

The Young People's Union.

The following circular, resolution, and address are to be mailed to all our pastors as soon as the necessary printing can be done. In the meantime the committee ask that they be published in the MESSINGER AND VISITOR in order that those who are anxiously awaiting further information may have it at the earliest possible moment.

Circular.

DEAR BRO: We hand you herewith the resolution passed at the meeting in Montreal, to which is appended the address published by the executive committee of the Baptist Young People's Union of America, which will explain in the best and fullest way the recommendations made in the resolution. After bespeaking for this a careful reading, it is unnecessary for us to further insist as in this circular that the fact that the verdict of the day is decidedly in favor of Young People's Societies within the churches. Nor is it necessary for us to prove that our young people should be thus marshalled, equipped and trained, as well as those of other denominations in this country, and as well as those of our own denomination across the line.

If the young people of your church are not already organized, will you not bring this matter before them? We would be pleased to hear of the organization of many local societies this fall, and we look for a good representation and a grand meeting at Bridgetown.

THE MODEL CONSTITUTION.

formulated at the Chicago Convention, may be obtained from the Baptist Book Room, Halifax, by enclosing a stamp. In like manner those who wish the Christian Endeavor Model Constitution for purposes of organization or comparison, may obtain it from the British American Book and Tract Society, Halifax.

C. W. WILLIAMS, W. H. STEWART, W. H. WILSON, J. B. WOODLAND, J. A. GORDON, S. W. CUMMINGS, Committee.

The Montreal Resolution.

Whereas, it has been deemed desirable to prepare some plan for organizing the Baptist young people of the Maritime Provinces for Christian work; and whereas, the plan of the Baptist young people's movement in the United States, while suggesting a most excellent local constitution, leaves the local societies to their own devices, and includes in its union Baptist Young People's Societies of whatever name;

Therefore resolved, that we recommend this plan to the consideration of our young people in these provinces, and that they make provision to send delegates to a Maritime Baptist Young People's Union, who may be eligible to appointment as one of the delegates of the church.

An advisory committee was appointed to carry out the spirit of the resolution. Com. Revs. C. W. Williams, J. W. Stewart, H. F. Adams, W. H. Wilson, J. B. Woodland, J. A. Gordon, and Mr. S. W. Cummings.

Address

TO THE FRIENDS OF YOUNG PEOPLE'S ORGANIZATION AND WORK IN THE BAPTIST CHURCHES OF AMERICA.

The undersigned, having been appointed by the Board of Managers to be the Executive Committee of the Baptist Young People's Union of America, for the year '91-'92, in deep realization of the great trust committed to us, would commend to your thoughtful and prayerful consideration the following announcements on the work, hoping to receive your hearty endorsement and cooperation:

I. THE INSPIRATIONS OF THE HOUR.

After the magnificent gathering at Chicago, on the 7th and 8th of July, 1891, with its lists of delegates and friends reaching two thousand and nine hundred names; after the important conference at Philadelphia, preliminary to the convention, at which different sentiments concerning organization were so happily harmonized; after the appeal of representative Baptists on the platform of the convention urging the need and great possibilities of organization; after the wonderful unity and unparalleled enthusiasm by which the constitution of the Union was adopted, it can be assured at once that this work bears the seal of divine approval. Seeing the abundant good it promises to every interest of the churches, both local and general; seeing its vital touch upon our Baptist youth verily a new era for the denomination, let us set about this work with something of the urgency that William Carey felt in the presence of the missionary conviction, "Attempt great things for God. Expect great things from God."

