THE BAPTIST CHURCH AT ST. GEORGE, N. B.

For Baptists St. George is a historic centre. The pioneers found their way to this place at an early day.

The falls on the Magaguadavic, at the head of the tide and of navigation, determined the site of the town. Here loyalists and emigrants found a home in a roadless country. Henry Alline passed this way and was here, as everywhere, a flame of gospel fire. Subsequently Edward and James Manning came to the place, full of zeal as preachers of the gospel. The following is the record in the church book: "In June, 1798, the Rev. Elward Manning came to St. George and preached the gospel with the Holy Spirit sent down from heaven. Soon after his brother, James Manning, also, who was a minister of Christ. A great revival of religion took place and many poor sinners were converted to God."

The visit of Rev. Elward Manning to St. George, if the date on the church book is correct, took place the year following his ordination over the Cornwallis Congregationalist church. As he was imbued with the sentiments of Henry Alline, he made but little of baptism and church organization. His whole soul was enlisted in the work of leading the people to Christ. It is not difficult to imagine the effect the preaching of these young men had on the communities in and around St. George. Henry Alline, early in his life consumed by zeal for the Lord's house, appeared among the new settlers, with a spiritual power before which men and women had either to bow or to resist by drawing heavily on the powers of darkness. The Mannings were of commanding presence, of great powers of physical endurance, and on fire with new-found zeal for the salvation of their fellowmen. They were as familiar with the forest as with the field. Long journeys on foot, whether in summer or winter, gave health to their vigorous bodies, as prayer, praise and preaching gave health to their souls.

God does not leave His work half done. Those enlightened and saved through the preaching of these pioneers struggled on as best they could till 1806, when the Rev. Isaac Case and the Rev. Mr. Hale, sent by the Massachusetts Home Missionary Society, came among them and organized a church. Rev. Mr. Case baptized some of the converts. The following are the names of the original members: Samuel Stewart, Sibley, Rebecca Seeley, D. Milliken, Nancy Milliken, Charlotte Milliken, John Olivis, Deborah Olivis, Polly Baldwin, John Heacock.

This infant church struggled on for fourteen years without the stated preaching of the gospel. It is not easy for a church to make progress in any circumstances without pastoral oversight, much less is it so where lumbering is the calling of a large part of the community.

Where will the shepherd come from to look after this flock in the wilderness? Away in the highlands of Scotland, on the banks of the swift flowing Spey, is a dashing youth full of venture and life. But it would have taken the eye of a prophet to have seen in the daring boy the future pastor for the Baptists at St. George. Standing on his head on a bridge rail, diving to the bottom of deep pools and remaining there till his companions feared he was drowned, or riding wild colts without bridle or saddle over the hills and moors, are not the ordinary precursors of the work of the Christian ministry. The old people shook their heads and said that laddie would come to no "guide" end. This was young Duncan Dunbar. After a long, perilous voyage over the Atlantic he reached St. George. His heart had been given to God before he left his native land. At St. George, as teacher and preacher, his life on this side of the Atlantic, so full and fruitful, began. Like Samuel Robinson after him, he changed his views on baptism, and was baptized at St. John.

In 1820 this zealous servant of God reorganized the church and remained its pastor for two years. There are but few left who remember him, but the flavor of his name is still in the community.

In the church book it is stated that "his ministry was considerably blessed in giving instruction to the people of God, and in the awakening of souls, and in sowing the seed of Divine truth, which sprang up and bore fruit in after years. For ten years after Mr. Dunbar removed to the United States the church was almost wholly destitute of the preaching of the Word.

About 1830 the Rev. Thomas Ainsley, of Annapolis, visited the place. His preaching was in great power. Many were converted and baptized. Mr. Ainsley met Samuel Robinson, a lay Presbyterian preacher at St. George. He was impelled to tell him to obey the Lord in baptism and give himself up wholly to the ministry of the Word. Mr. Robinson sent for Mr. Ainsley to return and baptize him. This was done, but Mr. Ainsley, after travelling over the county of Charlotte with Mr. Robinson, was taken ill with fever, preached his last sermon lying on his bed, and then passed away to his eternal rest.

