The Young People.

Editors: Rev. E. E. Daley, A. H. Chipman.

Kindly address all communications for this department to A. H. Chipman, St. John, N. B.

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Prayer Meeting Topics for Oct. 18th.

B. Y. P. U. Daily Bible Readings.
(Baptist Union.)

Monday, Oct. 19. Psalm 16. A goodly heritage (vs. 6). Compare Ps. 119: 111.

Tuesday, Oct. 20. Psalm 17. Kept as the apple of the eye (vs. 8). Compare Zech 2:8.

Wednesday, Oct. 21. Psalm 18 1-19. He drew me out of great waters (vs. 16). Compare Isa. 43:2.

Thursday, Oct. 22. Psalm 18: 20-35. God girdeth me with strength (vs. 32). Compare Ps. 71:16.

Friday, Oct. 23. Psalm 18:36-50. He subdueth the people under me (vs. 47). Compare Ps. 47: 3.

Saturday, Oct. 24. Psalm 19. Wealth of the heavens and the law. Compare Rom. 1: 20.

C. E. Topic—"Are we Doing Our Best?"—Matt. 5: 13-16; 25: 14-30.

B. Y. P. U. Topic.—"God's Attitude Towards Intemperance.—Isa. 5: 11, 12."

The first thing necessary in any two-sided question is to find out which side God is on and locate there. Sometimes it is difficult to find out just the side that God is on in a doctrinal question; but no clouds cover God's attitune towards intemperance. Read God on strong drink, as recorded in Isaiah 28th chapter, and Prov. 23: 29.

I. *God's attitude is one of delineation.* He shows up intemperance. Anyone that does that does the world a service. Tell what you know about it when this subject comes up. God describes (1) the *intensity* of it. The intemperate "rise up early in the morning that they may follow strong drink." The love of drink burns in the bones like a flame. The passion for it is a mad current in the veins. It sweeps aside will, home, respectability, parental love, honor, honesty, and all the noble principles in human nature. He points out (2) the *persistency* of it. It leads men to continue at the cup until night. The first glass did not satisfy in Isaiah's day. It does not today. Drop a warning word about the danger of the first glass. The match, the spark, may be the seed, the harvest a burnt city. God describes (3) the *hostility* of it. He says, till wine inflame them. Notice the margin. It reads pursue them. It hunts them as an unrelentless foeman. Pursues them to their homes and makes them beasts, to their work and weakens them; it chases them into the prison, almshouse and the grave. He also directs our thoughts to (4) the *subtility* of the vice. It seeks the association of the harp and the viol, the tabret and pipe. It deals in song, in dance, in music and in gilded rooms. It sweeps its victim on to the stiring notes of sweet sounds. And yet while full of devices, God points out (5) the *stupidity* of it. The intemperate "regard not the work of the Lord, neither consider the operation of his hands." The love of drink blinds as well as blackens.

II. *Then God's attitude is one of explanation.* He points out that their state of drunkenness and consequent captivity to other nations is the result of (1) a *lack of knowledge.* Sin is a brainless fellow. Intemperance never goes to school to wisdom. Today the sun of science shines. The young are being taught the true nature of the drink demon. He also shows that the secret of the nations drunkenness can be traced to those (2) *mighty to drink wine*, vs. 22. Some are able to mingle strong drink and yet not become outcast. Enlarge upon the evil influence of the moderate drinkers, but the chief explanation for the presence of the evil may be seen in the charge of (3) *justifying the wicked for reward*, vs. 23. Here we have the license system. Men say the liquor business is an honorable one. The taxes are paid. The ratepayer is rewarded for the permission to ruin men. God protests.

III. *Consequently his attitude is one of denunciation.* He is *plain* in his repudiation of this evil. We can easily understand his language, "Woe unto them", he says, let us be as squarely on the side of temperance as is God. He is *public* in his words against it. Let us not fear to let the world know that we are opposed to it. He is *emphatic.* Notice how frequently he pronounces woes against those who are intemperate. Urge enthusiasm on all who love humanity. The world is in need of mad men like Paul. He is *practical* in his reproaches. He does not pass resolutions condemning it and then cast his vote for it. He shuts the people up in captivity. Urge practical work in the caucus rooms and at the polls. B. Y. P. U. stands for "Bring Your Party Up". Christ owns even our votes. Our christian young people must stand in the front ranks of those who are seeking to drive out this foe that the young child so aptly called "strip-me-naked."