II. THE MISSION OF THE UNION.

To provide a fraternal union for all Baptist Young People's organizations in the United States, Canada and the Maritime Provinces. Constitutional provision is made for the inclusion of larger territory when desirable. The practical aim of the Union will be to provide a common meeting ground for the young Baptists in this broad field—to facilitate their common acquaintance, to stimulate their sense of brotherhood, to inaugurate common methods of study appropriate for them as Young Baptists; to enlist them more effectively and more unitedly in the common missionary and educational activities of the denomination; to increase enthusiasm in the existing societies by periodical conventions, and to create by such aggregations of favoring sentiment a more powerful conviction in the denomination at large in favor of Young People's work and organization. In a word, the Union desires to be the general medium of the churches by which they may give organic life and comprehensive form to this important work, which in late years has become the increasing study of every

body of evangelical Christians—the training of the youth in our churches for Christ. Believing as we do that all others, Baptists have reason carefully to order the training of their young people, we are sure the Union has a field peculiarly its own, and a mission whose realization must give with power every interest we hold dear as a people.

III. THE POWERS OF THE UNION.

It possesses no legislative function over local societies. As the Baptist churches enjoy a variety of titles, so may the Young People's Societies. As the older societies have all sorts of local methods in doing their work, so in this Union variety of organization will be no barrier to affiliation. Relation to a regular Baptist church will be the simple and only condition imposed. The names Christian Endeavor, Loyalist, and Judsonian Alliance, each of which represents such a numerous group of local organizations, as well as all other peculiar titles, will be equally welcome with Baptist Young People's Unions to the common privileges of the Union. The model local constitution promulgated at the Chicago Convention, while recommended as a good working form, is in no sense obligatory. New local societies as they may be formed, will have the liberty enjoyed by existing societies to have such names and constitutions as may best be their pleasure. "Unity in matters of conviction, but diversity in methods of work," has been a fruitful maxim in Baptist history. We see no reason to suppose that it will be less so in our Young People's work.

IV. GENERAL PLAN OF WORK. It implies activity in two general lines: organization and edification. The organization of new societies is a first desideratum. At least fifteen thousand Baptist churches in the field of this Union, it may be said, are without local societies; and in half as many more little or nothing is done to enlist or enlighten the young people in active Christian service. This deplorable condition should receive our early attention. Our hope is that without officiousness or interference, we may help the pastors to a better understanding of the desirability of this work, and put in their hands the means to do it.

The plan of campaign is as follows: The headquarters of the Union, which are already located with the other societies at 127 Water Street, Chicago, we desire should become at once a bureau of information concerning local societies—gathering the statistics of all, hearing the needs of all, and in turn a centre of help and counsel to all. To this end we wish all officers of existing societies who may read this address, to send immediately their personal address to which we may refer their name and open correspondence with them concerning the work. Send a postal card at once, with your address, to the offices, Mr. John H. Chapman, our president, will for the time answer all correspondence, and discharge the duties of general secretary, with the aid of a competent correspondence staff. Friends passing through the city are cordially invited to make themselves "at home" at headquarters.

The choice of a general secretary is the next step. On account of the vast responsibilities of the office during this preliminary stage, it becomes more and more evident that the work might be best done by the greatest of our denominational leaders. We would urge that earnest prayer be offered by friends that God's "best man" may be found and come to this position with the evident leading and blessing of the Spirit ordaining him to this service. We hope the Secretary can be announced by September 15, or at the latest, by October 1.

In the meantime, we would urge all friends of the movement to prepare for a vigorous fall campaign. Let a place be sought in every association, programme for a Young People's Union. Call for delegates from the local societies to come up with the church delegations to consider the advisability of an Associational Union. Let similar steps be taken for a hearing and an organization at the State meetings. We have no State organizations in being already; we should have twenty before January 1st. The appointment of State Secretaries is being agitated in some quarters. We hope to see such agitation become general. City Unions should be organized in all the larger cities. In this connection, let us express the conviction that one Union will be better than two or three in the same city. If the old Associational boundaries of the churches out the city into parts, let the local Young People's Societies in each part be organized as "districts" of the larger City Union, and thus preserve unity in the city work. The general Union will be glad to greet as its allies all Unions, State, Associational and urban, that may step be organized, and share with their officials in our official plans as rapidly as they are matured.