August 4, 1832, Samuel Robinson was ordained by the Rev. Joseph Crandall and Samuel McCully, father of the late Judge McCully, of Nova Scotia, and grandfather of Rev. S. McCully Black, editor of the MESSENGER AND VISITOR.

Mr. Robinson remained pastor at St. George till 1840, when he removed to Germain street, St. John. Mr. Robinson's labors were greatly blessed in the conversion of souls to God and in strengthening the church in every way. Although a large number of members had been formed in a church at Bocabec, yet the parent church numbered 300 when Mr. Robinson left it.

For a time after Mr. Robinson's withdrawal Rev. Mr. McGee served the church as a supply. The Rev. R. B. Dickie, from Middleborough, Mass., was elected pastor in November, 1840. He brings testimonials of the highest character from the church which he left. Many souls had been converted through his preaching. Mr. Dickie resigned in September, 1842. The Rev. James Walker, of Liverpool, preached occasionally for the church after Mr. Dickie left. In November, 1844, the church engaged the Rev. William Hall, who came from Fredericton, where he had been ordained and where he had labored for two years. That church bore testimony to "the righteousness of his conduct, the integrity of his principles, the consistency of his Christian character, and the faithfulness with which he had discharged the duties of the ministerial office." Jarvis Ridg, Wm. S. Ety, B. G. Gabel, Samuel W. Babbit and Charles Spurden signed the testimonial on behalf of the church. During Mr. Hall's pastorate there were a few baptized, a house of worship built, and strenuous efforts made to enforce New Testament discipline. In February, 1850, the county quarterly meeting met with the church. There were present the Revs. Thomas McGee, Samuel Robinson, A. D. Thompson and J. V. Tabor. At this point trouble between pastor and people appears. This much can be said by those who knew Mr. Hall: That the church might have had just grounds for dissatisfaction, but they had an honest and fearless minister to deal with. This simplified matters very much. The end of Mr. Hall's pastorate was not far off. The Rev. G. F. Miles is pastor January 1st, 1853. It seems that his call was in 1852, although the exact date does not appear. In 1854 Mr. Miles induced the church to engage the services of R. R. Palip and I. J. Skinner, two students of Acadia College, to preach in out stations during the summer. Mr. Skinner labored at Magaguadavic and Digdeguash rivers; Mr. Palip at Lot-te, Magaretville and the Islands.

In October, 1855, the Rev. John Davis was called to the pastorate. He resigned in May, 1858. Here the history of the writer and that of the church at St. George touch each other. Before graduating from Acadia College in the spring of 1858, I had been engaged by the Home Missionary Board at Halifax, of which the late Rev. S. N. Bentley was secretary, to labor with the church at Charlottetown, with a view of becoming its pastor. But before the time came for me to leave, I got word from Mr. Bentley that Mr. Davis was very anxious to go to Charlottetown. I at once resigned, and left the Board free to send him. Mr. Davis went to Charlottetown and I went to Berwick.

Rev. Stephen March followed Mr. Davis, beginning his work in July, 1858. The next pastor was Rev. Henry Vaughan. Here he was ordained and began work as pastor Dec. 22, 1861. In April, 1863, he accepted a call to the Germain St. church, St. John. From 1863 to 1865 the Rev. John Hughes was pastor. In Sept., 1867, J. A. Steadman was ordained to the pastorate. He remained till 1869. From 1870 to 1872 Rev. Edward Hickson was pastor. From April, 1873, to April, 1874, the Rev. J. W. Turner served the church as its shepherd. From Oct., 1875, to Sept. 3, 1876, Rev. W. E. Vickery was pastor. The Rev. W. J. Stewart was the next pastor in the order of succession. He labored from Sep. 16, 1877, to May, 1881. Rev. Mr. Roscoe served the church for a short time. He closed his labors in July, 1881. He was succeeded by the Rev. M. P. King. Revs. E. M. Weeks, G. E. Good, and Mr. Pineo were the immediate predecessors of Rev. H. E. S. Maider, the present pastor.

