set on foot to make money. Entertainments abound. In villages and cities every night brings some demand upon our time. In many cases the world gets the service of the Christian while the prayer-meeting is neglected. Some professed followers of Christ can give one or two nights out of the week to some lodge, or club, or insurance society, and scarcely ever attend the prayer meeting.

Is this loyalty to Christ? Can He who was so true to His Father's commands smile upon such disloyal followers? Has He not said: "As my Father hath sent me into the world even so I send you into the world." We cannot serve the Church of Christ and so many worldly societies. Christ founded the church. It is the only institution that can claim His approval for its existence. Let Christ's followers stand by Christ's Church. Let all christian duty have the pre-eminence. Let our churches answer the question in the church letter as the facts warrant.

"What proportion of your membership regularly attend the prayer-meeting?" And see how we will blush at these answers. That old, old word, duty, ought to be written on all our hearts. We have taken that beautiful word, Love, and talked about it and preached about it until we have no place in our thoughts "for duty and obedience." Talk about this greatest thing in the world as you may, and declare it the "*summum bonum*" "the supreme good," if you choose; but this fact remains true that no greater word exists than duty and no greater evidence of a Chritian life can be produced than loyalty to the duties Christ our Saviour lays upon us. "Obedience is better than sacrifice" and loyalty to Christ imposed greater duties than all our professions of love.

The Master has said: "If ye love keep my commandments." The proof of true discipleship is obedience to Christ's commands which is but another way of saying loyalty to Christ-imposed duties. Let this mind of faithfulness in the discharge of duty which so fully dwelt in Christ characterize our life also. He was faithful in the discharge of every duty His Father put upon Him. He became obedient unto death, even the death of the cross. Let us catch the spirit of this faithful and obedient life.

4. FINALLY. HE WAS LOYAL TO THE TRUTH.

He uttered the truth. He lived the truth. He was the "way the truth and the life." He made no compromise with error, He drew the line sharply between the truth and what was false.

The truth is going to stand. God's word is going to stand the fiery criticisms of the 19th century or any century. It may go down but it will come up again. It may be on the scaffold now, but it will be on the throne some day. Beautifully has Lowell said:

"Truth forever on the scaffold,
Wrong forever on the throne:
Yet that scaffold sways the future,
And behind the dim unknown
Standeth God within the shadow,
Keeping watch above His own."

Truth is now on Heaven's throne and when the day cometh declared in God's word, when "righteousness shall look down from heaven, and truth shall spring out of the earth." (Ps. 85: 11.) Then truth shall be on the throne here.

This Christ so faithful to His Father: so true to His trust; so loving, kind and forgiving; so pure and good, is now exalted to the right hand of God. And to Him every knee shall bow and every tongue shall confess that He is Lord. From a life of humiliation, of self-sacrifice and loyalty to truth and duty. He has risen to be King of Kings and Lord of Lords. Let us imitate this Saviour. Let the mind of humility, of forgiveness, of self-sacrifice and of faithfulness to God dwell in us. Let us be loyal to the truth. This is an age of compromises. Let us stand by God's word and the truth for which our fathers suffered and died. Let us hold strictly to Christ's commands. And then if faithful unto death we shall receive a crown of glory.

We have only touched the hem of the garment of this subject. But we hold up Christ as your pattern and King.

Do you want the sweetest perfume that flower ever exhaled? Then take the Rose of Sharon. Do you want the dearest friend that man ever had? Take him who sticketh closer than a brother. Do you want a pattern, which, if you follow, will make your life pure, beautiful and good? Take Jesus Christ the ideal man. Do you want to become like Him whose glory fills all heaven? Then cultivate His Spirit, seek to be like Him.

Take Christ as your Saviour and He will wash away your daily sins; take Him as your Friend and Guide and sweet will be His fellowship; take Him as your help and support and you will never want for any good thing; take Him as your pattern and as the days go by you will become more and more like Him, until at last you will see Him as He is and then you will be forever like Him.

