EXCUSES NOT REASONS.

BY REV. ALEXANDER MACLAREN, D. D.

"They all, with one consent, began to make excuse."—Luke 14: 18.

Jesus Christ was at a feast in a Pharisee's house. It was a strange place for Him—and His words at the table were also strange. For He first rebuked the guests, and then the host; telling the former to take the lower rooms, and bidding the latter widen his hospitality to those that could not recompense him. It was a sharp saying; and one of the other guests turned the edge of it by laying hold of our Lord's final words: "Thou shalt be recompensed at the resurrection of the just," and saying, no doubt in a pious tone and with a devout shake of the head, "Blessed is he that shall eat bread in the kingdom of God." It was a very proper thing to say, but there was a ring of conventional, commonplace piety about it, which struck unpleasantly on Christ's ear. He answers the speaker with that strange story of the great feast that nobody would come to, as if He had said, "You pretend to think that it is a blessed thing to eat bread in the kingdom of God. Why? You will not eat the bread when it is offered to you."

I daresay you all know enough of the parable to make it unnecessary for me to go over it. A great feast is prepared; invitations, more or less general, are sent out at first; everything is ready; and, behold, there is a table, and nobody to sit at it. A strange experience for a hospitable man! And so he sends his servants to beat up the unwilling guests, and one after another, with more or less politeness, refuses to come.

I need not follow the story further; in the latter part of the parable our Lord shadows the transference of the blessings of the Kingdom to the Gentiles, outcasts as the Jews thought them, skulking in the hedges and tramping on the highways. In the first part He foreshadows the failure of His own preaching among His own people. But Jews and Englishmen are very much alike. The way in which these invited guests treated the invitation to this feast is being repeated, day by day, by thousands of men round us; and by some within these walls now. "They all, with one consent, began to make excuse."

I. The first thing that I would desire you to notice is the strangely unanimous refusal.

The guests' conduct in the story is such as life and reality would afford no example of. No set of people, asked to a great banquet, would behave as these people in the parable do. Then, is the introduction of such an unnatural trait as this a fault in the construction of the narrative? No! Rather it is a beauty, for the very point of the story is the utter unnaturalness of the conduct described, and the contrast that is presented between the way in which men regard the lower blessings which these people are represented as turning from, and in which they regard the loftier blessings that are offered. Nobody would turn his back upon such a banquet if he had the chance of going to it. What, then, shall we say of those who, by platoons and regiments, turn their backs upon this higher offer? The very preposterous unnaturalness of the conduct, if the parable were a true story, points to the deep meaning that lies behind it: that in that higher region the unnatural is the universal, or all but universal.

And, indeed, it is so. One would almost venture to say that there is a kind of law according to which the more valuable a thing is the less men care to have it; or, if you like to put it into more scientific language, the attraction of an object is in the inverse ratio to its worth. Small things, transitory things, everybody grasps at; and the number of graspers steadily decreases as you go up the scale in preciousness, until, when you reach the highest of all, there are the fewest that want them. Is there anything lower than good that merely gratifies the body? Is there anything that the most of men want more? Are there many things lower in the scale than money? Are there many things that pull more strongly? Is not truth better than wealth? Are there more pursuers of it than there are of the former? For one man that is eager to know, and counts his life well spent in following knowledge—

Like a shaking star,
Beyond the furthest bounds of human thought,

there are a hundred that think it rightly expended in the pursuit after the wealth that perishes. Is not goodness higher than truth, and are not the men that are content to devote themselves to becoming wise more numerous than those that are content to devote themselves to becoming pure? And, topmost of all, is there anything to be compared with the gifts that are held out to us in that great Saviour and in His message? And is there anything that the mass of men pass by with more unanimous refusal than the offered feast that the great King of humanity has provided for His subjects? What is offered for each of us, pressed upon us, in the gift of Jesus Christ? Help, guidance, companionship, restfulness of heart, power of obedience, victory over self, control of passions, supremacy over circumstances, tranquillity deep and genuine, death abolished, Heaven opened, measureless hopes following upon perfect fruition, here and hereafter. These things are all gathered into, and their various sparkles absorbed in, the one steady light of that one great encyclopædiacal word—salvation. These gifts are going begging, lying at our doors, offered to every one of us, pressed upon all on the simple condition of taking Christ for Saviour and King. And what do we do with them? "They all, with one consent, began to make excuses."

