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 the column to Rev. G. O. Gates, St. John, N. B.

Prayer Meeting Topics for May 3.

C. E. Topic.—"Be of good cheer."—John 16: 22-33.

B. Y. P. U. Topic.—"The promises of God."—2 Peter 1: 4.

B. Y. P. U. Daily Bible Readings.

(From Baptist Union.)

Wednesday April 29.—Ezekiel 14. "Idols in their heart" (vs. 3). Compare 1 John 5: 21.

Thursday April 30.—Ezekiel 15: 1-16: 14. God's abounding love towards Jerusalem. Compare Jer. 2: 2.

Friday May 1.—Ezekiel 16: 15-35. Jerusalem's sin and shame. Compare Jer. 3: 20-22.

Saturday May 2.—Ezekiel 16: 36-63. Sin, a selfishness, Sodom, sorrow. Compare Gen. 18: 20 and 19: 24-26.

Sunday May 3.—Prayer meeting.—THE PROMISES OF GOD. 2 Peter 1: 1-8.

S. S. Lesson.—Faith. Luke 17: 5-19.

Monday May 4.—Ezekiel 17. Shall one break a covenant and be delivered? (vs. 15.) Compare Jer. 11: 9-11.

Tuesday May 5.—Ezekiel 18: 1-8. "The soul that sineth, it shall die" (vs. 4.) Compare Rom. 6: 20-21.

The B. Y. P. U. of Immanuel church, Truro, N. S., invites the pastors of the Baptist churches of Colchester county, together with two delegates from each Society of B. Y. P. U., to attend a rally to be held in Immanuel church on Monday and Tuesday, May 4th and 5th, '96.

CON SEC.

Clarence, N. S.

As there has been no report for some time from this Union, as to the progress we are making, perhaps a word would not be out of the way. During the past eight weeks our Union has not met owing to the special services that have been carried on by Pastor Kinley, assisted by Bro. A. V. Dimock; and as a result of the united efforts of church and people, 64 happy converts have followed the Lord in his appointed ways. Of this number twelve came from the associate membership of our Union. One has united with us by experience leaving only two of our associate list of fifteen. We are hoping and praying that these may see their way clear to obey our dear Lord's commands. We desire to return thanks for all that God has wrought. One of the young brothers in offering himself to the church for baptism told us that the Union had been a great help to him, and doubtless many more could have said the same. I am somewhat (sorry) that all of us do not fully realize the privilege we have nor the trust that is committed to our care of leading or helping someone to Christ. We enter upon this half year with greater responsibilities resting upon us than ever before. The care of helping and training those who have lately come to us, and who are taking their places in the Union is very great. But I trust that we realise that our sufficiency is not of ourselves but of God. But if not may He show us very plainly that we are nothing. WM. CRESLMAN, Cor. Sec.

Executive Meeting.

A meeting of the executive of the Maritime B. Y. P. U., will be held at Truro, beginning Tuesday, May 5th, at 7.30 p. m. Arrangements for meeting room and entertainment of members will be made by the Truro Societies. A number of important matters needing consideration make this meeting a necessity. Though it is not clear, let us understand for the sake of getting a representative meeting that the officers of the Union are *ex officio* members of the committee. The matters of Constitution and organization can be settled, when we come together. Any individual or Society having a suggestion to make or a question to submit, bearing on the work of the body, will do good service by sending them to the meeting. Some of the members will have to make a sacrifice in order to be present, but it is hoped the welfare of the cause will induce them to make it cheerfully. It will be impossible to have a successful annual meeting of the Union, unless we can have a large attendance at the executive meeting. Come one, come all!

By order of the President,
F. H. BEALS,
Sec'y. Mar. B. Y. P. U.

The "Committee of One."

A gentleman speaking in an Endeavor Convention let fall this word of wisdom: "You can always act as a committee of one upon the next duty. The committee of one is as important as any on the list."