Report of the Secretary-Treasurer of the Maritime B. Y. P. U., for the Year Ending July 31st, 1896.

Dear Brethren,—It will not, I am sure, be going too far to state, due allowance being made for evident failure in some directions, that the Union has just completed the most successful year of its history. To one watching the vital points in connection with the development of the young people's movement in this constituency, it will appear that an advance is continually being made both in the realization of the nature and importance of its true purpose, and in the methods adopted for carrying out that purpose. The matter requiring attention in this report may be grouped under the head of membership, C. C. work and finance.

MEMBERSHIP.

At the last annual meeting 86 societies were reported as in existence in connection with Baptist churches in the Maritime Provinces, though only 51 responded to the call for statistics. This year we have 122 societies on the roll, of which 82 have sent statistics. There is reason to believe that some of the societies not reporting are doing fairly good work. The 82 societies report 388 active and 1,024 associate members, making a total of 4,912. If we allow an average of 40 members for each of the 40 societies, which sent no report, it will increase the total membership to 6,512.

It is very desirable that every society, of whatever name, connected with Baptist churches in the Provinces should become affiliated with the Maritime B. Y. P. U., and that every effort to secure correct statistics should meet with hearty co-operation. The District Secretaries will, no doubt, be able, in the near future to solve the problem of statistics.

Junior societies are reported from Amherst, Carleton, Leinster St., North Sydney, St. Stephen, Smith's Cove, Truro (Prince St). These seven societies have a total membership of 263. This branch of our young people's word does not appear to be developing to a degree which its importance demands.

Soon after the annual meeting last year a number of societies were formed. Many sections, however, still remain unorganized. It becomes more and more apparent that the pastors are the chief agents for extending the work. It is one of the hopeful signs of the growth the movement that the pastors of the future will come largely from those who have learned from experience the benefits of the Young People's Society to church life.

C. C. WORK.

The executive of the International Union outlined at the beginning of the year strong and interesting C. C. Courses of study. Our societies have, to a considerable extent, availed themselves of the privileges afforded by these studies, and, as a result, the S. L. Banner comes again to the Maritime

FINANCE.

It remains to make a brief reference to the finances of the Union, a statement of which is herewith submitted. It will be noted that the balance is on the right side. In agreement with the instruction given them last year the executive has spent a limited amount in the distribution of free literature. Fifty-three societies paid their fees before the books were closed August 13th. It will be noticed that out of the eighty societies that sent returns, twenty-seven failed to pay fees. Four have paid since the books were closed. This, with the collection of last evening, amounting in all to $21.39, will appear in next year's accounts. We begin the year, therefore, with a surplus of $82.54. Respectfully submitted,

F. H. Beals.

The Maritime B. Y. P. U.
In acct. with F. H. Beals, Treas.

DR.

To paid Bap. Book Room for free literature, printing, postage, stationary, etc.	$ 86 38
" S. W. Cummings bill for transportation literature 1894-95	8 44
" N. S. Ass. B. Y. P. U. on acct. Springhill Society	68
" Sec'y.-Treas postage and com's	7 43
" Balance on hand	61 15
	$164 08

CR.

By balance from last year	$46 77
" Collection Germain St	21 00
" Annual fees	87 95
" Over paid Book Room	8 36
	$164 08

Correct H. A. Rice.
Canso, Aug. 15, '96.

Boston, Sep. 30.—The following cablegram was just received from President Francis E. Clark, who is in attendance upon a Christian Endeavor convention in Glasgow:—

Glasgow, Sept. 29, 1896.

Scotch Endeavorers suggest universal prayer for Armenia, second week in November. Will America join?

Clark.

To this the following answer was sent:

Boston, Sept. 30, 1896.

Glorious suggestion. We co-operate heartily. Baer.