St. George is the historic centre for the Baptists of Charlotte County. Emigration has depleted the population; but it is still an important centre. A large number of strong young men are permanently engaged in the granite works, a permanent industry of the place. The church has been much revived this spring. Much could be said of the pastors who have served the church and of the one now at work, but space does not admit of it. The old church has sent out several colonies, some of which need pastoral labor now. The call on the Home Mission Board is urgent. Mr. Maider is doing all he can to supply the out-stations.

For five weeks I labored incessantly with Revs. Mr. Vans (Presbyterian) and Mr. Maider. We enjoyed uninterrupted harmony, and saw wonderful displays of God's grace in leading souls to Christ.

I shall never cease to thank God that I was permitted to enter into the labors of the servants of God who toiled in this place from the days of Henry Alline to the days of Rev. H. E. S. Maider.

Working in such a field to-day is like farming on land one hundred years after the pioneers have cleared away the forest, made the roads and beautified the country. Prayers of faith offered for posterity by those now in glory, the solidifying of Christian sentiment, and the enlightenment of the people intellectually and spiritually, all combine to help the servants of God who follow those good people, ministers and members of Christ who have preceded them. Their names are a power in the community. They add to the number of the great cloud of witnesses by whom the laborers of the present day are surrounded.

Among the first to publicly express their purpose to serve God were six men, ranging in age from about fifty to seventy. It was a sight altogether new to me. So far as my experience has gone, young people have been first moved when the Spirit has fallen upon a congregation. But here, at the close of a Sabbath evening service, these six elderly men rose to their feet, thus silently acknowledging Christ. Some young people took the same stand. Dr. Dick, the beloved physician, was one of the number of seniors. I trust these six men, together with many others, will put on Christ in baptism. They can, along the line of obedience, do much for Christ in St. George.

E. M. SAUNDERS.

—There are Sarsaparillas and Sarsaparillas; but if you are not careful in your purchase, the disease you wish to cure will only be intensified. Be sure you get Ayer's Sarsaparilla and no other. It is compounded from the Honduras root and other highly concentrated alteratives.

—John C. Lyons, of St. John, suffered severely from rheumatism of years' standing. He writes the Hawker Medicine Co. that their Dr. Manning's German Remedy cured him, after all others failed.

—If you have a hacking cough that distresses you and annoys others—particularly in church—send 12 cents in stamps to G. A. Moore, chemist, St. John, N. B., for a box of Hacknomore lozenges. They give immediate relief.

—Use Skoda's Discovery, the great blood and nerve remedy.

TEMPERANCE WORK IN YARMOUTH COUNTY.

It is taken for granted that the readers of the MESSENGER AND VISITOR will be glad to know what is being done in Yarmouth county for securing the enactment of a prohibitory liquor law. At the annual meeting of the County Temperance Convention at Port Maitland, in October last, a plan of practical work was proposed, the method and purpose of which may best be shown by reference to the steps already taken, as well as to those contemplated in carrying it into effect.

At the meeting referred to above it was resolved to ascertain how many of the electors of the county would consent to take the following pledge:

"We, the undersigned electors, are strongly impressed that the liquor traffic is a powerful, aggressive force directed against the prosperity of our country and the general peace, happiness and welfare of its citizens, and that the prohibition of the manufacture, sale and importation of intoxicating liquor as a beverage would be conducive to the best interests of all concerned.

"We therefore demand that our legislators will enact a prohibitory law as soon as practicable, and in support of this demand we pledge ourselves to vote only for such candidates for the House of Commons and House of Assembly as are tried prohibitionists, and who will publicly declare that, in the matter of prohibition, they are prepared to act independently.

"And, inasmuch, as the rum party would likely desert the government enacting a prohibitory liquor law, we also pledge ourselves to sustain our candidates in giving their support to the party so enacting, so long as it may need supporters to sustain it against the rum party."