A large committee, with efficient chairman and willing workers who are "workers together," is indispensable in many lines of labor. But think of the little wayside opportunities, the sudden call for help, the emergencies that must be met, the little words that must be spoken, and the unobtrusive deeds that should be done, while the days are going by, then imagine waiting to call a committee for such work! Why the time would pass away and the chance would vanish while the notice was being given. The committee of one is permanent, and there is never any embarrassment about a quorum. "Whatsoever thy hand findeth to do, do it with thy might," is its motto. It may win the shy confidence and encourage the effort of those who would resent being labored with by "a body" of persons, however, friendly. Yes, it is an important committee, and though it may make no stated "report," the book of remembrance will keep the record forever.—The Mid Continent.

The young people of the church are the hope of future activity as well as the means of present force on which to depend.

Little Things.

Young people are apt to be impatient, forgetting "trifles make up the sum of life," just as in building, single bricks laid one at a time, one upon another, combine to make the towering and solid wall. Here is a little story which illustrates the importance of little things:

A young man, having exhausted his patrimony in obtaining a professional education, settled in a town already filled with successful lawyers, to practice law. One day, one of these old lawyers asked him how, under such circumstances, he expected to make a living.

"I hope I may get a little practice," was the modest reply.

"It will be very little," said the lawyer.

"Then I will do that little well," answered the young man, decidedly.

He carried out his determination. The little things well done brought larger ones and in time he became one of the most distinguished jurists in his state.

Again, a certain old bishop, who was fond of finding odd characters in out-of-the-way places, was visiting in a quiet neighborhood. One day, in a walk with a friend, he came across a cross-road settlement with a few houses. Among them was a snug little shoe-shop, kept by an old man.

Interested in the old cobbler, the bishop stopped for a chat.

"My friend," he said, "I would not think so small a business as mending shoes would pay so well."

"Ah," said the gentleman with him, "old Cato has the monopoly of shoe-mending in this region. No one else gets a job."

"How is that, Cato?" asked the bishop.

"Just so," replied Cato. "It is only little patches put on with little stitches or tiny pegs. But when I take a stitch it is a stitch, and when I drive a peg it holds." "Little things well done!"—Christian Herald.

"If Ye Love Me Keep My Commandments."

One day there was wood and water to bring home, and mother was tired and ill, and John said, "I love you, mother,"—and then he on with his cap and away out to the swing under the tree. And Nell said, "I love you, mother,"—and then teased and sulked till mother was glad when she went out to play. After that Pan said, "I love you, mother; there is no school today, and I shall help you all I can." Then she rocked the baby to sleep, and swept the floor, and tidied the room, and was busy and happy all day. Three children that night were going to bed, and all of them said, while mother tucked them in, "I love you, mother." But now tell me which of them did mother think loved her best?

If you love the Saviour you will not forget him. Some of you tell Him in your hymns and prayers from morning to night all Sunday that you love Him. And then you go out all the week, and never seem to think of Him again till the Sunday after. You just live as if there were no Saviour at all. We shall meet Him some day, by and by, and He is going to say to some of us, "I never knew you. You sung My hymns, but you forgot My commandments."—Rev. John F. Dempster.

An Inspiring Example.

Gladstone says that advice chills, but example inspires. Who is not roused to higher living by the example of Chrysostom when summoned before the Roman Emperor.

When threatened with banishment should he persist in adhering to the christian faith, he replied: "The world is my Father's house; thou canst not banish me."

"But I will slay thee," said the Emperor.

"Thou canst not," said the historic man; "for my life is hid with Christ in God."

"I will take away thy treasures."

"Nay," was the answer. "In the first place, I have none that thou knowest of. My treasure is in heaven, and my heart is there."

"But I will drive thee away from thy friends."

"Not so," answered Chrysostom; "I have a friend in heaven from whom thou canst not separate me. I defy thee; there is nothing thou canst do to hurt me."—Ram's Horn.

