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Sabbath School.

BIBLE LESSONS.

Adapted from Peloubet's Select Notes.

THIRD QUARTER.

Lesson VII. Aug. 18. Deut. 6: 3-15.

THE NEW HOME IN CANAAN.

GOLDEN TEXT.

"Thou shalt bless the Lord thy God for the good land which he hath given thee.—DEUT. 8: 10.

THE SECTION includes the history in Numbers 21 to 26, and the whole of Deuteronomy.

THE PLACE.—The Israelites were encamped in the broad space between the River Jordan and the mountains of Moab, about opposite Jericho, on the eastern bank of the river. This tract has a breadth of four or five miles. The space occupied by the Israelitish camp consisted, in the main, of a large and luxurious oasis upon this bank, slightly raised above the barren flat.

MOSES was 120 years old.

THE BOOK OF DEUTERONOMY, that is, "the second or repeated law," consists chiefly of three discourses of Moses, with certain appendices.

EXPLANATORY.

Characteristics of the New Home.

These are set forth by Moses, in full view of the promised land, to cheer and encourage the Israelites to take possession; and to do all that was possible to make them faithful and obedient, so that they might retain possession, and enjoy the blessings and accomplish the work of the true people of God.

I. A RICH AND FERTILE COUNTRY.—V. 3. "That ye may increase mightily," because they would be fruitful, and long lived, and healthy, if they obeyed. By a large population there would be more people to enjoy, more to be blessed, more to do good to other nations, and they would have a firmer and more influential place among the nations. "As the Lord thy God hath promised thee," repeatedly to Abraham, Genesis 13: 14-17; 15: 5; 18: 18; 22: 17, 18; to Jacob. Genesis 28: 14; to Moses, Exodus 3: 8. "In the land." Some omit "in," and connect "the land" with "promised thee." "That floweth with milk and honey," a favorite phrase for great fertility, and an abundance of the luxuries as well as necessities of life.

THE CHRISTIAN'S PROMISED LAND.—This includes not only heaven, but the Kingdom of God on earth; and the perfection of Christian character and experience. Here numbers are a great blessing and power. Here is a land which spiritually flows with milk and honey. Good things are in it more than heart can conceive; rest, peace, prosperity, love, heaven begun.

II. CHILDREN OF THE ONE TRUE GOD.—V. 4. "The Lord." Jehovah (as always when printed in small capitals) the ever-living God, self-existing, the source of life. "Our," belonging to us, the one we worship. "Our God," Elohim in the plural, as is usual all through the Old Testament. The plural expresses not many Gods (for it is repeatedly declared that He is one, a unity), but the manifold nature of God, including all the attributes of being, all good qualities, all powers, all authority. "Is one Lord." This statement contains more than (1) the truth that God is a unity; there are not many God's but only one; but also (2) He is the absolute, eternal God, and He alone. He fills the whole universe. (3) His word therefore has sole authority.

THE ONE GOD has been far more clearly revealed by His Son, Jesus Christ. The more we know of Him, the better we can worship, and love, and trust Him.

III. THE LIFE OF LOVE.—V 5. "And thou shalt love the Lord thy God with all thine heart." The specification, "with all thine heart, and with all thy soul, and with all thy might," is intended to include every faculty that can possibly come in question. The "heart" is mentioned as the seat of the understanding (including thoughts, desires, passions, affections; the "soul" as the center of will and personality; the "might" as representing the energies and energies of all the vital powers. Christ quotes this as the first and great commandment (Matt. 22: 38).

REASONS FOR LOVING GOD SUPREMELY. (1) He is supremely good; He is the sum of all good. He that loves God loves all that is good, and hates all that is evil. (2) He is not only good, but lovable. His goodness is attractive; it is worthy of love. (3) All we have and are we owe to Him; and the only way in which we can take any return is to love Him and obey Him in love. That is all that is ours to give; to withhold it is unutterably mean. (4) "The best thing in man is love, and God wants the best." (5) Such love not only honors God, but elevates man. Love is the most ennobling act of the soul; and the nobler and higher the object and the more intense the love, so much the more is the one who thus loves ennobled, purified, enlarged, exalted in nature. (6) In Him are found all that ought to move the highest affections of men.

IV. RELIGIOUS EDUCATION.—Vs. 6, 7. 6. "These words which I command thee this day," chapter 5 and onward, "shall be in thine heart," learned by heart, understood, and loved. The parents and older people must first of all be right themselves, the word of God must be understood and made the center and the rule of life before they can teach it as they ought.