I feel confident that you will indorse the answer cabled, and will do what you can to have every Christian Endeavor society in America, at its prayer meeting and at other times in the second week in November, devote the time to prayer for Armenia. If your pastors are willing, let the churches take it up. May God hear our prayer, and speedily stay the hand of "the great assassin," as Gladstone well names the Sultan of Turkey.

Yours sincerely,
John Willis Baer.

—Nineteen floating societies of Christian Endeavor have been formed in New South Wales.

Every Sunday evening the Calvary Presbyterian Endeavor Society of San Francisco holds an open air meeting prior to its regular service. At the same time it distributes good literature in the public plaza opposite the church.

Notes from Vermont.

The Woodstock Associational B. Y. P. Union, of Vermont, is a live organization, holds midsummer and midwinter rallies and very interesting services connected with the annual session of the Association. Bro. C. R. B. Dodge, of Bellow's Falls, is President of the Union. Accompanied by a copy of the Christian Culture courses, from headquarters, Chicago, he sends out just now, to each Associational pastor, the following admirable suggestions:

That we give especial emphasis to the Bible Readers course. Nearly all the people, church members, and those who are not, will join this if it is brought personally before them.

That we encourage the formation of classes to pursue the other two courses.

That we consider the practicability of forming Reading Circles, circulating the denominational papers and others, religious books, etc.

As pastors can we not, in this or some other way, utilize the winter evenings to our people's good, through home study and reading? Cordially,

C. R. B. Dodge.

I take the liberty of forwarding the foregoing to the B. Y. P. column, and would add that the church at Perkinsville, Vt., through its pastor, originated a few month's ago the project of securing a general co-operation of church, congregation, and community, in a course of uniform daily Bible reading. The effort resulted in the promise of nearly one hundred persons in and around Perkinsville, including one or more Roman Catholic families, to pursue such course of reading. Go ye and do likewise.

The advantages of pursuing the four years course, prepared by our B. Y. P. U. A. headquarters, will be obvious to any who have already tried that course, or who will procure the free leaflet on the Christian Culture courses for '96-'97, and read it carefully. The admirable address of Rev. Thos. Trotter, in recent issue of the Messenger and Visitor, is also a source of information on this matter. Let us inaugurate in all our churches and communities a general earnest study of the blessed Bible.

A. Chipman.

Amherst, N. S.

The season for study is about commencing. "The teachings of the Christ" by one of our young men, Chancellor Wallace, will form the theme for 1896-7. We have had a delightful experience in the Christian Culture Courses. They have been elevating to both minister and people. I could recommend my brethren in all the churches to form classes. Perhaps some brother or sister could lead, with a little advice from the pastor, but it would do the pastor himself good to take up this work. I have heard this week of a class being formed in a town where we have no minister, the young people just meeting for study. But a good leader is a great help. Anyway, let us start these courses in all the churches this fall. D. A. Steele.

Oct. 2.

Cape Bear, P. E. Island.

A B. Y. B. U. was organized in this place about three weeks ago with five active and four associate members. Since that time we have had good meetings and members have joined at every meeting, so that our Union now numbers twenty-one; ten active and eleven associate members. The young people are enthusiastic over their Union and are trying their best to bring their friends into it and to Christ. President, Joshua Jordon; Secretary, Ethel Cohoon.

Yours in the work,
J. E. Tiner.

Highland Village, N. S.

We enjoy the B. Y. P. U. department very much and always look for it as soon as we receive the paper. To one who is interested in the B. Y. P. U. movement and lives some distance from the meetings it is a great comfort to be able to have the letters and other interesting matter from week to week. Our motto, "Loyalty to Christ", is a grand one. Let us pray that each member in our Maritime jurisdiction may be true to this motto, then grand results may be expected during the year. Each one should ask himself the question, "What can *I* do to help along our column?" Let us hope that we may all become better acquainted during the year and realize our oneness in Him who gave His life for us.

Sept. 26. Abro.

Liverpool, N. S.

On Sept. 18, our Union held its annual meeting for the election of officers and reading of reports. Following are the names of the officers: President, Charles Kempton; Vice President, Alice C. Kinney; Secretary, Emma M. Thompson; Treasurer, Ida Harlow. A C.C. class has been organized, with our pastor as leader; hitherto we have paid particular attention to the S. L. course, but purpose studying together both the C. M. and S. L. lessons this winter. The Bible Readers course also is pursued by some. We hope in the months which lie before us to accomplish much good for our Master.