The managing board of the convention, to whom was committed the carrying out of the plan, met subsequently, and decided to call a special temperance convention composed of delegates from the churches and temperance organizations of the county. A circular was sent to each church and temperance organization, inviting them to send delegates and to answer the following questions:

1. Do you favor the prohibition in Canada of the manufacture, importation, sale and use of intoxicating liquors as a beverage?

2. What means are you employing to secure prohibition?

3. The Yarmouth County Temperance Convention has unanimously resolved upon the following plan of action as likely to be helpful in securing prohibition, viz: That steps be taken to ascertain how many of the electors in the county are willing to pledge themselves to vote only for such candidates for the House of Commons and the House of Assembly as are known by their life record and declarations as prohibitionists, and who publicly declare that, in the matter of prohibition, they are prepared to act independently of party. (a) Can you endorse the action of the convention? (b) Will you co-operate in proper ways, with other religious bodies and temperance organizations, in securing such pledges from the electorate of the county?

4. If you have any other effective and practicable method of working for prohibition to suggest, please state it on the opposite page.

The special convention was held at Hebron, February 28. It is said, by those who are in a position to know, to have been one of the most representative and influential meetings of temperance workers ever held in the county. The response was quite general, and, of the organizations responding, only one small church refused to sanction the plan. No other plan was suggested, though explicitly asked for, and a collection of fifteen dollars was taken to defray expenses. Four things were clearly shown in connection with the gathering: (1) That the churches of Christ in Yarmouth county are not indifferent to the cause of prohibition. (2) That organization and union will bring success. (3) That a great deal of ignorance exists as to how prohibition is to be obtained. (4) That the churches are doing very little toward securing prohibition. One church gave this answer to the second question, "None, God help us!" (5) That many Christian men are in danger of forsaking the true God, to bow down in worship and service before a political party.

Having received this hearty endorsement of the plan, the Board of Managers met again, and resolved to have a series of public meetings held, one in each community, for the double purpose of discussing the question of prohibition, and of securing signatures to the pledge. The committee have appealed to the temperance people of the county for the necessary help. Copies of pledge for distribution amongst electors, blank forms for signature and posters for advertising meetings have been obtained, and an interesting campaign is anticipated. The first meeting will be held at Chegoggin on Thursday evening, April the 13th.

This much has already been done, and the result will be duly reported. Before closing, allow me to give, in brief, some of the merits of the plan:

1. It will tend to purify politics. In close counties, as Annapolis, Kings or Hants, no political party dare put forward candidates opposed or indifferent to prohibition, if even fifty good men of the party were pledged as we recommend. Prohibitionists in the field means prohibitionists in parliament.

2. It will induce candidates for political honors to make a study of prohibition from the standpoint of political economy. By it the electors say, "No candidate who is not sound on the question of prohibition need apply." Gladstone says, "Give me a sober people, and I will provide a revenue."

3. It will educate the people concerning the power and use of the ballot. Churches and temperance organizations have done much to educate the country respecting the evils of intemperance, but they have failed to teach, as they ought, how the evil is to be put down.

4. It will tend to unite again religion and politics, which never ought to have been divorced. It has been quite generally held that ministers of the gospel should have nothing to say about politics. Even the division of the Sons of Temperance has a bye-law prohibiting the discussion of political questions in its meetings; but when ministers, in company with hosts of other good men, have a voice in deciding who shall make our laws, the unrighteous supporters of the liquor traffic will tremble, but not till then.

5. It will give the Christian voter an opportunity to avoid the inconsistency and responsibility incurred from following, without reservation, unscrupulous party leaders. The argument is unanswerable. Let the intelligent reader examine our plan and then repeat these words: "My party is unreservedly in partnership with the rum business. I am unreservedly in partnership with my party. Therefore, I am unreservedly in partnership with the rum business." Are our Christian men prepared to take this stand?

