## 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, 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.

[Correspondents to this department should address their communications to J. H. MACDONALD, Amherst, N. S.]

To supplement the studies on the Life of our Lord, courses of lectures on the subjects announced some weeks ago are being arranged for by adjacent pastors. One programme is thus far filled as follows:

"Christ in the Old Testament; or, Foreshadowings of the Incarnation."—D. A. STEELE, Amherst.

"Four Portraits of Christ; or, The Authorship, Purpose and Scope of the Gospels,"—W. F. PARKER, Truro.

"The Silent Years; or, The Nazareth Training of the Divine Messiah."—H. B. SMITH, Springhill.

### More Model Laymen Needed.

Not perfect ones. God is not saving the world by such Christians. Yet many a community is blessed by the presence and example of men and women who so keep the path and let their "light so shine" that they may be safely followed. One of the favorite models for sculptors is the famous "Torso," which has lost its head, arms and feet; what is left of it made it one of Michael Angelo's best teachers. The pattern Christian must not be so mutilated as that. Still, if the substance of his character be thoroughly good and inspiring, and be not marred by positive faults, some minor defects cannot prevent him from being largely useful. The model layman is of course, first of all, a converted man. No graces of manner, no culture, decent morality, wealth, beneficence—nothing whatever can atone for a lack at this vital point. The church exists for the same purpose for which Christ came, to save sinners.

The model layman is an intelligent Christian. He reads not only the daily papers, so as to know something about politics and commerce, but the religious papers, so as to keep step with the kingdom of God and with his own church. He studies the Bible and the discipline of the church. He has a library, not necessarily a large one, but carefully selected and steadily growing. He is determined that no mad haste for money shall prevent him from the culture of his intellect and heart. I have known a large church in a large city in which only eight official members out of twenty-eight took any religious periodical. It goes without saying that that church is a narrow, ignorant, unthrifty church.

The model layman is a testifying believer. He cheers the heart of his pastor and brethren by a regular attendance at the prayer and class meeting, and from time to time (not every time) tells the old but ever new story of a conscious personal salvation, or leads in prayer. Blessed be the Aarons and Hurs! When his hands are heavy, what can Moses do without them? More than any other man in modern times Mr. Wesley broke the shackles of the laity and reasserted the scriptural doctrine of "the priesthood of all believers." He pointed every layman to his ordination parchment on the last page of holy writ: "Let him that heareth say, Come."

The model layman sings. He does not farm out that part of his religion, although if need be he is willing to pay some one to help him do it better. He thinks the worst possible use of a good choir is to let it do all the singing. Whether led by a precentor, a quartet, or a chorus choir, he insists on doing his own part of the singing, and on letting all the people sing.

The model layman is a worker. He does not expect to find in this world "the church of the heavenly rest." If called to official position he throws his attention and energy into the business of the church just as faithfully and constantly as into his secular business. He would no more think of absenting himself from a quarterly conference or board meeting of missionary managers than from the meeting of the directors of his bank. If put on the visiting committee of a mission Sunday-school, he is as faithful as in a committee to start a railroad. He has wit enough to see that, like all other business, "the King's business requireth haste," and must be attended to now, and to-morrow, and continually.

He is also a giver. His life is patterned after His "who, though He was rich, for our sakes became poor, that we through His poverty might be rich." He cannot think a Christian ought to be less grateful and loyal than a Jew; and so, at the very least, he sets apart one-tenth of all his earnings for religious uses; and, as his success increases, he gladly raises the proportion, and then from time to time adds special thank-offering. He cannot look upon a world lying in wickedness without honestly asking his Lord how best to transmute the gold which perisheth into treasure in heaven. If God has laid on him the solemn responsibility of digging channels for a river of wealth, he anxiously and prayerfully considers how best to prevent it from ruining his own children, and to direct its waters to the desert places of the world, whether at his doors or on the other side of the globe. He does not claim to own the bank, but recognizes the fact that he is simply a paying teller for Jesus Christ.

