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; their enlistment in missionary activity, 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.

Kindly address all communications for this column to Rev. G. O. Gates, St. John, N. B.

Prayer Meeting Topics for Feb. 23.

B. Y. P. U.—Conquest Meeting—"The Carey Movement." Alternate Topic—"Taming the Tongue."—Jas. 3: 2-12.

C. Endeavor Topic—"What Faith can do for us."—Heb. 11: 1-10; 12: 1-2.

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

Monday, Feb. 17.—Jer. 22: 33; 24: 10: "The tongue the cause of dismay."

Tuesday, Feb. 18.—Jer. 25: 1-14: "Recompense according to deeds."

Wednesday, Feb. 19.—Jer. 25: 15-38: "The Lord's cup of wrath." "Who shall abide the day of his wrath?"

Thursday, Feb. 20.—Jer. 26: "Persecuted for his righteous words."

Friday, Feb. 21.—Jer. 27: "Dangerous tongues."

Saturday, Feb. 22.—Jer. 28: "A lying tongue."

We hope you will kindly heed the following. Until other arrangements are made this column has to be prepared and ready for the printer by Thursday morning at 9 o'clock. Communications that do not reach us until Friday are too late for the issue of the following Wednesday.

NOT TOO LATE.—Many of our societies did not think the matter over sufficiently early to observe Feb. 2, "C. Endeavor Day" or the 16th, the "Young People's Day"—but would it not be well to make special for our work some day? Make an Anniversary out of something for the purpose of bringing your societies good work before the church and congregation. Take part of the day, marking the yearly anniversary of your church, Sunday School, or your own society, and use it well to promote the best interests of the young people's movement.

THE CONQUEST MEETING FOR THIS MONTH.—This meeting ought to be made a specialty by all our Young People's Societies. Baptists have reason to make much of the Carey Movement. The young Baptists need to study the history of the greatest movement of modern times and to learn that our own denomination has had a prominent place in this great Missionary century. Many of the Pioneers,—of the world-wide renowned, for greatest heroism in self-denying work for our Lord and Humanity in the far away lands, have been Baptists. Many of the missions that have enjoyed the most signal displays of Holy Ghost power have been those under the auspices of Baptist Boards. God forbid the day shall ever come when a less consecrated zeal and devotion—a less intense interest in the salvation of perishing heathen shall be ours than was the possession of the generation just passed on, or of those whose work-day on earth is now closing.

THE MISSIONARY COURSE.—In our zeal for the S. L. C., we fear the "Missionary Course" is being neglected. The world has not yet been brought to the feet of Jesus Christ. The present generation of Heathen, is fast passing away and will soon be beyond the reach of the missionaries voice. For those who died before we came on the stage where we were responsible for Christian work we have nothing to say; for those who shall be born after we have gone home we must trust to those coming after us; but for the present generation, brought nearer us than were the heathen to our fathers are we not under the greatest obligation to see that to them the Gospel is preached? Never before was the call as loud for men and means as to-day. Never before has demonstrated so clearly as now the curse of the false religions; never before as now were the fields as ready for the worker. All that is needed now is more faith, more self-denial, more consecration of the man and substance to his Lord who has redeemed him and then should we see results the like of which it has never yet been the privilege of the church to enjoy. Oh you young people awake to the honored privilege yours, and seek in all the ways you can to carry the gospel to the people yet in ignorance of the same. To-day the Telugu mission, we call ours, is suffering because our Board is crippled for lack of funds. The dear brothers and sisters out on the field write calling for workers. They say we must enlarge our operations and yet our Board is helpless to heed the cry, save that we plead with the great constituency, "Come to the aid in this work." Young people will you not pray and plan and work to aid in the giving the gospel to the Telugus on our field? Will you not try to do your part to give the *present generation* a chance to gain the Heaven of your hopes with you? If not how will you meet Jesus? How will you meet those whom Jesus gave you opportunity of blessing.

We give in our column the greetings of the President of the N. S. Central Association, to the Unions under his care, though it will not reach the Unions until after the 16th. It is not the fault of the Editorial Secretary that this greeting did not appear in the last issue of the MESSENGER AND VISITOR.

Bridgetown, N. S.

