

B. Y. P. U.

The unification of Baptist people; their increased spirituality; their stimulation in Christian service; their addition to scriptural knowledge; their instruction in Baptist history and doctrine; through existing denominational institutions.

All Young People's Societies of whatever name in Baptist churches, and Baptist churches having no organizations are invited to representation. No dues for our unity nor upon any young people's name or name. Our common bond is in the New Testament, in the full affirmation of whose teachings we are bound.

Correspondence to this department should address their communications to J. H. MACDONALD, Montreal, N. B.

What do those interested in the work of the B. Y. P. U. and in the foreign missionary enterprise say to the proposal of Rev. J. W. Manning, secretary-treasurer of the F. M. Board, as to the advisability of the young people's societies of the Maritime Convention undertaking the support of one or more missionaries in the foreign field? Now the time to have the matter discussed if we are to get fairly to work in this Convention year. "Old men for counsel; young men for war." Let us have the counsel in shape of short articles in this department of the MESSENGER AND VISITOR during the next few weeks. The readiness with which our young people will take hold of the enterprise will depend largely upon your advice. The Foreign Mission Board has given its approval to the secretary's proposal.

A correspondent from North Sydney says that the B. Y. P. U. organized last June with a membership of 25 has now grown to 57. The B. Y. P. U. Sunday-school in providing the salary of a native teacher, the union recently gave what was known as a "pink tea," followed by an entertainment. The sum of \$40 was realized.

Prayer Meeting. For topics adopted by International Union for the next six months, see MESSENGER AND VISITOR, Dec. 21, 1892. FOR WEEK COMMENCING JAN. 15, 1893. TOPIC: THE PROMISES OF JESUS. "Christ also suffered for us, leaving us an example that we should follow His steps."—1 Peter 2: 21. 1. Man needs an example. As we are all influenced by example more than by precept, a perfect model of morality is a minute necessity to mankind. An acquaintance with the lives and writings of those eminent for virtue is of great advantage; but the best man the earth has ever produced is not fit to be an example in everything. We can follow good men only so far as they follow Christ. See 1 Cor. 11: 1. He is as undeffiled as a beam of light which falls from the sun upon the earth; "a Lamb without blemish"; "holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Such an example we need; such we have. 2. To follow this example we must first be in Christ and be made partakers of His nature. To human nature suffering is obnoxious. But by His suffering for us He gave us new law: "But ye are one another's burdens, and so fulfil the law of Christ." "A new commandment I give unto you that ye love one another as I have loved you." The bearing of the world's sorrow and misery and woe—the bearing of it in love—is this new commandment—a life representing suffering. Only those who are partakers of His nature can enter upon and continue in such a life. 3. This imitation of Christ is not optional but authoritative. "Who shall sit with me on my throne, and shall also sit with me to judge the twelve tribes of Israel?" "I have given you an example that ye should do even as I have done to you." In other words, the example of Christ is not merely a bright and beautiful pattern which we are invited to copy as pleasure, but a law requiring of us, with Divine authority, "to do likewise." In such a life the Christian finds true pleasure. This is one of the mysteries of religion. The apostle to the Gentiles, when he said at the outset of his Christian life, "I will show him how great things he must suffer for My name's sake," triumphantly affirmed "that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." His joy was full in following the example of his Master. How many of our young people are dissatisfied with their progress in the Divine life? Instead of asking "how many privileges can I enjoy and yet be a Christian?" study the character of our Great Example, and for joy to imitate Him. Read 2 Cor. 3: 17, 18. —When you get so tired that rest seems an unattainable boon; when you are so overworked with study that leisure is beyond reach; when all the "rough edges" seem to be on the outside, and all your nerves likewise above the surface; when your spirit is vexed within you, and even your "fond, familiar" friends irritate and oppress you, stay your impatient, wearied soul with the thought that to-morrow all may be changed, that while you sleep a strange power may smooth the harsh things and undo the snails, and that, at the farthest, there is not very far away a golden day when you will wonder why all these trifles bother you so, and when you will find yourself smiling and serene as if no storms had passed your way. For, all things have worked together for your good, as you are the Father's child, and so—good came.—Union Signal.

