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 Week Oct. 28.

B. Y. P. U. Conquest Meeting subject: "Trials and triumphs in the Maritime Provinces."

Christian Endeavor Subject: "What Christ heals and how."—Matt. 8: 5-17.

The article of two weeks ago, "Christian Enthusiasm," should have been credited to Bro. W. McCallum, of Truro. It was a paper read by him at the Eastern Association, and we are pleased to learn that its publication has been received with favor.

And here we are this week with but one report from societies. Thankful, indeed, we are for this one, but it seems to us that out of all the Unions and Endeavor Societies of our churches there ought to be at least half a dozen reporting something every week. It was not supposed that the Editorial Secretary was to supply material for this column, but simply to be your agent in St. John, whose duty it would be to receive, arrange and place in the printer's hands material sent from your societies. Will not our leaders in this young people's great work seek in earnest endeavor to keep this department abreast of the times; making of this column all that we hoped when we asked and were courteously granted the privilege of its use?

B. Y. P. Union of the 1st Digby Neck Church.

The annual meeting of this union was held on the 14th inst. at the close of the prayer meeting. The following were elected officers for the year: Geo. Holmes, president; Wellington Titus, vice-president; Edw. Wescott, secretary; and C. Cossaboom, treasurer. We number twenty active and one associate. We are trying to sow the good seed, and hope in God's good time it will bear fruit for His kingdom.

EWD. WESCOTT, Sec.

The Sacred Literature Course.

It may be that there are some croakers in our Baptist constituency who complain that this S. L. C. is taking time, costing money, keeping the young people out an hour later in the evening or calling them together to the meeting place an hour earlier than would be otherwise required. These ask "Why this waste of time, money, energy, &c.?" The writer to the Hebrews exhorted his readers to be followers of them who through faith and patience inherit the promises; but we may ask how shall we follow them if we do not know who they were and what they did. The S. L. C. studies of this year take us into some of the richest parts of the history of the church in respect to examples of *loyalty* and *fidelity* to Christ.

No young Christian ought to lose the opportunity of studying in connection with his companions the lives so nobly lived—the deaths so triumphantly faced. Perpetua, Felicitas, Polycarp, have in their histories lessons no less inspiring than those to be learned from the study of the lives of Peter and Paul.

The history of the church after the times of the apostles is no less the history of the church of Christ than what was told us by the historian, Luke, in the Acts. It is our duty—and students will soon find it a privilege—to make ourselves acquainted with that history. Today the same forces are at work that were brought to bear upon the church centuries ago, threatening her ruin. Opposition will be found by the true reformers in our day when attempts are made to keep fast hold of the principle, "the church a spiritual body." If young Baptists will nail to the mast head the marked distinctive principles that were taught in the first lesson of the present course, we have no doubt but in the after days they will have much more sympathy for such as Montanus of 150 A. D.; of Novatian of 250 A. D., and of the Donatists and other reformers of the earlier centuries. It was for a spiritual church these men contended, and in so far as they sought this end let the young Baptist host of this century be followers of them.

MONTANUS AND HIS FOLLOWERS.

Montanus was a Phrygian by birth. He had been a priest of Cybele, and when he became a Christian he was as warm for his new faith as he had been for his old one. There was not a trace of idolatory left in him, but his nature was quite the same. He remained the visionary and the prophet. He proposed to regenerate the life of Christendom. He saw departures from the old simplicity and purity, which he regarded himself the chosen instrument for removing. His place therefore was that of the reformer. It was an obscure region to produce a man of such superior claims; but he stood out before the world as the representative of the old and pure faith. The followers of Montanus demanded a return to the apostolical life of the church. (From Hurst's history of the early church,)

NOVATIAN.