One hears of barbarous people that have no use for the gold that abounds in their country, and do not think it half as valuable as glass beads. That is how men estimate the true and the trumpery treasures which the world and Christ offer. I declare it seems to me that, calmly looking at men's nature, and their duration, and then thinking of the aims of most of them, we should not be very far wrong if we said an epidemic of insanity sits upon the world. For surely to turn away from the gold and to hug the glass beads is very little short of madness. "This their way is their folly, and their posterity approve their sayings."

And now, notice that this refusal may be, and often in fact is, accompanied with lip recognition of the preciousness of the neglected things. That Pharisee who put up the pillow of his pious sentiment—a piece of cant, because he did not feel what he was saying—to deaden the cannon-ball of Christ's Word, is only a pattern of a good many of us who think that to say, "Blessed is he that eateth bread in the Kingdom of God," with the proper unctuous roll of the voice, is pretty nearly as good as to take the bread that is offered to us. There are no more difficult people to get at than the people, of whom I am sure I have some specimens in these pews to-night, who bow their heads in assent to the word of the Gospel, and by bowing them escape its impact, and let it whistle harmlessly over. You that believe every word that I or my brethren preach, and never dream of letting it affect your conduct—if there be degrees in that lunatic asylum of the world, surely you are candidates for the highest place.

II. Now, secondly, notice the flimsy excuses.

"They all, with one consent, began." I do not suppose that they had laid their heads together, or that our Lord intends us to suppose that there was a conspiracy and concert of refusal, but only that without any previous consultation, all had the same sentiments, and offered substantially the same answer. All the reasons that are given come to one and the same thing—viz., occupation with present interests, duties, possessions or affections. There are differences in the excuses which are not only helps to the vividness of the narrative, but also express differences in the speakers. One man is a shade politer than the others. He puts his refusal on the ground of necessity. He "must," and so he courteously prays that he may be held excused. The second one is not quite so polite; but still there is a touch of courtesy about him too. He does not pretend necessity as his friend had done, but he simply says "I *am* going"; and that is not quite so courteous as the former, but still he begs to be excused. The last man thinks that he has such an undeniable reason that he may be as brusque as he likes, and so he says: I have married a wife, and therefore I cannot come," and I do not make any apologies. So with varying degrees of apparent recognition of the claims of host and feast, the ground of refusal is set forth as possessions in two cases, and as affections in the third; and these so fill the men's hearts and minds that they have no time to attend to the call that summons them to the feast.

Now it is obvious to note that the alleged necessity in one of these excuses was no necessity at all. Who made the "must"? The man himself. The field would not run away though he waited till to-morrow. The bargain was finished, for he had bought it. So there was no necessity for his going, and the next day would have done quite as well as to-day; so the "must" was entirely in his own mind. That is to say, a great many of us mask inclinations under the garb of imperative duties and say, "We are so pressed by necessary obligations and engagements that we really have not got any time to attend to these higher questions which you are trying to press upon us." You remember the old story. "I must live," said the thief. "I do not see life necessity," said the judge. A man says, "I *must* be in Mosley street to-morrow morning at half-past eight. How can I think about religion?" Well, if you really *must*, you *can* think about it. But if you are only juggling and deceiving yourself with inclinations that sham to be necessities, the sooner the veil is off the better; and you understand whereabouts you are, and what is your true position in reference to the Gospel of Jesus Christ.