Sabbath School.

BIBLE LESSONS.

FIRST QUARTER. ISRAEL AFTER THE CAPTIVITY. (Continued from Vol. 10, No. 1.)

LESSON IV. JAN. 22. Zech. 3: 1-10. JOSHUA THE HIGH PRIEST.

GOLDEN TEXT. "We have a great high priest that is passed into the heavens, Jesus the Son of God."—Heb. 4: 14.

EXPLANATORY.

Zachariah began to prophesy in November, a. c. 520, the month following our last lesson, between the second and third prophecies of Haggai (Haggai 2: 9 and 10; Zech. 1: 1). The next series of visions, to which our lesson to-day belongs, were seen in the night, and spoken in the morning of the 24th day of the 11th month (February-March), and therefore in March, a. c. 519, just five months after the people began anew their work in the temple (Haggai 1: 15; Zech. 1: 7). Haggai was contemporary with Zachariah. They prophesied in the same place, at the same time, and with the same object. The historical setting of Zachariah's prophecies is found in Ezra, chaps. 5 and 6.

THE CIRCUMSTANCES. The exiles had returned, a remnant of them, only 50,000 strong, to rebuild the nation. With great rejoicings, they had laid the foundations of the temple. But through the fierce opposition of their neighbors, the Samaritans, they had ceased to build, and for 15 years nothing more was done. Then Haggai, in September, a. c. 520, with a trumpet-call, summoned the people in the name of Jehovah to arouse themselves and build and finish the house of the Lord. Their fine houses and their wretched crops, from fields dried up with drought and blasted with mildew, re-echoed the strain. They entered upon the work with fresh enthusiasm. Haggai again brings them a message from the Lord, of cheer and promise, after they had worked a month. The next month another prophet, Zachariah (1: 1), appeals to them to repent and return to God. A month later and Haggai brings two more divine messages.

It was in these circumstances of depression that God one night sent to Zachariah a series of eight visions—living pictures before his mind. Now if you take the prophecy of Zachariah, and try to feel for yourself just what the heart of his age needed to feel, you will find that each of these visions that flashed in upon his soul is simply the divine triumph over a great doubt, or a great despair, or a painful, paralyzing question.

THE FOURTH VISION. In order to the fulfilment of the promise given in the former vision and by the prophets of old, as Isaiah and Ezekiel, there must first be a moral and spiritual reformation. "The more serious among the citizens of Judah apparently feared that their guilt was too great for pardon, and that this was the cause of their misadventures since their return." Indeed, Haggai had told them so and Isaiah. Their disasters and dangers had made them feel their guilt. The loss of their land, and the offences of the nation in all its past history, as well as upon their present sin. Could such great sinners be restored to God's favor, and be made the instruments of building up this glorious kingdom of God? The vision of this chapter is the answer.

THE SCENE. The prophet sees Joshua the high priest, the representative not only of the whole priesthood, but also of the entire nation, standing before the angel of the Lord, as in the Judgment Day (ver. 1).

Now Joshua was clothed with filthy garments. The symbol of the guilt and defilement of sin. He represented the nation as they appeared before God and in the view of their own consciences. So the Roman used to call a sinner "one another's burden," and so fulfil the law of Christ. "A new commandment I give unto you that ye love one another as I have loved you." The bearing of the world's sorrow and misery and woe—the bearing of it in love—is this new commandment—a life representing suffering. Only those who are partakers of His nature can enter upon and continue in such a life.

