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 Jan. 19.

B. Y. P. U. Topic.—"Seek ye the Lord." Where? How?—Luke 13: 24.

C. E Topic.—"Secrets of strong lives." —Luke 7: 10-28. (A temperance meeting is suggested).

The B. Y. P. U. topic for prayer suggests that in the meeting of the Union will be found some who have not made the service of God their choice. It will be for those who have obeyed the command, so long since given by the Prophet, to pray for these, to labor for their salvation and in this meeting to place before them urgent reasons for making a full and present surrender to their Lord. The passage of scripture, Luke 13: 24, implies that the seeking of the Lord is at once most important and at the same time difficult. *Important*, for if you have everything else and have not your peace made with God how poor and wretched you still must be. *Important*, for soon this life will be gone and in the grave acts of pardon are not issued. *Important*, for the Son of God has come and suffered, even made a curse for you, that you might be brought to God. *Important*, for this life is the preparation for the eternal years and then it will "be that is unjust let him be unjust still" or "he that is righteous let him be righteous still."

Matters of greatest moment, in a world where the stay is at longest brief, at best uncertain, should be attended to without delay. "*To-day* if ye will hear his voice harden not your heart" "Choose ye this day whom ye will serve." "If the Lord be God, serve him" Face the question of your soul and its relations to God and make at once the great decision.

Difficult? Yes. The Master's language implies that. The enemy of your soul will oppose such a decision. It means, that he will lose you, lose your influence, lose others through you; for your accepting the service of your God means that you are going to win others from the enemy to that service too, and so hinderances will be placed in your way and you will find the real start—the first steps beset with difficulties. "Hell and thy sins resist thy course." The Master has anticipated the difficulties and puts you on your guard and says "strive," agonise. If you will only pause and see your need, your perilous condition, the concern of both heaven and hell in respect to the weal or woe of your soul, you too will see why, though difficult the task, yet, it shall be attempted. And then—oh blessed be God—He will meet thee while yet on the way."

The C. E. topic is closely allied with the Sunday school lesson and will bring to your mind that strong and beautiful character of John Baptist. Bishop Fellows says, "in him were resident the highest attributes of manhood; viz.: an *unyielding will* when duty was at issue—*self-renunciation*—self giving place to another for the good of man and the glory of God; and *self-denial*—will exercised over self for the highest good of self and the welfare of others."

But for the secret of his strength more than in so noble a will—unyielding, self-renouncing, self-denying, must we look; —it was in his faith in God and in the conscious indwelling of the Holy Spirit.

It is true John Baptist's life — so specially strong—speaks volumes in favor of a godly parentage and a temperate life, the body kept under. Young christians must keep in mind that the flesh needs to be crucified. The Holy Spirit cannot be expected to make an impure body his dwelling place.

We should also remember that our bodies have been purchased and are now no longer ours and through these we are to seek to glorify God. "As one that has found the great secret of a strong life will not hesitate to prove himself for God, he will not spend his strength in any other way. Self-reverence, self-knowledge, self-control, the poet gives as the paths to power; but as true self-reverence is a result of reverence to God and real self-knowledge is to be gained only through knowing God, real self-control can be attained only by him that is controlled wholly by God. The evil habits that sap the strength of otherwise strong lives can be overcome only by divine aid, and only through that can one resist the early temptations to form the habits."

It is a pleasure to us to get such reports as we have for this issue. We hope to hear often from the societies during this year, and trust the reports will tell of good work done in the Master's service.

Upper Canard, N. S.

Our Young People's Society held its first anniversary under its new name, B. Y. P. U., on December twenty-third. As there are three societies under the control of the First Cornwallis Baptist church, we made our gathering a two-fold object, viz., to celebrate our anniversary and to have a reunion of the three societies at the old home church. In response to our invitation members from the societies at Port Williams and Lower Canard met with us and a most enjoyable evening was spent. Reports from the different societies were read and listened to with much interest. The several societies are doing excellent work, and all feel greatly encouraged. There are enrolled in the three societies one hundred and sixteen active and sixty-three associate members. In our own society we have forty-three active and eighteen associate members. During the year we have felt the absence of our pastor and his wife who have both been laid aside on account of illness, but now we are rejoicing in having our pastor with us and we trust that his estimable wife will soon resume her place amongst us. They are both so earnest in the work for the Master, and so interested in our young people that we gladly welcome them when with us and sorely miss them when absent. Death has entered our ranks and taken one of our noblest workers, Miss Alice Eaton. We felt her loss keenly for she was one of our greatest assistants at the time of our organization, and as long as her health permitted she was constantly working for the Master. Too much credit cannot be given our young people for the way in which the evening's programme was carried out, consisting of vocal and instrumental music, recitations, etc. During the social hour refreshments were served and as the combined sounds of clatter, chatter and laugh met our ears, we could not but feel that our efforts for sociability were not in vain. We trust every year to have our reunion at the home church and thus meet our brothers and sisters who are with us colaborers in the Master's vineyard.