7. "And thou shalt teach them diligently unto thy children." In every way, by home instruction, and by schools, and by Sabbath worship and teaching. "And shalt talk" of them when thou sittest in thine house, etc. The atmosphere of the home shall be full of these truths. The home is in its nature a university. It is a large part of the true "university extension" movement. There is something in it, if rightly used, to train every faculty of the mind. The home is like the philosopher's garden, of which he boasted to his friends, "A visitor wondered, when he saw how small it was. "Yes," said the philosopher, "it is not very long, nor very broad, but, oh, it is wonderous high." Mrs. Hunt says that the Star of Bethlehem for temperance stands over the school-house. The Star of Bethlehem for morals and religion stands over the home.

FAMILY TRAINING is the greatest influence around the young.

FAMILY RELIGION is the foundation of church, of Sunday school, of religious life, of the country's morality and prosperity.

FAMILY PRAYERS are a great aid to family religion.

THE FAMILY ATMOSPHERE of religious life, of benevolence, of temperance, of kindness, of intelligence, of bright conversation, is the largest factor in family training.

V. RELIGION IN THE DAILY LIFE.—Vs. 8, 9. 8. "Thou shalt bind them for a sign upon thine hand," etc. It was a literal and formal interpretation of this command which led to the use of phylacteries upon the arm and upon the forehead. These are small cubical leather cases, in which are parchments containing four passages of Scripture in four columns (Ex. 13: 1-10, 11-16; Deut. 8: 4-9, and 11: 13-61). These are bound upon the arm and between the eyes by leather thongs. But the real meaning of this command is that God's law should be in every deed of the hand, in the sight of the eyes, in the plans of the head. Every part of the daily life should be ruled by God's law. It should never be forgotten.

9. "Write them upon the posts of thy house." This is the origin of the Jewish "Mezuzah," "the name given to the square piece of parchment, inscribed with Deuteronomy 6: 4-9 and 11: 13-21, which is rolled up in a small cylinder of wood or metal, and affixed to the right-hand post of every door in a Jewish house. The real meaning is that the whole house is to be ruled according to God's law; all goings out and comings in must be for right purposes. Since writings were rare and costly, few could possess copies of the law, or read them if they did possess them; this command kept the truths of God ever before the eyes of the people.

VI. INHERITING THE EARTH.—V. 10. "Give thee great and goodly cities, which thou buildest not." Thus God's people as a kingdom shall inherit righteously and naturally all the things the world has been gaining. Commerce carries her missionaries; printing presses multiply copies of her gospel; railroads are her highways; wealth builds churches and colleges, and aids her work for man. Science investigates and explores, and its results confirm her truths; even wars open the doors of nations, and conquests protect her missionaries.

VII. THE CONDITION OF RETAINING POSSESSION OF THE LAND.—Vs. 11-15. 11. "When thou shalt have eaten and be full"; then comes the danger which ever accompanies prosperity and luxury.

12. "Beware lest thou forget the Lord," forget all you owe to Him, forget to thank Him, to worship Him, to love and obey Him. Worldliness, luxury, and forgetfulness of God have ruined many a nation and many a soul.

13. "Thou shalt fear," reverence, look up to with awe, feel how great He is, and how He will punish those who rebel against Him. "And swear by His name." Not profanely, but all legal oaths shall be in His name, and not in the name of the heathen gods, for that is a recognition of them as real gods, and is a step in the direction of worshipping them.

14. "Ye shall not go after other gods," to which they would be tempted by association with their heathen neighbors. A visible god, feasts in his honor, the orgies with which they were accompanied, the desire to appear well in the eyes of the heathen world would all exercise no little fascination, and tempt the people from the simple and pure worship of the unseen but true God.

15. "Thy God is a jealous God," that is, determined to have no rival. "The anger of the Lord," His intense felling against sin which leads Him to punish. "Destroy thee from off the face of the earth," because they would no longer be His people, and kingdom, and proclaim His truth, and carry out His purposes. If they refused to do the work that must be done for the salvation of the world, then they must be set one side, and another people formed who would be God's instrument of redemption.

NOTE 1. This warning is set before the Israelites with marvellous power in the third of Moses' farewell addresses (chaps. 27-30) in which is commanded the solemn renewal of their covenant as soon as they enter their new home; and then follow in burning words and vivid pictures the blessings which will follow obedience and the curses which will crowd around disobedience.

