

INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER—STUDIES IN THE OLD TESTAMENT.

B. C. 1023. LESSON XI. DELIGHT IN GOD'S HOUSE; or, Communion with God. March 16. Psalm 84.

EXPLANATORY.

Verse 1, 2. How amiable. Literally, "dear to the heart." 1. "The mind right ly constituted, and in right relations with God, will take pleasure in the services of God's house." Tabernacles. Plural form, referring to the various divisions of the tabernacle, and the courts surrounding it. The tabernacle consisted of two parts, the Holy Place, (containing the table of show-bread, the candlestick, and the altar of incense) and the Holy of Holies, with in which stood the ark of the covenant. Lord of hosts. A title often applied to the Almighty, referring to the multitudes of all created beings, and things beneath his sway. Fainteth. The psalmist in a land of strangers, far from the privileges of God's house, in his sorrow and exile, years after the altar more than for his throne. 2. "The means of grace seem often most precious when we are deprived of them." We realize their value when they are no longer ours. [Teacher, urge on your scholars a love for the house of God.] Courts of the Lord. The earliest tabernacle in the wilderness had but one court around it, wherein stood the altar of sacrifice and the laver; but it is probable that in after centuries the open space around this "court of the priests" was also inclosed as a meeting-place for worshippers. The later temple added two others outside of these, one for the women and one for the Gentiles. My heart and my flesh. Expressive of the most earnest feeling and of the need, in every part of the nature, for communion with God. 3. "The body, as well as the soul, obtains rest and refreshment from the services of God's house." Living God. The Israelites loved to think that, while other nations worshipped dead idols, theirs was a living God. 4. "Ever let us keep in mind that we have not only a living God of power, but also a living Christ of mercy."

its progress in the character." Some translate "from company to company," and refer it to the growing number of the pilgrim bands, receiving new accessions as they neared Jerusalem. In Zion... before God. From the fact that the journey of these pilgrims is represented as ending in Zion and not Moriah, it has been inferred that the psalm was written during the reign of David, after the ark had been brought to Zion, and before the erection of the temple on Mount Moriah. The psalmist beholds in vision the joyful company of the pilgrims in the court of the tabernacle, while he is far distant in the land of Gilead. God of Jacob. Perhaps in this title there is an appeal to God as the Being with whom prayer prevails. Thine anointed. David, the anointed of the Lord, here prays for mercy and peace and restoration to the privileges of God's house. 10, 11, 12. Better than a thousand. 11. "One day with God is more precious than years without his presence." Doorkeeper. Literally, "I would choose rather to sit at the threshold;" preferring the lowest place among God's people than the highest among sinners. 12. "The saint at his worst is more fortunate than the sinner at his best." 1. He has more happiness. 2. He possesses more enduring peace. 3. He has better prospects. Tents of wickedness. As the tabernacle was a tent, this comparison is suggested, rather than "places of wickedness." Sun and shield. The round, polished plate of the shield and the disk of the sun naturally suggest each other. 13. "God is our light and our protection." Grace and glory. The one here, the other hereafter. No good thing. 14. "That which seems good so one may prove evil to another, and hence God does not bestow it upon his saints." The psalmist realized that his trials and deprivations were, after all, for his own good. Trusteth in thee. 15. "Even where we cannot see God's hand we can enjoy the blessedness of trusting him." GOLDEN TEXT: Blessed are they that dwell in thy house; they will be still praising thee. Psa. 84, 4. DOCTRINAL SUGGESTION: Growth in grace. The next lesson is Psa. 139, 1, 12.

JOYFUL NEWS FOR THE AFFLICTED.

POST OFFICE, ANNAPOLIS CO., N.S., June 12th, 1878.

Messrs. C. Gates, Son & Co.—Gentlemen In the Autumn of 1877, my little boy, about two years old, was in very ill health on account of worms, which destroyed his appetite, and made him peevish and poor. The strongest symptoms of the disease being starting out of a sound sleep and crying loudly. I had never previously used your medicines for any complaint to which children are subject, but concluded to try them in this case. I administered your No. 1 Syrup according to directions with amazing results. One symptom after another speedily disappeared before it, (it carried off worms four or five inches long) and when only two bottles had been taken a perfect cure was effected. In March last I gave the little fellow two bottles of your No. 2 Bitters as a Spring medicine to purify his blood, he having been ailing on account of impurities therein. It cleansed his blood, until him up so that he increased in flesh and strength in a very short time. And ever since he has been well and hearty. I may also say that two swallows (and not very large ones either) of your No. 1 Syrup before mentioned cured me in about fifteen minutes of a very bad cramp and pain in the stomach, such as I never experienced before or since. I can state further that I have seen your Acadian Liniment applied to cattle for the cure of claw distemper (so called) in the most astonishing results. A gentleman of my acquaintance had a pair of oxen severely crippled by this terrible complaint, but by the use of 5 or 6 bottles of the Liniment aforesaid a cure was effected in about ten days. I helped apply the medicine myself and know this to be a fact. I am quite sure no other Liniment or other preparation in his country could have done so much in a similar case as this Liniment did. I have also used your Nerve Ointment with complete success for the cure of sore teats on cows. There is nothing I ever tried or heard tell of that will cure them so quick.

