

B. Y. P. U.

OUR OBJECT.

The unification of Baptist young people; their increased spiritual life; their education in scriptural knowledge; their instruction in Baptist history and doctrine; their cultivation 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 only on any young people's society in the full affirmation of the New Testament, in the full affirmation of those teachings.

WE ARE ONE PEOPLE WITH ONE MISSION.

Correspondents to this department should address their communications to Rev. J. J. Baker, St. John, N. B.

TOPIC.

The obligation to be Baptized. Luke 8: 21-23.

This is the obligation to be immersed in water, after one has been converted, in the name of the Trinity.

1. If we wish to imitate Jesus, we will gladly confess him in baptism.

2. It is our duty to fulfill all righteousness. He has set us the example, it is ours to follow him.

3. If we have sincere gratitude to Jesus for his saving grace, we will be glad to express that in every way he has indicated. How beautiful the essential truths as taught in the ordinance.

4. Jesus has commanded the observance of this ordinance, and it is implied in much that he says.

5. It was universally practised among the early Christians. Immediately after conversion, the converts followed Christ in baptism.

C. E. Theme.

Systematic Beneficence. Why and How Much? Mal. 3: 7-12.

A good theme for all our young people to consider.

Why give systematically?

1. Money for the Lord's work always needed.

2. It is the easiest way to give.

3. It is the surest way.

4. For many reasons it is the most blessed way to give.

How much?

Bring all your tithes, a tenth? The Jew gave a tenth. Dare you do less. You say as one may prosper. Yet, but a Christian's offering is less than ten cents on the dollar? Let all our young Baptists learn to give, and to give systematically.

Ontario has 200 Unions. There are fully 200 churches where the young people are not well organized for training and work. Only 106 Unions have reported to the general officers, but their report is encouraging as to members, 4,825. Of course the stronger churches are more likely to report. It is not likely therefore if all the churches were organized and all reported, that 19,000 young people would appear on the roll.

The young Baptists of Nova Scotia will have not a little to do with the result of the Plebiscite on the 15th of March. We are hoping Nova Scotia will give a "yes" vote.

At New Brunswick will begin to ring, and that there will be no rest until we have taken up the cry and shouted a louder "Yes." What do our young people say?

Our French Canadian work has a special place in the Conquest Course this month. Every church in the whole land ought to get hold of the information published in the Baptist Union and give an evening to this subject.

The Baptist Union is making more of its news from the field. We like the department arrangement. It is much more "get-at-able" and don't worry one so much because of his geographical ignorance.

Alexandra, Feb. 23.—We organized a Baptist Young People's Union in our church a few weeks ago. Mr. William D. McLeod, an excellent young brother, was appointed president; Miss William Wood, vice president; Miss Hannah Jones, treasurer; Miss Maggie Jones, recording secretary; and Miss Beatrice Jones, corresponding secretary.

We start with an active membership of about 25. Our officers and committee take hold with a will, and judging from the enthusiasm manifest last night, we are organized to move, and move others toward Christ.

Bro. Ross of Charlottetown, president of our Maritime B. Y. P. U., was with us last night, and gave some practical hints, which were well received. Bro. Ross is a worker and will bring a hearty welcome when he comes to Alexandra.

We expect to have monthly lectures before our society. The first will be next month by the Rev. D. B. McLeod (Presbyterian). Subject: "The Moon in the Moon."

Digby B. Y. P. U.

We have just elected our officers for this month: President, Miss Annie Stirling; Vice-president, Miss Annie Stirling; Secretary, Mrs. A. T. Dyke; Treasurer, Miss Ella Beaman; Recording Secretary, Miss Annie Stirling. We have twenty-two members.

During the past year many of our members have left us to make new homes for themselves, others are away at school; but we feel very thankful to our Heavenly Father that we have not lost any by death. We are taking up the Bible study with our pastor as teacher. We meet every Friday evening at 7:30 and have prayer-meeting every half an hour and then take up the lesson, and we find that it is helping us wonderfully and both young and old enjoy it very much.

We have organized a little more than two years, and as yet nothing has been sent to report our progress. Trusting that God may bless the Unions all over the land, I remain,

ANNE M. STIRLING,

Cor. Sec'y.

Was there ever anybody who handled the law books of life so graciously as Miss Euphemia? She did it by taking right hold of them, by their secret handles—as they were meant to be taken hold of—Mrs. A. D. Wain.