First, last, and always the model layman puts the church first. He enthrones its interests above all his other interests. He loves it. He serves it. He loves it most, as God does. "The Lord loveth the gates of Zion more than all the dwellings of Jacob." So does the true disciple. He regulates his whole plan of life to subserve its interests. He cultivates personal religion and does all he can to promote it in his family. He searches the Scriptures, and unlocks every day with the key of secret prayer. He gathers his family every day at a domestic altar whence real incense ascends. His children are taught (without many words about it) to understand that religion is the one great business of life, and that nothing else could possibly delight both their parents half so much as their early conversion and steadfast consecration to God.—*Bishop Foss.*

## Sabbath School.

## BIBLE LESSONS.

### FOURTH QUARTER.

STUDIES IN ACTS OF THE APOSTLES.

(Condensed from Peloubet's Select Notes.)

**Lesson XII. Dec. 18. Review**

I. THE HISTORICAL REVIEW.

SUBJECT,—THE DEVELOPMENT OF THE CHRISTIAN CHURCH.

EXTENT OF TIME.—The quarter's lessons extend over a period of 14 years, from A. D. 37 to 50. The time since the birth of the church on the day of Pentecost is 20 years, A. D. 30 to 50.

COUNTRIES AND CITIES.—The chief places should be pointed out on the map, and the persons and events connected with them should be recalled. The scholars should, of course, remember them of themselves. Let them trace out Paul's travels and Peter's. Nearly the whole period may be reviewed in that way—Antioch of Syria, Antioch of Pisidia, Cesarea, Cilicia, Cyrene, Damascus, Derbe, Iconium, Jerusalem, Joppa, Lycaonia, Lydda, Lystra, Pamphylia, Paphos, Perga, Phenice, Pisidia, Seleucia, Tarsus. Then go rapidly over the main places referred to so far in the Acts, previous to Saul's conversion.

PERSONS.—These should be located in the places where they belong. Agabus, Ananias, Bar-Jesus, Barnabas, Cornelius, Dorcas, Elymas, Eneas, Herod, James the apostle, James the brother of our Lord, John Mark, Judas Barsabas, Lucius of Cyrene, Manaen, Paul, Peter, Rhoda, Sergius Paulus, Silas, Simeon Niger, Simon the tanner, Stephen, Tabitha, Timothy, Titus.

EVENTS.—*Visions* of Ananias, Cornelius, Peter, Paul.

*Miracles* connected with Dorcas, Eneas, Elymas, Peter, a lame man.

*Conversions* of Paul, Sergius Paulus, "many" at . . . , "a great number" at . . . , "a great multitude" at . . .

*Persecutions* by Saul, by Herod, by the Jews; at Jerusalem, at Antioch, at Iconium, at Lystra.

*Era-making Events.* The conversion of Paul; Gentiles received into the church; the Holy Spirit sent upon the Gentiles; foreign missions; the council at Jerusalem; the name "Christian" given; organization; the wide region over which Christianity had spread; the large number of the disciples; the high character of the disciples; their great benevolence and activity as Christians.

DIFFICULTIES.—From persecution; from the reception of the Gentiles on equal terms with the Jews; from Pharisaic Jews; from the low state of morals among the nations; from bad government.

ILLUSTRATION.—We have exemplified in the early church the power of the Gospel to triumph over all circumstances. It commenced in the age of universal corruption. Outside of Judea, idolatry reigned supreme; gods and goddesses representing every phase of vice were worshipped in magnificent temples and at costly shrines; licentiousness prevailed; human sacrifices were offered; murder and suicides were frequent. Tacitus says that out of 45 of the royal lineage, 32 died by violence. The power of the state and the wealth of the state were in a few hands. We are told that in Rome, with a population of, probably, 1,000,000, only 2,000 owned real estate. And out of 40,000 buildings, there were less than 2,000 private residences. The mass of the people were without means, without learning, without protection, and a large part were held in serfdom or slavery. Parents were often suffered to die of starvation; children were exposed and murdered; men fought as gladiators, for the amusement of others, and every precept of the moral law was violated. Outside of Palestine and Jewish families no Sabbath was observed, and no revelation reverenced; yet in the midst of all these vices, without a Bible in the hands of the people, without a Sabbath, and without church edifices, the Gospel preached by the Apostles made wonderful conquests. So universal was its success, that St. Paul exclaims, "Thanks be unto God, which always causeth us to triumph in Christ." Nor were these triumphs secured by any external aid; the disciples received no assistance from the governments or from established institutions. They were without even ordinary protection; they were reproached, reviled and persecuted, subjected to exile and death. The literature, the schools, the influence of society, were against them. Yet, through the divine influence accompanying their efforts, they triumphed. The power of God made them heroes and conquerors.