Dear Brothers and Sisters, let us take this Christ into our hearts as we never have before, and let us become like Him by cultivating His Spirit. "Let this mind be in you which was also in Christ Jesus."

REV. W. CAMP.

Hillsboro, N. B.

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BIBLE LESSONS.

Adapted from Peloubet's Select Notes.

FOURTH QUARTER.

JESUS AT NAZARETH.

Lesson I. Oct. 7. Luke 4: 16-30.

GOLDEN TEXT.

"See that ye refuse not Him that speaketh."—Heb. 12: 25.

REVIEW the seven events of the first year of Jesus' public ministry, THE YEAR OF BEGINNINGS, A. D. 27.

THE SECOND YEAR.—A. D. 28. THE YEAR OF DEVELOPMENT.

First. This year was spent almost entirely in Galilee, except a brief visit to Jerusalem at the Passover. But why was Galilee, particularly the district bordering on the lake, chosen as the scene of this special work? Because it was next to Jerusalem—in some respects more than Jerusalem—the centre of life and activity in Palestine at that period, and at the same time because there was a large admixture of foreign population; the Jews there were more open to new impressions.

EXPLANATORY.

JESUS IN THE SYNAGOGUE AT NAZARETH AMONG HIS FRIENDS AND ACQUAINTANCES.—V. 16. "And he came to Nazareth": from some other part of Galilee (v. 23), through which region he had been preaching. "Where he had been brought up." He came to preach now among those who had known him from his youth. He had lived among them for twenty-eight years, and had worked with them, and for many of them, as a carpenter. His handiwork was doubtless in many of their homes.

"And as his custom was." From his youth up, in this very synagogue.

A LESSON is taught us here by Jesus as to Sabbath-keeping, and regular church attendance, and participating in the Sabbath worship. It is at our peril, religiously, if we fail to learn the lesson, and follow our Lord's example. "He went into the synagogue." A synagogue (a congregation, and hence a place of assembling) was in the form of a common modern church, nearly square. The platform and pulpit for preaching were at one end, and behind was the ark containing the rolls or books. The reading-desk was on a platform in the centre. The arrangement can be seen in the modern synagogues of the Jews. "And stood up for to read." The readers always stood up.

17. "And there was delivered unto him the book": in the form of a roll, or double roll, taken from the sacred chest behind the pulpit. The congregation stood during the reading. "Of the prophet Esaias": the Greek for *Isaiah*. "And found the place:" not necessarily any appointed lesson, but the passage he wanted. "Where it was written." In Isa. 61, 1. 2. The quotation follows somewhat closely the Greek translation (the Septuagint) then in common use, except that it adds "to set at liberty them that are bruised," either from the Heb., or from Isa. 58: 6.

He showed that the promises in their Scriptures of the kingdom of God and a Redeemer were fulfilled in him, the Son of God. He was the focus on which the rays of prophecy from the beginning to the end of the Bible were concentrated.

18. "The Spirit of the Lord is upon me." Jesus was fully and wholly under the influence and guidance of the Holy Spirit. (See John 3: 34.) Therefore, he spoke the truth of God, his message with the authority of God, in the way God directed, and with vivifying, life-giving power. "Because he hath anointed me": set me apart, divinely appointed me, as kings were set apart to their office by anointing.

I. GOOD NEWS FOR THE POOR.—"To preach the gospel" (one word in Greek): to make known the good news. "To the poor." It includes the literally poor in this world's goods, the afflicted, those who are sinners and exposed to eternal death, those who are subject to calamities from which they cannot save themselves. It includes especially the poor in spirit (Matt. 5: 3; 11: 28). Jesus has something to satisfy every human need. He brings living waters to quench every thirst, and bread from heaven to satisfy every hunger of the soul.

THE GOSPEL FOR THE POOR. That "the gospel is for the poor" is very clearly seen in comparing the advantages of the poor in Christian lands with their condition in all others.

