## 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 March 22.

B. Y. P. U. Topic.—"What is Christ's life doing for you"—2 Tim. 2: 1-13.

C. Endeavor Topic.—"Diligent in business."—Prov. 6: 6-11; Josh. 22-5.

Every young Christian should be anxious to lead his companions to Christ. How can this be done? See Math. 5: 17.

We need now as much as was ever needed, by prayer, by the reading of the *Word*, by devoted Christ-like conduct, to feed the Holy flames that have been kindled within and then let them shine undimmed by shades.

"I can do more good by being good than in any other way."

It was said of Fenelon, by Lord Peterborough, with whom he spent a few days, "that he was such a delicious creature that he was forced to run away from him, else he would have made him pious." We do not require more christians in numbers now as a working force, but we do need christians who are *Christ-like*. Read Acts 10: 38.

"Every Christian is the high priest of a temple of the Holy Ghost."

"The man who is good for the sake of being seen is not always seen to be good."

"The highest education for men and women is not to know too much. It is better not to know some things. A green lawn is better and prettier than a scorched one. You can afford to be green."

"Immeasurable harm is wrought in personal lives and in the work of God by the impatience that cannot wait for the divine bidding to go forward."

"Heroes of Missions" was the topic of the prayer meeting of C. E. Societies last week. We have no doubt but that many of the young people, where there was preparation made for that meeting, were wonderfully aroused. In the Germain St. C. E. Society, the prayer meeting committee requested that the missionary committee take charge of the meeting. This was cheerfully complied with. Stirring missionary hymns were sung. The leader called attention to Paul as one of the most noteworthy of missionary heroes, and then followed short readings in which prominent and heroic deeds in the lives of Paton, Livingstone Mackay of Uganda, Mackay of Formosa, Judson, Brainerd, Gilmour of Mongolia, Dr. Barnam of Harpoot, Martyn, Philip the evangelist, John Williams and many others were mentioned. The beautiful heroism of women, such as Ann H. Judson, Mrs. Boardman, Miss Whatley, Miss Fiske, Miss Fields, and others of like Christ-like spirit was strikingly set before the sisters present as being well worthy of imitation.

There is no time in the life of church members when pastors should be so alert to training in the missionary spirit and seeking to fire the soul in the desire to have the world won to Christ, as in the early years of membership. Then is when the heroism of sacrifice can be practiced until sacrifice shall become a passion that the Christ shall be Saviour of all.

"Let our missions be missions for Christ, and for Christ only. Then will they make Heroes of us."

"The poor servant girl who gave one dollar every week out of the $1.50 she received for her wages, and the old lady who denied herself one meal every week, and gave the cost of it to her pastor for missions, were heroes indeed."

Port Medway, N. S.

Our B. Y. P. U. is in a very good condition. At our yearly business meeting held Feb. 1st; we elected the following officers for the ensuing year: Pres., Mr. J. W. Daley; Vice-Pres., Miss Hattie Manthorne; Sec'y, Viletta Wolfe; Cor. Sec'y, Katie Clements. At this meeting we decided not to adopt the B. Y. P. U. pledge, not having done so when we organized. Feb. 16th, being our third anniversary, we gave a social in our vestry. A very interesting program was carried out during the evening. A number of the older church members met with us on this occasion, thus showing their interest in our work. Our S. L. class, under the efficient leadership of Mrs. C. A. Bowlby, find the lessons both interesting and profitable. Our discouragements are many, but we feel that the Master is leading us, and that He will in His own good time give us a blessing. R. S. CLEMENTS,
Cor.-Sec'y.

Feb. 28.

Temple, Yarmouth, N. S.

On Sunday evening, Feb. 23rd, our Union took charge of a Missionary meeting, held in the audience room of the church instead of the regular preaching service. The subject being the "Carey Movement"; we followed out the programme as suggested by the *Baptist Union*. Special music was rendered by the choir. A silver collection to aid the Union in their work was taken at the close. On Friday evening, Feb. 28th, Rev. B. H. Thomas of Chegoggin, favored us with a lecture. His subject being "Armenia," he dealt with it in such a manner as to leave a very thoughtful and solemn impression upon the minds of all present. We have been highly favored with lectures during the past few months (we having been given previous to this, The first by Rev. Mr. Dykeman, of Digby, on Temperance; the second by Rev. Mr. Miller, of Yarmouth, subject, "Newfoundland." All these lectures have proven interesting and a vast amount of information received. L. M. HALEY, Sec.

St. George, N. B.