Yours in the work,
E. M. Thompson, Sec.

The credential committee of the Maritime C. E. Convention report concerning the delegates present as follows: Total number registered, 387. Of these Nova Scotia sent 166, New Brunswick 47, P. E. I. 75, and United States 6. There were among them 197 Presbyterians, 49 Methodists, 11 Baptists, 9 Disciples, 5 Congregational, 2 Reformed Episcopal, 1 English Episcopal, and 13 from Union societies. There were also 26 clergymen present.

German Christian Endeavoress are planning organised work to extend the movement among German-speaking peoples.

A "college committee" to interest the young people in higher education, is the latest suggestion to Christian Endeavor societies.

The departure of three Christian Endeavor missionary volunteers for the foreign field was reported within one week during September.

Texas Christian Endeavorers have been protesting against the Sunday opening of the Texas Coast Fair Association's exhibitions. Now the association has announced that in deference to christian sentiment, the fairs hereafter will be closed on Sunday.

Sabbath School.

BIBLE LESSONS.

Adapted from Peloubet's Select Notes.

FOURTH QUARTER.

Lesson IV. Oct. 25. Prov. 1: 1-19.

THE PROVERB OF SOLOMON.

Read Proverbs 1: 1-33. Commit Verses 7-10.

GOLDEN TEXT.

"My son, if sinners entice thee, consent thou not."—Prov. 1: 10.

SUGGESTIONS TO TEACHERS.

Subject.—The Way to Wisdom and Her Warning Voice.

All the older scholars should learn something about the Book of Proverbs. By looking at the titles in the first verses of chapter 1, 10, 25, 30, and 31, also 22: 17; 24: 23; 31: 10 they can see that the book is a collection of smaller books and does not consist wholly of Solomon's proverbs.

It is well, too, in such a book, from which we have only three lessons, to point out some of the choices passages, as well as to gather together whatever is said in other parts of the book upon the subjects treated in the lesson.

EXPLANATORY.

I. The Book of Proverbs.—From its own statements we learn that the Book of Proverbs is a compilation, at different dates and not wholly by one author. It consists of four principal sections with appendices.

There was more than one author, as as the book plainly states. The chief author was Solomon, as the inscriptions state. But this does not exclude the idea that Solomon may have gathered much from previous wisdom.

II. The Object of the Book of Proverbs.—Vs. 1-6. 1. "The proverbs of Solomon." This is the title of the book as a whole, see above. "Son of David," this is stated in order to identify the author without possible mistake.

2. "To know wisdom." The book of Proverbs belongs to what modern critics call the "Wisdom Literature," including Proverbs, Job, Ecclesiastes, and Solomon's Song. It approaches human things and things divine from quite another side than the prophets or the Psalms. It is the philosophy of practical life. It is the sign to us that the Bible does not despise common sense and discretion. It impresses upon us in the most forcible manner the value of intelligence, and prudence, and of a good education. Above all, it insists over and over again upon the doctrine that goodness is "wisdom," and that wickedness and vice are folly. "To perceive the words of understanding," to discern, not merely to read or learn by heart, to distinguish good from bad, and to make the proper "applications."

3. "To receive." This is the second object of the book,—not only to know, but to accept, to lay hold of, to take into the daily life. "The instruction" or discipline that leads to "wisdom," not the word used in verse 2, but rather with R. V., "wise dealing," or discernment, thoughtfulness, "the thinking through" of a subject. "Justice" righteousness; "judgment," that which is decided to be just by law or by reason; "equity," fair dealing, honorable, upright action. The four include their whole duty to God and man.

4. "To give subtilty," a wise foresight and shrewdness which foresees evil and avoids it. "To the simple." Literally, the "open," from "sine plica," or "semel plica, without fold." Inexperienced, simple-hearted, not foolish. Those who are ignorant or uneducated, but are willing and ready to learn. "To the young man." Who by reason of his youth lacks experience and self-control; whose life is before him, and who therefore has especial need of knowledge and discretion if he would make his life a success. "Knowledge," enlightment; knowledge of good and evil.