Novatian was one of the most noted characters of the third century; probably a native of Frygia, and before his conversion devoted to Stoic philosophy. When converted he at once set himself zealously to work for the Christian cause. He was made a presbyter of the church at Rome and at once insisted on the rigorous and perpetual exclusion of those weak ones who had departed from their confession under the terrors of persecution. Many of these had come into the church at Rome in seasons of prosperity and for base purposes; then in time of adversity they denied the faith, reverting again to idolatory. For the stand thus taken we find him excommunicated and then forming a church of which he was made bishop. Great numbers followed his example, and all over the empire Puritan churches were constituted and flourished through the succeeding two hundred years. The church historians trace these churches during those times when penal laws compelled Christians to worship God in hiding places and in private under a variety of names till we come to the time of the reformation.

We commend the study of the life of Novatian to the students of the S. L. C., and especially as much has been written against him by the High Church—principle advocates of Rome and England as also much written in his defence. When his life has been carefully studied we think it will be with the result of placing his name on the roll of those of whom we read "of whom the world was not worthy," and among those who in their struggle to maintain a pure spiritual church have won the martyr's reward.

Committees, Etc.

It is taken for granted that all our young people will not be enthusiasts in church history, and that the mention of the names of honored men of the past will fail to interest and hold the attention of a great many members of our societies. What then? In all these organizations there are quite a number of committees, and among these the "Social Committee." It is one of the most important, and ought to be so regarded by those who are its members. You have of course a social committee. What is this committee doing? Have you welcomed home those members that were away all summer? Have you been making the new members feel right at home in your society? What of those young men and women who have come to your midst as students for the autumn and winter. What a chance for the societies in Wolfville and Truro, to say nothing of Halifax, Charlottetown, St. John, Fredericton. Some as permanent residents have come where they are within the reach of your influence as a society. What is your social committee doing for all these? In all our societies may be found those who feel the need of real Christian sympathy and kindness. Did you try a social as a means of grace to break down stiffness and to take away the feeling of strangeness and being a stranger? If so, what your success? How did you conduct your social? Was it a real Christian affair from the beginning to the end—one that was the subject of much prayer both before and after it was held? Did you say to those who sometimes play the part of a wall flower on such occasions you can stay behind a screen to-night? We have seen such gatherings that were really social and more so than in name. Meetings when warm-hearted enthusiasm of loving hearts, Christian in nature and character, was so contagious that even the stoics present caught its inspiration and were thawed out. Gatherings so inspiring that from them the tempted went out with resolves in God's strength to hold on the right way and not yield. Gatherings social in character, under the influence of which some have resolved to seek the Christ. Such socials can be; but they need thought, the forgetting of self in seeking to win others, above all there is needed prayer, *much prayer*. If, of your committees for doing work in different departments, there's one that needs the most unselfish and the most consecrated as members and then in the doing the work assigned them needs more than another the cheerful support and prayers of the entire society, it is this *social committee*. Members of such committees be entreated to be more than a committee in name. You are to be the leaders of your society in the social department of its work; make good use of your opportunities in a realm where too often such work is but half done, and under such circumstances had better not have been attempted.

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Sabbath School.

BIBLE LESSONS.

Adapted from Peloubet's Select Notes.

FOURTH QUARTER.

Lesson VI. Nov. 11. Mark 3: 6-19;

THE TWELVE CHOSEN.

GOLDEN TEXT.

"I have chosen you, and ordained you, that ye should go and bring forth fruit."—John 15: 16.

EXPLANATORY.

1 INCREASING OPPOSITION.—Vs. 6, 7. Opposition to Jesus had been aroused some weeks before this at the Passover at Jerusalem (John 5: 16), and the flame was fanned by the memory of his driving out the cattle dealers and money changers the year before. It was increased also by his teaching and his miracle, recorded in our last lesson, and still more by his rising popularity and wonderful works recorded in today's lesson.