We are glad to write of an increasing interest in our B. Y. P. Union. Since last report our membership has increased for which we thank God, and hope for greater blessings, and to be able to do more for Christ and his cause. We are taking up the C. C. Courses, which are very interesting, under the leadership of our pastor, Rev. A. H. Lavers. The officers are as follows: Pres. Miss T. O'Brien; Sec. Ada Douglas; Treas. Evangeline Kelman.
BERTHA V. CAMPBELL,
March 7. Cor.-Sec.

### "I'M TOO BUSY."

A merchant sat at his office desk. Various letters were spread before him. His whole being was absorbed in the intricacies of his business.

A zealous friend of religion entered the office.

"I want to interest you a little in a new effort for the cause of Christ," said the good man.

"Sir, you mustn excuse me," replied the merchant, "I'm too busy to attend to that subject now."

"But, sir, inquiry is on the increase among us," said his friend.

"Is it? I'm sorry, but I'm too busy at present to do anything."

"When shall I call again, sir?"

"I cannot tell. I'm very busy. I'm busy every day. Excuse me, sir; I wish you a good morning."

Then bowing the intruder out of his office, he resumed the study of his papers.

The merchant had frequently repulsed the friends of humanity in this manner. No matter what the object, he was always too busy to listen to their claims. He had even told his minister that he was too busy for anything but to make money.

But one morning a disagreeable stranger stepped very softly to his side, laying a cold, moist hand upon his brow, and saying, "Go home with me!"

The merchant laid down his pen; his head grew dizzy; his stomach felt faint and sick; he left the counting room, went home and retired to his bedchamber.

His unwelcome visitor had followed him, and now took his place by the bedside, whispering ever and anon, "You must go with me."

A cold chill settled on the merchant's heart; spectres of ships, notes, houses and lands flitted before his excited mind. Still his pulse beat slower, his heart heaved heavily, thick films gathered over his eyes, his tongue refused to speak. Then the merchant knew that the name of his visitor was Death!

Humanity, mercy and religion had alike begged his influence, means and attention in vain; but when Death came he was powerless—he was compelled to have leisure to die.

Let us beware how we make ourselves too busy to secure life's great end. When the excuse rises to our lips, and we are about to say we are too busy to do good, let us remember we cannot be too busy to die.—Christian Work.

### GIVE US OUR DAILY BREAD.

Give us this day our daily bread.—Matt. 6: 11.

Not bread for tomorrow, or next month, or next year, but bread for today. Our heavenly Father wants us to come to him every day, and get our bread from his hand fresh. He wants to have us talk to him daily about the things we need, as we like to have our children do with us. It is trying to get our bread too far in advance, without regard to God, that keeps the world full of sin and trouble. The man who robs a bank wouldn't do it if he looked to God daily for his support. The saloon keeper and the gambler, the forger and the harlot, turn their faces toward the pit because they do not look to God for their daily bread. The man who asks God for his bread, will also ask his blessing upon the means by which he is to obtain it, and an honest prayer in the morning will be sure to end in an honest day's work. If we pray right we shall be sure to do right. Another thing: When we make a true prayer for our own bread, we ask God to feed the world, and that makes it impossible to take a loaf from another that does not belong to us. To pray this prayer with the heart will make us brotherly, diligent, prudent, economical, and thoughtful. It will make us active in both hand and mind, compassionate toward the poor, and willing to make sacrifices for the good of others. No loafer or dishonest man can offer the petition.—Ram's Horn.

### Sensitive People.

We all know sensitive people whose main care appears to be to get their "feelings" injured. A slight, however unintentional, is to them what a spark is to gunpowder. They magnify our forgetfulness into an affront, and the frank expression of opinion they regard as an "insult"—which, by the way, is a favorite word with them. Strangely enough, these precious mortals are often the most discourteous in their treatment of others; and their plainness of speech and disregard of others' rights, transcends all ordinary bounds. They exact the most punctilious treatment of themselves, but disclaim every restraint upon their own speech and action. We are of the opinion that these supersensitive folk do about as much as any one class of people to rob family life and social relations of their zest and charm. You cannot show them their faults or rebuke them into a better spirit; for, in their minds, whatever you say in that way only aggravates your offence; you cannot win them by love and kindness, for they assume that that is their due, and they are entitled to far more than we can by any possibility give. There is only cure that we know of, and that is to let them get a little sense by the experience of life. Perhaps that will take some of the conceit out of them, and teach them that others have rights as well as themselves. A man or woman has no right to be "so sensitive."—The Watchman.