5. "A wise man will hear." Because he is not conceited like a fool, but is willing and anxious to learn. And no one is so wise that he cannot learn more. The wiser he is the more will he hear. "A man of understanding." An intelligent one. One endowed with the power of discrimination. "Shall attain unto wise counsels." Literally, the power to "steer" his course rightly on the dangerous seas of life." This steersman," it may be noted, is a word almost peculiar to Proverbs (11: 14; 12: 5; 24: 6). In Job 37: 12 it is applied to the guidance, the "steering," with which God directs the movement of the clouds of heaven. "Wise counsels are not deep speculations, but practical considerations; the art of governing himself or others well or prudently. The climax of the definition of wisdom.

Illustration. To him that hath shall be given. There must be some wisdom and good use of wisdom before more can be given. All the falling apples in the world would not have suggested to Newton the law of gravitation, nor would all the steaming teakettles in England have awakened in Watt the idea of the steam-engine, if they had not been prepared by previous faithful study and work.

6. "To understand a proverb, and the interpretation," The result of the wise man's study in verse 5. "Dark sayings," enigmas; sayings hard to understand, but mines of gold when we once understand them.

III. Two Ways to Wisdom.—Vs. 7-9. 7. "The fear of the Lord is the beginning of knowledge." The fear of the Lord is that reverence of Jehovah as God which leads us to worship and obey him. The beginning of wisdom is not found in keen insight, nor wide experience, nor the learning of the schools, but in the temper of reverence and awe. There is no torment, no being frightened, no cowardice in this fear. It is perfectly consistent with love.

"Fear, reverence, is the pre-requisite of all scientific, philosophical, or religious truth." "The gates of Knowledge and Wisdom are closed, and they are opened only to the knock of Reverence."

Much more is this true of spiritual things. No one can understand life and its meaning without a knowledge of God.

"We are bound to recognize 'the Lord', that is, the God of revelation, and bow down in reverence before him, as the first condition of true wisdom. . . . And it is quite in accordance with this fuller truth that both science and philosophy have made genuine progress only in Christian lands and under Christian influences."

Illustration. "The older I grow the more confirmed I am in my faith and religion. I have been in public life fifty-eight years, and forty-seven in the cabinet of the British Government, and during those forty-seven years I have been associated with sixty of the master minds of the country, and all but five of the sixty were Christians."

Much more is this true of the knowledge of life, and God, and eternity, and the true way to live. It is the God who reveals himself in his Word and his Son who gives us true wisdom.

"But fools," who thus prove that they are fools, "despise," look down upon, "wisdom and instruction." They think they know enough without the help of others or of God's Word. A few every year are lost upon the mountains or in the deserts because they despise wisdom and instruction, but multitudes more are lost morally on account of the same folly.

8. "My son," a term indicative of affection, addressed by a teacher to his pupils, by an experienced person to a youth. "Hear (obey) the instruction of thy father . . . the law of thy mother." Mother and father are here placed side by side. It is as foolish and as wicked to disobey your mother as to disobey your father. (1) The child needs guidance and command. He is unable to know what is right and wise at first, and must depend on the experience of his parents. (2) As the child receives everything from his parents, is dependent on them for support and training, even natural gratitude would require obedience. (3) No one loves the child so truly, so tenderly, as do his parents; therefore, none are so fitted to govern and command the child. (4) Obedience to parents is the best training for true citizenship and obedience to the laws of country. (5) Obedience to parents is the best training for obedience to God. Disobedient children are not on the way to the kingdom of heaven. And there is scarcely a sin that receives its retribution with more certainty than that of failing to honor father and mother.