II. REMEMBERING REVIEW.

With a class of 12 assign to each pupil two lessons, with the definite work of repeating the subjects of both and their golden texts, and of recalling three or four facts, truths or personal helps which he got out of the lessons when he went over them before. Great stress must be put upon the point that each one is to give only what he distinctly remembers as belonging to his first study. If this study to recall the past can be from the Bible only, and not from the Quarterly, it will be better. The advantages of having two have the same lessons are many. With quite young classes this remembering might be confined to what the teacher had said in class.

—A medical correspondent of the *Herald of Health* called attention to the fact that there is at least one medical college in the United States—the St. Louis Hygienic College of Physicians and Surgeons—in which non-alcoholic medication is taught. It points out "the fallacy of wasting vitality with a stimulant and calling this process 'getting strength,'" and explains to its students that the seeming increase of strength "is due to the extra effort on the part of the vital organism to throw out the poison (be it alcohol or some other stimulant), and that a corresponding weakness or depression invariably follows this exaltation of the system." When such teaching, truly scientific, concerning the effects of alcohol upon the human system, shall become general in our medical colleges it will give a powerful impetus to the temperance reform.

Keep Minard's Liniment in the house.

Hacknomore cures colds and coughs.

## AN ANGLO-CANADIAN MIRACLE.

### AN INTERESTING LETTER FROM ACROSS THE ATLANTIC.

**Mr. James Ingram Relates the Story of His Sufferings and Release—Restored after the Best Doctors had Failed.**

The fame of Dr. Williams' Pink Pills is not confined to Canada and the United States, but extends also across the ocean, and from the mother land comes a letter from one who learned the value of this great remedy while in Canada, and who now, although thousands of miles away, gratefully acknowledges what Pink Pills have done for him after medical aid and all other remedies had failed. His letter cannot fail to bring hope to other sufferers, as it assures them that in Dr. Williams' Pink Pills they may look for a cure even in cases pronounced by the most eminent medical specialists as incurable.

RHIORDEREN, MONMOUTHSHIRE, ENG.
Nov. 20th, 1891.

To the Dr. Williams' Medicine Co., Brockville, Canada.

GENTLEMEN,—It may surprise you to receive this letter from across the ocean, but I would not be doing my duty did I not write to thank you for the noble medicine called Dr. Williams' Pink Pills for Pale People, and to let you know what they had done for me after four years' suffering, and when all other medical aid had failed. My trouble occurred while in Canada, and I was treated by several doctors and in Montreal General Hospital by Drs. Smith, Molson and Macdonell. I first felt the effects of the disease, which the doctors pronounced diabetes, in January, 1886. I used many remedies and tried numerous doctors, with the only result that I grew poorer in both health and pocket. At last, in despair, I went to the General Hospital for treatment, but the result was no better, and on the 30th of April, 1891, I left that institution a poor broken hearted, downcast man, Dr. Macdonell having informed me that they had done all they could for me. I continued to live on in misery until about the middle of August, when I saw in the Montreal *Star* an article telling the story of a man who, after spending hundreds of dollars, had tried Dr. Williams' Pink Pills, and found a cure. Drowning men, they say, will catch at a straw, and it would be impossible for me to express the gratitude I feel for the hope that man's story gave me. I at once bought a box of Dr. Williams' Pink Pills from Mr. Birks, druggist, on McGill Street. Before I had finished it I felt that Pink Pills were helping me, and I procured four more boxes. These almost restored me to health, and through the kindness of Mr. O'Brien of the harbor works, I was given a light job on the harbor wharf, and was again able to earn my living. I made up my mind, however, to return to the land of my birth, and on the 5th of November sailed for England. The passage was rough, and I caught cold, which set me back somewhat, but I am again regaining strength. I find that I cannot get the Pink Pills here and I want you to send me a supply, as under no circumstances would I be without them, and you may be sure I will gladly recommend them to my friends both here and elsewhere.

