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 OUR PEOPLE WITH OUR MISSIONS.

(Correspondents to this department should address their communications to J. J. BAKER, St. John, N. B.

Hail! '94! . . . If it come to us what will it bring? A life fuller, richer and more thoroughly consecrated than ever before? So may it be.

—Secretary Wilkins, has been taking a look in on the Toronto Union. He was feeling the pulse for the '94 convention. He probably knew before he came that "Toronto is all right." Already some of the young folks are saying, in regard to the meeting, "May I be there to see."

—We agree fully with two suggestions that are made elsewhere in this column. The MESSENGER AND VISITOR is named as "one medium of local interchange." If we have any complaint it is that our young friends don't use it half freely enough. Don't hesitate to report."

—Yes, we do think it would be "a good idea" for the young Baptists of St. John to come together in a city union. Halifax has left us clean out of sight. But now that some of the young people have begun to speak out, we judge the union is not far away.

— Moncton has decided to fall into line with the regular B. Y. P. U. movement. With the largest Baptist church in the Maritime Provinces and a pastor whose heart is in the right place in regard to young people and their work, we expect to hear good things from Moncton.

— One of our city papers always spells *Baptist* with a small "b." We hope none of our readers will be guilty of the sin. We shall be glad if our young Baptists become enthusiastic enough to spell it in bold faced capitals. But please don't—don't get cold enough to write it with a small "b."

— This will be missionary week with many of the churches. We are glad to learn that a number are finding both interest and profit in the Conquest Meeting Course. We do not know where you can get so much well-shaped material for the monthly mission service for so little money as in the *Young People's Union*.

— We take it for granted that all the corresponding secretaries are so busy this Christmas season that they have no time to attend to *outside* matters. But may we suggest that we are not an *outside* matter.

ST. JOHN, N. B., Dec. 20.

Dear Mr. Baker:—Would it not be a good idea for the Young People's Societies of the several Baptist churches of the city to begin the new year by coming nearer together in a city union? Some at least of the unions feel the need of just such an organization. The writer has known city and town unions to be a source of much strength. If it is for the best interest of all concerned I hope some movement in the matter may be taken in the near future.

Yours truly,

AN INTERESTED MEMBER OF A CITY UNION.

ST. JOHN, N. B., Dec. 20.

Our union has been so successful with a sociable held some few weeks since that it wishes others to know just how it came about. Naturally we turn to your column as a suitable place to make report. We are under the impression that such a column as the one you conduct should be in part a report column.

Our sociable netted us the sum of eighteen dollars, and the admission was ten cents; representing an attendance of one hundred and eighty. The vestry was filled. The friends who were present seemed to enjoy themselves. It was announced a "Young People's Social," but it was in no sense restricted to the young.

The social committee made all arrangements—secured excellent literary and musical talent for a good programme and furnished light refreshments. The pastor was present, of course, and delighted all with a very bright talk.

It is sometimes said that socials cannot easily be made a satisfactory success. For the encouragement of those who wish to try again, we have stated what our Union has done recently.

Yours truly,

COR.-SEC. BRUSSELS ST. B. Y. C. E.

MAHONE BAY, Dec. 19.

The Young People's Union of Mahone Bay is doing enthusiastic work in all its departments. The present membership is 41 active, 5 associate, nearly all of whom are connected with the Christian Culture Class. Instead of the prescribed course we have taken for our basis of study, "The Baptists, Who Are They, and What do They Believe," by Dr. Boggs; also Henry Veddess' "History of the Baptists." The course, we feel sure, will be of infinite value to us as Baptists. May God bless the institution.

Yours,

MRS. H. S. SHAW, Cor. Sec.

In the Household

"For two years," said John R Cumming, of St. John, "I have used Dr. Manning's German Remedy in the household and have found it invaluable for Colds, Cramps, Colic, or any pains or aches; in fact I used it for nearly every ailment and always with good effect." Such a remedy as this should be in every household. "I also wish to say," adds Mr. Cumming, in his letter to the Hawker Medicine Co'y, "that last spring being very much run down, with loss of appetite and general debility, I used Hawker's Nerve and Stomach Tonic, which completely restored me to health."