Babbarth School.

BIBLE LESSONS.

FIRST QUARTER.

Lesson XI. March 18 Prov. 20: 1-7.

WINE A MOCKER.

GOLDEN TEXT.

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."—Prov. 20: 1.

The first verse alone refers directly to intemperance, but that vice leads to and intensifies all other sins—including those denounced in the following verses:

II. ITS TERRIBLE POWER. V. 1. "Strong drink is raging," i. e., "it is a mocker." It renders man noisy and boisterous, no longer masters of themselves or restrained by the laws of morality or decency. Septuagint, "Drunkness is insolent."

"Alcoholic drink is the great false prophet of England and America—a prophet, working busily in every district, under the inspiration of hell."

"There is no sin which does more deface God's image than drunkenness; it disgraces a person, and dishonours man. Drunkenness gives him the throat of a fish, and the belly of a swine, and the heart of an ass. Drunkenness is the shame of nature, the extinguisher of reason, the shipwreck of chastity, and the murderer of conscience."

"When the wine is in the wit is out, and then the man, according as his natural temper is, either mocks like a fool or rages like a madman."

No one can realize the awful power of strong drink till he has either felt it or seen its power over others. Is not every sinful habit at last of the same nature, although we cannot see it so plainly in all cases in this world?

ILLUSTRATION. Virgil's story, and the satirist so common in our muse, of Laocoon and his sons in the coils of the sea serpent, vainly struggling to escape from its crushing embrace, is a picture of the struggles of one who has fallen under the power of the appetite for strong drink.

Note the power of selfishness, of temper, of evil thoughts, when they have grown into habits.

III. IT RUINS THE SOUL. Vs. 2, 3. All evil souls are moral suicides. No one can destroy your soul but yourself. Nothing but your choice of sin can lock the door of heaven against you.

ILLUSTRATION. The ALCOHOLIC SERPENT. Some time ago a party of sailors visited the Zoological Gardens. One of them, excited by the liquor he had taken, and as an act of bravado to his companions, took hold of a deadly serpent. He held it up by the nape of the neck in such a way that it could not sting him. As he held it, the snake (unobserved) coiled itself around his arm, and at length it got a firm grasp, and wound tighter and tighter, so that he was unable to detach it. As the pressure of the snake increased, the danger grew, the sailor was unable to maintain his hold on the neck of the venomous reptile, and was compelled to loose it. What did the snake then do? It turned around and bit him and he died. So it is with the appetite of strong drink. Sin is the most terrible thing in the universe. It has filled the earth with pain. It has filled the world with trouble and sorrow. It has blasted happiness. It has sown the dragon's teeth of discord, bitterness, and remorse. It drove man from paradise. It stole the gates of heaven. And yet, ye fools make a mock at sin. "Tis the eye of a fool that does not fear a real one."

IV. IT IS AN ENEMY TO PROSPERITY AND SUCCESS.—V. 4. One way in which strong drink prevents success is shown in this verse. It leads to idleness, neglect of duty, imperfection in work.

5. The sluggard will not plough by reason of the cold, when the ploughing is more difficult than in warmer weather. He makes the most of the least excuses. Anything will do for an excuse from that which he does not wish to do. "He shall beg in harvest and have nothing." Not shall beg of others, but he shall seek for food in his fields, and will find no harvest.

Note that most failures in life are the fruit of sin. Some fall of outward success through misfortune and sickness, but they can always be successful as men and women. But those who do not take fair place in life, and you will find that idleness, carelessness, selfishness, bad company, strong drink, neglect of duty are the chief causes.

ILLUSTRATION. In the Boston Herald of Jan. 30, 1883, are given the following statistics by Edward Atkinson, the famous statistician.

STANDARD OF COMPARISON.

THE PRODUCTION AND CONSUMPTION OF LIQUORS.

Spirits withdrawn, including fruit brandy—gallons 89,564,919

Less 12 per cent, used in the arts 10,746,589

Consumed as beverage 78,808,330

Valuation spirits—78,808,330 gallons, at \$2.00 157,616,660

Valuation beer—97,427,863 gallons, at 50 cents 48,713,931

Domestic wines—25,000,000 gallons, at \$2.00 50,000,000

Imported beer, 3,061,898 gallons, at \$2.00 6,123,796

Imported wines, 40,000,000 gallons, at \$2.00 80,000,000

Total in 1891 984,813,314

Estimated increase spirits in 1892 35,000,000

Actual increase beer 21,070,963

Increase domestic and imported wines 10,000,000

Total, 1892 \$1,000,884,277

Authority, F. N. Barrett.