3. This imitation of Christ is not optional but authoritative. "Who shall sit with me on my throne, and shall also sit with me to judge the twelve tribes of Israel?" "I have given you an example that ye should do even as I have done to you." In other words, the example of Christ is not merely a bright and beautiful pattern which we are invited to copy as pleasure, but a law requiring of us, with Divine authority, "to do likewise." In such a life the Christian finds true pleasure. This is one of the mysteries of religion. The apostle to the Gentiles, when he said at the outset of his Christian life, "I will show him how great things he must suffer for My name's sake," triumphantly affirmed "that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." His joy was full in following the example of his Master. How many of our young people are dissatisfied with their progress in the Divine life? Instead of asking "how many privileges can I enjoy and yet be a Christian?" study the character of our Great Example, and for joy to imitate Him. Read 2 Cor. 3: 17, 18. —When you get so tired that rest seems an unattainable boon; when you are so overworked with study that leisure is beyond reach; when all the "rough edges" seem to be on the outside, and all your nerves likewise above the surface; when your spirit is vexed within you, and even your "fond, familiar" friends irritate and oppress you, stay your impatient, wearied soul with the thought that to-morrow all may be changed, that while you sleep a strange power may smooth the harsh things and undo the snails, and that, at the farthest, there is not very far away a golden day when you will wonder why all these trifles bother you so, and when you will find yourself smiling and serene as if no storms had passed your way. For, all things have worked together for your good, as you are the Father's child, and so—good came.—Union Signal.

1. Standing at his right hand to resist him (Rev. Ver., "to be his adversary," to accuse and denounce him) was Satan, the great adversary of souls, the chief of the principalities of sin, the god of all malignity. He was attempting to induce God to cast off his people as unworthy of His favor. 2. And the Lord, Jehovah, the name referring to the angel of the Lord, ver. 1. "The Lord that hath chosen Jerusalem to dwell there." He himself defends the accused against his adversary. "I cannot cast him off, for have I not chosen Jerusalem?" "Is not this a brand plucked out of the fire?" (See Amos 4: 11.) Not only the fire of their sin, but of the fire of their enemies' rage, Nebuchadnezzar's carrying them captive, 70 years in a foreign land, the city and temple burned with fire. The little hand was a brand, burned, charred, deformed, partly destroyed, blackened, but still alive. 3. Take away the filthy garments from him. The symbols of sin. "Observe it is God, the angel of Jehovah, who gives the change of raiment. Joshua could do nothing to cleanse or cover his stained clothes." Then follows the meaning of the symbolic change of raiment. I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. Rev. Ver., rich apparel. Splendid, festival raiment, corresponding to our dress clothes, holiday attire, or court dress, and symbols not of mere purity, but of jubilant welcome and joyful fellowship with God. (See Isa. 61: 10; Rev. 7: 14; 19: 8.) 5. Set a fair mitre upon his head. The high priest's head-dress described in Ex. 28: 36-38. It bore a golden plate across the forehead with the inscription, "Holiness to the Lord." It was significant of the forgiveness of the sins of holy things. And the angel of the Lord stood by; i. e. remained in the same position that he had occupied before, his superintending and sanctioning the proceedings. 7. Thus with the Lord of hosts; if thou wilt walk in My ways. True repentance and forgiveness imply a new heart and a new life. There is no real assurance of forgiveness until we have a new heart. The high priest and the whole priesthood, shall also judge My house. "Regulate the temple services," rule religiously over My people, the Jewish church being spoken of as the House of God. (Num. 18: 7; 1 Tim. 3: 15.) And I

will give thee three places to walk. Free ingress and egress to the presence of God. Among these that stand by. The angels. He will be freely admitted to the presence as the recognized and accepted representative of God's people; he will have his place among those who are most familiarly known in the heavenly court.

S. Thos and thy fellows. The other priests. For they are men wondered at. Men of sign, a marvelous sign, a type who foreshadow and prophesy the future spiritual and glorious temple of God, with its completed sacrifice and perfect service of love and worship. I will bring forth My servant the Branch. The new shoot. The nation was like a tree cut down, and only the stump remaining. A few returned exiles were starting up as a new shoot, from which should come the Messiah and the new kingdom which should far excel in glory the old one.