Our officers for the semi-annual term commencing Jan. 1st, are as follows: Pres., Jennie Hall; Vice-Pres., Louis Piggott; Treas., Henry R. Shaw; Sec'y., Susie Young; Cor.-Sec'y, Mrs. T. M. Young. During the winter months our Union has been enjoying a fair state of progress. The devotional and business meetings, S. L. Class and Conquest meetings have each been sustained. Some special features of work have been entered into, the Union being led by the different committees according to the nature of work. A definite sum to be raised within the year has been pledged for missions. The Missionary committee find the collections at the Conquest meeting a great aid toward this object. The Social committee, by means of monthly socials, hope to accomplish a double purpose in promoting sociability and assisting the church in raising a sum necessary for church purposes. For the past three weeks our meetings as a Union have been discontinued, and all have united in the nightly evangelistic services conducted by the pastor and Bro. A. V. Dimock. With renewed zeal and refreshed energy, we look forward to the attempting of more and greater things for the Christ "whom we serve." A. M. YOUNG, Cor.-Sec'y.

Lodge, N. B.

A B. Y. P. U. was organized at the Lodge in March, '95, with a membership of 13 active and 5 associates. At the present time they number 32 active and 19 associates. The meetings of the Union and the regular weekly prayer meetings are largely attended and deep interest manifested. The members are all workers, have the interest of the cause at heart. Last fall they had some work done on the church grounds, grading it, etc. This winter they have added a new library to the Sabbath school, are now raising funds to refurnish the church. The good work is still going on in our midst and we look forward to our associate members becoming active ones. B. G. BOYD, Cor.-Sec'y.

Duffein, Charlotte Co.

Tryon, P. E. I.

A very pleasant parlor social was held at the parsonage on Jan. 30th, by the B. Y. P. U., of Tryon. The evening being fine and the roads good, the house was full. After listening to an entertainment consisting of musical trios, choruses, solos, reading and recitation, the program was changed for a time to cake and coffee. Our pastor gave a closing address in his own genial way, and a welcome to all, and hoped they would come back again. The sum of $28 was realized. Our Union is moving onward, more are joining us, and God helping us, we mean to do more yet.

TILLIE BOUTILER, Sec'y.

B. Y. P. U. of N. S. Central Association.

DEAR FELLOW WORKERS:

It is with pleasure that I greet you on the return of another Young People's Day, and I congratulate you on the progress our movement has made in the year that is past.

At the meeting of the Nova Scotia Central Association in June, our Unions were for the first time given a formal and practical recognition in its sessions. On the opening evening a platform meeting was held and stirring addresses were delivered by speakers in full sympathy with our work. The committee appointed at the association in Windsor, to seek the co-operation of the young people at our associational gatherings, recommended the formation of an associational B. Y. P. U., and the report of the committee was adopted. In accordance with that resolution an associational Union was organized and officers elected for the coming year. A copy of the constitution will be forwarded to each Union and it is hoped that every society will be represented at our meeting in June.

I would also remind the Unions that County Secretaries were appointed at the August meeting of the Maritime Union. As it is from these County Secretaries that the associational officers must obtain much of their information concerning the progress of the Unions, may I request the secretaries to make themselves as fully acquainted as possible with the work in their counties. The B. Y. P. U. is a plea for more effective organization in church work, and may we do what we can to complete that organization and pray that God may fill it with His Spirit.

W. N. HUTCHINS,
Pres. N. S. Central Ass.,
B. Y. P. U.

THE BOYS AND THE LION.

Mr. James D. Carlisle, of Pittsburg, Pa., has received a letter from Rev. Edwin H. Richards, missionary at Inhambane, South Africa, in which the writer gives a most interesting account of an adventure, he, with several of his native boys, had while travelling in the desert lately. They had camped, tired and hungry, for the night, when "at nine o'clock a majestic roar at most uncomfortable short range, shook me right out of my umbrella, and shook the boys out of their mosquito blankets, and our poor dog scrambled between my legs so quickly that I hardly knew whether it were not the beast in question. The rifle was hunted up, and a ball was projected in the near vicinity of the spot where the thunder came from. We would not have wounded her majesty's feelings, no, not for the lives of half of us, but if we had been able to have planted an explosive shell right in the centre of his intellectual works, or blown his teeth out or his claws off, we would have performed the feat. His lionship replied by gently lashing his sides with his tail, and soon made about half a circle around us, and got off another monologue on the subject of diet. My first thought on the matter, as soon as I could think at all, was that the Lord had answered our prayers wrong side round and bottom side up, and that the 'meat' was about to go the wrong way altogether.