Cor.-Sec.

Milton, Yarmouth.

On Monday evening, Dec. 30th, our B. Y. P. U. held a Conquest meeting; subject, "Our Missions in India." The programme consisted of singing, readings. A prominent feature of the entertainment was a resume by our pastor, (Rev. J. H. Saunders) of the Telugu Mission, including statistics and bits of biography with regard to our missionaries. This was rendered more interesting by the use of a colored map, which has been kindly donated to the Union by Mr. Saunders. We were cheered by the presence of a large number not in the habit of attending our meetings. A collection, amounting to two dollars was taken for Foreign Missions.

AMY G. TREFRY, Sec'y.

Clarence, N. S.

Although we have remained silent for some time as regards reporting the work of our B. Y. P. U. Society, yet we do not think that we have been taking any backward steps. At the close of the year we disbanded and re-organized, electing the following to office: Pres., Des. E. J. Elliott (for third term); Vice-Pres., Henry Messenger; Sec'y, E. M. Marshall; Treas., Cora B. Elliott; Cor.-Sec'y, Wm. Creelman. At the present we have an active membership of 42 and 16 associate. We have an enthusiastic class in the S. L. Course under the efficient leadership of Bro. H. H. Roache, one of our young men who is greatly respected and beloved. The meetings of the Union are all well attended and a general interest seems to prevail among the young people. The Conquest meetings are held regularly every month and they have been a great source of strength to the young people in deepening their interest, in the cause of missions.

WM. CREELMAN.
Cor.-Sec'y.

Liverpool.

In Nov. our Union had a very successful temperance meeting, led gracefully by Miss Emma Thompson, who had secured choice readings, music and speeches. We feel the need of special effort in temperance work and trust that some good may be accomplished by our Union. "On Christmas night we held a symposium and photograph social. After Christmas music, our pastor spoke on the work of the Union and the S. L. Course. Papers on the lives of Joseph and Moses were given, followed by reading and music. Photos of celebrated people were placed about the room. Each person received a strip of paper numbered to correspond with the number on the photos. Those who recognized the greatest and also the least number of faces were to receive a prize. After a short time devoted to refreshments and social enjoyment the prizes were given. At the close of the evening's entertainment we presented our pastor, Rev. Z. L. Fash, the teacher of the S. L. Class, with Gems from the Poet's Casket

Jan. 2. VICTORIA STARRATT, Sec.

Upper Queensbury, N. B.

The Praise Service, of the B. Y. P. U. in the Baptist church of the above place on the evening of Dec. 25th, was largely attended. At 7 p. m. the president called the meeting to order, and after the singing of that grand old melody, "Hold the Fort," read Luke 2: 8-20 and prayer was offered by Bro. Jenkins. The president, on behalf of the society, extended a hearty welcome to each and all, after which Rev. E. C. Jenkins gave a brief but spirited address on "The B. Y. P. U., its organization, its growth and purpose." This was a very interesting part of the program, especially to those in any way connected with the work. A number of exceedingly suitable and well rendered recitations, readings, dialogues and speeches interspersed with music, were given by members of the Union and Sabbath school. A very enjoyable evening was spent and as we separated our prayer was that we had helped some soul to decide for Christ on that birthday of the great King of Kings. The offering amounted to $3.45, which has been forwarded by the secretary to Foreign Missions. This B Y. P. U. was organized in July, 1895, with 16 active, and no associate or honorary members. God's blessing has been with us and we begin the New Year with 34 active, 14 associate and 8 honorary members.

HATTIE R. HAZELTON,
Cor.-Sec'y, *pro tem.*

The Fireside as a School.