Here we are; let stars, or bygone times, or the wrecks of nations, or the corruptions of language, say or show what they will. There is something also to be done by us: we have our little portions of the rest of moral yet to build up.—Arthur Helps.

## Sabbath School.

# BIBLE LESSONS.

Adapted from Peloubet's Select Notes.

FIRST QUARTER.

Lesson XIII. March 29.

### REVIEW.

GOLDEN TEXT.

"Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God."—LUKE 12: 8.

GENERAL REVIEW.

There should be a concise, definite, but brief review of the life of Christ through the third year of his ministry. The scholars should be drilled thoroughly in the dates, periods, and chief events.

Note the characteristics of each year of the public ministry.

Show in connection the three great ministries as designated by the provinces which Jesus made the center of his work, though in each case he made excursions into the neighboring regions and visits into the other provinces.

Note the long period of preparation and the slow progress at first.

Take note of the life of John in its connection with the life of Christ,—how he prepared the way before Jesus came, and preached at the same time with Jesus for more than a year, till the way was fully prepared for the gospel to take effect among the people.

WRITTEN TEST QUESTIONS REVIEW.

Much has been said about the ignorance of the common facts about the life of Christ, in our Sunday schools. It is well frequently to test the knowledge of the children, and by testing to call attention to the principal facts. Write on the blackboard the following questions, or similar ones, and give each scholar a sheet of paper, on which to write the answers, numbering them according to the numbers of the questions. Or, better still, have the questions printed with spaces for answers, and distribute the papers among the scholars at the session of the school, without any previous knowledge on their part for special preparation. No names are to be signed. Fifteen minutes can well be spent in this exercise, and at the close of the session a summary of the results can be read.

1. Where was Jesus born?
2. Give the date of his birth (or how long ago).
3. What was his mother's name?
4. In what town did he spend most of his childhood and youth?
5. What trade did he learn?
6. How old was he when he began to preach?
7. Who prepared the way before him?
8. How many years did he preach?
9. In what country?
10. Name some of the miracles he wrought.
11. How many apostles did he choose?
12. Name as many of them as you can.
13. Where was he crucified?
14. What became of him after that?
15. Where is he now?

### MAY'S SUNDAY-SCHOOL LESSON.

May stood by the window, pouting, and drumming on the pane.

"I think it's too bad," she said to mamma, who sat sewing.

"I would rather you would mind Dot for a time, while I finish this," answered mamma, who looked tired.

"But you said you always wanted me to study my Sunday school lesson before Sunday, and now I want to, and you won't let me, and Ida will wonder why I do not come over. Dot's all right playing with her blocks. I should think you would want me to go and study, and Ida will be so disappointed, when I said I would come."

"Well, then, May, go," said mother quietly, and turned to her work without another word. May looked at her to see if she really meant it; for she could hardly believe she had made mamma see the thing as she saw it. And she was not quite sure she had, when, running by the window, she noticed mamma had dropped her work and had taken Dot, who was fretting, in her arms. But she ran down the street and gayly trilled by Ida's house, as she went up the path. The door opened, and a bright-eyed little girl stood there smiling, clad in a long-sleeved apron.

"It's you, May," she said, glancing at the quarterly May held. "I am so sorry to disappoint you, but mamma asked me to clean the silver this afternoon, as Maria is away. Just look at my hands! I knew you would be disappointed, too, but I thought you would understand why I wanted to help mamma; you have such a dear one of your own. So we will have to wait till next week. And mamma said she would help me herself tonight, and that will be pay enough. I must not stay any longer now. Come in, won't you?"

May declined, and as the door closed on Ida's bright face, she walked slowly toward home, rolling her lesson quarterly, and thinking very hard. As she turned into the yard, she heard Dot crying, and going past the window, she saw mamma's work still on the floor, and the baby in her arms.

"Back again so soon?" said mamma, as May entered. Dot stopped crying to look at her

"Yes," she faltered, putting off her hat. "Ida couldn't study just now."

"Why?" asked mamma.

"'Cause she was—helping—her—mamma," burst out May, and running to her mother, she buried her head on her shoulder, while the sobs came fast.

"Oh, is that it?" said mother, comfortingly, stroking the yellow hair. "Well, May, you can do that as well as Ida. Here is Dot, who still wants sister; and by and by when the sewing is done, and Dot is asleep, you and I will study the lesson together."

May raised her head.

"That's just what Ida and her mamma are going to do," she said, surprised.

"Is it not a good way when Ida is too busy to study with you?"

"O mamma," said May, coloring, "I did not mean to be so selfish! You know I'd rather you would help me than any one else. And perhaps it was because I wanted to see Ida more than it was the lesson."