But, then, let me, only in a word, remind you that the other side of the excuse is a very operative one. "I have married a wife, and therefore I cannot come." There are some of us around whom the strong grasp of earthly affections is flung so embracingly and sweetly that we cannot, as we think, turn our loves upward and fix them upon God. Fathers and mothers, husbands and wives, parents and children, remember Christ's deep words, "A man's foes shall be they of his own household"; and be sure that the prediction is fulfilled many a time by the hindrances of their love even more than by the opposition of their hatred.

All these excuses refer to legitimate things. It is perfectly right that the man should go and see after his field, perfectly right that the ten bullocks should be harnessed and tried, perfectly right that the sweetness of wedded love should be tasted and drank, perfectly wrong that any of them should be put as a reason for not accepting Christ's offer. Let us take the lesson that legitimate business, and lawful and pure affections, may ruin a soul, and may constitute the hindrance that blocks its road to God.

Brethren, I said that these were flimsy excuses. I shall have to explain what I mean by that in a moment. As excuses they are flimsy; but as reasons which actually operate with hundreds of people, preventing them from being Christians, they are not flimsy; they are most solid and real. Our Lord does not mean them as exhaustive. There are a great many other grounds upon which different types of character turn away from the offered blessings of the Gospel, which do not come within view in the parable. But although not exhaustive they are widely operative. I wonder how many men and women there are in this chapel to-night of whom it is true that they are so busy with their daily occupations that they have not time to be religious, and of how many men, and perhaps more especially women, in this place this evening it is true that their hearts are so engaged with loves that belong to earth, beautiful and potentially sacred and elevating as these are—that they have not time to turn themselves to the one eternal lover of all their souls. Let me beseech you, dear friends—and you especially who are strangers to this place and to my voice—to do what I cannot, and would not if I could, lay these thoughts on your own hearts, and ask yourselves, "Is it I?"

And then, before I pass from this point of my discourse, remember that the contrariety between these duties and the acceptance of the offered feast existed only in the imagination of the men that made them. There is no reason why you should not go to the feast, and see after your field. There is no reason why you should not love your wife, and go to the feast. God's summons comes into collision with many wishes, but with no duties or legitimate occupations. The more a man accepts and lives upon the good that Jesus Christ spreads before him, the more fit will he be for all his work, and for all his enjoyments. The field will be better tilled, the bullocks will be better driven, the wife will be more wisely, tenderly and sacredly loved if in your hearts Christ is enthroned, and whatsoever you do you do as for Him. It is only the excessive and abusive possession of His gifts and absorption in our duties and relations that turns them into impediments in the path of our Christian life. And the flimsiness of the excuse is manifest by the fact that the contrariety is self-created.

III. Lastly, note the real reason.

I have said that as pretexts the three explanations were unsatisfactory. When a man pleads a previous engagement as a reason for not accepting an invitation nine times out of ten it is a polite way of saying, "I do not want to go." It was so in this case. How all these absolute impossibilities, which made it perfectly out of the question that the three recreants should sit down at the table, would have melted into thin air if, by any chance, there had come into their minds a wish to be there! They would have found means to look after the field and the cattle and the home, and to be in their places notwithstanding, if they had wanted. The real reason that underlies men's turning away from Christ's offer is, as I said in the beginning of my remarks, that they do not care to have it. They have no inclinations and no tastes for the higher and purer blessings.

Brother, do not let us lose ourselves in generalities. I am talking about you, and about the set of your inclinations and tastes. And I want you to ask yourself whether it is not a fact that some of you like oxen better than God; whether it is a fact that if the two were there before you, you would rather have a good big field made over to you than have the foods that are spread upon that table.

Well, then, what is the cause of the perverted inclination? Why is it when Christ says: "Child, come to Me, and I will give thee pardon, peace, purity, power, hope, heaven, Myself," there is no responsive desire kindled in the heart? Why do I not want God? Why do I not care for Jesus Christ? Why do the blessings about which preachers are perpetually talking seem to me so shadowy, so remote from anything that I need, so ill-fitting to anything that I desire? There must be something very deeply wrong. This is what is wrong, your heart has shaken itself loose from dependence upon God; and you have no love as you ought to have for Him. You prefer to stand alone. The prodigal son, having gone away into the far country, likes the swine's husks better than the bread in his father's house, and it is only when the supply of the latter coarse dainty gives out that the purer taste becomes strong. Strange, is it not; but yet it is true.