It may have occurred to many that the fireside is really an education institution—a seminary of infinite importance. There are many parents who would be glad to give their children the benefit of college training, but find it impossible, owing to straightened circumstances. Yet every child who has a home is a graduate of the hearth. So woven in with the woof of childhood is the education the fireside bestows, that it gives color to the whole texture of life. It is no uncommon thing to see an aged man holding fresh in his recollection the event of his childhood. All the wide space between that and the present hour is a forgotten waste; but the impressions of his childhood were so deep they have become lasting. At your seminary of learning—the family fireside—are you making your instructor's task an easy one?—Christian Herald.

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Sabbath School.

BIBLE LESSONS.

Adapted from Peloubet's Select Notes.

FIRST QUARTER.

Lesson IV. Jan. 26 Luke 4: 14-22.

THE EARLY MINISITRY OF JESUS.

Study whole Chapter, Luke 4: 1-44. Read also Isaiah 61: 1-3. Commit Verses 18, 19.

GOLDEN TEXT.

"His word was with power."—LUKE 4: 32.

SUGGESTIONS TO TEACHERS.

Subject.—The Mission of Christ and Christianity.

"Place in the Life of Christ." From the baptism of Christ, in our last lesson, we turn over several leaves of his biograph, and omit a whole year of his ministry, and find ourselves well into the second year, when we begin to day's lesson. But the omitted facts should be recalled to mind. The unfolding of his mission should be clearly traced.

"Divisions."—We can better comprehend the life of Christ as a whole by looking at it in broad divisions, into which it is naturally divided. We may divide it by "years," making each of the three and one half years a separate portion; or we may divide by the "regions" in which he labored, as "the Judean ministry," and "the great Galilean Ministry," followed by "the Perean ministry," into which we enter before the close of the quarter.

"Schoolroom Travels."—Many will see the facts more clearly by tracing the movements of Christ on the map and the successive scenes of his ministry. A pin with a large sealing wax head may be an aid.

EXPLANATORY.

PREPARATION.—When Jesus left Nazareth to enter upon his life work there were three forms of preparation required, First, that of John's mission; second, that of his baptism; (which two we studied in our last lesson); and third, his temptation in the wilderness. Every life, every career must have at its beginning a testing, a trial. The greatest battles of the world are spiritual battles with temptation, and in them greater victories are won, greater heroisms shown, than at Thermopylae or Waterloo. Jesus Christ can help us in our temptations, because he was tempted like as we are, and because he gained the victory, and with precisely the same weapons as are in the hands of every one of his disciples. And we can help others, not merely by suffering as they suffer, but by overcoming the evil, and showing by our experience the way into victory and peace.

THE FIRST YEAR. THE JUDEAN MINISTRY. Of this year we have no record but that of John, who records the slow and difficult process by which Jesus entered upon his work. Here we have the beginnings of his ministry.

SECOND YEAR. THE GREAT GALILEAN MINISTRY. Vs. 14, 15. The general characteristics of this ministry are given in these verses and in the sermon at Nazareth; twenty-five of the thirty-five detailed miracles of Jesus were wrought in Galilee and vicinity.

14. "And Jesus returned," from Judea where he had spent nearly a year, to his own country. On his way he held his conversation with the woman of Samaria at Jacob's well (John 4). "In the power of the Spirit," fully under the influence of the Spirit which descended upon him after his baptism. "There went a fame," a report of his doings. Immediately after his entrance into Galilee he healed at Cana, the nobleman's son in Capernaum (John 4: 43-54). Doubtless he performed many more unrecorded miracles. "He taught." He had a double work. He taught the truth, and he illustrated his teachings by miracles of healing and help. One example is given in the verses which follow. His subject was "Repent, for the Kingdom of Heaven is at hand." "In their synagogues," their places of religious meeting and instruction something like a combination of our churches and schools. These were found everywhere.

GALILEE IN THE TIME OF CHRIST.—The Holy Land, with what can be learned of its manners, and customs, and history, has been called the fifth Gospel, because it throws so much light on the other Gospels. Only a few hints can be suggested here, which are more fully unfolded in the works named under LIGHT FROM BOOKS above.

1. Galilee was very "populous," containing according to Josephus at least three millions of people, including 204 towns of over 15,000 inhabitants.

2. It was a very "fertile country," well watered from the mountains of Lebanon on the north. It was full of trees, orchards, gardens, grain fields, vineyards. The Talmud says, "It is easier to raise a legion of olives in Galilee than to bring up a child in Palestine."