Chronic Coughs are permanently cured by Hawker's Tolu and Wild Balsam.

— Are you troubled with bad state, belching, burning in throat? Take K. D. C.—the King of Dyspepsia cures. It is guaranteed to cure, or money refunded.

Sabbath School.

BIBLE LESSONS.

Adapted from Peloubet's Select Notes.

FIRST QUARTER.

Lesson I. Jan. 7. Gen. 1: 26-31; 2: 1-3.

THE FIRST ADAM.

GOLDEN TEXT.

"The section of the history included in this lesson extends over the first two chapters, Genesis 1 and 2."

INTRODUCTION.

With this lesson we begin not only a new year year, but a new six years' course of lessons in which we shall journey through the Bible, from the creation to the new creation, from the garden of Eden to the city of God. And we trace the guiding discipline of God through the whole history from the fall, through redemption to the glorious company of the saints

One great value of this history is that it is history from a Divine standpoint, showing God's providence, His goodness, His love, His training, His work of redemption.

THE BOOK OF GENESIS. The book of Genesis is still a great battleground on which the combatants are contending more earnestly even than when we took up this study seven years ago. And the battle is still undecided. Many questions connected with the higher criticism and the relations of Genesis to science, are still unsettled. Learned, wise, and good men differ very widely.

The study is very interesting, but there is no time in an ordinary Sunday-school class to enter largely upon these discussions concerning which many volumes have been written, and new ones are coming out every year. The only course, therefore, for the editors of this volume is to place before their readers what seems to them, after wide and careful study, to be the truth, with the authorities for their view, at the same time giving reverent authorities for other and opposing views in the library references.

COMPOSITE CHARACTER. It is generally admitted that the author of Genesis used a number of ancient documents in composing this book. Some of these are very clearly marked in the book itself, as for instance: "The generations of the heavens and the earth," at chap. 2: 4. "The book of the generations of Adam," from chap. 5 to chap. 6: 8. "The generations of Noah," giving the history of Noah's family till his death, from 6: 9 to end of 9. One of the first marks of these documents to be noticed in the exclusive use of "Elohim," God, in the first section, and the introduction of "Jehovah" (the Lord) in the next section beginning with 2: 4.

These written documents "coeval, or nearly so, with the events which they recorded, and composed by persons intimately acquainted with the subjects to which they relate, Moses may have collected with additions from authentic tradition or existing monuments, under the guidance of the Holy Spirit, into a single book." This book is a complete unity in plan and purpose.

We are to remember that there was no printing in those ages, but that each copy was made independently by hand, and in different centuries, so that naturally there would be a remodelling of the language, explanatory notes, and adaptations of ancient names to the times of the people for whom the copy was made.

This explains not a little of those later forms which lead some to give a much later date than formerly to the authorship of Genesis. We must remember also that we have but one Hebrew manuscript "of the Old Testament" a thousand years old.

EXPLANATORY.

THE CREATION OF MAN.—Vs. 26-31: 2: 7, 21-24.

FIRST, IN GOD'S IMAGE. 26. *And God said*, He expressed His will and plan. *Let us make* man. Here, as is usual after the plural Elohim, God, the verb is singular, denoting the unity of the "us." "God the Father is comprising Himself either with the Son and the Spirit, or with the celestial spirits." *Image and likeness*, two words of nearly the same import, are used to express the thought more fully and strongly than could be done by any single term. "This likeness cannot refer to physical likeness, because God is a spirit, and no physical likeness can exist of God. The references to God in this chapter prove that there was in the mind of the writer no low view of God as having a human form. Man's soul is like God, a spiritual personality with intellect, memory, reason, self-determining will, conscience, emotions, moral and religious faculties, immortality. Man is like God as a candle is like the sun, which kindles it from its own light. He was like God in the innocence and holiness of his nature, the right and true moral dispositions of the soul, undefiled with any taint of evil. Man, Adam, not meaning "red earth" as frequently explained, but "the builded one," "the created one."