Now, there are one or two things that I want to say about this indifference, resulting from preoccupation and from alienation, and which hides its ugliness behind all manner of flimsy excuses. One is that the reason itself is utterly unreasonable. I have said the true reason is indifference. Can anybody put into words which do not betray the absurdity of the position the conduct of the man who says, "I do not want God; give me five yoke of oxen. That is the real good, and I will stick by that." There is one mystery in the world, and if it were solved everything would be solved; and that mystery is that men turn away from God and cleave to earth. No account can be given of sin. No account can be given of man's preference for the lesser and the lower; and neglect of the greater and the higher, except to say it is utterly inexplicable and unreasonable.

I need not say such indifference is shameful ingratitude to the yearning love which provides, and the infinite sacrifice by which was provided, this great feast to which we are asked. It took Christ's pains, and tears, and blood, to prepare that feast. And He looks to us, and says to us, "Come and drink of the wine which I have mingled, and eat of the bread which I have provided at such a cost." There are monsters of ingratitude, but there are none more miraculously monstrous than the men who look, as some of us are doing, untouched on Christ's sacrifice, and listen unmoved to Christ's pleadings.

The excuses will disappear one day. We can trick our consciences; we can put off the messengers; we cannot take in the Host. All the thin curtains that we weave to veil the naked ugliness of our unwillingness to accept Christ will be burnt up one day. And I pray you to ask yourselves, "What shall I say when He comes and asks me, 'Why was thy place empty at My table?'" "And he was speechless." Do not, dear brethren, refuse that gift, lest you bring upon yourselves the terrible and righteous wrath of the Host whose invitation you are slighting, and at whose table you are refusing to sit.

Rev. 3: 1-6.—Sardis itself was a well-known city in ancient times. It was the capital of Crœsus and the Lydian kings, and, like Crœsus, it was celebrated for its great wealth. It is now reduced to a wretched village called Sart, consisting of a few mud huts inhabited by Turkish herdmen. But considerable ruins still remain to attest its former splendor. It was in this great and wealthy city that a branch of the Christian church was established; grew strong and prosperous; won for itself the name of being a living and powerful church; and then afterwards lived on its name until it became, as it is here described, a church without any evidence of real spiritual life. How, then, does Jesus deal with a lifeless church? (1) He shows it its true condition; (2) He exhorts to watchfulness; (3) To work; (4) He gives special promises to those who are faithful.

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Early New England Baptists.

At a recent missionary concert, held in the Grand Ave. church, New Haven, a carefully prepared paper on the topic named was read by Mrs. Freeman M. Wiser. We give the chief portion of it. After giving an account of Roger Williams, his banishment and his settlement in Providence, the paper says:

It is written: Two Baptists shaped the early history of the present state of Rhode Island, and her religious policy has since shaped that of all the states. Under these blessed missionary influences Baptist churches sprang up in all directions.

They had no meeting house in Providence for nearly sixty years, but met in groves and private houses, until an elder built one at his own expense in 1700. A great revival lasted fifteen months, in which one hundred and four souls were redeemed. In 1875 a church costing $7,000, which was erected, is now in use.

* * * * *

A little Baptist leaven began working in Massachusetts in 1639 but persons were indicted and fined by the grand jury for "the continuing of a meeting from house to house contrary to the order of this court."

All the commonwealth of Plymouth was stirred against these people taken with so great errors, and their meetings were broken up. In 1663 John Miles, the first Welsh Baptist minister that crossed the Atlantic, arrived at the Massachusetts colony and the first Baptist church was formed. He was brought before the magistrate, when, calling for a Bible, he turned to Job 19: 28 and read: "But ye should say, Why persecute we him, seeing the root of the matter is found in me?" He sat quietly down and the court so felt the force of the passage that in his case kindness instead of cruelty was administered, with a small fine. But persecution followed the first Baptists in the Massachusetts colony.

