## 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.

Mission Topic Matt. 28: 19, 20; Rom. 10.

This is missionary week with the Baptist Young People of America. Many Canadians will use the Conquest Service. Many will not be in a position to do so. By all means let your service be missionary in its character. Or, better still, follow out Dr. Walker's suggestion and let the service this week be the *one* mission service of the church for the month. Let the old and young join to make it as full of interest and profit as possible.

And how about the practical outcome? Are the young Baptists of these provinces aware that we have overdrawn our accounts in our Home and Foreign work about $7,000? This ought not to be, and it must not be, your dollar is worth at least one hundred cents.

Do we sing with great fervor,

"Take my silver and my gold
Not a mite would I withhold."

and then hunt around to find an old discolored cent to place on the plate as an offering to help preach the gospel to every creature? Our enthusiasm must be felt in the treasury as well as in the prayer meeting. What say you young folks? Shall we not bring our *tithes* unto the storehouse and thus fulfil the conditions under which God promises to open the windows of heaven?

Somewhere in the good Book the Lord of hosts says, "The silver is Mine and the gold is Mine," but I am not aware that He anywhere lays claim to the copper, especially that part of it which is coined into Canadian cents.

We put the question here by itself. What will be the practical outcome of our mission services this year?

A resolution was passed at the last "Worker's Conference" in St. Martins, advising our young people to order their supplies through the Book Room in Halifax. International literature, etc., through our own Book Room—that is the spirit of the resolution.

Read about the young people's work in the N. S. Eastern Association in this week's issue. The enthusiasm is rising.

### Can We Do It?

"The three C's" is awakening almost Chautauquan enthusiasm, but many are doubtless asking, "Is it practicable for and average Young People's Society to undertake the *three* Christian culture courses? We answer unhesitatingly, "Yes," and we believe it is not only practicable, but necessary to the success of each local society and of the whole movement.

We must bear in mind that only one meeting each month is necessarily given up to these educational plans, and that is the conquest meeting, the one devoted to the missionary course.

Now is one meeting a month too much for young Baptists to give to the study of missions? We think not when we remember that missions is *their work*, being the business of the visible church, first, last and always, according to the command of the ascending Lord. Moreover the knowledge of missions, gained during this monthly hour, carries with it necessarily much useful information concering the geography, history and political conditions of the countries under consideration. For proof see material for the conquest meeting, "Burma for Christ," in the *Unions* of July and August. While most of our societies would hesitate to undertake a monthly public entertainment, we can all carry out a simple programme, for which all the material has been provided, and in form ready for use, in the Young People's Union, during the preceding month. Some of us had feared that the conquest meeting programme, as published in the *Union*, would not meet our local needs, and therefore thought very seriously of presenting a quarterly programme in the MESSENGER AND VISITOR. But further consideration has led us to conclude that it would be impossible to present in these four programmes anything adequate with regard to the different departments of our local mission work, and at the same time give our young people the broader view of world-wide Baptist missions. Of the two we deem the latter most important, as our local work is already kept before us by Aid Societies, Sunday-schools, Mission Bands and general missionary correspondence. Having decided in favor of the continental or world-wide study, it is very evident that we should get it, in its best and most stimulative form, from the material to be furnished in the *Union*, by Miss Sophia Bronson Titterington, the well-known missionary author. I may add here that I am assured, by Dr. Wilkins, that Canadian Baptist missions will have a place in the plans for the year's study.

The Bible Reader's course consists of an assignment of about one chapter per day of Bible reading in connection with which there will be given an appropriate quotation of poetry for devotional inspiration, and a suggestive fact of Baptist history for information. Of one of these facts for the week there will be a special illustration, with a side-light comment. This is only what is desirable in the daily life of any young Christian.

This year's installment of the Sacred Literature course will be the "Dawn of Christianity" (thirty lessons concerning the apostolic church), by H. C. Vedder, of New York city, author of a popular history of the Baptists.

This means some home study, and that is all it necessarily does mean, although there will be a programme suggested for a monthly educational meeting of a popular character for societies that may choose to undertake it. This meeting, (known as the "Symposium and Social,") will afford a pleasing opportunity to talk over the home studies.

Necessary, *positively necessary* to all this is the Young People's Union—in clubs of five or more, one dollar. One dollar is but little to furnish equipments for three courses of study. An announcement as to club rates with the MESSENGER AND VISITOR is probably made in this issue.