3. It was a "business" country, full of varied activities, manufactures, fisheries, exports of oil and fruits. "This garden of the Lord is crossed by many of the world's most famous highways." It had contact with the outer Roman and heathen world.

4. The "lake of Galilee" was the very center of population and industry. There were nine cities, of over 15,000 inhabitants each, upon its shores.

5 The "character" of the people can be judged by these surroundings. They were more worldly, but less bound under the rigid system of the scribes, and hence more accessible to new teachings than were the people of Judea. They were trained in the synagogue schools, instructed by Jewish rabbis with Messianic hopes, and had a religious history behind them.

6. "The call for healing" was very great. "It requires but a cursory view of the East to give a new understanding of the Bible pictures of a multitude of halt, and maimed, and blind, and diseased needing cure. "Palestine now, as doubtless was the case in the days of our Lord, seems fairly overrun with those afflicted by one form or another of bodily ailment." They fairly thronged the entrance ways to Jerusalem, and the paths to Gethsemane, and the Mount of Olives. "And for these there is little help. There are no hospitals or poorhouses. The native doctors have little scientific knowledge of the healing art, so that the Talmud says, 'The best of physicians deserves hell.'"

THE GENERAL VIEW OF CHRIST'S WORK, STATED IN HIS SERMON AT NAZARETH.—Vs. 16-22. 16. "And he came to Nazareth," after he had been a brief time in other parts of Galilee. "Where he had been brought up." He had lived among the people for 28 years, and had worked with them, and for many of them, as a carpenter. His handwork was doubtless in many of their homes Jesus had a peculiarly strong desire that those nearest him should receive the blessed gospel. Perhaps he hoped that his beautiful and upright life among them and the affection he felt for them and they for him might make them more ready to accept his teachings. At the same time, the fact that he had been brought up there made it peculiarly difficult to convince them that he was the Messiah. Few men are "heroes to their own body-servants" or in their own families. He would, for their sakes, wait till he had been received by others, and had proved his authority by wonderful works in places where they would be believed. He had worked his first miracle in Galilee, not far from Nazareth, a year before. "As his custom was." Jesus regularly attended Sabbath worship, even though it was far from perfect, and the teaching not always what he approved. "Stood up for to read." They always read standing, out of reverence to the sacred book.

17. "Esaias." The Greek form of Isaiah. "Opened," unrolled. "The book," the roll, for that was the form of their books. "He found the place," containing what he wished to read. It was Isaiah 61: 1, 2.

18. "The Spirit of the Lord is upon me." Therefore, he spoke the truth of God, his message, with the authority of God, in the way God directed, and with vivifying, life-giving power "Because he hath annointed me": set me apart for this work, as priests and kings were set apart to their office by anointing. It includes also the endowment of the person anointed with the gifts and abilities fitted for his work (Heb. 1: 9).

PRACTICAL. There is great comfort and power in the assurance that we are doing the work God wishes us to do.

I. THE GOSPEL OF LOVE. "The gospel" is good news, the good news of a Redeemer, of God's love to man, of the forgiveness of sins, of heaven and eternal life, of redemption, healing, and blessing for the daily life. It is the good news Jesus brought from his Father. He tells us in clear tones of the love of God, which nature and science can but whisper with many a discordant note. "To preach . . . to heal." Here we have the twofold method of the gospel; it is spoken, and it is acted; it teaches the soul, it helps and heals the body. This is the test and proof of the true Christian, the true minister, the true church. They prove that they care for the soul, by their care for the body. They illustrate the spiritual blessings of religion by the temporal benefits. "To the poor." The world promises its blessings rather to the rich, the healthy, the prosperous. But the gospel is for those who need it most Often those who think themselves rich and prosperous are in reality very poor indeed. And sorrow, and care, and trouble come to all.

The proof of the gospel to day is shown in the results of Christian civilization, and in the amount of interest shown in the poor. The books, the discussions, the politics of the day are full of the ways and means for abolishing and mitigating poverty. Much is yet to be done in carrying out the spirit of the gospel; but it is well to see what wonders have already been accomplished by comparing the advantages of the poor in Christian lands with their condition in all others Compare a poor man in America with one in Africa, or Turkey, or India, or China. In no other lands are the poor so near the rich in advantages as in Christian lands.

"Heal the brokenhearted," overwhelmed with sorrow, for their sins, or their losses and sufferings These Christ came to heal. For them he worked many miracles. He cared for and sympathized with their bodily sufferings; and at the same time led them to higher things His best healing was the revelation of the Father's love, and of immortal life, and the leading of the sufferer to faith in God and salvation from sin.