"'But the Lord is mindful of his own.' 'He remembers his children.' We did everything we could to entertain that wily beast. We kindled a fire, we sang hymns to him, we prayed for him to keep out of our nest, we shot guns over him, we waved torches at him, we shook the wash-dish at him, we danced for him, and left no means at our disposal untried in the way of pastime for him. He was apparently delighted with our 'show,' and did what he could toward reviving our depressed spirits. He walked round about us all night long, replying to our every effort with blood-curdling encores. But at the very first blush of day he apparently bethought himself of his wife and children, and hastily betook himself away, no doubt conjuring up some lame excuse for being out so late. I sincerely hope Mrs. Lady Lion was on the sham lookout for him, and gave him a talking to at home."—Selected.

Minard's Liniment Cures Burns, etc.

Sabbath School.

BIBLE LESSONS.

Adapted from Peloubet's Select Notes.

FIRST QUARTER.

Lesson IX. March 1. Luke 9: 18-27.

JESUS THE MESSIAH.

Read Luke 9: 1-50. Commit Verses 23-26.

GOLDEN TEXT.

"This is my beloved Son: hear ye him."—LUKE 9: 35.

EXPLANATORY.

This journey marks a turning point or new era in the education of the disciples. Jesus reveals to them more clearly his nature as the Messiah, and for the first time shows them the necessity of his sufferings and death.

18. "And he was alone." The word means "apart from public view," in a retired place. "His disciples were with him," perhaps, as at Gethsemane, near, but not all the time close by him. "Praying." In every great crisis of his work Jesus spent much time in prayer; at his baptism, in his temptation, when he chose his disciples, in Gethsemane. And now a great burden was upon him. His great Galilean ministry was nearly closed and its record must stand. He was soon to move toward Jerusalem, and enter upon his final ministry to the Jewish nation. He foresaw a few months hence his crucifixion, the culmination of his work and his supreme trial. The hostility of the Jews was growing stronger and more unscrupulous. His disciples were still unprepared for the great responsibilities that were to rest upon them. Hence the human nature of Jesus wanted close communion with his heavenly Father. "Whom (who) say the people that I am?" "The question seems to have been asked that Jesus might correct the views of the disciples."

19. "John the Baptist," who had been beheaded a few months before. "Elias," Greek form of Elijah, the prophet whom the people expected to herald the Messiah (Mal 4: 5, 6; 3: 1).

20. "Peter answering said, The Christ of God," the anointed one, the Messiah. "Christ" is the Greek and "Messiah" is the Hebrew for "anointed." Anointing was the method by which kings, and sometimes prophets, were set apart for their work. Matthew adds, "The Son of the living God," one who partook of God's self-existent, eternal nature. Jesus replies to this confession of Peter's, "Blessed art thou," Because thou hast opened thy heart to the truth; because thou hast broken from the bondage of Jewish prejudice and worldly vision; because thou hast such firm confidence in such a Saviour. Faith, knowledge of Christ as the Son of God, almighty to save and infinite in love; a heart in which truth finds a natural soil; a character in harmony with Jesus; broader outlooks into truth,—are all exquisite blessings. This truth was revealed to him from the heavenly Father. It was not the fruit of mere thought and argument, but was God's light shining into eyes willing to see (Matt. 16: 17)

21. "He straightly," strictly, "charged them . . . to tell no man." Why? (1) Because the apostles were not as yet fully schooled in the doctrine of the true nature of Christ's kingdom and office, and would not be so till the outpouring of the Holy Spirit upon them. If they preached it now, they would be certain to preach it wrong. (2) Because the people would be turned away from their spiritual needs and the new life which was essential to the coming of the kingdom to the desire to realize the outward glories of their false conception of the Messiah as king. This danger was entirely removed after the crucifixion. (3) The announcement that Jesus was the Messiah would be likely to excite tumult and rebellion against the Roman government, the people trying to make Jesus the leader of the revolt. This would interfere with his plan of a spiritual kingdom.

What think ye of Christ? is the most important question for us. It is the crucial question of our religious life, which will measure its height, its power, its comfort, its quality. Christ as a prophet, as a great teacher, as a noble example, is of great value to us in many ways. But Christ as the atoning Redeemer, as the revealer of God's forgiving love, as the infinite Son of God with all knowledge of the present and the future, with all power to save and help, everywhere present,—such a Christ is vastly more helpful and comforting.