Church Settlements.

A correspondent suggests that those who are interested in the work of University and Church settlements in London should get a little book published by Pastor Naumann some years ago on "Christian Recreations for the People." Many a suggestion would be very useful in this country. His idea of Family Evenings is not unlike the drawing-rooms for the people which are so successful in East and South London. He says that the question of whether the working women should be expected to dress a little more carefully than usual for these evenings have been so much discussed in Germany, but for his own part he has found that the poor enjoy the entertainment most when they come in their plain working clothes. "Do not let us," he says, "attempt anything that is too high, too refined, too cultured for the people." Pastor Naumann, on the other hand condemns the very silly songs and recitations which are often to be heard at meetings for the poor. Much trouble and experience are needed in order to find the happy mean. We must respect the people and give them our best. "The silliest kind of jokes and anecdotes should be carefully avoided. The programme must be dignified, although not so dignified that it lies like a weight of lead on spirits of the people. Truths must be so expressed that the simplest can so understand them." Pastor Naumann suggests that Goethe is too difficult a poet for the people, and that only a few of Schiller's poems are simple enough for recitation. He advises young ministers rather to turn to the people's poets of Germany; Uhland, Gerock and Sturm. Above all, he thinks that nothing should be done or said at these Family Evenings which would make united worship at the close seem out of keeping.—British Weekly.

In the spiritual world a man is measured not by his genius, but by his likeness to God. God does not reason nor remember, but he loves.

Sabbath School.

BIBLE LESSONS.

Adapted from Peloubet's Select Notes.

SECOND QUARTER.

Lesson VI. May 10. Luke 18: 9-17.

LESSONS ON PRAYER.

Study the Whole Chapter. Commit Verses 15-17.—Luke 18: 1-43.

GOLDEN TEXT.

"The publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner."—LUKE 18: 13.

EXPLANATORY.

I. PERSEVERING PRAYER.—Vs. 1-8. The story of the widow and the unjust judge. God is not compared to the unjust judge, but contrasted with him. If a hard-hearted, wicked judge, who cared for neither God nor man, but only for himself and his own interests, would yet grant justice on account of the perseverance of the widow, how much more, how infinitely more readily will the good God, our Father in heaven, who loves to give far more than we are willing to receive, give us the help we need against our adversaries.

And if the unjust judge does this for a poor widow, in whom he has no interest, how much more will our Father grant the prayers of his own children, even his select ones, whom he has chosen.

WHY PRAYER MUST BE IMPORTUNATE; for the answer is often long delayed. (1) It is not because God is unwilling to bestow good things, or must be over-persuaded, for he is more ready to give than we are to ask. (2) It is to cherish and cultivate our faith, bringing us into closer relations to God. (3) It is to make us fit to receive, to intensify our desire and appreciation of the things God would bestow. (4) The blessings themselves must often ripen slowly, and require gradual development, and depend on other things. There is no use in printing bibles by the million till men know how to read, nor building railroads till engines are invented. (5) Prayer that is not persevering indicates a lack of faith, and obedience, and fitness to receive. The man runs away before the blessing has time to arrive.

II. THE KIND OF PRAYER THAT IS FALSE AND UNRIGHTEOUS.—Vs. 9-12. Having illustrated to his disciples one cause of the failure of some prayers to receive an answer, Jesus points out another danger, and builds, as it were, a lighthouse on a rock against which many prayers are wrecked.