The miracles of Christ were all parables in action, were illustrations of spiritual truths They were the attestations of his message of love and life. They drew men under the influence of his teachings, and opened their hearts to receive him. Examples of this loving care of Christ for men's sorrows are given in the miracles which follow in the latter part of this chapter.

II. THE GOSPEL OF LIGHT.—"The recovering of sight to the blind." It is the testimony of all eastern travelers that blindness is very common in the East. "When in Egypt I was much struck by the number of people blind in one or both eyes. In England the proportion is one in a thousand, and it is the same in Norway, but in Egypt one in a hundred is thus afflicted, or even, according to some, one in twenty. In Palestine it has been the same from the earliest ages.'

There are three kinds of blindness.

1. Blindness of the body,—an example of the darkness of sorrow and trouble abounding in the world.

2. Mental blindness,—ignorance, low ideals, narrow outlook, failure to know what is wisest and best for this life.

3 Moral blindness,—ignorance of God, of righteousness, of heaven, of the possibilities of the soul, of highest hopes and joys, of true life.

Jesus came to cure them all. He opened the eyes of the blind when on earth. His principles obeyed would save many from blindness. The spirit of his religion relieves the blind, erects blind asylums, furnishes books which the blind can read; and in every way Jesus is the light of the world.

III. THE GOSPEL OF LIBERTY.—"To preach." To sound as with a trumpet (not the same word as the first "preach" in this verse). There is an illusion to the custom of proclaiming the year of jubilee by the blowing of trumpets. "Deliverance to the captives"; to all captives, whether in material or in spiritual captivity. Witness what the gospel is doing for prison reform, for the abolition of slavery and the slave trade, for the Indian races. But especially to the captives of sin and Satan, the slaves of evil habits, of intemperance, of fashion, of worldliness, does Jesus sound the trumpet of deliverance. "To set at liberty them that are bruised" (Isa. 58: 6); to deliver from their sad estate "the bruised," the oppressed, those crushed under sin, the wounded in spirit, the sufferers from a guilty conscience smitten by calamity.

19. "To preach (herald, the same the second 'preach' in verse 18) the acceptable year of the Lord." The year or era in which God has been pleased, for the best of reasons, to bring these blessings to the people.

20. "And he closed the book": or rolled up the roll. Notice how the quotation stops when he comes to the fearful sentence, "and the day of vengeance of our God." The time for that had not yet come. If they believed and obeyed, it would never come. When they rejected him, then they would see that awful day of retribution written over the sky, like the "mene tekel upharsin" blazing on the walls of Belshazzar's palace. "And gave it to the minister": the attendant, who would put the roll back into its place. "And sat down." It was the custom to stand while reading, but to sit when preaching, so his sitting down was the signal that he was about to speak.

21. "This day is this scripture fulfilled." This prophecy was originally spoken to the exiles in Babylon. They were poor, oppressed, broken hearted, away from home, blind to the goodness and promises of God. Then the prophets came with glorious promises and invitations; visions of hope, of a new kingdom, of a prosperous nation, of a time when "gentiles should come to their light and kings to the brightness of their rising," "when the waste places should break forth into joy, and sing together."

Now Jesus says, those prophecies, fulfilled in a measure to your fathers, are to have a larger and more glorious fulfilment The time has come. I myself am the Messiah through whom these promises shall be realized. Believe on me.

22. "And all bare him witness": by the expression of the countenance, by the attitude of listening; perhaps by favoring words, and, doubtless, afterwards in conversation about the marvelous preacher. "And wondered at the gracious words"; gracious both in what was said and in the manner of saying it. His words were full of "grace and truth." "Is not this Joseph's son"? To some this made his gracious words more wonderful, To others, and to the majority, it seemed impossible and absurd that the son of this obscure family, a carpenter who has made furniture for their houses, a man brought up in a common way, without education, without rank, without wealth or office,—that he should be the great Messiah, the king of the Jews.

Here began that opposition which grew with the months and years till it culminated in his crucifixion. The result was that here at Nazareth his townsmen and neighbors tried to cast him down a precipice near by, and so end his career.

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To shine for Christ truly, we must shine always. An inconstant light is a poor guide.

God reveals our duty to us when we come to the time for it.

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Free from Eruptions

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