Yours gratefully,
JAMES INGRAM.

Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tired feeling therefrom, the after effects of la grippe, diseases depending on humors in the blood, such as scrofula, 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 excesses of any nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N. Y., and are sold only in boxes bearing the firm's trade mark and wrapper, at 50 cts. 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.*

### The Baker's Sermon.

"It is all very well to talk; but he doesn't know anything about it!"

And Mary Brette gave an extra hard wring to the dish-cloth, to lend emphasis to her words.

"What's the use," she went on, "of telling me to convert the neighborhood, when it takes every bit of time and strength I have to keep things going right here at home? They are dreadfully material things, I know, that perish with the using; they don't save anybody's soul; but they have to be attended to just the same, and there's only so much of any one girl, I suppose. You can't do general housework, and go out into the highways and hedges and compel them to come in, at the same time. I must get mother's lunch next. It seems to me it's been about half a minute since she had her breakfast. The whole morning is gone and not half the work done."

In spite of her hurry and impatience, the thin slices of toast were very carefully browned, the egg cooked to a turn, and the tea just of that clear amber which Mrs. Brette liked. It was a very dainty meal which she carried up to the sick room, and silently arranged on the little table by her mother's bed. This done, she crossed over to the window and stood looking moodily out. Mrs. Brette's appetite was not very great, and the sight of Mary's clouded face did not increase it.

"I am sorry that my little girl has to work so hard," she said, with a sigh, when she had finished.

"Oh, some people are meant to be drudges!" was the not very gracious answer.

She smothed the invalid's rumpled pillows and sheets, drew the blinds together where the afternoon sun was beginning to shine in, and opened the other window, brought her a fan and a book, asked whether she wanted anything more, and then went back to her work. Presently Ben came in, with a rip in his base-ball.

"Say, sis, couldn't you take a wink of time and sew this rip up for me? If I leave it, it will spread like the measles."

"As if I didn't have enough to do already!" said Mary, fretfully, taking it from his hand with a jerk. "If I just could get through one day without anything extra turning up!"

However, she mended the ball for him very neatly. Daisy was her next visitor.

"Lucy Willis has invited me to her house to dinner, Mamie, and I tried to fix myself without stirring you. But I guess I made a few mistakes, didn't I?"

"I should say so," said Mary, looking at the zigzag row of buttons down her small sister's back, and at the almost equally zigzag plait of hair. "Of course you can't go that way."

Daisy had brought her brush and comb with her as a precautionary measure, and Mary proceeded to remedy her toilet with no gentle hand.

"How on earth did you get so many tangles? Please, next time, don't try experiments. It gives twice as much trouble in the end."

"I don't care. You needn't be so cross, and you needn't pull my head off. I was just trying to help you."

So the day went on. In the afternoon, Mr. Thomas, the baker, who had been bringing bread to the house on week days, and sitting in front of her in church on Sundays ever since Mary could remember, came with his usual quota of loaves.

"Well, Miss Mary," he said, "how are things moving up this way to-day?"

"Just as usual."

"You don't say! Why, now, I kind o' thought they'd be different."

"Why?" asked Mary, surprised.

"On account of the sermon we had yesterday. That was an elegant sermon, wasn't it?"

"Suppose so."

"Preaching like that ought to waken us every one up to do our duty better, seems to me."

Mary's only answer was a sigh. Mr. Thomas looked at her for a moment, with shrewd, kind eyes.