V. AN UNEXPECTED REVELATION CONCERNING THE MESSIAH.—V. 22. "Saying, implying that this was one reason why they were not yet to declare that Jesus was the Messiah. This was the first announcement of the great fact that was approaching (Matt. 16: 21). It was a new epoch in the Lord's ministry. Having been convinced that Jesus was truly the Messiah, the disciples were able to receive the truth that was so unwelcome to them, and so contrary to all their preconceived notions as to the work of the Messiah and the method by which his kingdom could come. "The Son of man": the ideal man, the representative man, the human nature in which the Son of God was manifested. This was the Jewish title of their Messiah (Dan. 7: 13). "Must suffer many things": as described later on in the Gospels. "Rejected of the elders, chief priests, and scribes." The three constituents of the Sanhedrim. This statement would guard the disciples against disappointment when they found that the Jewish leaders and the Jewish nation were opposed to him as the Messiah. Whom should they expect to interpret the prophecies aright as to the Messiah, if not these? "And be slain, and be raised the third day." The statement that Jesus must die was a great shock and disappointment to the disciples; so much so that Peter openly rebuked his Master for saying it (Matt. 16: 22). The fact of his death so astonished them and absorbed their attention that they passed over, almost without notice, the prophecy of his resurrection, which they could not understand. The good was hidden in the great, deep shadow of the sad. If they had only seen the whole truth it would have saved them many a troubled hour. So "the crucifix with the dead Christ obscures our faith. Our thoughts rest not upon a dead, but a living Christ."

PRACTICAL SUGGESTIONS. 1. The picture of the Messiah in the prophets, as a great and glorious king, could be realized only by means of the suffering and death of the Messiah, which seemed to the disciples to destroy the picture. This is a not infrequent experience of individuals and churches. The hard experience God sends is often the answer to their prayer for happier, holier, more prosperous times.

ILLUSTRATION. In the "Light of Asia," the king dreamed troublous dreams about his son, Prince Siddartha, and seven great and terrible fears came before him in vision. The flag of Indra was rent by a rushing wind, ten huge elephants shook the earth with their tread, a mighty drum pealed like a thunderstorm; his son sat on a tower scattering gems, as if it rained jacintha and rubies, and all the world seized on these treasures. Every one was to the king a great fear. But a wise counsellor showed him that every one of his fears was in reality a great joy. The rent flag was but the beginning of the new. The ten elephants were the ten great gifts of wisdom; the tower was the growing of the true religion, and the gems were the truths his son would give to the world; and the drum was the thunder of the preached word.

2. We lose great comfort and hope when we read only a part of God's message to us in his word and in his providence. As the disciples centered their thoughts on the death of their Master, and overlooked his promise of resurrection, so we see the evils, the darkness, the sorrows, and sometimes forget to see the promises of hope, the spiritual blessings, the rainbows on the clouds, the dawn coming through the night. It is of the utmost importance that we see the whole truth, and not be absorbed in a portion of it.

VI. THE TRANSFIGURATION which followed soon after this revealed to the disciples the divine and glorious nature of Jesus, the reverse side of the picture of the suffering Messiah. It helped them to realise the truth about him, and believe in him in the darkest times.

VII. THE MESSIAH MUST HAVE DISCIPLES LIKE HIMSELF.—VS. 23-27. 23 "If any man will come after me," wishes to come. Jesus applies to his disciples the principles on which he must himself carry out the work of the Messiah as he had just revealed them. The way to the Messiah's crown was through the cross. The way to their own crown of eternal life was by the same path. "Let him deny himself." Renounce self as master, and accept Christ as master. In us all there are two natures. And when the heart accepts Jesus, and chooses God, then the whole lower nature, all passions, aims, desires, are to be subjected not only to conscience, but to Jesus.

"Take up his cross daily," not merely on special occasions. (1) "The cross" is the "symbol of doing our duty, even at the cost of the most painful death." It is the emblem, not of mere suffering, but of suffering for the sake of Christ and his gospel. (2) Each one must take up his own cross. (3) He must take it up voluntarily, accept it, not merely endure what is laid upon him. This is what changes the cross into a glory. "The cross for the cross, never; but the cross for the Lord, always." (4) The cross is a test. It is the "Ithuriel's spear," which tests whether we are disciples in deed and in truth, or only seekers after the loaves and fishes. "And follow me." To follow Christ is to take him for our master, our teacher, our example; to believe his doctrines, to uphold his cause, to obey his precepts, and to do it though it leads to heaven by the way of the cross.