6. It is in harmony with every other possible method for the solution of the problem. Will a general prohibition measure follow the report of the Royal Commission? Probably not. But if it should, our plan would be in harmony with it. Will our Maritime Provinces, following the lead of Manitoba, decide on a plebiscite? This might, by way of education, be a good thing, but would by no means finally settle the question. Still, our plan is in harmony with it. Will each province be given the power to enact its own prohibitory law? Prohibition will likely come in this way. How important, in such an event, to have the houses of assembly filled with prohibitionists. Does some one think a prohibition party the only way out of the difficulty? Very well, our plan is in line with this idea.

I have told you what we of Yarmouth county are doing, and have enumerated some of the merits of the plan we are following. I fear that in my effort to be brief I have failed to be clear. My object in writing has been to induce other counties to follow our example, or to bring forward a more excellent way. No doubt the next three years will witness a crisis in the history of the prohibition movement in our country. If we are found ready when the crisis comes, there is hope for our cause; but if we fold our hands we are doomed to disappointment. We should be grateful if the MESSENGER AND VISITOR would point out the deficiencies of our plan, and advocate it as amended.

F. H. BEALS.

Bro. Prince's Trip.

According to the command of our Lord Jesus Christ, as in His gospel of St. Matthew, 28: 19 and 20, "I am with you always," I took my journey. It was very severe cold north wind, and it was on a Thursday, after travelling three days, in the evening being Saturday, came to a camp of two families from Fisher River Reserve, in the woods, and we camped with them. When the night came another man came from the same reserve and stayed with us. Next day, being the Lord's day, we had a very nice time preaching to them of Jesus. They listened attentively. We sang and prayed all day. Next day we went on. On Monday, the 30th, we went about 30 miles that day, very deep snow, and no roads, and cold. At about 5 o'clock make our camping place with pine brushes, and we stayed there. It was very severe, with north wind storm, and snowing all night. Next day we could not move. Next day being Wednesday went 20 miles, and came to Fisher River Indian Reserve. Came about 7 o'clock in the night, our dogs played out and also ourselves. They asked me to stay with them on the morrow. I promised to do so. We had a very nice meeting. I stayed with them from 1st February, being Wednesday. We held a gospel meeting in one of the dwelling houses. Next day we held another one; and so on, till Sunday, 5th of February. On Monday we started off on our journey towards north and came about thirteen miles to the mill of lumbermen's camp, mostly of Indians from different places, who asked us to stay and have meeting with them that evening. So we held a meeting in one of their shanties. And on the 7th February, being Tuesday, we went away on our journey to Jack Head Indian Reserve, which is over 20 miles, and we reached it after a hard walk at about 8 o'clock in the night. That night I could not take my meal. I had been walking too much. I felt I could not take any food. Next morning I was quite well. That evening I held a meeting in one of the buildings of the Indians. Two women and a young man got saved that night, and some were very anxious. Next morning went to Little Saskatchewan by a portage. The distance is about 45 miles, and no road and deep snow, about five feet deep, and our dogs were heavy laden with our bedding, our food, and their food; although there was another train of dogs owned by one of our brethren, a young man who was converted in our meeting at this Jack Head. His father is an old heathen who joins not in any religious meetings, and this old man was teaching his son how to use the drum and songs to their gods and evil spirit. This young man got converted and came and followed after us. He was dumb, and blind, said after receiving sight and the strings of his tongue being loose, he followed Jesus in the way, as in St. Mark 10: 52, and giving praises and thanks to God. We camped about half way. It was very cold; we were played out, tired, and our dogs, and made our camping place with pine brushes and gather plenty of dry wood for the night. Next morning we went off, leaving Saturday, the 11th Feb, and came to Saskatchewan at about 4 p. m., and the Indians of this place have been waiting for us every day. They were very glad to meet us. We had a very nice gathering. Every one of them came to the meeting and would not leave us, but staying with us, some bringing their Bibles which they are able to read in their own language in Syllabic, and asking us some things out of it, such as about baptism and regeneration, the new birth. We had a very nice time, although very tired, but forgetting it. We met till 12 o'clock p. m. that night. Next day being the Lord's day, we met about ten o'clock, and at this time the missionary of the Church of England came from Fairford to visit these Indians. The distance is about 43 miles from Saskatchewan in the south-west direction. I invited him to come over and hold his meeting where I was. I believe he used to use this very house where I was lodging, and he would not come, so I held the meeting in this house and every one of these Indians came. We met the whole day till very late in the night, singing the praises of our blessed Saviour. We passed a nice time the whole day, hearing and teaching each other, and talking and preaching the gospel. Every one of these Indians are converted, only one family does not see clearly, but are very anxious. On Monday, the 13th inst., we held a