NOTE 2. The whole history of the Jews is a commentary on this lesson, full of illustrations and examples which bear upon the individual and national life of to-day. What Charles Kingsley says of England is true of our land as well. "Men say 'As long as England is ahead of the world in coal and iron, she may defy the world.' I no not believe it, for if she became a wicked nation, all the coal and iron in the universe would not keep her from being ruined."

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The path of a good woman is indeed strewn with flowers, but they rise behind her steps, not before them.—*Ruskin.*

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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.

Prayer Meeting Topics for Aug. 11.

B. Y. P. U. TOPIC.—"Why am I a Baptist."—1 P. 3.15.

C. E. TOPIC.—Christ the great Physician."—Mark 2 1-17.

THE BALTIMORE CONVENTION was largely attended; the addresses worthy of the men who were honored a place on the program; reports from east and west were of a cheering character, and the outlook for the coming year of B. Y. P. U. work more hopeful than in any past year. We shall hope for an *enthusiastic* report of the great meeting at our Maritime Union.

Since the above was penned we have received a brief report of the Baltimore meeting from Rev. J. H. McDonald. Our readers will find his letter interesting reading.

THE MARITIME UNION.—The next meeting of this "Union" will be held at the time of Maritime Convention in August. The first meeting of the Union is for Friday evening, Aug. 20, in the Germain Street Church. We hope the societies will see that they are all represented in this annual gathering. There need be no difficulty if the matter is laid before your church with the request that one of the delegates to the Convention be taken from your society. If, unable to send a delegate do not fail to send a briefly written report. The program of the "Union's" meetings has been published, and this you should study over and pray about as well. We know the men who have been selected for speakers will be at their best, and we may expect a good time. There is room in our constituency for this Union; there is a sphere for its operations; there is the opportunity of a lifetime for our younger church members to make the most possible of their early christian life. Now is the time for culture; now for study and preparation for the years of wider and more commanding influence. If we are but wise to see, we shall see splendid opportunities now at hand for our Maritime Union. May we be equal to the occasion.

REPORTS ETC, ETC.—Will the Secretaries kindly see that their reports to the "Union" are written as briefly and concisely as possible. Cut them down to the lowest possible limit. Put all you can in the fewest possible words. So many societies will want to have their reports read, and the time at our disposal is so limited, that we shall have to dispense with all attempts at rhetorical display and indefinite generalizations. Secretaries, be brief. Facts are all we want this time.

The B. Y. P. U. Convention.

Baltimore '95 has been the watchword of thousands of young Baptist's all over the continent during the past year, and on the 18th of July and the following days 6,559 enrolled their names and sat down to the convention feast.

THE WELCOME.—Baltimore prepared for 15,000 and in the absence of half that number the other half received a double portion of hospitality. And such hospitality! Canada, the fountain of cordiality, must for genuine heartiness give to the South the palm, the leaf of which in that land of sunshine can in July days be made useful as well as ornamental. Though a city equal to Boston in population and enterprise, Baltimore has the air of a country village, and men instead of meeting as pieces of machinery, touch each other in passing and go their way, having gained something from the touch of a brother man. All classes of citizens, from the mayor to the bootblack, not only said "welcome" to the visitors, but expressed it in their conduct.

THE MARITIME DELEGATION was a small one. Woodstock led the van by sending 5; St. John and Amherst each contributed 2, while the remainder came in ones from Dorchester, Wolfville, Advocate Harbor, and Bridgetown. It is to be regretted that the provinces which occupy so prominent a place in B. Y. P. U. work should be represented by only a baker's dozen. The trip in itself is an attractive one, the cities visited on the way—Boston, New York, Philadelphia and Washington—are to the sight-seerer among the most interesting in America; while the convention was one of the greatest gatherings of Baptist's ever held on earth. The key-note of the other conventions held at Chicago, Detroit, Indianapolis and Toronto was, respectively, "Organization," "Inspiration," "Education," and "Consecration." This year the word burned on every heart was "Evangelization." The whole program, rich and varied as it was, focussed on that word. Perhaps no speaker strick a higher key than Dr. Johnson Myers, of Chicago, in his address "The Bible Method of Winning Souls"; in which he urged the trafuing of converts to this the "first work", of the church. Dr. A. C. Dixon, of Brooklyn, in a magnificent development of the text, "The Son of man is come to seek and to save that which was lost" declared that the only effectual way to carry forward the work of Christ in the cities is to preach in the open air to the multitudes never found within church walls, a work in which the speaker has achieved eminent success. The address of Rev. A. S. Gumbart, of Boston, on "The Power of the Holy Spirit in Mission Work," was a strong and lucid presentation of the secret of all evangelistic effort. The Convention sermon was preached by Dr. P. S. Henson, of Chicago, from Judges 7: 7. He considered his subject under three heads, *the Warfare, the Warriers*, and *the Weapons*. I mention these speakers not because they were the orators of the gathering, but because the subjects assigned them were in perfect harmony with the watch-word of the convention. So clearly, indeed, did the key-note ring throughout the entire program, culminating in the consecration service, the impression of which will long linger in the hearts of those present, that the work of the coming year cannot fail to be more faithful in evangelistic effort because of it.