NOTE.—The true Christian and the true church always follow their Master in this, that they seek to bring the gospel to the poor, the degraded, the outcast, the foreigner, the Indian, the Chinese. The poorer one is, the more the true gospel seeks him. God has brought the poor to us so that we may give the gospel to them. Moreover, the gospel principles are such that if they were obeyed by all there would be no abject poor.

II. HELP FOR THE BROKEN HEARTED.—"He hath sent me to heal the broken-hearted." To give comfort to those who are overwhelmed with sorrow. Christ heals them by his own love and revealing his Father's love; by immortal life, for which sorrows prepare us; by the promise that all things shall work together for good to those that love him.

III. FREEDOM FOR THOSE IN BONDAGE.—"To preach." To sound as with a trumpet (not the same word as the first "preach" in this verse). There is an allusion to the custom that on the first day of the year of Jubilee, the priests went all through the land announcing with the sound of trumpets the blessings brought by the opening year.—"Deliverance to the captives": to all captives, whether in material or in spiritual captivity. Witness what the gospel is doing for prison reform, for the abolition of slavery and the slave trade, for the Indian races. But especially to the captives of sin and Satan, the slaves of evil habits, of intemperance, of fashion, of worldliness, does Jesus sound the trumpet of deliverance. Jesus breaks the chains of sin and gives freedom to the comscience and to the mind, freedom from corroding anxiety, freedom of Christian action. (See John 8: 32; Rom. 8: 21).

IV. VISION TO THE BLIND.—"Recovering of sight to the blind." There are three kinds of blindness:

(1) Blindness of the body.
(2) Mental blindness.
(8) Moral blindness—ignorance of God, of righteousness, of heaven, of the possibilities of the soul, of highest hopes and joys of true life. Jesus came to cure them all. He opened the eyes of the blind when on earth. His principles obeyed would save many from blindness. The spirit of his religion relieves the blind, erects blind asylums, furnishes books which the blind can read; and in every way Jesus is the light of the world, opening the eyes of the soul.

V. COMFORT TO THE SORROWING.—"To set at liberty them that are bruised" (Isa. 58: 6): to deliver from their sad estate "the bruised," the oppressed, those crushed under sin, the wounded in spirit, the sufferers from a guilty conscience, smitten by calamity.

VI. THE GOOD TIME IS AT HAND.—V. 19. "To preach (herald, the same as the second "preach" in verse 18) the acceptable year of the Lord." The year or era in which God has been pleased, for the best of reasons, to bring these blessings to the people. God's chosen opportunity had come.

20. "And he closed the book": or rolled up the roll. Notice how the quotatation stops when it comes to the tearful sentence, "and the day of vengeance of our God." The time for that had not yet come. If they believed and obeyed, it would never come. When they rejected him, then they would see that awful day of retribution written over the sky, like the *mene tekel upharsin* blazing on the walls of Belshazzar's palace. "And gave it to the minister": the attendant, who would put the roll back into its place. "And sat down." It was the custom to stand while reading, but to sit when preaching, so that his sitting down did not indicate that he was through, but that he was about to speak; hence "the eyes of all . . . were fastened on him," with intense interest and desire to know what he would say upon the text he had just read.

21. "This day is this Scripture fulfilled in your ears." Then followed the application of the passage from Isaiah, in a discourse of some length, which is not given here.

This prophecy was originally spoken to the exiles in Babylon.

Now Jesus says, those prophecies, fulfilled in a measure to your fathers, are to have a larger and more glorious fulfilment. The time has come.

22. "And all bare him witness": by the expression of the countenance, by the attitude of listening; perhaps by favorig words, and, doubtless, afterwards in conversation about the marvellous preacher. "And wondered at the gracious words": gracious both in what was said and in the manner of saying it. His words were full of "grace and truth."

THE EFFECTS.—(Vs. 22-30.) Two courses were open to the people of Nazareth,—to accept this Jesus as the Messiah, or to reject him, and render some excuse to their consciences for the rejection. They chose the latter.