meeting, again praying and reading and asking some of them things out of the Scripture, opening and reading their Bibles in their own tongue. I saw that the Lord was with us and doing according to His will; in the midst of these people's hearts the light is shining in darkness. Everything was ready before us, bodily and spiritual. Mr. Matheson, a Scotchman, was very kind to furnish us with fish for our dogs for nothing. He gave us 80 fish; and supplies for our necessaries he charge them to us. On Tuesday, the 14th inst., we went away on our journey to south-west from towards St. Martists Lake, Indian Reservation, a portage, the distance is about 13 miles. We came to this place about 5 o'clock p. m., and the house was ready where to stay, and every thing was ready, fish for our dogs, and for ourselves meat, dry apples, tea, sugar, etc. In this wilderness these Indians have been waiting for us. The Indian who was with us in convention last summer at Winnipeg, he is living in this part of the reserve—John Sinner; he is one of the brightest Christians. The Indians came to see us, bringing their Bibles hungering for the word of their souls, and their souls are feeding, and we preached to them the words of Jesus. Their souls were drinking at the fountain of Jesus, their Saviour and my Saviour. Next day, being 15th inst., Wednesday, we could not leave from this reserve. The Indians would not allow us to leave them till over Sunday, so we continued meeting in their school-house every night, the Lord converting His people to Himself. We praised the Lord, showing us how poor I was, trying to convert His people. They had a great feast, and the Lord showed me how poor and weak I was. He guides us, and these very men are converted. We had very nice meetings, attended well, and no missionary here in this place, but a school teacher, and a good school-house supported by Indian Department. We had hard work to get out from this reserve. We went away on Monday, the 20th inst., to Sandy Bay Reserve, about 15 miles from this place, in south direction, and came on about 2 o'clock, and as soon as the Indians knew that we arrived they came and visited us. They commenced asking me the gospel of Jesus Christ, bringing their Bibles, and were just as bad as the others, blind about their souls. No missionary here living on this reserve, only a government school and a teacher supported by the said government, and these Indians have been sprinkle-baptized, and I held a meeting that evening in this house. Some were converted that night, and next day, the 21st, Tuesday, we held a meeting in the school-house. At this place Indians were converted during our meeting. The Lord is doing wonderfully in our midst. Next morning, being 22nd inst., Wednesday, we went on toward south, about six miles, to Fairford. At this place the missionary is living, and the Church of England have been working for a long time; I suppose just the same time as they commenced at St. Peters. On my way to this place we got word from the chief, saying that he wanted us to lodge with him that day, so we went on and found everything was ready. The chief (Richard Woodhouse) received us very kindly. Everything was ready, both for our dogs and ourselves. The Indians had been prepared for us, and met that evening in the school-house; was well attended, and the chief and some others were concerned about their souls, and during the night we read with the chief and sang till bed time. Next morning, being Thursday, the 23rd inst., we were to move from here to the end of this reserve, close by the mission in the school teacher's place. He was a school teacher, and his house is about five miles. We were to have a meeting at this man's house that evening at about 7 o'clock, so people came, many of them, some French half-breeds and English, some 70 years of age, Indians and half-breeds. Before we ended our meeting one of the school teachers was converted, struck by light into his heart, and some poor Indians. We met till about 10 o'clock that night. Friday, the 24th inst., I was invited to different houses where the very old people stay, those not are unable to attend. I preached the words of Jesus to them. People are hungering after life—spiritual life. I have been kept well here. I could not satisfy the hungry souls. Plenty of work all over. I got invitations from beyond this place. In different reserves the people were willing to keep us for all spring—to support me. Many were converted here—the dumb speak and deaf hear, and the strings of their tongues were loosed, and spake with new tongues and praises to the only true Saviour. We kept on with our meetings till Sunday; people converted, and praising and preaching the pure gospel, giving good testimonies to their Saviour. Plenty of work for a believer—many precious souls for Jesus. The door is open to the true gospel. People are dying; the devil is blinding these Indians. Came away on Monday, the 27th inst. Came to St. Martin's Indian Reserve, to one of the brethren's house—John Passage—and held a meeting with converted Indians, and brought us some moose meat and some fish for dogs. On the 28th inst. came to Lake Saskatchewan, and arrived at about 7 o'clock, p. m. Next day, being Wednesday, the 1st March, we met the Indians. The brethren have prayer and singing, and also preaching to them, and on Thursday came away on the 2nd to Jack Head, and arrived at about 8 o'clock, p. m., and the next day, Friday, the 3rd inst., we stayed here visiting the whole day, and on the 4th inst. came away to Fisher River, and arrived after a hard run and work, the distance about 49 miles. Came to this place at about 7 o'clock p. m., and had a nice prayer with a brother who was converted. Arrived at home in health, in body and in soul.—*William H. Prince, Indian Missionary, in North-west Baptist.*