SECOND. MAN'S BODY FROM THE DUST, HIS SOUL THE CREATION OF GOD (2: 7). A more detailed account of the creation of man is given in the next chapter (Gen. 2: 7), in which is made clear the distinction between body and soul, between the animal man and the spiritual man. The Body was made of the dust of the earth, and this is true not only of the body of Adam, but of the bodies of all his descendants to this day. "Science has proved that the substance of his flesh, sinews and bones consists of the very same elements as the soil which forms the crust of the earth." All that we eat is made of the dust of the earth, and the same elements as the dust, derived from the air. Notice particularly that the Bible states simply the fact, but does not state the method in which man was formed of the dust. If the theory of evolution, believed by so many scientific men, should be proved true so far as relates to man's body, and it should be shown that the physical man was developed from the lower orders of animal life, yet that would not contradict the statement that man was made from the dust of the earth. It would only explain how he was made of the dust,—an explanation which the Bible nowhere gives, but leaves to men to discover. The word formed instead of create, in v. 7, favors this view.

But an absolutely perfect body without a soul would not be a man. It was only when God gave the body He had formed from the dust a living soul, formed in God's own image, that the creation of man took place. The soul was not evolved; it was *created*. The soul is not an animal development; it is a direct impartation from God. This is the noblest, the most honorable derivation of man. He is the Son of God.

27. *So* (and) *God created man*. Here it is stated that God actually did what in the previous verse it is said that He proposed to do. Man is *formed* out of the dust; but in His essential nature he was created.

Created is used three times in this verse, as if to put a most emphatic denial upon the theory that man's soul has been developed from lower forms.

THIRD. THE CREATION OF WOMAN. THE FAMILY (vs. 27, 28; 2: 21-24). *Male and female created He them*. The plural pronoun is used in order to show that the creation of man included the woman, who also was made in the image of God. The story of woman's creation is given in 2: 21-24.

28. *And God blessed them*. He gave them His favor, His care for their prosperity and their good, so that it would be a blessing, a happiness, to live. *Be fruitful and multiply*. The first family was now founded, and children were pronounced a blessing from the Lord. (1) God showed that the true family is composed of one husband and one wife, bound together in the closest ties. (See Matt. 19: 4-6.) (2) God's blessings are not for a few alone, but for many. He would have the earth full of happy beings, multitudes enjoying the good things he has made. (3) Children are a great blessing in a family. Their presence cultivates every virtue and adds to every true joy. They tend to remove selfishness, to develop benevolence, patience, love, hope, piety, conscientiousness, self-government. It is almost impossible to attain to the best character without the influence of children. (4) Family life is best also for the children. They need the care and training of parents; they need the training which comes from a large family of brothers and sisters. One of a large family has a great advantage in many ways over an only child. "Home education is the law of nature."

FOURTH. THE DOMINION OF MAN (v. 28). *And subdue it*. Bring it under cultivation, master all its forces, possess themselves of its resources, subject it and all that it contains to their use. This man is gradually learning to do in the advancement of knowledge, and the progress of science and the arts.

"What an education for the race has been this labor of subduing the earth! How it has developed reflection, stimulated invention, and quickened the powers of combination, which would otherwise have lain dormant! . . . Hence arises the right of property, the origin and bond of civil society; and thus all the blessings of society, and of civilization, and government are due to the divinely implanted impulse, 'fill the earth, and subdue it.'"

And have dominion, etc. Because by his higher nature man would have the power to benefit the lower animals, supply them with food and care, and give them a larger usefulness and a higher and happier life than they could have without man. This is true of all well-cared for domestic animals to-day. "Man's relation to the beasts is that of Providence," says George Adam Smith. "We who live in countries from which wild beasts have been exterminated cannot understand the insecurity and terror that they cause in regions where they abound." We notice that as fast and as far as man becomes Christianized, and recovers the holy image of God, he regains his dominion over all nature, and enlarges his kingdom.

FIFTH, THE FOOD OF MAN (vs. 29, 30). *Behold I have given you*. The word "is a divine gift to man, valuable, and increasing in value, expressing God's love, teaching His truth (the world is a great school), sustaining His life, ministering to every sense."