One man was whipped for refusing to have his child christened, and others, for professing immersion sentiments, were fined several pounds, and Lady Deborah Moody was obliged to leave the colony. They admitted she was a wise and religious woman, but taken with great error.

An aged and infirm brother of the Newport church was living at Swampscott, near Lynn, a long distance from his church. Prompted by love, three of his brethren, including the pastor, arrived quietly at his home on Saturday night, hoping to have a Baptist meeting on the Sabbath, which was a crime in the eyes of the Standing Order, even under one's own roof. On the morrow a few dropped in, and while Dr. Clarke was preaching, two constables rushed in with a warrant and they were taken to the Church of the Standing Order. On Monday they were put in prison in Boston for disturbance, for drawing away, and they were suspicioned of having re-baptized or immersed some one. They were fined several pounds each, and one was given thirty stripes—the punishment being so severe that he could take no rest but on his elbows and knees for weeks, but he prayed with Stephen that the sin might not be laid to the charge of his persecutors.

Richard Saltonstall, a magistrate of Massachusetts, but then in England, wrote an indignant letter to the authorities saying: It doth not a little grieve my spirit to hear what sad things are reported daily of your tyranny and persecutions in New England as that you fine, whip and imprison men for their consciences.

When the half-way covenant was adopted in Boston, providing that all persons of sober life and correct sentiments might become members of the Church of the Standing Order without change of heart, a corresponding worldliness of life followed the unscriptural step, and the Baptists were obliged, almost single handed, to stem the public sentiment, but bravely stood firm for Gospel principles. Meanwhile Baptists increased, and in some parts bitterness was relaxed, yet we find that in Boston in 1678 a few Baptists ventured to build a very small meeting house at the foot of an open lot on the north side of what is now Stillman street. By the marshal's order the doors were nailed up and the following notice placed on the door: "All persons are to take notice that, by order of the court, the doors of this house are shut up and they are inhibited to hold any meetings therein or to open the doors thereof without license from authority, till the court take further order, as they will answer to the contrary to their peril.

They did not break open the doors, but held their first service in the yard and afterward prepared a shed for the next Sabbath, but when they came together found the doors open, and since that day a "great door and effectual" has been opened to Boston Baptists.

The little company that formed the first Baptist church in Maine in 1682 were so bitterly opposed that they resolved to seek an asylum elsewhere, and settled finally not far from what is now the city of Charleston, S. C. Nearly a century passed before another Baptist church was formed within the limits of the present state of Maine. Then four were organized in southwestern Maine, and others followed rapidly.

A minister of the Standing Order attempted to write a book against the Baptists, but his study of the Scriptures convinced him that they were right. He consulted with the members of his church, and by their request preached seven sermons on baptism, the result of which was the organizing of a Baptist church with steady advancement of the cause in Maine, their pastor rendering most valuable missionary service. A Baptist woman went from Massachusetts to New Hampshire, where she lived forty years, firmly holding to her Baptist convictions, and during that time one woman is known to have embraced her sentiments. This neighbor went to Boston and was immersed and took home with her one hundred copies of Noycott's work on baptism, which she distributed, and afterward a Baptist church was organized there. In other places in New Hampshire churches had been formed, but none from such a beginning. Amid fines and other persecutions the early Baptists in New Hampshire increased in numbers and were loyal to their Lord's commands. The New Hampshire Newport church met in a barn for years. A minister from Canaan preached a memorable sermon there one night. The meeting continued to a late hour, but having an engagement in the morning the minister mounted his horse and picked his way through the almost trackless forest as best he could by the light of the stars. Thinking of the blessed meeting in the barn, he sang, and the words that flowed from his lips have since been sung all over the continent:

From whence doth this union arise
That hated is conquered by love.

Alone with God at midnight this precious hymn was born in the New Hampshire wilderness.