Behold the stone. The chief cornerstone, selected, but not yet hewn and carved; and the people were afraid it might never be. To interpret it by other prophecy, one stone there is, of which God says (Isa. 28: 16), "Behold I lay in Zion, for a foundation a stone, a tried stone, a precious cornerstone, a sound foundation"; that stone, of which our Lord reminded the Jews (Is. 118: 22; with Matt. 21: 42; Acts 4: 11), "Upon which the builders refused is become the head-stone of the corner." "Upon one stone shall be seen eyes. If these are regarded as sculptured on the stone, they might be held to represent Him whom the stone symbolizes, as having the seven spirits of God (Rev. 1: 4). It is held to represent the seven eyes (i. e., the perfect watchfulness and care) of God shall be fixed upon this stone; that He will never, so to speak, take His eyes off either type or antitype, till His purpose respecting them is accomplished. And I will remove the iniquity of that land. By the Branch, the Messiah, the iniquity of the people should be taken away. In one day. "The day of Golgotha." A Jewish writer confessed the mystery while he said, "One day, I know not what that day is. Ask any Christian child, 'On what day was iniquity removed, not from the land only, but from all lands?' He would say, 'On the day when Jesus died.'"

Irresistible Impulses. Of all humbugs none is more gross than that which ascribes all outrageous or emotional insanity, or all other forms of mental derangement, to an irresistible impulse to steal. The brute who "cannot control his temper," always controls it when in the presence of a stronger fit. We have known one such fellow who had been apologized for, and whose offenses had been condoned, for twenty years, suddenly cured by a most thorough and complete drubbing. Men who swear and "don't know it," do know it when they are in the presence of women whom they love. They "cannot help it," their friends tell us; but change the company and they do not need to be asked to refrain. So with the habit of scolding. A scold scolds only those whom it is safe to scold. The mother who will scold her husband, to the club, and her boy out upon the streets, by her tongue, will use the gentlest forms of speech when dealing with a servant whose services she cannot afford to lose. The subject of this mental malady gives way to them except when it is safe to do so. Of all frauds few are more transparent than that of emotional insanity. The Bible knows nothing of it, except in the form of demagogical possession; and true grace cures that.—Ex.

WHAT A PROMINENT DRUGGIST SAYS. Your correspondent then called upon Mr. J. G. Templeton, the well-known druggist on Stephen Avenue. In reply to an enquiry as to what he could tell you about Dr. Williams' Pink Pills, Mr. Templeton replied: "What can I tell you about Pink Pills? Well I can tell you they are the most wonderful medicine I ever handled. I had experience with them in Ontario before coming out here, and in all my experience as a druggist, I never knew any medicine have such a wonderful demand, or give such great satisfaction. My experience here has been like my experience in Ontario, all who have used Dr. Williams' Pink Pills speak in their praise, and if I were to tell you how many boxes I am selling here daily, you would be readily excused for being somewhat incredulous. If I am asked to recommend a medicine, I unhesitatingly recommend Dr. Williams' Pink Pills, and my confidence in them has never been misplaced. I have already said the demand for Pink Pills is astonishing, and they invariably give great satisfaction. I know that this is so from the statements of customers. I have sold here and in Ontario, thousands of boxes, and have no hesitation in recommending them as a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia,

A CALGARY MIRACLE.

THE MOST WONDERFUL CASE EVER RECORDED IN THE NORTH-WEST. Miss Lela Cullen is Restored From What Her Physicians and Friends Thought to be Her Deathbed.

[Winnipeg Tribune.] CALGARY, N. W. T., Oct. 20, 1892.—For some time past the residents of this town have been deeply interested in the case of Miss Lela Cullen, a young lady, who had so nearly approached the portals of the great unknown, that her friends despaired of her recovery, and who has now fully, indeed almost miraculously, regained her health and strength. Having read on various occasions in the Tribune the particulars of what appeared to be miraculous cures, your correspondent determined to investigate the case of Miss Cullen, and now sends you the particulars fully believing that you will be justified in giving them the widest publication.