Yours with gratitude, ISAAC B. SPINNEY. Sworn to at Wilmot, before me, the undersigned, June 13th, 1878.

DIPHTHERIA has for a long time been very prevalent, and very fatal. Its fatality seems to be greatly owing to neglecting what is supposed to be an ordinary cold or sore throat until it has progressed to its stages, and then when medical aid is procured it has too often been found to be too late. From the fatality attending this disease every family should keep a remedy on hand and use it on first appearance of sore throat. A preparation called DIPHTEHRIA has been placed before the public. It is the discovery of an English physician, and has been regarded where it has been used, to be an infallible remedy for that disease. It is placed within the reach of all, put up in bottles with full directions, and sold by Druggists and dealers in medicines at the low price of 25 cents a bottle.

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FROM THE MISSION ROOMS.

JAPAN.—CONVENTION OF PROTESTANT MISSIONARIES.

Any one who has the means of knowing the brotherly relationship existing amongst Christian ministers abroad must have been struck with the fellowship and unity which mark their intercourse in both social and religious life. The lines of sectarian distinction on foreign missions are, in most places, exceedingly faint; and whilst firmly adhering to the solemn verities which belong to a "common salvation," there is less importance attached to outward ceremonies and conventional usages, which in Christian communities often exert a baneful separating influence on the hearts and conduct of ministers, who, with all their differences, yet possessing so many things of equal importance to all, might cultivate and practise more of the loving spirit of Christ, their living head.

In the vast empire of Japan, we have recently had an excellent illustration of stepping over denominational boundaries, in the representatives of the cross meeting in holy fellowship for the purpose of devising as to the best method of translating the Old Testament Scriptures into the Japanese language. The consultation was suggested by the missionaries of the American Board of Commissioners for Foreign Missions, who explained their views by a circular sent to all Protestant missionaries known to be laboring in Japan. This was favorably and promptly responded to, and on the 10th of May, 1878, forty-seven workers in the Lord's vineyard were assembled in Tokio, to discuss the important question of translation, amongst whom was found the Rev. George Cochran, as representative of the Methodist Church of Canada. There were ministers representing nine distinct religious organizations in the United States of America, and six of what are called British missions; nor was that heaven-born institution,—the Bible Society—forgotten, for three of the forty-seven represented the parent society, the American Bible Society and the National Bible Society of Scotland. The lay element had six representatives, including three M.D.'s. Of this convention, the Rev. R. S. Maclay, D.D., of the American Methodist Episcopal Mission, was unanimously elected Chairman; and on nomination of Dr. Faulds, of the Mission of the United Presbyterian Church of Scotland, the Rev. D. C. Greene, of the Mission of the American Board, was elected secretary.

The first days work, after much discussion, appears to be embodied in the following preamble and resolutions:—

"This convention appreciates and takes pleasure in recognizing the value of the work upon the Old Testament already accomplished by the Tokio Translation Committee. In view, however, of the fact that the missionaries in Japan generally desire to co-operate in labor upon the Old Testament, as well as to provide a means of meeting certain contingencies which may arise,

"Resolved (1). That each mission represented in this convention be requested from time to time, to elect one of its members who shall serve upon a permanent committee.

(2). That this committee shall have the right to add to their number a delegate from any Protestant mission not represented in this convention, upon application to them from such a mission.

(3). That this Permanent Committee shall have authority to select, in whatever way or ways may seem best to them, a committee or committees for the translation of the Old Testament, to whom they shall assign the various parts of the work, and shall also appoint a general revising committee.

(4). That any difficulties or differences which may arise in the translating committees may be referred for settlement to the Permanent Committee, who may either settle the same themselves or refer them for settlement to the General Revising Committee.

On the 13th, the members of the convention assembled again, when devotional exercises were conducted by the Rev. M. Cochran. From the resolutions passed this day, we select the following:—

(1). That after the publication of the first edition under the supervision of the Permanent Committee, each Bible Society represented in this convention shall be permitted to print and publish such editions as its agent may deem desirable, provided that the text of the authorized edition be not departed from, it being distinctly understood that any translations put forth by the Permanent Committee are the common property of all Protestant missionaries.

(2). That in the judgment of this committee the general style of translation of the Old Testament should so far be assimilated to that of the New Testament, that when the whole Bible is completed, it shall present a uniformity in this respect corresponding to that of the Authorized English Version.

(3). That in the opinion of this convention the translation of the New Testament produced by the Yokohama Committee ought to be considered the common property of the Protestant missionaries laboring in this country, and that the Bible Societies represented in this convention ought to have an equal right to publish the same.

(4). That in the opinion of this convention all future productions of the Yokohama Committee ought to be published jointly by the Bible Societies represented in this convention, upon the motion of Permanent Committee, and that on the completion of the New Testament the conservation of the text ought to be vested in the Permanent Committee.

In Japan, there are now 104 Protestant missionaries, exclusive of wives, nine ordained natives, and seventy seven assistants, and 1617 Church members; and yet, what are these amongst thirty-two millions of idolaters?