

October 24

MESSENGER AND VISITOR.

B. Y. P. U.

OUR GOSPEL.

The unionization of Baptist young people; their increased spirituality; their attention in Christian service; their interest in missions; their instruction in Baptist history and doctrine; their enlistment in missionary activity, through existing denominational institutions.

OUR FELLOWSHIP.

All Young People's Societies of whatever name or character, in all Baptist churches having no organizations are entitled to representation. We depend for our only link upon the New Testament. Our young people have bound to 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. C. Gates, St. John, N. B.

Prayer Meeting Topics for Week Oct. 21.

B. Y. P. U. Topic—"How to number our days?"—Ps. 90: 4.

C. Endeavor Topic—"Which of Christ's teachings seems to you most wonderful?"—Mark 1: 22; Is. 9: 6.

The Bible Readers Course.

The readers of this column who take the Union do not need have repeated what has already been said, and well said, in that paper. But these must bear in mind that the MESSENGER AND VISITOR goes into thousands of homes in these provinces where the Union is not seen, and hence there are many who are not members. Keeping this fact in mind, the readers of the Union will bear with the writer of these notes for referring again and again to things with which they through the Union have already become familiar.

Desirable as is the study of the "Missionary" and the "Sacred Literature Courses," not less so will ever be the study of the Book of Books. If our culture is to train for service, then time must be given by our young Baptists to the careful and painstaking study of the Scriptures. There is no young man or woman in our churches but can find time and opportunity every day for a few minutes' reading and study of the oldest of books. The few minutes a day, sparingly given to this pleasant duty are all that will be needed to make one in time conversant with the English Bible—able from it to give intelligent answers as to his beliefs and as well by a regularly committing portions of it to memory and repeatedly reviewing the same day after day, to have in the after days such a store of truth at command as will cause him to approach Paul's ideal of a workman "approved unto God . . . rightly dividing the Word of Truth."

To the readers of the Union, in addition to the study you are giving to the Conquest Missionary and the S. I. Courses, permit me to say that the "Bible Reader's Course" is of great importance. No book can take the place—a study equal to Bible Study for the development of Christian character. The plan as outlined in the weekly calendar is to make a complete reading of the Bible in about four years. One advantage of following the course as provided in the Union is that it will give helpful hints by Prof. Price, of Chicago, who has this department under his care. Such help must be of great advantage in obtaining an intelligent knowledge of the different books of the Bible.

To the young people who read these lines and have not the special advantages that the students of the B. Y. P. U. have, let me urge upon you the absolute necessity of a study of the Book of Books. Using any and every help you have at command, but especially relying upon the prayerful study of the Bible itself. Read it. Commit its precious truths to memory. Hide them in your heart. Meditate on them.

In keeping with the above, we commend the advice of Dr. Hurlbut in answer to the question "How to Read the Bible." "Read it every day. Any one who will make himself a student of the Bible fifteen minutes out of each day for five years will, at the end of that time, become a master. Read it thoughtfully and carefully. The Bible is not of the class of books that can be easily superficially. Read it systematically; either as a whole from cover to cover or by books or chronologically, or in any systematic way you see best. Above all, read it confidently; believe it is God's Word. The Bible has been tested; it is strong. We can put our trust in it and never fear."

N. S. Eastern Association B. Y. P. U.

The executive have issued their first circular to the unions and churches. It was short and to the point; calling attention to the necessity of immediate organization in C. C. C. work. We have on our roll about eleven strong societies, six churches where they want unions, and about fourteen churches where they are indifferent or are opposed to the movement. It is hoped the pastors and friends of the union will assist the executive in the work thus plainly awaiting them in strengthening weak unions and organizing new ones. Christian Culture Classes are being conducted in Guysborough, New Glasgow, Princes Sts., and Lunenburg. Truro; Springhill, Amherst and other places will fall into line. President Smith is wrestling with the Lecture Course problem, and will soon make some announcement.

S. L. WALKER, Sec'y.

Turbo, N. S., Oct. 10, '94.

(Published by order of the union at its last meeting in Bear River) En. PRESIDENT'S REPORT.

It must be with feelings of sincere gratitude that our Maritime Baptist Young People realize the success of our convention, for a past year has been of continued growth and gain both for the International and the Maritime Union. A few words as to the progress of our local work is all that the purpose of this report will permit.

Soon after our last annual meeting circulars, emphasizing the importance of the Christian Culture Course, were mailed to the churches generally by the several members of the executive. It is of course impossible to say just how much benefit resulted therefrom, and how much of what has been subsequently so gratifying was due to the steady educational influence of events during months before and months following. The fact remains, however,

For Immediate Relief after Eating Use K. B. C.

that the number of subscribers for the *Baptist Union* has, during the year, increased from 20 to 65 in P. E. Island; from 45 to 276 in New Brunswick, and from 250 to 446 in Nova Scotia, or from a total of 315 to a total of 787. And the fact remains that the Maritime Union again has the Sacred Literature Course, banner, Amherst once more being its guardian.