The distinctive feature of B. Y. P. U. work, Christian culture, has made phenominal progress during the past year, more than 9000 successful examination papers finding their way to the examining board. Of their contribution to that number the Maritime Provinces may well entertain an honest pride. Once more does the Maritime Union hold the Sacred Literature Banner of which the young people of Amherst become custodians for another year after the Saint John Convention. Amherst Union is once more to be congratulated, as is also Mr. Estabrooks, the leader of the successful class. We will help you win it a fourth year, Amherst, but in doing so let all men know by these presents that there is a possibility of several of our societies exceeding you in numbers.

The music though of a high order did not quite reach the standard of the Toronto choir, which of course had the advantage of a hall rather than a tent. I had often heard of music lifting the roof, but never witnessed the phenomenon, however, till I watched the lifting of the canvas again and again during convention days.

The enthusiasm was unbounded. It reached its climax during the ceremony of the salutation of the flags, when the State and Provincial banners were born to the platform by young ladies, and a chosen representative responded for his State or Province in a two minute speech. This unique service grows in interest as the years go by, and was frequently interrupted by hymns, rallying songs, state-yells, national anthems, etc. The cities desiring the convention for the next two years chose this as a fitting opportunity for special canvassing, which Americans know how to do.

THE CANADIAN RALLEY was a home-like gathering. It was a delight to retire from the large tent, where 10,000 people were crowded in, and at some of the meetings as many more crowded out, to sit in a quiet lecture-room and speak or be spoken to in unstrained tones. It was no less a delight to meet with so many of our own Canadian brethren who have made their homes in the United States and who are graying and blessing so many walks of life. Those who spoke avowed their love for and loyalty to the land of the *Maple Leaf* over which waves the old flag which thousands of self-exiled provincialists love as do the people of the home land. Chancellor Wallace of McMaster, presided. The meeting was not of the wet order, neither was it of the dry. Short addresses were given by representatives of the different provinces, Messrs. McDonald, of Woodstock, and Estabrook, of Amherst, speaking for the provinces by the sea.

On Monday morning the great gathering was no more. Train loads of delegates moved out from Baltimore in various directions. Many of the delegates spending a few days visiting such places of interest as Washington, Gettysburg, or the Caves of Luray, all returning to their homes more loyal to Christ and his Church, all determined, by divine help, to make the coming year one of progress, and nearly all saying as they bade a hearty good-by to the friends they had found during Convention days.

MILWAUKEE '96. J. H. MACDONALD.

DIGBY CO. B. Y. P. U.—The Digby Co. B. Y. P. U. met with the Weymouth church July 2nd, at 2 30 p. m. The meeting opened with a short praise and prayer service led by Rev. Mr. Allaby, of Freeport. At three o'clock the President, H. A. Giffin, took the chair. The Minutes of the previous meetings were read and approved. Roll of delegates was then called. Brother Giffin responded for Weymouth. He told us that the church had no Union and that they were not in a position to organize one. Brother Cooney responded for Westport. He said they had a young people's prayer meeting every Saturday night but they had no regular organised Union. Brother Allaby responded for Freeport. He said they had a Union and the meetings were quite well sustained; they had never taken up the C. C. C. work but thought of doing so this winter. Sister Stailing, Digby, reported an active membership of twenty nine with very interesting meetings. The Union has taken up the S L Course and C. M. Course. A number of speakers were expected for the afternoon but failed to arrive, so the time was spent in discussing the important subject "How can we get more young people to attend our County Union?" One brother suggested talking it up more in the local Unions by the pastor or others, and another brother suggested that more young people be asked to write papers or to speak on some subject at these meetings. It was moved, seconded and passed that each local society send a written report to the County Secretary and that these be read at the meetings of the County Union. The appointments for the evening were then read. Meeting closed with Doxology and Benediction.