6. "And the Pharisees went forth" from the synagogue, on the Sabbath, where the man with a withered right hand had been healed. "Took counsel with the Herodians." These bitter enemies united together in a common opposition to Jesus whose success would certainly overthrow them both. "The Pharisees" were the strict religious sect, intensely Jewish, and bitterly opposed to the Roman rule. "The Herodians" were a political rather than a religious body. They were such Jews as favored Herod Antipas, especially in his attemp s to be made king over the whole kingdom of his father, Herod the Great, which had been divided into several portions under governors appointed by Rome.

NOTE that Jesus did not court martyrdom. He had one great purpose in view, and he faced his enemies or withdrew from them, according as he could best accomplish his work. He was not afraid to go away, nor afraid to remain if need be. In many cases it is better quietly to withdraw from a hostile crowd, and do one's work elsewhere.

II. INCREASING POPULARITY.—Vs. 7-9. "And a great multitude from Galilee followed him," etc. The places named show how widely his influence had already reached. There must have been great power in him to attract the inhabitants of Jerusalem, the capital, to the province of Galilee, 60 or 70 miles away. "Idumea" the Greek name for Edom, the territory that lay across the south of Palestine, stretching toward southeast, and including the mountainous region east of the Dead Sea. The Edomites were descendants of Esau, but had been conquered and made Jews by violence about B. C. 125. The Herod family came from Idumea.

8. "And beyond Jordan." This expression, "beyond the Jordan," is a kind of indefinite name for the territory that lay east of the Jordan, stretching from the Sea of Galilee southward to the Dead Sea. The district was called in Greek "Perea," which just means "the country on the other side." "About Tyre and Sidon." The leading cities of Phenicia, northwest of Palestine, along the seacoast. They stand here for the whole district. Probably Jews and heathen alike came from all these quarters.

9. "A small ship," rather "boat," should await on him": be ready for his use at any time. Boats were doubtless owned by the disciples, or could easily be obtained by them. This was near the home of several of them. "Because of the multitude." The purpose was, probably, both to teach from the boat and to retire from the crowd when he wished.

"Unclean spirits." Persons possessed with them. Called unclean because they caused both physical and moral uncleanness. All that is vile and unclean is natural to demons. "When they saw him." The expression is peculiar in the original. The force of the imperfect tense and indicative mood might be represented thus: "whenever they saw him (as was repeatedly the case)." "Fell down before him." They fell down at his feet, doing homage as it were. "The impure spirits" thus acted in the way of actuating the bodies of the possessed. "Saying, Thou art the Son of God." As spirits they knew the truth about Christ. They had been on the other side, and seen the truths of his nature. In the presence of Christ, the mighty God, they dared speak only the truth.

12. "Straitly." Literally "much," strongly, strictly.

THREE MIRACLES. (1) Illustrate and express in visible, tangible forms the loving kindness of God, his good-will toward men, his desire for their happiness and his care to make them free from every evil. (2) The blessed effects of Christ's mission proved it to be divine. And to-day, as in those days, the convincing proof of Christianity is found in its beneficent effects. It makes everybody better who accepts it. The drunkard becomes sober, the selfish becomes generous, the vile becomes pure. Schools, colleges, education, hospitals, missions, all forms of benevolence spring up wherever Christ is believed. Wherever there is the most Christianity, there is the most of all the things that raise and bless men. The map of the world is the proof of the Christian religion. (3) They manifest the power and presence of God in nature, and in his daily providence. Wherever any one act shows God's presence, he is wholly present with all his power and all his love.

PREPARATION BY A LONG SEASON OF PRAYER.—V. 13; Luke 6: 12. 13. "And he goeth up into a mountain." In all probability the singular elevation now known as the Karun Haftin, or "Horns of Hattin," the only conspicuous hill on the western side of the Lake, and "singularly adapted by its conformation both to form a place for short retirement, and a rendezvous for gathering multitudes." Here Jesus spent the whole night in prayer, as we learn from Luke, who gives us this insight into the way Jesus prepared for his crisis.