"After I got home from hearing that sermon yesterday morning, I says to myself, 'You're only a plain working man. Your business is to bake bread and take it round to your customers, and when that's over with you don't get many hours off in the week. But never mind about that; don't you be so foolish as to let it worry you a mite. All you've got to do is to do your duty. No person can do that but what he helps along somehow. Maybe you don't just see how, but God does, and that's enough. He wants missionaries to China and India very bad, but He don't want you for one; He wants you for a baker. So, now, don't you go to spoiling your vocation by any kind of discontent or crankiness. Live right up to it. Do your duty, my man; that's the idea every time, and it's a good one to come back to over and over. But look out that you do it from a spirit of love and not from a spirit of bondage. It's awful wicked to take the beauty out of goodness so. It's like passing round an ugly picture of a handsome lady. The folks that see that aren't going to believe much in her looks. And you don't want any one believing less in the loveliness of the Almighty, from the likeness you're giving them of Him. That was what I said to myself, and I guess I was right, wasn't I, Miss Mary?"

"Why, Mr. Thomas," said Mary, with almost the first smile that had visited her face that day, "I like your sermon better than I did the minister's."

"Now you're laughing at me," said Mr. Thomas, picking up his big basket. "Now I'm going."

After this, the days went on as before, with a difference.

"Mamie," said Ben, sitting on the edge of the kitchen table one Saturday morning, and watching Mary mix a cake at the other end, "it strikes me that the train that's taking you to the Kingdom, runs lots smoother than it used to. It makes an up grade or slips round a curve now any time, as if it liked it. You must have been greasing the machinery with something, haven't you?"

"I've tried," said Mary meekly. "It needed it;" and then, getting flushed and excited, "Do you really mean it, Ben?"

"Fact," said Ben, with an energetic nod which nearly toppled him off the table. "There are so many flowery beds of ease round this place nowadays, that if a fellow isn't careful, he'll be carried to the skies on one of them some time, in spite of himself."

There was a little silence, and then Mary said softly:

"Ben, why don't you start?"

Ben whistled, looked all around the room and out into the shed, plunged his hand into his pocket, drew up a varied assortment of objects which he scrutinized closely, cleared his throat and answered,

"I guess I will."—*Advance.*

### SWEET THOUGHTS OF THEE.

Give me sweet thoughts of Thee,
Saviour of Thee!
Through weary nights of pain,
Comfort Thou me.
In midst of my distress,
Come in Thy tenderness,
And let my mind possess
Sweet thoughts of Thee!

While some, in peaceful rest,
Dream care away,
I, in my weariness,
Long for the day.
Turn Thou the dark to light;
Put every doubt to flight;
To trust Thee day and night,
Help me, I pray!

Thou, too, didst suffer pain,
Know grief and loss;
And Thou who knew no sin,
Carried Thy cross.
Why should I shrink from mine?
When I remember Thine,
My soul cannot repine,
Ease seems but dross.

Give me sweet thoughts of Thee,
Saviour of Thee!
Through coming days and nights,
Strengthen Thou me!
Till, into endless day,
My spirit wings away—
Oh, give me now, I pray,
Sweet thoughts of Thee!

CHRISTMAS MUSIC

TWO NEW CHRISTMAS CANTATAS FOR CHILDREN.

"THE TABLES TURNED; OR A CHRISTMAS FOR SANTA CLAUS."

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1893

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## SHERIFF'S SALE.

There will be sold at Public Auction, at Chubb's Corner, in Prince William Street, in the City of Saint John, in the City and County of Saint John, on SATURDAY, the eleventh day of FEBRUARY, A. D. 1893, between the hours of twelve o'clock noon and five of the clock in the afternoon:—

ALL the right, title, interest, property claim, and demand whatsoever, either at law or in equity, of Robert Love, of, in or to that Lot described in the Deed thereof from James Stackhouse as in the neighborhood of the Third Lock Lomond Lake, in the Parish of Simonds, known as the Stackhouse Farm, bounded by lands owned by Robert Stackhouse on the south, lands owned by Charles Stackhouse and late John Brawley on the west, lands owned by Wm. Hayward on the north, and lands owned by Hugh Ryan on the east, containing one hundred and ten acres, more or less, with the building and improvements thereon being

The same having been seized and taken under and by virtue of an execution issued out of the Supreme Court at the suit of David B. Parnther and Margaret Anne his wife, plaintiffs against the said Robert Love.

Dated this twenty-eighth day of October, A D 1892.

JAMES A. HARDING, Sheriff.

N. B.—For particulars apply to A. H. DeMILL, Solicitor, Palmer's Building.

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