This church that for years met in a barn had afterward a meeting house forty feet square. Elias McGregor played the bass-viol, Asa McGregor led the choir, and Lucy and Lois McGregor sang soprano and alto. In 1824 fifteen missionaries were employed by the New Hampshire Domestic Missionary Society, organized in 1819.

The first Baptist church in Vermont sprang from a great awakening in 1768, and was followed rapidly by others, and as in other parts of New England, the Baptists paid a great price for their liberty, everywhere having to fight the old battle with the Standing Order. They met in log cabins, barns, schoolhouses, and at last in churches. When the Connecticut authorities found that Rhode Island Baptists were immersing converts in the Connecticut river they took the matter in hand.

During the reign of Charles II. Connecticut and New Haven were united under one charter, and thirty years after the first convert was immersed in the Connecticut, a few Baptists, whose petition to hold meetings had been unnoticed by the general court, organized the first Baptist church in Connecticut, which is still a flourishing church in the village of Mystic, 187 years old. The quiet firmness and sterling worth of their first pastor, Mr. Wightman, had much to do with the relaxing of the law there, and clamor was often silenced by his enlightened tact.

Venerable ministers were whipped at the town post or at the tail of an ox cart as they were driven through town. Two students of Yale were expelled for attending several times private meetings for divine worship.

Later we read that no part of America was more deeply stirred than Connecticut under the labors of the early Baptist ministers, who preached to multitudes in the open air, as pulpits were denied them.

There was a large increase of Baptists in New England during the Revolutionary war. As far as is known not one Baptist name is on the list of Tories.

The earliest New England Baptists were engaged in mission work, and the parent of the present Home Missionary Society was born in 1802 and called the Massachusetts Domestic Missionary Society. The first year it sent out three home missionaries, who travelled many miles and preached and taught where they found little if any religious instruction.

The first Baptist foreign missionary went from New England. In 1832 the Baptist Home Missionary Society was formed and the president and secretary chosen from New England. Later the Rev. Mr. Hill, who preached at the First Baptist church in New Haven nine years, served the H. M. Society twenty-two years.

As it is proven true of the early Baptists of New England, so it is true to-day that "he who has the pure Gospel is bound to make a patient offer of it to those who are ignorant, and God opens doors as we advance in the direction of His commands."—*Christian Secretary.*

Sheep Without a Shepherd.

Evangelization of Roman Catholic countries has not the approval of all Protestants, even among earnest Christian people; to say the least, its necessity, its urgent needs, are little understood. We give up discussing the matter, but we beg to throw some light into the question by giving a few facts. After 20 years spent in Belgium as a worker in a most successful mission, we are somewhat acquainted with the state of things in the midst of a thoroughly Roman Catholic population.

Such a population counts thousands of people who have lost all faith or trust in the church which still claims them as its adherents. The case with them is not simply practical irreligion. A large number are enlisted by societies of free thinkers, who are carrying on war against any form of religious faith.

A still larger number seek a refuge in spiritualism, which has become for them a religion. Its doctrines and practices, everywhere spread in cities and villages, find easy acceptance with the ignorant peasant or workman, as well as among the educated classes. But there are other people also who strive to remain Christians, God-fearing, and to do without the priest. The Bible colporteur everywhere meets them, eager to hear words of faith, of peace, of love and hope. All these people are without any knowledge of the Bible, which most of them have never seen. There is a good work to be done among such people; a work of rescue, to redeem them from infidelity, materialism, and also from drunkenness and bad living. Roman Catholicism has lost all influence for good on these people. As to those on whom it has retained its hold, we shall simply remind our readers that the Bible is for them an unknown and forbidden book, so that they are as ignorant of salvation by faith as was Luther himself before he opened it.