Besides the privilege of recording a fair number of new local societies, we now find ourselves with several associational organizations. The Eastern N. S. led off last fall strongly indeed.

Early in the official year the management of the MESSENGER AND VISITOR very considerably consented to a clubbing arrangement with the *Baptist Union*, and all indulged in the hope that it would work to the advantage of both parties. About the same time we received correspondence indicating a desire to come to some agreement between headquarters at Chicago and our own Book Room, by virtue of which the Maritime Union might receive some slight income from Bro. B. Y. P. U. Literature ordered through Halifax. The last word received from Bro. G. A. McDonald was to the effect that something more was yet needed to complete the agreement. Since a decision of some sort is very desirable, I trust it has been reached by this time.

The financial position of the Union is at present far from satisfactory. Much correspondence, both by president, secretary and editorial secretary, is necessary to the carrying on of the work, and the local societies have, as a rule, entirely ignored the request for a dollar a year for the expenses that must be incurred.

The "Committee of the Red" have placed within the reach of all a very pretty Canadian badge. At this distance the writer is not in a position to know how many of these have found their way down to the sea, but he hopes for their general adoption by Maritime members.

Your president cannot bid "good bye" to the Maritime Union, as he now must for at least a time, without giving some slight expression of his hearty appreciation of the officers and men he has been associated with. He has felt a member of the executive committee has had influence for the good of the cause and would have willingly done much more than under prevailing circumstances could be assigned. Our secretary has performed the numerous duties placed upon him with the faithfulness and capability so characteristic of him. Our editorial secretary has done much for the furtherance of his special work. We begin to feel now that our MESSENGER AND VISITOR deserves to come to stay.

It is not for me to speak of the enthusiasm, inspiration and life-long uplift that those who were at Toronto best understand. I do, however, record the fact that we regard the size of our Maritime delegation, and all the accomplishments of our friends as it is a signal triumph, and as marking an epoch in the history of our movement in the provinces. And it is but right to here officially express our appreciation of the splendid work of our transportation leaders—Dr. S. L. Walker and Mr. A. H. Chipman. They have earned our lasting gratitude.

In conclusion permit me to give you assurance of my earnest prayers for the continued efficiency and success of the Maritime B. Y. P. U.

Respectfully submitted,

CHAS. W. WILLIAMS,
Pra. Maritime B. Y. P. U.

Denver, Aug. 7.

Hope in God.

God delights to show Himself gracious to those that strive to be well pleased with Him, commanding His residence to stay always to all that look to Him in Christ. In worldly things, how do we cherish hope upon little grounds? If there shined never so little hope of gain or preferment, we make after it; why, then, should we forsake our own mercy, which God offers to be our own, if we will embrace it, having such certain grounds for our hope to rest on? It was the policy of the servants of Benhadad to watch if any word of comfort fell from the King of Israel, and when He named Benhadad his brother, they caught presently at that, and cheered themselves (1 Kings 20: 33).

Faith hath a catching quality at whatever is near to lay hold on. Like the branches which a man carries, and lays itself upon, spreading farther and further still. If nature taught Benhadad's servants to lay hold of any word of comfort that fell from the mouth of a cruel king, shall not grace teach God's children to lie in wait for a token that He will show for good to them? How shall we stretch forth the arms of our faith to Him, that stretches out His arms all the day long to a rebellious people! (Isa. 65: 2). God will never let His bosom against those that in a humble obedience fly unto Him. We cannot conceive too graciously of God. Can we have a fairer offer than for God in Christ to make over us into us (which is more than if He should make over a thousand worlds)?

Therefore, our chief care should be first by faith to make this good, and then to make it useful unto us, by living upon it, as our chiefest portion, which we shall do (1) by proving God to be our God in particular, (2) by improving of it in all the passages of our lives.—Sibbes' "Soul's Conflict," (A. D. 1835.)

When a man takes on himself a heavy burden because he knows it belongs to him to carry it, he feels a glow of satisfaction because he can. The strength keeps coming to him. It almost seems as if the burden gave him wings. But, if he is sulky or cowardly, or if he is indolent and pithy himself, he envies others, and when he sees no load to carry, he will have plenty of heartache and backache, too. There are many worse things in the world than burden-bearing, and we shall miss some of the best things if we try to find an easy path through life by shrinking our proper tasks.—Rev. Charles G. Ames.

Many can testify to the great healing properties of LARDNER'S LINIMENT.

Sabbath School.

BIBLE LESSONS.

Adapted from Tolson's Select Notes.

FOURTH QUARTER.

Lesson V. Nov. 4 Mark 2: 23-28; 3: 1-5.

JESUS LORD OF THE SABBATH.