*Certificates* will be given to those who pass a successful examination in May next. The examinations consist in answering, in one's own language, thirty questions on the year's work in either or all of the courses. Examinations can refer to the lessons at their pleasure *while making up* their examination papers, the one limitation being that their answers shall be in their own language. This is the famous Chautauquan plan.

Some one has used "three C.s" to suggest that, in the prosecution of C. C. C. plan, we should

Commence—Start with the first lesson;
Continue—Neither miss nor postpone any;
Conclude—By taking the examinations.

Shall we be numbered with the thousands? Shall we keep the banner? What say young Maritime Baptists? Is the significance and enthusiasm and practical benefit of this movement worth a dollar? Let us say, with a leader of the movement in Ontario, "We are swift of foot, and can keep step with you. Speed away."

C. W. WILLIAMS,
Pres. Maritime B. Y. P. U.

## Sabbath School.

## BIBLE LESSONS.

FOURTH QUARTER.

Lesson I. Oct. 1. Rom. 1: 8-17.

### THE POWER OF THE GOSPEL.

GOLDEN TEXT.

"I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth." —Rom. 1: 16.

TIME.—Written early in the spring of A. D. 58, soon after the Epistle to the Galatians. Nero was emperor at this time.

PLACE.—Written to the church at Rome from Corinth, at the close of the three months' residence there of Acts 20: 3, the "wintering" of 1 Cor. 16: 6.

PLACE IN BIBLE HISTORY.—Acts 20; 1-3. Paul was returning from his third missionary journey, on his way to Jerusalem, and with the hope that after a brief interval he might visit Rome (Acts 19: 21).

COMPOSITION.—It was composed, apparently, in the house of a Corinthian Christian, Gaius or Caius (Rom. 16: 23; see 1 Cor. 1: 14); dictated by St. Paul, and written down by one Tertius.

LANGUAGE.—Paul writes in Greek because (1) Greek was universally understood among the half-foreign poorer classes of the imperial city. (2) Greek was the more familiar language to Paul, his native language, and he could write more perfectly in this language. (3) Greek was by far the most perfect language in which to emblam for all ages the Word of God Paul had to speak.

THE EPISTLE WAS SENT by a Christian woman, a deaconess named Phebe, who was about to sail from one of the ports of Corinth to Rome.

THE CHTRCH AT ROME was composed of "Jews" and "Gentiles," the latter predominating. The name of the original founder of the Roman church has not been preserved to us by history, nor even celebrated by tradition. "Early church tradition," says Farrar, "is indeed almost unanimous in asserting that St. Peter was "martyred" at Rome, but his visit to the city did not long precede his death." It is probable that private Christians, converted in Palestine, even as early as the great outpouring of the spirit on Pentecost (Acts 2: 10), made their way to Rome; but probably the larger number of those who introduced the gospel at Rome were converted in various places under the preaching of Paul himself. There was continual intercourse between Rome and the cities of Greece and Asia Minor.

Paul, after a graceful introduction, and benediction of "Grace to you, and peace," gives his reasons for for writing to a church he has never visited, though it was far from being unknown to him.

I. PAUL'S INTEREST IN THE CHURCH AT ROME. Vers. 8-10. 8. *First.* Before speaking of other things. *I thank.* Paul's first impulse was one of gratitude, a mark of a noble and spiritual mind. He rejoiced in the rays of the sun and did not first look for the spots on its surface. *My God.* "My" (expresses the personal relation of Paul to his God. He was under God's care. He was God's child and servant. He had received much from God. He had personal communion with Him as friend with friend. *Through Jesus Christ.* But for whose birth and death there had been no blessing from God to man; and no thanks from man to God (comp. 7: 25; Heb. 13: 15). *For you all.* Without exception, for every true convert from sin, whether great or small, whether Greatheart or Little-faith, is a reason for gratitude. *That your faith is spoken of throughout the whole world.* The report would naturally spread in every direction from the imperial capital. "All roads lead to Rome," and therefore whatever is in Rome can go everywhere.

9. *For God is my witness.* "There could be no other witness to his practice in his secret prayer but God." *Whom I serve with my spirit.* Not merely in form, but with his whole nature. His inmost soul was in the service. *Without ceasing I make mention of you.* Whenever I pray, I think of you, and make the request that follows. Note the punctuation in the Rev. Ver.