To you it shall be for meat, for food. Vegetables and fruits were the natural food of man. "The grant of animal food was first given Genesis 9: 3. The plain inference seems to be that, if man had remained unfallen, he would have subsisted solely upon the fruits of the earth."

30. *And to every beast of the earth*. "The support of the whole animal kingdom is based on vegetation."

31. *And behold it was very good*. Each part of creation was good, but the sum total, the whole complex universe, was "very good"—good in itself, good as showing God's love to His creatures, good as the expression of God's nature and character. *And the evening*. The dark time when all these things were absent. *And the morning*. The dawn of these created things into existence, growing unto the perfect day.

2: 1. *Thus* (R. V. "and") *the heavens*, etc. There should be no division of chapters here, but at verse 4.

2. *And on the seventh day God ended*, finished, completed, *His work* of creation. The world was done, as far as creative energy was concerned. He still exercises His providence, His guiding, developing, sustaining care. But nothing since the advent of man has required the exercise of creative power. "No fact of science is more certainly established than the recency of man in geological time."

And God rested on the seventh day. Not because He was weary, but because the work planned was done. And this seventh day is a long period like the other days. It is noticeable that of this day it is not said, "There was evening and there was morning, the seventh day," as was said of all the rest to denote their completion as a creation. We are living in this seventh day of the divine rest. "The divine Sabbath has an infinite perspective."

3. *And God blessed the seventh day and sanctified it*, hallowed, made it sacred. The whole period of the seventh day so far as it relates to man is devoted to the providential care and religious development and training of man, as the whole history of the race shows.

THE ORIGIN OF THE SABBATH. The division of time into weeks, though not in the calendars of the early Greeks or Romans, who were comparatively late nations, yet, says the "Encyclopædia Britannica," "has been employed from time immemorial in almost all Eastern countries; and as it forms neither an aliquot part of the year nor of the lunar month, those who reject the Mosaic recital will be at a loss to assign to it an origin having much semblance of probability." Much less is there any other natural account of the setting apart of the seventh day as a day of religious observances.

4. We learn that there is a personal, spiritual God, distinct from the material universe.

5. We learn from the works of creation the wisdom, power, goodness and love of God. The more we study them the more we learn to love, to wonder, and adore.

6. This wise and good God is our Father; we look upon His works and say, "My Father made them all." We rest in the love of the Strongest, we trust in the guiding care of the Wisest.

7. The beginning of all life is from the Spirit, the Holy Spirit broods upon the chaos of human nature, and the soul is created anew. The Spirit of God is "the source of life, courage, illumination, wisdom, physical and intellectual gifts, spiritual power, and holiness."

Worship Through Work.

Let us not think of the religious life as something separate from the everyday life. He that serves God only at church, or only during set hours of prayer, is a very poor servant. We ought to make worship of our work. Whatsoever we do, whether we dig or hammer or cook or write, should be done heartily as unto the Lord—that is, we are to serve God in our daily tasks, make them part of our religion. The farmer's cornfield, the mechanic's shop, the engineer's locomotive, the housewife's kitchen, the teacher's and the pupil's schoolroom, every place where honest tasks are done, ought to be a sanctuary where work is transformed into worship. Working hours ought to be as much a part of the religious life as praying and singing and preaching hours. Nay, properly speaking, prayer and meditation and praise are not real service, but preparations for service. We serve by what we do; the soul is only fed and strengthened for service by communion with God in the closet and in the sanctuary.—*Cumberland Presbyterian.*

A Family Honored of God.

A sentence in a religious journal has attracted our attention. "One English clergyman has four daughters missionaries in India." We cannot read so brief an item without being led away, in thought, to the home out of which so many came, successively to enter upon the work of saving, with God's help, perishing men and women. We may be sure that it was a home of prayer, and of frequent communings together touching the things of the kingdom and its advancement in the world. It was, doubtless, a cheerful and happy home—it could hardly be otherwise. Some shadows would rest upon the threshold as each consecrated one passed over it, to go far away to a new work and a new home, but the smiles would soon break forth on the faces of those left behind at the thought of the gracious calling to which the departing one had given obedient answer, and especially as the reports of success in Christian work came back. Perhaps, in all England, there was not a happier household than that which surrendered so many of its occupants to the service of Christ in a far-distant land.—*Philadelphia Presbyterian.*

General Howard's Experience.