9. "Certain which trusted in themselves that they were righteous." "There is a generation that are pure in their own eyes, and yet is not washed from their filthiness" (Prov. 30: 12) "which say, 'Stand by thyself, come not near to me; for I am holier than thou.' These are a smoke in my nose." Isa 65: 5 "Self-righteousness" is an imitation righteousness. (1) It has an entirely wrong standard of righteousness, and hence feels no need of a new heart, of the continual aid of the Holy Spirit. (2) It is righteousness of outward act and forms, not of a true and loving Spirit. (3) It is selfish righteousness, the good acts being performed from some selfish motive. (4) It is righteousness in some things and not in others. It has pet virtues, which absorb its time and attention while it is blind to other virtues quite as important; and hence it despises others who have different virtues, and is proud of its own distortions. "And despised others," the tendency of self-righteousness is to look down upon others. So it is the tendency of false greatness (of mere rank or wealth) to despise others, who have not these forms of greatness, but are really far greater. "The rabbis invented the most high-flown designations for each other, such as "Light of Israel," "Uprooter of Mountains," "The Glory of the Law," "The Holy," etc.; but they described the vast mass of their fellow countrymen as "accursed" for not knowing the law (John 7: 49), and spoke of them as "empty cisterns" "people of the earth," etc.

10. "Two men went up into the temple," the acknowledged place of prayer, where the morning and evening incense rose like prayer, to guide the people in prayer. The temple was open at all hours of the day for private worship. "One a Pharisee," the highest, most respectable class among the Jews, "noted for their pretensions to special devoutness and their rigorous observance of all the ceremonial requirements of the law." But his morality, his daily life, was a great way from true righteousness, as we see in the New Testament descriptions of the Pharisees as a class. (Sad hearts, Matt. 23: 25; covetous, devouring widow's houses, Matt. 23: 14; a generation of vipers, Matt. 3: 7; proud and self-righteous, Matt 9: 11-13; hypocrites, Matt. 23: 23).

11. "Stood," the ordinary attitude of prayer, but the word employed here differs from that used to designate the publican's standing and gives a very different impression. It means "stationed himself, struck an attitude," ostentatiously. "Prayed thus with himself." Either by himself, apart from others, or he was congratulating himself on his goodness, rather than praying to God. "God, I thank thee." It was well to be thankful but his thanksgiving was pride and boasting, in the name of gratitude. "That I am not as other men," the rest of mankind. He is in a class by himself, and all other men were far below him. "Extortioners," very common especially among the publicans. The proverb was, "Six publicans, half a dozen extortioners." "Or even as this publican." And then, his eye alighting on the publican, he drags him into his prayer, making him to supply the dark background on which the bright colors of his own virtues shall more gloriously appear,—finding, it may be, in the deep heart-earnestness with which the penitent was beating his breast, in his downcast eyes, proofs in confirmation of the judgment which he passes upon him.

12. "I fast twice in the week." He thought he did more than his duty. "The law appointed only a single fast-day in the year, the day of atonement (Lev. 16: 29). The bi-weekly fast of the Pharisees was a burden imposed by the oral law." He made fasting a virtue, instead of a means of virtue, and thus destroyed all its value, and made it a means of evil. "I give tithes," a tenth, "of all that I possess," rather of all that I acquire, all his gains. He was exceedingly particular as to outward forms, and made this a substitute for real virtues, as to which he was careless, or which he did not wish to practise. He tithed mint and anise, but had no love to God.

"The fact that he does not say a word about his sins shows how low was his standard. He that covereth his sins shall not prosper (Prov. 28: 13). He was clothed with phylacteries and fringes, not with humility (1 Pet. 5: 5)."

III. THE PRAYER THAT IS HEARD AND ANSWERED.—V. 13. "And the publican." A real, outrageous sinner. He had no doubt committed the sins of his class. He was a social outcast. He had no respectability. He had been as bad a man as the Pharisee, only in a different direction. "Standing," as usual in prayer, but with no posturing for effect like the Pharisee.