The Plan of Edification is as follows: Six committees of seven members each will soon be announced from among the recognized leaders of the denomination. These committees will prepare the Prayer-meeting Topics for 1891. Another, The Convert Series, or First Lessons for Young Believers. The other committees will prepare other studies, which will be in their turn Biblical, Doctrinal, Historical and Missionary. These "Young People's Helps" will be published in attractive leaflet form for use in the local societies, and will probably be ready about January 1st, 1892. Other leaves will be made upon the most popular-pastors and workers for young people in the denomination for hints and helps. A literature for local societies will thus be produced.

Devotion and simple confession of Christ will thus be supplemented with practical enlightenment in the faith.

Other communications will be made from time to time on the work. In behalf of the Baptist Young People's Union of America.— JOHN H. CHAPMAN, Chairman, ELLA F. HAGB, Secretary, F. L. WILKINS, D. D., Organizer, M. G. MACLEOD, Rev. O. W. VAN ONDEL, A. B. FINN, Executive Committee. Chicago, Sept. 1, 1891.

It is best to bring our children up to courage and hardihood, and not to think how we shall save them from suffering, for suffering has in it a divine mission.—Christian Union.

Job's Captivity Turned.

REV. O. P. GIFFORD, BROOKLINE, MASS.

"And the Lord turned the captivity of Job, when he prayed for his friends.—Job 42: 10.

We do not know who wrote the Book of Job, nor when it was written. There is nothing in the poem that betrays the author, but there is much that shows a probable date. It differs in substance, method and style from the prophetic books, from the Psalms and the Proverbs, it is neither prophecy, psalm nor proverb, but philosophy. Prophets assert, the Psalmist declares, the Proverbist teaches, but the writer of Job argues. His knowledge of nature, its speculation on the problems of human life, show wide study and deep thought. The opening and closing chapters are simply narrative, the body of the book is poetry. The two great themes are the righteousness of God and the need of a revelation to understand God. A careful study of the language, mode of thought and manner of statement places the work during the last days of Nebuchadnezzar, between 420 and 400 B. C.

Its value as literature depends not at all upon our knowing author or date, but upon the lessons it teaches and its fidelity to truth. The problem of the book has been variously stated. Prof. Conant says, "The problem of the book is the denial of government of men." Prof. Delitzsch, "Why does suffering on suffering befall the righteous?" The Talmud, "Rabbi Joshua ben Hyrcan said 'Job worshipped God out of love.' Prof. Gering, 'There is a service of God which is no longer a duty, but a joy, a hunger after God's presence, which survives loss and chastisement; which, in spite of contradictory coming, cleaves to what is godlike as the needle seeks the pole; and which reaches up to the heights and beats man of the East; he is followed through terrible sufferings, and brought at last to learn the folly of human wisdom and the use of divine revelation. A single word sums up his sufferings—captivity. 'Sons walk do not know their way, and have no way.' Captivity is restraint, subjection. The elements of Job's captivity are: I. POVERTY.—Chaldeans, Sabians, lightning tears him penniless; the great flocks, herds and multitudes of slaves are torn from him in a few days. Like a great forest, the earth is blackened and dead, Job stands stripped of his power. 'The destruction of the poor is his poverty.' What wails it builds about a man! It stunts in food, deprives of clothes, robs of books, degrades in position, humiliates in honor, makes men, bars out the best medicine, skill, poverty is barbarian; wealth is civilization. Wealth widens the horizon; poverty narrows it. 'The poor utter centinels, but the rich are at ease roughly.' Poverty is captivity. This is especially true where the rich become poor. One born and reared in poverty makes the best of it, but he who falls from wealth to poverty finds the worst of it. Wild grapes ripen when the frost touches them; hot-house grapes wither when the winter winds are in the stem. When the rich become poor they are led captive.