JESUS PRAYING. That Jesus went alone, and spent the time needed for sleep, that he might find opportunity away from "the madding crowd," for secret prayer, shows how greatly he felt the importance of the crisis to which he had come, and the value of secret prayer for meeting it. It was the habit of Jesus to spend such long seasons at each great crisis or marked change in the progress of his mission. At his baptism when he began his work (Luke 3: 21, 22), when he began his first tour of Galilee (Mark 1: 35), after the feeding of the 5 000, when the people tempted him by trying to make him king, just before the Transfiguration, at the institution of his supper, in Gethsemane, and on the cross he, prayed. "In the days of his flesh he offered up prayers and supplications with strong crying and tears" (Heb. 5: 7).

CHOOSING THE TWELVE APOSTLES.—Vs. 13-19. We now come to the beginning of the organized church, the inauguration of a system of trained workers. The harvest of soul was plenteous, the work was very great, the opposition bitter.

Therefore in the morning, after the night-long season of prayer, "he calleth unto him whom he would." He made his own choice, out of the numbers who had believed on him, and many of whom he had gradually been preparing for this vocation. "And they came." They chose him, they accepted his invitation.

14 "And he ordained (selected, set apart) twelve." The choice in the case of five at least, perhaps of seven, had been previously made (Mark 1: 16-20; 2: 14. John 1: 43, 45) The present choice was regarded as formal and as final.

I. THEIR TITLE. He called them APOSTLES. The word "apostle" means messenger, one who is sent; but it had acquired in classical Greek a more specific meaning, as the "ambassador," or "envoy" of a state. Thus they were sent by Christ, even as he had been sent by the father (John 20: 21). It is like our word "missionaries."

II. THE OBJECT OF THEIR APPOINTMENT. (1) "That they should be with him," as his companions, friends, and helpers. (2) That they might receive his personal training, and be prepared to understand his nature, his mission, and the truths of the new kingdom. (3) Their twofold work was first "to preach" the gospel, to herald the good news, thus enlarging his work; and secondly (v. 15), "toheal sicknesses," etc., to do the same kind of works of mercy which Jesus had done, and thus to carry out his mission. Works of mercy and love are inseparable from true preaching of the gospel. They were to be the leaders and teachers (not rulers) of the infant church. (4) They were to take his place after he had ascended to heaven, to organize his church, to extend it over the whole world, and to be the repositories of his teachings. There were no immediate records of Christ's deeds and teachings. The one way to preserve them was to impress them indelibly on the minds and hearts of a selected few, who would report and record them.

III. THEIR NUMBER. The "number" of the Apostles corresponded to that of the 12 tribes of Israel, whose names were written on the 12 gates of the holy city, the New Jerusalem, as those of the 12 Apostles were written on its 12 foundation stones (Rev. 21: 12, 14).

IV. THEIR PERSONALITY. They were plain men who had not been perverted by the false philosophies, traditions, and morals of the day. They were mostly working men, business men, practical men, but of great variety of early training, and of business life.

V. THEIR NAMES. There are four lists given in the New Testament, Matt. 10: 2-4; Mark 3: 16-19; Luke 6: 14-16; Acts 1: 13. The twelve may be divided into three ranks of four Apostles each, and in every list the same four are classed together. In all cases Peter stands first of the twelve, and Judas at the end.

FIRST FOUR. 16. "Simon he surnamed Peter," the rock.

17. "James (the same as Jacob), . . . and John (grace) . . . ; surnamed Boanerges which is The sons of thunder." They were so named either from "their vehement and zealous disposition" (see Luke 9: 54), or from "some deep-toned peculiarity of voice which was characteristic of the brothers, and which would eminently fit them, when engaged in addressing their fellow-men, for rolling in on the mind and heart, with awe-inspiring effect, the solemnities of religion." John was the Apostle of love, not a weak, effeminate man, but one whose fierce heart had to be controlled and guided by heavenly love.

18. "And Andrew." The brother of Peter, and like him a fisherman of Bethsaida.