PICTURE like the publican in his common working dress, appearing to be what he really was, a publican. "Afar off." Not in the inner court of Israel, much less in the court of the priests, whither, probably, the Pharisees directed his steps, not even in the court of women, but remained outside, in the court of the Gentiles, where even pagans were permitted. He would thus be afar off from the Pharisee, as well as from the altar. "Not lift up so much as his eyes unto heaven." So deeply did he feel his guilt. "Smote upon his breast." "A common gesture for the expression of great grief and shame (Luke 23: 48)." "God be merciful to me a sinner. Literally, to me "the" sinner, as if, like Paul, he felt himself to be "the chief of sinners." He did not try to palliate his sins because others had committed them.

14. "I tell you." With what emphasis and power did this "tell you" come from the divine!! "This man went down . . . Justified." His sins forgiven, his prayer answered, and he hereafter treated as a just person, received back into the family of God. It was possible to justify such a person, because the true spirit and character had begun in his soul. "Rather than the other." Because, though as great a sinner as the publican he was still proud, unloving, and unrepenting. Each received his own reward, and the answer he sought,—one, the praise of men, the other, the forgiving love of God. The new life had begun in the publican which would grow into the heavenly character. "Every one that exalteth himself shall be abased." Abased by his own vanity, which blinds those whom it infects, and draws them into many errors and indiscretions pernicious to their worldly interests. He will be abased by men, who seldom miss any fair opportunity of humbling vainglorious persons. He will be abased in the sight of God, who abhors the proud. "He that humbleth himself shall be exalted." Out of his sorrows and tears into peace with God; out of his sins into holiness; out of evil company into that of the angels; out of his outcast position and character into heaven.

IV. PRAYER FOR CHILDREN.—Vs 15-17. 15. "And they," the mothers. "Brought unto him also infants," very young children. There must have been something very attractive about Jesus in his personality, the beauty of his spirit, the charm of his conversation, the love he bore to all. Without doubt he was tasteful and neat in dress, courteous in manner, gentle, cheerful, and social, a delightful friend and companion, the ideal man, not only in character, but in manners. "That he would touch them." To impart a blessing on them, by putting his hands upon them and praying (Matt. 19: 13). The prayer and the touch of Jesus would have real power, and would be an influential memory all their lives. "But when his disciples saw it," they rebuked them": found fault with them, and bade them keep away. They probably thought it beneath Jesus' dignity, and that he ought not to stop his important teachings merely to bless a few children. For Jesus was in the midst of a most solemn and important discourse to older people (Matt. 19: 3-12), and the disciples did not wish him to be interrupted by children; but Jesus knew that this very interruption was one of the best enforcements of his teaching.

HINDERING CHILDREN FROM COMING TO JESUS. There is still need of this rebuke of Jesus, in some of our modern churches. Children are hindered (1) by teaching that children cannot become Christians young; (2) by neglect of their religious training; (3) by the example of parents who are more interested in worldly things than in religion, who neglect family prayer, and the church, and Sabbath school; (4) by "all conduct on the part of the church, the teacher, or the parent which tends to repress, chill, or check the enthusiasm of childhood for Christ, and darken its simple faith in him;" (5) by fault finding with the church and good people in their presence, thus lessening their respect and reverence for them. (6) Children are hindered from coming to Christ by building the audience rooms, conducting the worship, forming the choir almost solely for the benefit of the adults, and doing very little for the convenience and instruction of the children.

16. "But Jesus," moved with indignation (Mark 10: 14) because they so misunderstood his character and his work as to hinder any who wished to come to him, especially children, the hope of the church, and the mothers, the best workers for his kingdom, "called them unto him," taking the children in his arms, and blessing them (Mark). "And said, Suffer (permit, let them alone) little children to come unto me." Because he wanted the little children, and the children needed him. Children may know that they are welcome, for they have a special invitation from Jesus. "And forbid them not." Jesus emphasizes his command by repetition. "For of such is the kingdom of God." The condition, in whatever place, where God is the king, where his subjects love and obey him, and live according to his laws. To this kingdom belong little children and those who have the qualities characteristic of the ideal childhood,—humility, teachableness, obedience, perfect trust, and a wealth of warm and expressive affection.