GODLY TEXT.

"The Son of man is Lord also of the Sabbath."—Mark 2: 23-28; 3: 1-5.

EXPLANATORY.

I. A QUESTION OF SABBATH KEEPING.—Va. 23-24.

THE SCENE. 23. "He went through the corn fields." Through the grain-fields of wheat and barley. The English call all grain corn. Our corn, Indian corn, was probably unknown in Palestine. "On the Sabbath day." They were doubtless on their way to from the morning service in the synagogue, for his disciples were a hungrier" (Matt.). The rabbinical law allowed no eating on the Sabbath, except in case of sickness, prior to the morning prayer of the synagogue. A similar scene in the synagogue, of course, forbids it on the fast before a sabbath of the communion.

"Began, as they went, to pluck the ears of corn." Luke adds, "rubbing them in their hands" in order to separate the kernel from the chaff. There was no road with fences, but a mere path through the fields of standing grain, so that they did not have to go out of their way.

We see Jesus "walking along by the margin of extensive stretches of standing grain." These stretches, spreading far and wide over the plain of Genneth, come down, on either side, close to the path on which our Lord was walking. His disciples are with him, followed by a crowd of disputatious and censorious Pharisees. They are on their way to or from some adjoining synagogue. Conversation and lively discourse go on all along the way. At a certain point the Lord's disciples "began to advance." They began to go ahead of our Lord, plucking the corn as they went.

NOTE. The narrative carefully avoids saying that Jesus plucked the grain and ate. He simply defended the right of his disciples to do so. Jesus had a perfect right not to pluck the grain, if thereby he could remove any obstacles in the way of the success of his work. He gave the Pharisees no ground for a personal accusation against himself. Teachers thus may often refrain from using their rights with the same object.

FALSE CRITIC. 24. "And the Pharisees said." These Pharisees were accompanying Jesus, not to learn the truth, good or bad, but for the one purpose of finding some fault with him. They hated him, because they were wrong and his teaching reproved them; he swept away many of their false rules and customs, and they must either change their lives, or prove the teacher to be in some wrong. Therefore they found every fault possible; they perverted his acts and his words; they measured them by a false standard; they were not satisfied with him; they were not able to find any harm in looking to the character than that of looking for faults in others, putting the worst possible construction on what they say and do; and shutting the eyes to the good in them. "Why do they on the Sabbath day that which is not lawful?"

3. "And he said." Knowing their thoughts (Luke), "Stand forth." Up to whom would they seek admission into the midst of the congregation? Our Saviour saw that it was a time of crisis, and my friends had little hope of recovery. "These men which have been healed which have a withered hand" i.e., one dried up from a deficient absorption of the nutriment. Luke says his "right hand." The disease here indicated results in a loss both in size and in power of the arm; for it there is no known remedy to man.

4. "And they, the scribes and Pharisees (Luke) watched him," were watching him intently, as an enemy, for so the word implies. "Whether he would heal him on the Sabbath. In the former case it was the disciples, and not Jesus, who broke the law of the Sabbath. Now they hoped to catch the Master himself in the act. "That they might accuse him of Sabbath-breaking, and thus be able to stop his preaching."

5. "And he said." Knowing their thoughts (Luke), "Stand forth." Up to whom would they seek admission into the midst of the congregation?

6. "He told him to stand up." They argued, "He told him to stand up."

7. "And he said, 'What is this? That ye seek me to break the Sabbath law; but ye are seeking access to me.' They were seeking access to me."

8. "And he said, 'He that is without sin among you, let him cast the first stone.'

9. "And when none of them cast a stone, he said unto him, 'Neither do I condemn thee; go thy way.'

10. "And he said, 'Thou art a man; go thy way.'

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eternal salvation. They treat man as nothing but an animal who advocates the use of the Sabbath for mere physical recreation and pleasure. The Sabbath was not made for man's "whole nature," only for "man," his whole nature. And it was made for man, i. e., "all men"; and we must so "keep the Sabbath as not to take away the Sabbath from others. Christ's principle carried out will bring a perfect keeping of the Sabbath."

"Man is not to be injured, and his true interests destroyed for the sake of any law or any day. Modern illustrations of this are not wanting. Money was made for man, not man for money. Wendell Phillips speaks of a man who had kept his umbrella twenty years, and it had never once been used. His family, however, were even whole sums too fine for their families to use. Even churches have been furnished so expensively, and their parishes so plentiful, that the leaders have wanted to shut out the children and the street boys, for the saving of whom the church was built, or ought to have been.

28. "The Son of man is Lord also of the Sabbath. He instituted the law; he knew its full meaning and object and value, and therefore had a right to interpret the meaning of the Sabbath law." He was Lord of the Sabbath; not, surely, to abolish it, but, surely, to make a strange Law up, one which justifies saying that it is made or maligned.

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