At 7.30 Brother Grenier led a devotional meeting, and at 8 o'clock Rev. Mr. Cooney, of Westport, gave a sermon or talk from these words: "Woe unto them that are at ease in Zion," Amos 6: 1, after which an evangelistic service was held in which we felt the Lord was very near us and had sent us a blessing. Service closed by singing.

A. M. STAILING, Sec'y.

P. S.—The Presidents of each local Union in Digby County is requested to read this report before the Society.

EX-COM.

B. Y. P. U. financial operations have never been of a brilliant nature in the Maritime provinces and it has seemed that some more systematic method should be adopted for raising the small amounts required. It was deemed advisable to take action in this direction as the recent meeting of the N. S. Eastern Associational Union, as will be seen by the report of that gathering, and the executive desire to call the attention of their Unions to their methods. Under the Maritime Union we are supposed to pay three cents per member, and now the Unions in the N. S. E. Association are asked to contribute two cents in addition for association funds. Five cents per year seems a very small per capita tax, and should be readily collected. This, too, should be individual contributions as much as possible, not relying on general collections or proceeds of concerts, etc., to obtain this money. Let the secretary of each Union make out a correct list of members and proceed at once to collect five cents from each one. When accomplished as far as possible let the amount be completed by a collection or special contributions, if it is not possible to collect from all members. All delegates were requested to present this matter immediately on their return home, and we trust they have done so already. Where this has not been done let this notice suffice and let the presidents instruct their secretaries accordingly.

Now a few words as to the necessity of funds. Practical work in the way of increasing Union interests can be better accomplished by Associational Unions than the larger and more unwieldy Maritime body—for the smaller body is in closer touch with the churches. The work necessary is the pushing of our educational work in Unions now in existence and in organizing new Unions. To do this it is necessary to educate the people to see the necessity. This would best be accomplished by personal visits of Union workers, and this we hope to do to some extent. It can also be done by the general circulation of B. Y. P. U. Literature and this the executive desire to do in a most systematic manner. Meetings will be arranged in various places and prominent workers will attend to talk up our work—collection taken may not defray all expenses, and a reserve fund is necessary. The Baptist Book Room, although *boomed* in good shape in Truro, our Association is not enabled to sow broadcast B. Y. P. U. literature, *free*. The executive wish neither a good surplus nor even a small deficit, but they wish to make a strong effort to enlarge B. Y. P. U. influence in this section of our province.

Will not our Unions then heed and respond at once to their call. Upon the nature of the response depends the growth of the work in this Association.

On behalf of the Executive

SMITH WALKER.

Truro, N. S., July 20.

KESWICK N. B.—At a meeting of the Christian Endeavor Society resolutions were adopted expressing the Society's sense of loss in the recent death of Miss Mabel Wheary, one of its members, and also conveying the sympathy of the Society to the relatives of the deceased.

Program of the Annual Session of the Maritime B. Y. P. U. to be held in the Germain St. church August '95.

FRIDAY EVENING.—Address of welcome, by a member of Germain street Society (5 minutes). Reply to address of welcome, by president, (3 minutes) Address, by Rev W. C. Gooncer, subject: "Do the young Baptist's of the Maritime Provinces need the B. Y. P. U.?" (15 minutes). Address, by Rev. W. F. Parker, subject: "Junior work, its importance and how to conduct it," (15 minutes). Report of Baltimore Convention by Rev. H. G. Estabrooks. Open conference—Half minute testimonies to the value of B Y. P. U. work, by those who believe in it.

SATURDAY MORNING.—8 30-9, Social service. 9 10. Union meeting conducted by I. M. Schurman. Appointment of committee's. President's report. Sec.-Treasurer's report. Discussion of reports and routine business.

SUNDAY EVENING.—Gospel sermon, by Rev. A. F. Baker. Evangelistic service conducted by Rev. J. A. Marple.

MONDAY MORNING.—8 30-9, Social service. 9-10, Union meeting conducted by A. H. Chipman. Election of officers. Practical hints on organization, by Rev. A. T. Dykeman (8 minutes). Practical hints on committee work by S. W. Cummings, (8 minutes). Open conference on methods of work or "how we do it."

TUESDAY MORNING.—8 30-9, Social service. 9-10, Union meeting conducted by president. Address, by Rev. G. R. White, subject: "What should be the attitude of our pastor's towards the B. Y. P. U.?" (10 minutes). Discussion and questions (5 minutes). Address by Rev. J. H. McDonald, subject: "Educational plans of International Union's for next year," (10 minutes). Discussion and questions. (5 minutes). Reporting for B. Y. P. U. column, by editorial secretary, (10 minutes). Address by the president.

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