9. "For they." "They" refers here to the parental discipline and maternal teachings. These, obediently received and followed, are the fairest ornaments of the child. "An ornament of grace unto thy head." A graceful crown, a wreath of grace, as in chapter 4: 9. They will make a youth more attractive than any diadem could. They will be to him not only beauty, but wealth and power. "Chains about thy neck." The insignia of office and honor were usually displayed by some conspicuous ornament worn about the neck. The comparison of the teachings of wisdom with pearls which one hangs as a necklace about the neck, a figure which is a great favorite everywhere in the East, recurs again in Proverbs 3: 3; 6: 21; Ecclesiastes 6: 30. To the Israelites mind no signs or badges of joy or glory were higher in worth than the garland round the head, the gold chain round the neck, worn by kings and the favorites of kings (Gen. 41: 42; Dan. 5: 29). These are the visible expressions of true success and an honorable life.

IV. The Warning Cry of Wisdom. Vs. 10-19. 10. "My son, if sinners entice thee," as sinners are sure to do, No one can go out into the world and not be exposed to temptation. This is a necessary part of the discipline and training of life. There must be battles before there can be victory. There must be victory before there can be strength, and character, and true godliness.

The Enticements, like the enticers, are manifold. "As addressed to well-educated, well-conducted youth, they are always more or less disguised. The tempter always flings over at least his ugliest side some shred of an angel's garment. An enemy who desired to destroy you by your own deed would not lead you straight to a yawning precipice and bid you cast yourself down. He would rather lead you along a flowery, winding path, until you should insensibly be drawn into a spot which would give way beneath you. Enticements to moral evil will generally take that form. You will not be persuaded all at once to plunge into deeds of darkness, knowing them to be such. Few young men who have enjoyed a religious education come to a sudden stand and at once turn their back upon God and godliness. Most of those who fall diverge at first by imperceptible degrees from the path of righteousness."

"Consent thou not." This is the defense, a blunt, peremptory no. Your method of defense must be different from the adversary's mode of attack. His strength lies in making gradual approaches; yours in a resistance, sudden, resolute, total. As a good man said of tempations, "I cannot help an ill bird flying over my head, but I can prevent him from making his nest in my hair." Whoever hesitates and argues when a known sin is presented before him is already half lost.

11. "Come with us," etc. The most easy and natural form dishonesty took at that time. "It would seem that 'banditti' were not only frequent, but that the attractions which such a mode of life offered to young, idle, and profligate persons were great and dangerous. . . Such a mode of life was not only utter ruin to character, but was fraught with the most imminent danger of destruction.

Two attractions are presented. The first is that it was safe. "Lurk privily." So that they would be safe by coming upon their victim unawares. "The innocent," unsuspecting, "without cause," without any idea of danger, or, in vain.

12. "Let us swallow them up alive as the grave," suddenly, completely. "We will be as Sheol, as Hades, as the great under world of the dead, all-devouring, merciless." Thus they would be safe. There would be none to revenge the injury, none to tell of their wickedness and bring them to justice.

13. The second inducement was the amount of "all precious substance," silver gold, precious stones, they could thus safely obtain. "Fill our houses with spoil," taken from those they had robbed.

14. "Cast in thy lot among us," join in our enterprises and share in its dangers and its rewards. "All have one purse." The oneness of the purse consists in this, that the booty which each of them gets belongs, not wholly or chiefly to him, but to the whole together.

15. "Walk not thou in the way with them." Avoid their courses, their conversation, and company. Have nothing to do with them; do not walk with them enough even to be tempted by them. "Refrain thy foot." Restrain thyself, as it were, by force and violence, as the word implies. Tear yourself away.

16. "For their feet run to evil." It is a sin and a crime. That fact alone should deter you. Through all their charming picture see the horrid face of sin.

17. "Surely in vain the net is spread in the sight of any bird." Open your eyes and see that these men are spreading a net and setting a trap for you. Moreover, they are going to be caught in their own snare.

18. "And they lay wait for their own blood." They are hasting to their own destruction, and they wish you to go with them.

Modern Applications. 19. "So are the ways of every one that is greedy of gain," and not alone of those who show it in the way above described. "We are not tempted to be highwaymen, but the greed of gain is alive to-day. The gambler, the rum-seller, the swearer, the one who takes advantage of the misfortunes or poverty of his neighbor, who eats up smaller dealers by unfair competition, who reduces wages to the lowest degree, who is dishonest to his employers, who adulterates food, who misuses his public office for gain, and a multitude of others are all walking in the same way, a way whose borders are lined with ruins and whose end is destruction."

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