II. CHILDLESSNESS.—Job was rich in children. Better than all cattle and gold is the affection of loving hearts. The horizon may be narrow, but heaven is wide where children are. The wealth of the rich is poverty without children; the poverty of the poor is wealth with them. They are coined in heaven, and bear the face of the King. "For of such is the kingdom of heaven." A cyclone sweeps the house, the walls fall, the children are dead. Ever the grave is a barrier to progress. We see nearer heaven when close by the places where the bodies are buried.

"There's a narrow ridge in the graveyard Would scarce stay a child in its race; 'Tis a great forest, but the grave is black; 'Tis the star-vanquishes of space. "Your logic, my friend, is perfect; "You morals most gratefully true; But your logic is not the wisdom, "I keep hearing that, and not you."

Ah, sir, there is no captivity like a broken heart. III. SICKNESS.—With bodily health untroubled one can hope, but the physical power of Job wither, he sits on an ash heap helpless, weary, motionless. By day the sun, by night the stars, look pitilessly down on the man. Have you ever suffered the captivity of sickness, found the bodily powers unable to carry out the will? Have you come to the point where the sound of the grinding mill, where the grasshopper is a burden, where spices cannot quicken appetite, and desire fails? When the blood flows sluggishly through the veins, the nerves twitch and the muscles knit, when you think you drive the sound of the grinding mill, when you are so weary that the willing feet refuse to bear the burden, the tired hands to serve, the ears are dull and the eyes dim. Were you ever sick-tracked, brakes set, fire drawn and made to wait while other trains rushed by? Were you ever beclimbed between ports, and compelled to drift? Did the machinery ever break down in mid-ocean, and leave you to roll in the trough of the sea? Then were you captive; then you know what Job endured.

IV. WIDELY SEPARATED FROM DEARER.—One can endure loss of property, of health, even, if God's best gift to man, his wife, stands by him. But when the wife falls, a man goes into the solitude of captivity. Job's wife turned against him. Think not, my sister, that the Bible teaches that a wife who fights you are not essential to victory. Men go to the front because women are in the home. The hidden roots are quite as needful as the visible branches to the growth of a tree. I have seen a tree grow again when the branches were withered. Better the roots are cut when the roots are destroyed the tree dies. I have seen a woman keep a home together and rear a large family when the husband was taken away, and I have seen a man run like a hunted rabbit when the wife died. Better the roots are cut when the roots are destroyed the tree dies. I have seen a woman keep a home together and rear a large family when the husband was taken away, and I have seen a man run like a hunted rabbit when the wife died. Better the roots are cut when the roots are destroyed the tree dies.

What is this study but the Gospel in prophecy? The essence of the Gospel lies in self-denial. "If any man will be my disciple, let him deny himself, take up his cross daily, and follow Me." Jesus came not to be ministered unto, but to minister. Before He came into the flesh He emptied Himself; when in the flesh He counted not His life dear unto Himself; He sought not to please Himself. Saul went about to establish his own

V. FRIENDSHIP.

Job's friends turned against him. Captivity may be endured even though poverty, childlessness, sickness, build the walls and wifely bitterness bolt the door, if a man's friends stand by him, believe in him. Job's friends had a philosophy of life. Generations of thinking had hardened into philosophy. The logic is perfect when the assumptions are granted. It was Job's theory of life, too; the application is the only trouble with it. So long as Job could apply it to others he held it, but when others applied it to him he rebelled. The logic is perfect when the assumptions are granted. It was Job's theory of life, too; the application is the only trouble with it. So long as Job could apply it to others he held it, but when others applied it to him he rebelled. The logic is perfect when the assumptions are granted. It was Job's theory of life, too; the application is the only trouble with it. So long as Job could apply it to others he held it, but when others applied it to him he rebelled.

The Wonderful Book.

The Bible has attained its present supremacy in the world of literature by a conflict that is without a parallel in the history of written and printed volumes. It is the only book of hundreds of languages and dialects. It is the only book on earth for which languages are invented, that it may be read where written and printed works were previously unknown. It is the only book on earth which has been printed by hundreds of millions, and is now being multiplied by thousands every day, and by millions every