22. "Is not this Joseph's son?" That is, How can it be possible that the son of this obscure family—a carpenter who has made furniture for our houses, a man brought up in a common way, without education, without rank, without wealth or office—that he should be the great Messiah, the king of the Jews?

23 "And he said unto them, Ye will surely say": rather, "ye will say nothing less than." "This proverb." "Physician, heal thyself." The application which follows shows that this means, Do for your own town what ye have done for this. Show us some of your miracles, if you can do such things. The same taunt was spoken against him on the cross. "Whatsoever we have heard done in Capernaum." Jesus had only the December before healed a nobleman's son at Capernaum (John 4: 46-54), and doubtless he had done many other miracles there, for he had been there (John 2: 12).

24. "No prophet is accepted in his own country." This is another proverb, to be taken as a proverb, or general truth. It is very difficult for a community to believe in the greatness or power of one who has grown up among them.

25. "But I tell you of a truth." Jesus now brings two examples, from their own history, of great prophets whom they revered, acting in precisely the way they had blamed him for doing. They worked miracles for others in these cases, and not for their own countrymen. "Many widows were in Israel in the days of Elias: Greek form of "Elijah (see 1 Kings 17: 1-24 for this story.)

26. "Sarepta (Greek form of "Zarephath"): on the shore of the Mediterranean, near Sidon.

27. "And many lepers." (For this story see 2 Kings 5: 1-14.) Leprosy was then and still is very common in Palestine. "Eliseus": Greek form of "Elisha."

28. "And all . . . were filled with wrath." The tense (aorist) implies a sudden outburst. "Truth embitters those whom it does not enlighten."

They were angry (1) because he would not show them special favor; (2) because of his superior claims, expecting them to accept him as their superior, as their teacher; (3) because of the implication that God overlooked them in his gifts, which he bestowed upon others.

29. "And rose up": broke up the service irreverently and rushed forth. "And thrust him": with violence. They were a furious mob. "Unto the brow of the hill." Nazareth spreads itself out upon the eastern face of a mountain, where there is a perpendicular wall of rock from 40 to 50 feet high. "Might cast him down headlong" Compare the Tarpeian rock at Rome, from which the Roman mob cast unpopular persons.

30. "But he, passing through the midst of them." Alford thinks this was miraculous. Many others, think it was not, but that, as Godet says, "he passed through the group of these infuriated people with a majesty that overawed them." "It seems at times that the divinity within Jesus shone forth with awe-producing power" (John 18: 6; 10: 39; 8: 59). "Went his way." He returned once more several months later (Matt. 13: 54-58) to give them one more opportunity to repent. But they then, as now, madly threw away their blessings, and, like swine, trampled the divine pearls under their feet.

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.

The Young People's Societies of the Maritime Baptists will regret that Bro. Baker found it necessary to resign his editorship of this column. Those who have met him have found him a warm hearted Baptist full of enthusiasm in our Y. P. work, and those who have only known him in the "quill" productions will, we know, heartily join in kindest wishes for his future and in the prayer "God be with you till we meet again."

The new editor, like the rest of you, is a busy man and will need your co-operation in the making this column a success.

We do not want long articles, but we do want to know how your societies are getting along. What you are doing in special work; how your C. C. work progresses and what you are doing generally to lighten the burdens of your pastor and to make your church a light in the world.

Believe this: Our future as denomination is largely in your hands. Let us assume our responsibilities as looking up we exclaim, "Our sufficiency is of God."

Read the following from the new president of our Maritime Union.

Dear Young People:

I find since accepting the chairmanship of this Maritime Union that there is much work to be done. In this work I believe is needed the old adage, "Many hands make light work." So, if your assistance is secured at the start, much will be accomplished. Let each one take a lift and the Union will make a grand showing. What is to be done?