10. *Making request, if by any means,* etc. The answer to this prayer, *by the will of God,* is one of the most interesting examples of the way God sometimes answers prayers to be found in the history of God's people.

II. PAUL'S MISSIONARY IMPULSE. Vers. 11-15. 11. *For I long to see you.* Not from idle curiosity, but *that I may impart unto you some spiritual gift.* Such as are referred to in 1 Cor. 12: 1-10. He would be the medium through whom the Holy Spirit would bestow his precious gifts, like those on Pentecost at Jerusalem, and later at Ephesus. As a rule God gives his best gifts to us through other souls. Paul knew that he had helped others, and therefore could help these Christians. *To the end ye may be established.* In the truth and in character, without which no one can be established in anything.

12. *That I may be comforted.* All spiritual strength-giving is mutual; he that gives receives, and he that receives gives in receiving; thus every minister of spiritual things is spiritually strengthened together with those to whom he ministers. It is this profound truth of the spiritual life which Paul here recognizes. *By the mutual faith.* "Paul guards himself against any possible appearance of underestimating the Christian standing of his readers," by placing himself in the same position with them

13. *Brethren. Oftentimes I purposed to come unto you.* As in Acts 19: 21. The same fact is referred to again in 15: 21, 22. *But was let.* Hindered. *That I might have some fruit.* He desires the fruits of the Spirit fully developed in as many persons as possible. So long as there is more progress to be made by the individual disciple, Paul is anxious to aid in that work. So long as there are those without the Gospel, he is anxious to make known to them its blessings. True religion is always missionary in its spirit.

14. *I am debtor.* I am under obligation. Having received the Gospel as a trust for others, I must give them the blessed message. Nothing they had done put him under obligation. But he owed to his Father, whose children all men are, and to his Saviour, who died for all, that he should make known to them their inheritance among the saints. If we have received any good from our Father,—rank, money, talent, truth,—we are under obligation to use it for the good of our brothers. *Both to the Greeks, and to the Barbarians.* The civilization of the world was Greek. The Roman culture even was of Greek origin. The Greek language was the language of culture and philosophy. In all countries then the educated classes studied Greek literature. The Barbarians were the uncivilized nations. *To the wise.* The educated, the talented, the refined, those acquainted with literature, philosophy, and science. *And to the unwise.* The ignorant and degraded. All of them need the Gospel. The learned need it and the unwise are capable of receiving it. The church that seeks only after the wealthier and learned classes is a foreordained failure.

15. *As much as in me is.* My desire is to preach in Rome, but I must wait the unfolding of God's wise providence, who alone has hitherto prevented me. *Preach. . . . at Rome also.* This was the climax of faith and courage. He so believed in the Gospel that he would place it in competition with the wealth and culture and power and business activities of the capital of the world. He had no fear for the Gospel. Moreover, Rome was "the common sink of all the worst vices of humanity, and therefore the noblest sphere for evangelic zeal," and the most difficult field for the work of converting men from sin to holiness. Here was a test of the Gospel power. To preach in Rome and arouse all its evil elements backed by the power of Nero was a supreme test of courage. It was Daniel going into the den of lions, or the the three worthies into the fiery furnace.

III. THE GOSPEL THE POWER OF GOD. —Ver. 16. *For I am not ashamed.* Giving the reason why he is willing to preach the Gospel in Rome. *For it is the power of God unto salvation.* It is God's instrument for the salvation of men, able to produce the needed results. The Gospel is a new power, a new force emanating from God, that shall accomplish the work for which it was sent. "What the apostle assumed as certain has now been confirmed by the experience of many centuries. The cross, which, with all its associations, conveyed no thoughts to the Greek, the Roman, or the Jew, but of the lowest and most infamous punishment, is now enshrined in our most famous works of art, in our greatest historical recollections, in our deepest feelings of devotion."