Consumption of liquors per capita in 1892, \$15.28.

Expenditure of the United States government, 1892, \$5.27.

Cost of government, aside from pensions and debt, \$2.58.

Spirits, wine, and beer per day per person, 44 cents. All government expenditures, 1892, per day per person, 14 cents.

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LET THOSE WHO WILL, ADD: From the use of tobacco and from all profanity.

Taking Care of an Enemy's Hay.

A college professor once related the following facts to his class in order to show the power of kindness in effecting a change in the disposition and conduct of one's enemies toward us.

There were two farmers who lived near neighbors, and whose farms lay side by side. One of these farmers was a pious, good man, of gentle, inoffensive character. The character of the other was just the reverse. His temper was like tinder, taking fire at every spark that came in his way. He hated his pious neighbor; but more, probably, on account of his piety than anything else. He was vexing and tormenting the good man, quarrelling about mere trifles, as much as one can quarrel who has no one to quarrel with him.

One summer he had mowed down a good deal of grass, and had gone away from home, leaving it out in the field to dry. But while he was absent there came a storm of rain. While the clouds were gathering the pious man saw the exposed condition of his neighbor's hay, and it struck him that there was now a fine chance to show a good will to his neighbor, and to get rid of evil. So he took with him his bird men, and got his neighbor's hay all safely into the barn. What was the result?

When the quarrelsome man came home, he expected to see his hay all soaked by the rain; and found it had been taken care of by the man he had so much injured, it had cut him to the very core. From that hour the evil spirit was cast out of him. No more quarrelling, no more evil words, but he became as obliging and kind to his pious neighbor as the latter had been to him.—The Epworth Herald.

Heaven Begun.

It was said of an old Puritan that "heaven was in him before he was in heaven." That is necessary for all of us; we must have heaven in us before we get to heaven. If we do not get to heaven before we die, we shall never get there afterward. An old Scotchman was asked if he ever expected to go to heaven. "Why, man, I live there," was the quaint reply. Let us all live in those spiritual things which are the essential features of heaven. Often get there before you go to stay there. If you come down to-morrow morning knowing and realizing that heaven is yours, and that you will soon be there, those children will not worry you half so much. When you go out to your business or to your work, you will not be half so discontented when you know that this is not your rest, but that you have a rest on the hills eternal, whether your heart has already gone, and that your portion is in the everlasting dwellings. "Lay hold of eternal life." "Get hold of it now." It is a thing of the future, but it is in the present; and even your part of it which is future can be, by faith, so realized and grasped as to be actually enjoyed while you are yet here.—Spurgeon.

Perhaps your anxieties are those that have grown out of love. You say I could let money go, I do not care much for it, but I cannot let it go so long as my friends and children are concerned—that is not important. But sickness is coming through the community, and the veiled and mystic figure that we call Death is standing on our doorstep, and he has been waiting, listening, and wondering if he is going to knock, for when he knocks we must admit him; your heart has sunk within you, and you have felt a fear lest some of the light of your home should go out from you. Are there any of us who do not know that experience? Do you remember that beautiful picture of Watts, "Love and Death," Love pressed back upon the roses that are climbing over the cottage door, and Death, by his bitter, and wrathful, but irresistible, pressing in upon Love and upon cottage door, and you know that in a moment the door will be opened and Love will be vanquished and Death will triumph? Beautiful picture; but it is not true! It is not Love that wants to keep Death away, no, not when Death takes my loved one, if I have this faith in Christ, Death takes all the burden off from him and leaves me to bear his burdens as well as my own; and if I love, I shall be thankful in my tears. This veiled figure is no death's head with hour-glass and scythe; it is the Christ coming that He may take the child, the wife, the mother, the friend, out from the burden, out from the sorrow of life. And when the hour does come, and you look upon the form of the one that you loved, if you have that faith in Christ that you think you have, you see the resurrection, not the death; you see the heavenly form rising, and the voice is borne back into your ears, and glory comes sounding in your heart, and in all your tears and in all a sorrow you are thankful that your loved one is taken from this life, the battle of the victory won.—Lyman Abbott, D. D.

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