1st. There is to be a B. Y. P. Union in every church. *Pastors bring it up at once.*

2nd. There are Junior Unions to be organized. Superintendents of S. S. and workers in Mission Boards *spring to the work.*

3rd. The Christian culture courses are to be taken up *at once.* Appoint your best workers to solicit subscriptions to the paper. Organize a class for studying; *don't delay.*

4th. Let all the presidents of associational unions write the various unions in the association, urging the necessity of taking up the study of the three C's, and if they cannot take all take the Christian literature course. The banner may be lost unless we all unite on one subject—take all three if possible. Also correspond with pastors where no Union has been organized; make an arrangement, if possible to help organize. *Begin now.*

5th. Unions that have not paid last year's dollar, do so by return mail. Send it to Rev. W. T. Stackhouse, New Glasgow, he is a good treasurer; and begin at once to raise three cents per member to meet the current expenses of the Union for 1895. We don't want our treasurer to be out of pocket by our neglect.

6th. Report as often as you can about your union and work. Do not write an article the length of this one, but one inch or two inches at most; be brief. Bro. G. O. Gates, St. John, will see that it is put into our column—let us have two columns; don't be afraid!

7th. Your Baptist headquarters is the Baptist Book Room, it belongs to us young people—and we must make it go, too, so order all your supplies through your own book-room—and don't wait until Christmas to do so, or you will certainly be late in beginning the three C's studies.

Conclusion. Our motto, "Loyalty to Christ," to do this we must be active, our heads, hands, feet, lungs, brains, time, money, ALL; then willingly and cheerfully let us "To the work in the strength of the Lord," and victory will be ours.

GEO. A. MCDONALD,
President M. B. Y. P. U.

The note from Bro. Williams to the late secretary of the Union will be read with pleasure:

REV. W. C. GOUCHER, secretary Maritime B. Y. P. U:

DEAR BRO.—Permit me to express through you to the Maritime Union my appreciation of the affectionate greeting telegraphed me from Bear River on Saturday last. This annual session of the Union had naturally been much in my thought and prayers, and I trust that the experiences attending it were a natural realization of all our most ardent desires.

It is very pleasant for me to know that the young people in convention thought of me so kindly when so much was pressing for attention. May all the new officers be greatly blessed in this work, and may the great mission of the Maritime Union be more and more manifest.

Yours faithfully,
CHAS. W. WILLIAMS.

North Baptist Y. P. Union.

As a corresponding secretary I admit of being very tardy in filling my position. I think there are more young people like myself in this respect, because I do not find in the Y. P. column reports from unions, hence the corresponding secretaries need a little brushing up by our Maritime President. I am told he is a "hustler," so here goes before he gets after me. The various committees made their annual reports at last business meeting, which went to prove that the Y. P. Union would greatly assist the church in her work of visiting the sick, carrying on missions and making strangers feel at home. The election of Officers took place and the following were elected for the year:

President, Miss Minnie Hubley;
Vice do, Mr. Albert Saunders;
Rec'd Sec'y, Mr. P. Colpitt;
Cor. Sec'y, Miss E. B. McDonald;
Treasurer, Mr. Geo. A. McDonald;
Auditor, Mr. Nelson B. Smith;

Devotional, social, mission and temperance membership and tract committees were also appointed with a staff of 40 active members.

The study of the three C's was undertaken by some twenty or more last year. Several passed examinations and have received certificates. Six delegates went from our Union to the Toronto Convention, and some have been heard from since their return. They did not bring to Halifax the banner. We are pleased to know that we helped to bring it back to the Maritime provinces. Our delegates to Bear River Convention bring back good reports and the presidency of the Maritime Baptist Y. P. Union conferred upon our Mr. Geo. A. McDonald is much appreciated by our Union.

We are struggling for the 1895 banner, and praying for a large measure of the Spirit of Jesus to perform the work assigned us. E. B. McD.

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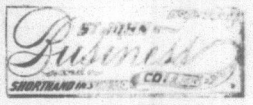

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