Not in entire forgetfulness, . . .
But trailing clouds of glory do we come
From God, who is our home.
Heaven lies about us in our infancy.
—Wordsworth.

17. "Whosoever shall not receive the kingdom of God as a little child." Trusting God, as a child trusts his parents, willing to learn, willing to be led, ready to obey. "Shall in no wise enter therein." (1) Because he will not, without the childlike characteristics. He will be self-confident, and go his own way, and not God's. (2) Because he cannot; for the kingdom of God is a state of childlike trust in God and loving obedience to God: and till one has these qualities, he is by the necessity of the case outside of that kingdom.

Saved Through a Picture.

A striking example of how art may become the handmaid of religion is afforded in a Scotch story related by some one thus:

"I was 'way down with the drink, when one night I went into a 'public,' and there hung His picture. I was sober then, and I said to the bartender, 'Sell me that picture; this is no place for the Saviour.' I gave him all the money I had for it and took it home. Then as I looked at it, the words of my mother came back to me. I dropped on my knees and cried, 'O Lord Jesus, will you pick me up again and take me out of all my sin?'

"No such prayer is ever unanswered. To-day that fisherman is the grandest man in that little Scotch village. He was asked if he had no struggle to give up liquor. Such a look of exultation came over his face as he answered:

"When the heart is thus opened to the Saviour, he takes the love of drink right out of it."

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The "Crescent" Library is now 40 large volumes. The No. 1 Primary Class to choose. The "Dynamic" Library 40 vol., is also good this year to the schools that did not obtain it before. We sometimes think we are expending far too much money in songs for our schools. Keep abreast of the times, friends, and your young people will admire your effort. Now, read this list for 1896:
"Search Light," "Life Line," "Songs of the Kingdom," Songs and Solos (150 pieces), Sankey's Songs (to complete), and new Sacred Songs, "Crowning Glory," by Hilborn Bros.—here you have some choice music, something for all occasions.
Give your primary class a peep at our selection of Reward Cards—just perfect.
We are in receipt of another lot of those Celluloid Envelope, so much in use by all our churches. We have added to our list of requisites Communion Wine, Communion Sets, Baptismal Pants and Robes, Collection Plates, etc.
We are surely Baptist headquarters. Just have confidence in your Own Book Room.
Are all the Lesson Helps orders in for second quarter? What's the matter with those schools closed all winter? Are you soon going to send your orders? The little ones I know are alive and anxious.
Yours truly,
GEO. A. McDONALD,
Secretary-Treasurer.

Equity Sale.

There will be sold at PUBLIC AUCTION, at Chubb's Corner (so called), in Prince William Street, in the City of Saint John, in the City and County of Saint John, and Province of New Brunswick, on WEDNESDAY the 29th day of April next, at the hour of Twelve o'clock Noon, pursuant to a Decretal Order of the Supreme Court in Equity, made on the Eighteenth day of February, A. D. 1896; in a certain cause therein pending, wherein The Foreign Mission Board of the Baptist Convention of the Maritime Province are Plaintiffs, and Richard Cassidy and Eliza Millican are Defendants, with the approbation of the undersigned, Referee in Equity, the Lands and Premises therein mentioned and described as follows:

ALL that certain piece or parcel of Land and Premises situate, lying and being in the City of Saint John, in Duke Ward, on the south side of Queen Street, and known and distinguished in the original Grant by the Lot one thousand and thirty-two (1032), containing forty feet in front and one hundred feet in rear, being the lot lately purchased by said Richard Cassidy from one Ezekiel Jordan, together with all the improvements, privileges and appurtenances thereto belonging or in anywise appertaining.

For terms of sale apply to the Plaintiff's Solicitor.

Dated this twenty-fourth day of February, A. D. 1896.

CLARENCE H. FERGUSON,
Referee in Equity.

MONT. McDONALD, Plaintiff's Solicitor. 9 19

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