Major-General O. O. Howard tells how, when on duty in the South, a friend sent him a copy of "The Life of Hedley Vicars." He read it with deep interest. He could not understand what was meant by the saying, so often repeated: "The blood of Jesus Christ, his Son, cleanseth us from all sin." He knelt down and asked God to show him what it meant, and God did it. "My soul was so happy," continued the general, "when God revealed to me the way of salvation by the blood of Jesus Christ that I rejoiced with unspeakable joy. That hour the gift of eternal life was consciously mine. Oh, the preciousness of that gift! There's no counting the value of it, and there's no discounting it. After this experience I wanted to be a chaplain, to seek the souls of men. But the war came. I responded to the call of my country, and went as conscientiously to the field of battle as to a prayer meeting. On the eve of my first battle I became pale and weak at the sound of cannon and musketry and the roar of conflict. God was there, and I cried to Him to give me strength to do my duty, and, quick as a flash, my courage and strength came, and I never faltered again in the face of any peril. I went forward with the confidence that I was doing God's will, and He never forsook me.

"When my dear friend, General Griffith, was shot down on the field of Gettysburg, we bore him to a house in the town to die. I went to see him once more, and read at his bedside the sweet words of Jesus, 'Let not your heart be troubled. . . In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. I will come again and receive you unto Myself, that where I am ye may be also.' At these words Griffith lifted his great black eyes, looking into mine and said: 'General Howard, I am not afraid to die. I am ready to go!' I bent over him and tenderly kissed his white forehead, bade him a last, loving good-bye, and left him to die. I shall see my comrade again!"—*Northwestern*

A Disgusted Drunkard.

One woman determined that her husband should know how he looked when he was drunk. She knew how he looked, well enough, and needed not that any man should tell her. Her children also knew by sad experience, but the man himself had a very imperfect idea of the state of his case. So once when he came home and fell into a maudlin slumber she went for the photographer to come forthwith; and on his arrival she set him to work. She ordered the photographer to photograph her husband as he sat in his chair. The photographer did his work and did it well; and when the photograph was finished and laid beside the husband's plate at breakfast it was a revelation, and the sobered gentleman experienced a decidedly new sensation. There was no need of explanation; the thing explained itself. There was no chance for contradiction; the sun tells no lies. There was no room for argument. There was only one thing to do, and that was to quit; and it is very fortunate that the man had courage and sense enough to do it.—*Selected.*

Sunday Breakfasts.

The Sunday breakfast is a meal that is quite likely to be too lightly considered. The hour of rising is usually put forward on Sunday, and there is less time to prepare the breakfast. In the morning, Catholic servants usually attend early mass, and this is also likely to leave less time for the preparation of the morning meal.

It is therefore especially necessary that the Sunday breakfast be one that can be largely prepared the night before and quickly made ready in the morning. This undoubtedly gave rise to the traditional Sunday breakfast in Boston of baked beans and brown bread. This is a good substantial meal, but is apt to become tiresome when served Sunday after Sunday. Croquettes of meat, which are prepared ready for frying the night before, simple boiled meats, omelets, reshuffles of potatoes, fruit salads and mushes of oatmeal and various other grains if you are addicted to farinaceous food may all form a part of the Sunday breakfast.

This breakfast should be a substantial one. The family are in a more intellectual frame of mind and in a better condition for appreciating the morning sermon if they have breakfasted comfortably. A famous minister once asserted that he had lost an appointment in the younger days of his ministry through an insufficient breakfast. He was so weakened from lack of the substantial morning breakfast to which he was accustomed that he felt that he failed in his discourse.

A light breakfast of eggs and coffee may be sufficient in some foreign countries, where there is less wear of intellectual and nervous force than in our country, but most Americans demand a meal of meat at breakfast. There is considerable discussion nowadays as to the food value of cereals, once so highly esteemed as a part of the breakfast, and a great many people prefer fruit as a first course in place of the cereal.

The Honest Man.

To the Editor of the Messenger and Visitor:

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