poor as poverty!"

"Dear me! Is that all?" said Jessie Gilmore. "Alice is not to blame for what her father is. I thought by the way you spoke that you insinuated that there was something disreputable about Alice."

"You always take the opposite side of everything, Jessie Gilmore," said Grace, as she pulled the gate in front of her home so the click was very loud and sharp.

"You'll be the town talk, Everett Brown," spoke the sisters in an exasperated tone of voice, as she met her brother in the hall. "The girls all saw you walking with that horrid Daveney girl. Her father is an old drunkard, and her mother works in the mill, and they are as poor as poverty! She felt so set up over that Latin lesson to-day, because she answered questions that I couldn't; and then, to cap the whole, you must walk with her, you, my brother, the son of Judge Brown!" and Grace burst into passionate tears. "I'm so ashamed of you, I don't know what to do."

"Well, I'm not one bit ashamed of myself, Grace. I pity the girl; you girls have not treated her with a particle of consideration, or even politeness, since she has been in the school. I say a girl who will walk four miles a day, in all sorts of weather, and under such adverse circumstances as hers are, has the kind of grit that deserves recognition. I thought to-day she seemed so lonely that I would give her a few words of cheer, and I shall probably speak many more of them when I think the occasion requires it."

Alice Daveney returned home an hour before the mill closed, and taking off her wraps, immediately began to prepare the evening meal, which was the hearty meal of the day. She was tired after her long walk, and ought to have been able to sit down and rest, but this was out of the question. When the mother came home the meal was ready and the children gathered about the table with mother and sister. Father's chair stood in its accustomed place at the head of the table unoccupied. No one spoke of his absence, as that was of frequent occurrence. Every time a step was heard outside the mother and daughter looked up anxiously toward the door. But the father did not come home that night. Alice sat up late studying her lessons, and told her mother to try to sleep and get the needful rest, for she would be awake when father came.

When the grey streaks of daylight came in the east, as the harbinger of the dreary day which was coming into their lives, Alice had not slept. The night watchman at the mill was going home, and noticed a man lying on the bank of the river. It was in the early spring time, when the ground was damp and cold. When he came to the place where the man was lying, one look made him exclaim in a tone of horror: "It is poor James Daveney, and he is dead!" The empty bottle of whiskey told the sad story.

Some people said, "It was a good thing for the Daveney family that the father was gone where he could not trouble them any more." But Mrs. Daveney knew that had it not been for the terrible curse of liquor, her husband would have been the kindest of husbands and fathers. "He was generous and tender-hearted when he was not in liquor," the good wife said, and like all of us in the day when death comes, we think of things we might have said or done that would have made life easier for the one who had gone from us. "This is the cruel cross of life—to be full visioned only when the ministry of death has been fulfilled." But all the friends and neighbors agreed that Lucy Daveney had done the best for her husband that it was possible to do, and wondered how she had so patiently lived with him through those dreadful years of dissipation.

In country towns news spreads rapidly, and when the scholars gathered in the school grounds an hour later, the death of Alice's father was the topic of conversation.

"I can never go back to school again, mother," said Alice, as they sat alone together after the funeral. "The scholars all knew about poor father's death, and I feel that I cannot face the horror of meeting them again. The girls have never been at all cordial with me; perhaps it is partly my own fault, as I kept aloof from them. I thought they might not care to associate with me on account of father. I will take a place in the mill."

"You have always wanted to be a teacher, Alice," her mother replied, "and I do hate to have you leave school now. Mr. Grannis says you are just the one to succeed as a teacher. You have your father's talents regarding scholarship. Oh, if it had not been for liquor, he might have taken a good position."

While they were talking, Mr. Grannis came in. "I hope you will return to your class as soon as you can, Miss Daveney," he said.

"Alice thinks she cannot go to school any more," her mother replied, as her daughter hesitated about speaking.

"I know it will be hard for your daughter to take up the old routine of life again; it is for us all after a great sorrow comes to us." Then turning to Alice he said, in such a gentle tone: "My dear girl, you have well merited the high estimate a friend gave of you this morning, 'She hath done what she could.' Now may I not be able to add, by-and-bye, 'She hath done what she thought she could not do?'"

Everything seemed so different when Alice went back to school. The boys and girls met her with a pleasant Good-morning, as she came through the hall. From that hour life became easier to Alice, and she soon found that she had many true friends among her schoolmates. Even Grace Brown, after a time, acknowledged her unjust conduct toward her schoolmate by showing consideration of her the rest of the term.

The graduating class chose Alice for their valedictorian, and she did them great credit at the closing exercises of their school life.

Three years have passed, and Alice is just what Mr. Grannis said she would be, "a most successful teacher." She is the bread winner for the family, and is respected and honored by all with whom she comes in contact.—*Susan Trail Perry, in Evangelist.*

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