24. "For whosoever will," will, is determined to "save his life," the same word as is used for "soul" in Matthew and Mark. Life here in the original is the same word that is translated "soul" in the next verse. It is much more than existence; life means one's self; all that makes life worth living,—the character, the blessedness, which give life or the soul its value. So that the meaning is: whosoever makes the pleasures and enjoyments of life his chief aim, determines to have worldly blessing and rewards, even at the expense of righteousness, religion, and for service of his master. "Shall lose it." Shall lose all that makes life worth living; shall lose even the earthly rewards which he called his life, and much more, eternal blessedness. "And whosoever will (is willing to) lose his life": to give up those outward things which are desirable and blessed in themselves, which worldly men seek chiefly, and which seem to make the life on earth happy and worth living,—honors, riches, pleasures, power. But note this is to be "for my sake," "and," Mark adds, "for the Gospel's." The mere loss of life has no promised blessing. It is only loss for the sake of Christ that has this promise.

25. "For what is a man advantaged?" What profit does he gain? The wise man wants to know what good will come of it to himself or others. Only a fool will have no regard to profit. "If," an "if" that is never realized, but even "if he gain the whole world," all the pleasure, the wealth, the sources of enjoyment, the honors, the blessings this world can give, "and lose himself," his life, his health, his power of enjoyment, if he is racked with pain, or tormented with remorse, if he loses his character, his integrity, his love of God, and after a short enjoyment there is nothing left but eternal misery. In the process of gaining he has lost the power to enjoy his gains. "Or be cast away," rather forfeit himself, forfeit his soul, which is given up for the sake of worldly gain. There is no compensation for the loss of the soul. All other losses may be repaired. The loss of the soul is without remedy and without hope.

ILLUSTRATION. There is a Russian legend of one who entered a diamond mine in search of great riches. He filled his pockets with great gems, and then threw them away to make room for larger ones. At length he became very thirsty, but there was no water there. He sought to find the way out, but was hopelessly lost in the intricate mazes. He heard the flow of rivers, but they were rivers of gems; and he hastened forward at the sound of a waterfall, but it was a cascade of jewels. He was very rich in precious stones but he was dying of thirst, and his riches were worse than useless. He had lost himself, and perished amid his treasures.

26. "Whosoever shall be ashamed of me," one reason why men would refuse to take up their cross. "And of my words," the truths I teach, the claims I make, the hopes I hold forth, the commands I give. There was great danger of this shame. For Jesus and his cause would be unpopular. The fashion, the wealth, the drift of thought in the world would be directly opposed to the kingdom which Jesus set up. He himself was to be crucified as a malefactor; his glory invisible. His kingdom was small, with followers few and poor; and its glory was in the future; its principal spiritual. Persecution, reproaches sneers would press hard upon the disciples; only a mighty faith could keep them from being ashamed. "Of him shall the son of man be ashamed," because their character and conduct are wholly unlike his. They do not belong in his company; they have acted in a manner entirely unworthy of his disciples. A brave general is ashamed of the cowards who ran away when they should have fought. They are a disgrace to him and misrepresent his army. "When he shall come in his own glory," for the time is coming when the despised teacher shall be a glorious and triumphant king.

27. And lest they should think this time was a great way off he assures them that it is close at hand. "There be some standing here," etc. The new kingdom of God would dawn, would come as the day comes when the first rays touch the mountain tops, during the lifetime of some of those who heard him. The day would not have come in its noontide glory, the new kingdom would not have been wholly there, but it would have come.

Often precious stones are put into the fire. The Oriental cornelian and Brazilian topaz change color in the burning; and the black spots of the amethyst and hyacinth can only be removed by heat. Thus God's jewels are purified; all that can stand the fire must pass through it, and in the fierce heat of trial many a commonplace Christian begins to glow with new hues of grace, at which men greatly wonder.—W. Y. Fullerton.

William Amory talks well, has a pleasant, courteous way, which is exceptional rather than the rule among the people that makes up New England society.—Oliver Wendell Holmes to Mr. Motley.

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