THE END; UNTO SALVATION. This power has a particular object,—"salvation. What is salvation? Forgiveness of sins, return to God the Father, deliverance from the punishment of sin, welcome to heaven, restoration of the soul to its true condition of spiritual health. It is deliverance from the ruin wrought by sin, and restoration to the holy will, the heavenly character, the loving nature, the spiritual life and health, the grace and glory, imaged in Jesus Christ. *To every one that believeth.* Believing is the means by which the salvation is received. The light of the sun is abundant for every one who will open his eyes. Water is unlimited for every one who will drink. Salvation is offered to all the world, to every one who accepts it, receiving it in his heart by faith. See next verse. *To the Jew first.* In time. Christ was a Jew and preached first to them, but it was meant *also to the Greek,* the representative of all Gentiles.

IV. THE MEANS; FAITH.—Ver. 17. *For therein,* in the gospel, *is the righteousness of God* (better, *God's righteousness*) *revealed.* The righteousness of God, as Paul uses that term, is the true character of God, as manifested to the world in the person of his Son. *From faith to faith.* Righteousness proceeds from faith, and is revealed to faith. *As it is written* in Hab. 2: 4. This is three times quoted in the New Testament, here and in Gal. 3: 11, and Heb. 10: 38. *The just shall live by faith.* These words were spoken by Habakkuk in reference to the invasion of the Chaldeans under Nebuchadnezzar (B. C. 608–605). The people had been growing very corrupt. Their punishment was at hand. There was only one way of escape, by righteousness, by obedience to God, which would come from believing His messages through His prophets. All righteousness is imperfect without faith, a loving, obedient trust in God. What is a child's obedience to his parent's command, if there is no loving, trusting spirit? Who calls such obedience true righteousness? (2) No one is able to become righteous without faith. All efforts to be alone, without help from God, without receiving His Spirit and His aid through faith, must be failures. (See next lesson).

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### Was Margaret Right?

One midsummer Sunday afternoon, and under the elms of the village street in the slant beams of the western sun, two girls walked in earnest conversation. The Bible-class had been dismissed for an hour, but the loveliness of the day drew the two friends toward the woods, and a long quiet ramble followed. The subject of the day's lesson had been the "Widow's Mite," and much discussion had been called forth in the class as to the mode, means, and manner, the right way and the wrong way of giving. Our girls, "standing with reluctant feet where the brook and river met," considered with their keen, bright minds these time-worn questions, as one by one they met them, and were surprised to find that there are a great many points from which a subject can be viewed. As they advanced Miss Margaret Standish caught a glimpse of them in the distance. She was standing by the gate of her little home, twisting a sweet pea between her fingers, and having a worn copy of old George Herbert tucked under her arm. Her eyes showed that her thoughts were far away. She turned as the girls approached and immediately the grey eyes changed with a look of friendly greeting, and she laid a hand on Lou's arm as they paused beside her.

"Well my girls," she said, "something puzzles you. Come in and have a cup of tea with me, and then we'll talk it all over on the west stoop; the sunset will be worth watching, those clouds are piling up to make fine pillows for him."

Down the prim garden path the girls gladly followed her, between the larkspur and marigolds, flaunting poppies and tall bright phlox. Tea was laid in the little rear room, all the best china and some fine bits of silver and choice glass bedecked the glossy linen. Through the week they stood in orderly array behind glass doors, but on Sunday, company or no company, Miss Margaret enjoyed her thin porcelain and glistening glass which had descended from her grandmother, and the best and prettiest the house afforded always welcomed the rest day. A great bowl of sweet peas held the place of honor in the centre of the table, a dish of crimson raspberries caught a glint of sunshine, and glowed like rubies at one end, and the quaint, old-style tea service sent back an answering gleam from the opposite side.

The girls were happy with Miss Margaret, everybody always was, the plain little spinster living all alone, walking her quiet path of peace and good will on the down-hill side of life, stretched out a helping hand to rich and poor, old and young, and comforted many a one burdened in mind, body, or estate.

"Come, girls," said she at length, "Don't let a Sunday sunset go to waste," and they all stepped out on the broad, low porch, overlooking the dear old-fashioned garden. The girls dropped down on the top step, and a brown head leaned coslly against the elder woman's knee.

"Now, children," she said, "what is the difficulty?" Lou replied, "Mary and I have been talking about giving; you see, there has been so much striving in the school lately for each class to have the largest sum in the mite box for the half year when the amounts are read, Our class did its best, I'm sure, but we all feel a little sore because Mr. Brent's is ahead; he's a rich man, and I suppose he helps his boys a good deal—it's all the better for the missionaries, of course, but—"

"I doubt if it is all the better for the missionaries," quoth Miss Margaret.