"I do not wonder you wanted to see a little girl like Ida," said mamma with a kiss; "I am glad you did."—Helen T. Wilder, in N. Y. Observer.

### HOW BABIE PREACHED.

"When I get big enough I'm going to be a preacher," said Eddie, one day.

"What is a preacher?" asked grandma.

Eddie looked surprised. "Don't you know what a preacher is? A preacher is the man that tells people what the Bible means. And he says, 'Thirdly, my brethren,' and everybody listens to him. It's nice to have people listen to you."

Grandma smiled. "I think you are big enough to preach now," she said.

"Really and truly, grandma?" asked the little boy eagerly.

"Yes, really and truly."

"I'm 'fraid not," said Eddie, after a few minutes of thought, "or I'd know how, and I don't."

"What does the preacher do first?" asked grandma.

"He takes a text and then he 'splains it. I can't do that."

"Oh, yes, you can," said grandma. "Here is a good text for you to explain: 'Be ye kind one to another.'"

"There's nothing to 'splain 'bout that," said Eddie. "You just be kind to everybody, and that's all there is of it."

"A good text, though, for my little preacher's first sermon. I should like to have him preach from it for a week."

"Preach a week? Why, grandma, I can't."

"Can't you be kind to everybody you meet for one week?"

Eddie looked thoughtful. "Would that be preaching?" he asked.

"It would, and the very best kind. A good preacher has to preach in that way, or people will not listen to what he says in the pulpit."

"Well," said Eddie, with a sigh, I suppose I can try; but I wasn't thinking 'bout that kind of preaching."

"You'll be showing everybody what that verse in the Bible means, you know," said grandma.

"It's not kind to the teacher to whisper in School," said Eddie, the next day; and he did not whisper once.

"It's not kind to Bridget to play along the road and keep my dinner waiting, either;" and he hurried home from school.

"It's not being kind to mamma when I don't do errands promptly," he said; and he did quickly and well whatever he was bid.

Every day and all day he thought about what was kind, and tried to do it.

The end of the week came. "How do you like preaching?" asked grandma.

"Why, I like it; but, grandma, I guess everybody must have been preaching 'bout that text, for everybody has been so kind to me."—The Mayflower.

### A Wise Girl.

Edith is only a school-girl, and not very wise. Neither is she rich in this world's goods; but she has some of the wisdom that is better than any to be gotten from books. She is a young girl, but she has learned "in whatsoever state" she is "to be content." She has not learned the lesson perfectly, but she does not spend her time fretting over things she does not have. She enjoys what she has.

"Don't you wish you were going to the seashore?" asked Margaret.

"I would like it," said Edith, "but I'm glad I'm going to grandpa's. I always have a good time there."

"Wouldn't you like to have a new dress like Mary's?" said Jessie.

"Yes, but I like mine just as well," is the answer.

Edith has what the wise man calls "the little sprig of content," which gives a rich flavor to everything, no matter how tasteless.—Exchange.

It is strange that he should be in his weakness so strong, in his poverty so rich. Men love power, rank, feel the very drapery it wears to be a thing most wonderful. Majesty may not be simple, must show its dignity by its pomp, prove its might by its magnificence. An Augustus Cæsar cannot suffer Rome to remain a city of republican brick, must leave it a capital of imperial marble. But here is the wonder of history—the mightiest person it knows came of poverty, lived in poverty, and died forsaken and alone. Nay, so great is he that the regal state had lessened rather than enlarged the majesty of his person, the imperial purple had hidden the glory which the garments of his poverty reveal. Cæsar placed in the obscurity which beset the Christ had been abolished; the Christ placed amid the splenders of the Cæsars had derived thence no glory, nothing that could have added to his influence or his fame. Strength like his must have nothing between it and our humanity; must meet it face to face, in naked majesty, as it were, that it may the more perfectly subdue the evil and command the good.—A. M. Fairbairn.

How to live is the great study of the world. Dying is of comparative unimportance. Mr. Lecky writes, that in the Irish legends it is told of a lake in Munster that there were two islands in it; into one of them death could never enter; but age was there and sickness and all the infirmities of life and the pains and woes of dreadful suffering, and the inhabitants, worn and feeble, bowed under burdens which they could not support and which they could not throw off, grew tired of their immortality and looked longingly over to the other island where death reigned, as to a very paradise. They launched their boats upon the gloomy and tempestuous waters and sailed for the shores where they were sure to die, and when their trembling feet trod upon them, they were at rest. We need not shrink from death if we have fulfilled the mission of our life, but welcome it as a boon and a crowning reward.—Burdett Hart, D. D., in "Always Upward."