When your correspondent visited the residence of Mrs. Cullen, the mother of the young lady, he was courteously received, and in reply to his enquiries as to whether she would be willing to give the facts of her daughter's wonderful recovery, for publication for the benefit of other sufferers, Mrs. Cullen readily assented. "My daughter's first illness," said Mrs. Cullen, "was in June 1890, when she was taken with the measles. At that time she was seventeen years of age, tall, fine looking, and exceedingly bright, weighing about 140 pounds. All the family took the measles, and all got over them without trouble, except Lela. Her case from the first baffled all the ordinary remedies used for that disease, and as the measles did not come out, a physician was called in. He administered remedies, but with no better results, and her case seemed to baffle the physician's skill. After a few weeks my daughter began to improve somewhat, but did not regain her former strength, and her weight, which was first taken ill, her face, neck and limbs broke out in blotches. The doctor was again called in, and said it was the measles getting out of her system, and that she would soon be all right again. The doctor's statement was not verified, however, for not only did my daughter not improve, but she gradually grew worse. Soon after she began to swell, first the feet, then the limbs, breast and face became puffed up. Another doctor was called in and he pronounced her to be suffering from dropsy, resulting from the measles. The doctor attended her all winter, and although he seemed to do all in his power for her, she gradually became weaker and weaker. She did not eat, and tonic failed to improve her appetite, and as she gradually grew weaker she lost her courage, felt that hope of life was fast slipping away. In the spring, the doctor's medicine having done her no good, was discontinued, and instead he gave her preparations of beef, iron and wine, hypophosphites, eggs, cream, etc. In fact, stimulants of this kind had to be constantly forced upon her to keep her alive, and I gave up all hope of her recovery, and in my misery walked for her death. Still, now so weak that she could not walk across the floor, and in order to rest her we would lift her into a chair, where she would sit for a short while, when we would again place her in bed. She was slowly but surely dying before our eyes, and nothing we could do for her was of avail. She was still puffed up, and nothing the doctors could do would reduce the swelling. Her limbs would no longer support her and she could only stay up a very short time each day. In this condition she lingered on until August, 1891, some fifteen months after she was first taken ill, and while we were sorrowfully awaiting what seemed the inevitable end, a ray of hope came to read a newspaper of a remarkable cure from the use of Dr. Williams' Pink Pills for Pale People, and while I feared that I had heard of this wonderful medicine too late, I hoped almost against hope and sent to the head-quarters of the company, Brookville, Ont., for a supply. At this time, Lela was not able to be removed from her bed; her weight was reduced to 90 pounds, and her lips were blue. You will thus see how little hope there appeared for her when she began the use of Dr. Williams' Pink Pills. After she had taken the first box, although there was no visible improvement, she thought they were doing her good, and her spirits began to rise. At the end of the second box I could notice the improvement, and Lela was very hopeful, and she felt life was returning to her again. After she had been taking Dr. Williams' Pink Pills for a month, she was able to get up, and by October she was so well that she could superintend work about the house. She still continued taking the Pills, and rapidly recovered all her old time health, strength and spirits. I cannot tell you," continued Mrs. Cullen, "how deeply grateful I am for the wonderful medicine that saved my daughter's life. You may be sure that both me and mine will always unhesitatingly recommend it, as we have every reason to do."

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partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tired feeling therefrom, the after-effects of la grippe, dizziness depending on humors in the blood, such as eczema, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions, and are a specific for the troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases arising from mental worry, over-work, or excess of any nature. These pills are manufactured by the Dr. Williams' Medicine Company, Brookville, Ont., and Schenectady, N. Y., and are sold only in boxes bearing the firm's trade mark and wrapper, at 50 cents a box, or six boxes for \$2.50. Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address. The price at which these pills are sold make a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.—Advt.

Hackmore cures colds and coughs.

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RENEW! RENEW! LESSON HELPS PERIODICALS FOR 1893 THROUGH

BAPTIST BOOK ROOM HALIFAX, N. S.

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