"Oh, yes, indeed," answered the young giri earnestly; we wouldn't get half as much money if we didn't have this plan. We used to support that one little boy in China, and now we help a big school in Japan too. Our class has worked so hard that to-day one of the girls actually cried when she found that we didn't stand first."

A little pause, and then Miss Margaret said, very irrevantly, as Lou thought: "How much money did your Ten send to the Fresh Air Fund this summer, my dear?"

"Our Ten stopped work in the early spring, we couldn't do anything, you know; every cent we could make has gone into the Sunday school mite-box. It doesn't seem fair that those boys should get a-head of us, they just chuckling to-day, but everybody knew where there money came from. Mr. Lane's boys say they won't try any more, and some of the factory girls feel real bad, their amounts sounded so small."

"I felt so sorry for them," said Mary Chester, "it quite spoiled the whole day. I told Lou it didn't seem half as nice as the old way, when we altogether made up the seventy dollars for Ah Sin, and nobody knew what anybody gave—but we do get a great deal more, as she says."

Miss Margaret walked briskly to the end of the piazza and looked at the soft red western sky. "The earth is the Lord's and the fulness thereof, I suppose he would support his servants in their work for him without help of our pennies at all, if he saw fit to do so," she mumured. "It seems to me, girls," she added in a louder tone, "you are not giving at all, but that each class is simply paying out money to gratify its pride. Do you suppose the Lord is pleased to take as an offering to Him money which has cost what this has—envy, jealousy, wounded hearts, besides the loss to his little babies of a saving breath of fresh air? In the Jewish times who would have dared to bring such a gift to His temple?"

"But Miss Margaret, the money must be raised somehow, and they say we must deny ourselves to give, and that we ought to feel the gift as a right hard pinch, or it is no gift at all—and I'm sure we've done all this. I put in the box the money which mother gave me for a new sash, and I have on the old ironed-out one this minute—but I didn't mean to tell about it," said Lou, suddenlp remembering that her left hand was being informed of the doings of her right one.

"Dear child," answered Miss Margaret, "did you wear your old ribbon out of love to Ah Sin, or to make a success of your mite box? Did you save your pennies with the thought in your heart of the 'inasmuch' verse which makes each one a blessing to you and a gift to the Lord, or did you drop them into the box only to return to you in satisfaction when the count was made?

"Last Christmas, when Mary's father received that fine piece of plate from the company, he told me he would have preferred not to have it, because he feared that many of the hands who did not know him personally, had added their mite to the subscription simply because they were asked to do it. He did not enjoy it half as much as the pen-wiper his own little Ethel worked so hard to make for him."

"That's true," said Mary, he used the pen-wiper every day, but the silver is stored away in the bank. I do believe God cares more for the-feeling than for money, but the lesson to-day set us all thinking, and Lou and I didn't see any straighter cfter our talk."

"The question puzzles wiser heads than yours, girls, but it seems simple to me. Self-denial isn't everything, many a man sends a Thanksgiving dinner to his poor neighbor, merely because he can then sit down to his own turkey with a more comfortable feeling; he has bought his satisfaction, and it is a very good purchase. Perhaps his own table is minus the cranberry sauce, because the berries went to his neighbor, and yet he misses the real blessing. Only when love has gone out of his heart into the neighbor's basket, be it under only a loaf of bread, does he find out that it is more blessed to give than to receive."

"Then, Miss Margaret," said Lou, "you think that the man who might give a turkey, and gives only a loaf of bread, does all that is required, if the bread is given in the right spirit."

"No my dear, I don't think the cup of cold water has its reward, if we gave it when we might give a cup of tea; but there is no danger of substituting bread for turkey, or water for tea when love prompts the gift. If we believe that in doing for His brethren we are doing unto Him, could we offer less than our best? Is there any danger, Lou dear, of your giving to your mother something less nice than you keep for yourself?

"But girls, I fear you will never come again and take tea with me if I treat you to any more of a sermon, but I can't see others stumbling over the stones which upset my sixteen-year-old feet and not say a word of warning. Come, let us go down among the flowers; we won't say any more but you can try for yourselves whether I am right."—*N. Y. Observer.*

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