The privilege of laboring is to me more and more precious. I would not choose the spot. I would not choose the circumstances. To be able to do something is a privilege of which I am altogether unworthy.—Mary Lyon.

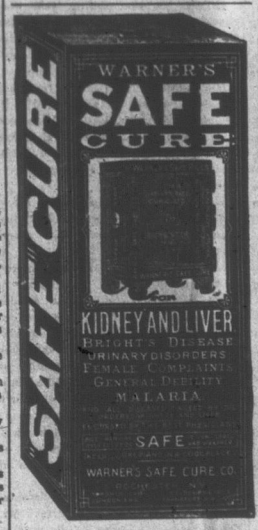
It's a relief to begin in a new spot now and then. You get tired of the same put-up-ances. . . . Why shouldn't folks like novelty? The Lord does, and makes it. Or else, why do we have mornings?—A. D. T. Whitney.

Minard's Liniment Cures Dandruff.

### Literary Notes.

It is probable that no review of the current month is so rich in able discussions of Social, Economical and Political Problems of special interest as *The Arena* for March. Among the subjects treated with vigor, forcefulness and frankness, we mention: Dr. John C. Ridpath, the eminent historian's third paper on the history of "The Bond and the Dollar;" Professor Frank Parson's masterly arraignment of the Western Union Telegraph Company. Justice Walter Clark, L.L. D., on "The Prosperity of Mexico," magnificently illustrated; B. O. Flower's paper on "A Successful Experiment for the Maintenance of Self-respecting Manhood," (illustrated); "Why the South Wants Free Silver," by United States Senator Marion Butler. Professor Geo. D. Herron on the "Social Value of Individual Failure," and a discussion by George B. Waldron, A. M., on "Wealth Production and Consumption by the Nation," illustrated by numerous diagrams and tables.

*The Treasury of Religious Thought* for March comes with its usual full array of Homiletic and Christian attraction. Rev. Ross Taylor's articles on Africa, with the full illustration and vivid portrayal of the work of his great missionary father, hold, as they deserve, a foremost place. An Easter Service from Rev. G. B. F. Hallock brings before us in timely season the Empty Tomb and the Risen Christ. The sermons in this number, by Rev. Dr. Barton, of Boston, and Rev. Dr Gregg of Brooklyn, are of unusual ability and attractiveness. Prof. Small continues interestingly his historical account of Denominational Characteristics, Methodism forming the subject in this instalment. Prof. Hunt gives a thoughtful paper on Bryant, which is the opening chapter of a volume to appear next month on American Meditative Lyrics. The "Names of Note" give portraits and sketches of Dr. Sarton and his predecessor in Shawmut church, the Rev Dr. E. B. Webb, Bishop Hayes, and the Rev. Dr. Armitage. The minor departments are well sustained. Annual subscription, $2.50. Clergymen $2. Single copies, 25 cents. E. B. TREAT,
5 Cooper Union, N. Y. Publisher.


Miniature fac-simile.

Sir Wilfred Lawson, in a recent speech said, "The Bishop of Chester had spoken of drink as 'a good creature of God.' Of course it was—so was a tiger. A tiger was created by God, but just imagine one walking into the Bishop of Chester's palace! The Bishop, on seeing it, would say, 'Take the creature away to the dissenting minister's house.'"

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### MARCH A TRYING MONTH.

The month of March is a trying one, and at no season of the year is the need of Hawker's nerve and stomach tonic more keenly felt, especially by those advanced in years or persons who from any cause are reduced in health. Hawker's tonic is a blood and flesh builder, and nerve and brain invigorator that brings renewed health and power to the overwrought or weakened system. Throughout eastern Canada it is supported by the strongest testimonials from leading clergymen, as well as from men and women in all walks of life. Persons suffering from indigestion or dyspepsia, general debility or nervous prostration find it a health restorer in the fullest sense. Hawker's nerve and stomach tonic is sold by all druggists and dealers at 50cts. per bottle or six bottles for $2.50, and is manufactured only by the Hawker Medicine Co. Ltd, St. John, N. B.


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Thomas A. Johns.

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A CAB-DRIVER'S STORY.

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Free from Eruptions

as ever they were. My business, which is that of a cab-driver, requires me to be out in cold and wet weather, often without gloves, and the trouble has never returned."—THOMAS A. JOHNS, Stratford, Ont.

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Every other faith in India is decaying. Christianity alone is beginning to run its course.—Sir Herbert Edwards.