The missionary Christian church of Belgium has been at work in that country for over 50 years. No one can visit its congregations, entirely composed of converts, see the remarkable change wrought by the gospel in their life, see their earnestness for leading others to accept what they have themselves found and not be convinced in favor of sending to Roman Catholics messengers of the gospel truth. We have come to America to plead that cause, and appeal for help.—*Albert Brocher, in Christian Union.*

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S., organized a B. Y. P. U. De
with a membership of twenty
corresponding secretary, Mr. F
is hopeful for the union's pro

B. Y. P. U. and Money-M

The Texas *Baptist Standard*
upon this subject, which is
with us a living issue, says:
P. U. of the First church, Wac
its contributions through th
It does nothing independentl
right. Let the society work
committee of the church and
independent attitude toward
Union says the *Standard* "
sentiments."

The views of Rev. O. C. S. W
Toronto, will be read with int
following from his pen is take
Young People's Union of the

"Perhaps it was inevitabl
Young People's Society, as
came into existence, should
upon by the promoters of vari
and bidden by them to bu
raising funds. But may not
denominational leaders and
secretaries be mistaken in t
raising policy.

"Among the arguments
making the Young People's
money-raising organization
heard: 'Young people will
they get credit as young peop
they do.' 'Young people w
if they feel that the thing
clusively their own.' Both
statements are true. 'Tis pit
'tis, they're true. They ar
cause the young people, li
people, have not yet attain
yet are perfect. The motive
which is powerful in pro
praise and self-gratulation
place, is not the highest—
almost dare to say, is not Ch

"Instead of inciting the yo
to the doing of works from
tives, and by methods which
them feel that they have i
burdens apart from the in
burdens of the church, it
patiently and studiously to
a more excellent way. Our
tists have no will to be h
minded and wayward. They
to seek the true paths. T
which they have espoused
ples of the B. Y. P. U. A. sho
their solemn desire to exalt
instead of following indepe
They may be depended on
fully and conscientiously a
their light. If, therefore, the
our great denominational fi
stead of competing for colle
Young People's Societies, wo
urging all Baptist young peo
tribute *as members of the chu*
as members of the Youn
Society, they would find t
esteemed for its weight and
cause of its wisdom. . . . .

"The matter of giving sho
much attention in the meet
young people, because they a
together to learn the way
more perfectly. An effort
made to see that every mem
Young People's Society r
duty to contribute regularly
rent and beneficent expen
church. Thereby he is ta
charge a present obligati
drawn into such contact w
work of the church as sha
greatest influence in deter
allegiance. It is a deplorabl
and must lead to unfortu
when the young people are s
church is giving so muc
young people are giving s
sides; the church is doing f
young people are doing *this*."

The *Union* also speaks
revivals: All trains are "si
an hour in advance of Quee
royal train. The royal tra
Immanuel is now due in yo
ity; are you side tracking
and everything which wou
with the special meetings?
week of prayer special meet
conducted in many churche
an opportunity for the You
Union or Society to prove it
of practically unknown po
helpfulness to the pastor and
Take hold in those meeting
prayer meeting committee
active member to witness fo
the meetings—and out of th
Let the missionary commi
house to house visitation,
invitations. Let the social
plan early arrival at the ch
a cordial group of welcom
vestibule doors. Let the
committee organize a revi
appoint a committee on p
Let every member of the Yo
Society determine to be in
by appointment or without
junct of the revival camp
every man his work."

Sharp Arrows for the King

For the "good enough" p
3: 10, 23; 7: 24; 1 John 1
6; Pss. 142: 3.

For the "too great sinners
49: 25; 44: 22; Rom. 5: 6;
Rev. 22: 17.

For the "won't hold out
Pet. 4: 19; Pss. 131: 1; Is
Cor. 10: 13; 2 Cor. 12: 9; R

For the critics of Christi
1, 3; Rom. 2: 1; 14: 3, 4-1

For the "tried, but fail
13; Deut. 4: 29; Rom. 4: 5

For the procrastinator:
Jas. 4: 13, 14; 2 Cor. 6: 2;

For the inquiring: John
12; Isa. 26: 3, 4; Rev. 22: 1

For the thoughtless: Pro
Pss. 9: 17; 2 Pet. 2: 9.

Minard's Liniment is the b