SECOND FOUR. "Philip (warlike). A native of Bethsaida, to be distinguished from Philip the deacon (Acts 6: 5). "Bartholomew" (son of Tol'mai). Probably the Nathanael of John 1: 45. "Matthew" Called also Levi, a publican or custom house officer of Capernaum, and author of the Gospel according to Matthew. "Thomas." A Hebrew name of which Did'ymus is the Greek equivalent (John 11: 16). He had been called the doubting Apostle.

THIRD FOUR. "James the son of Alphe'us." Called Cleo'pas or Clo'pas, in John. He was called James the less, or younger, to distinguish him from James the brother of John. His mother's name was Mary (Mark 15: 40). It is still a disputed question whether or not he was the same as James the brother of our Lord, who was pastor at Jerusalem, and the author of the Epistle of James. "Thad'de'us." Called Lebbeus in Matt. 10: 3, and Judas, or Jude, in Acts 1: 13, the (son or) brother of James, and probably the author of the book of Jude. "Simon the Canaanite." There is no reference to the people called Canaanites, nor to the town of Cana. The Aramean original is "Cananaean" (as in the Revised Version), meaning zealot, and is translated by Luke Zelo'tes; zealot. Before his conversion Simon belonged to the Zealots, an extreme political party among the Jews—somewhat corresponding to the Fenians in Ireland—who were determined on no account to acquiesce in the Roman rule. See Josephus' (Wars of the Jews).

19 "Judas Iscariot," that is, a man of Kerioth, a village of Judah. He seems to have been the only Apostle who was not a Galilean. "Which also betrayed him." Forever he wears this milistone around his neck, the indelible brand, like the Scarlet Letter on his forehead.

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VI. THEIR TRAINING. (1) By hearing Christ's teaching; (2) by witnessing his works; (3) by imbibing his spirit; (4) by working under his supervision; (5) by various experiences with Christ; (6) by special instruction in prayer, humility, temper, trust, treatment of others, the great truths of the kingdom; (7) by the gift of the Holy Spirit.

The Arena for November, 1894

With the November number the *Arena* concludes its tenth volume, and it gives promise of even greater achievements and prosperity for the coming year than in the past. A glance at the index for the past six months shows what an immense amount of reading on all subjects is afforded in one volume of this live and progressive review. The opening paper in this issue, which contains 154 pages of reading matter, more than any other American monthly, deals with "The Religion of Emerson." It is written by W. H. Savage, and it will attract the attention of all lovers of the grand old Concord philosopher. Kuma Oishi, A. M., Ph.D., a well known Japanese scholar, educated in the United States and England, writes on "The causes which Led to the War in the East." Congressman John Davis contributes a paper called "The New Slavery." A student of occultism considers and criticises the Thibetad papers of Dr. Hensoldt, under the caption of "The Brotherhood of India." Catherine H. Spence, the Australian, whose lectures on proportional representation aroused so much interest this year, writes on "Effective Voting the only Effective Moralizer of Politics." W. L. Garver describes the Freeland University. Martha Louise Clark deals suggestively with an important subject in "The Relation of Imbecility to Pauperism and Crime." Rev. Byron A. Brooks considers "Christianity as it is Preached"—a title that arouses curiosity. C. J. Buell takes up the pressing difficulties involved in "Immigration and the Land Question." Dr. Henry A. Hartt and Dr. J. M. Peebles, M. D., two orthodox Christians scholars and medical men, contribute opposing views on "The Bible and Modern Spiritualism." R. O. Flower begins a series of papers on "The Century of Sir Thomas More," which he thinks presents certain striking parallels in its literary and social aspects to our own time. Thomas E. Will, A. M., has a live and certainly timely subject in "Political Corruption; its Methods and How to Defeat it. Walter Blackburn Harte, who has been engaged to write a series of end-papers after the fashion of Harper's "Editor's Study" and the "Point of View," winds up a number of solid worth and timeliness with a good laugh in a humorous essay called "The Advent of the Young Man."

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