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"My daughter was afflicted for nearly a year with catarrh. The physicians being unable to help her, my pastor recommended Ayer's Sarsaparilla. I followed his advice. Three months of regular treatment with Ayer's Sarsaparilla and Ayer's Pills completely restored my daughter's health."—Mrs. Louise Rielle, Little Canada, Ware, Mass.

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Sabbath School.

BIBLE LESSO

SECOND QUARTER.

Lesson VI. May 7. Prov. 3

THE VALUE OF WISDO

GOLDEN TEXT.

"Trust in the Lord with a heart: and lean not unto th understanding."—Prov. 3: 5.

EXPLANATORY.

11. *Despise not the chastening.* pline, schooling, instruction by ment. Delitzsch translates, "Th of Jehovah." "They despise t tening of Jehovah, who, when t His hand in it, do not humbly a missively bow, but resist and be fractory." They despise the di when they do not learn the less intended to teach. There are s sons of wisdom which we new except through discipline. Q proof. "The word has a twofold ing of (1) punishment or cha and (2) reproof. Those who a mined to do wrong, loathe all that would turn them from it."

12. *For whom the Lord loveth proveth.* Care, burdens, losses, troubles are no necessary proof are worse than other men, as seen in Job, but are the father pline of one who loves us with heart, but loves us too well to l on in wrong. *Even as a father in whom he delighteth,* and be delights in him. "For if God spise thee, He would not chast if He was weary of thee, He w correct thee." "God's strokes a than Satan's kiss and love. Go for life. Satan caresses for death

13. *Happy is the man.* "T translated 'happy' is a very ex one. The original word is plu might read it, 'Oh, the blessedn The plural form expresses the nature of the blessedness of man. He is blessed in every w times, from all sources, in all ments of his life, in all circum He is blessed in body and in time and in eternity. *Getteth standing.* Wisdom from anoth of view.

14. *For the merchandise of* profit arising from trading in i very act of trading in it, the de wisdom. *The gain thereof.* "T existing in wisdom," "the gai ing from wisdom." It is better ses wisdom, and to have it than to posses silver and gold, in amount by trading.

15. *She is more precious than* pearls, as some translate the wo probably includes all precious *The things thou canst desire.* A ures, all delights, all the tre wealth, all that men give up th to obtain. Wisdom is as far a these as the sun and stars abo lamps.

16. *Length of days is in her ri* (1) Wisdom tends to length of preserving the constitution so healthy. A wise way of living with the laws of health. Reckl saps the energies of life, induces decrepitude, premature old death. (2) The blessings of wi for eternal life. There is no en existence and to the enjoyment who are truly wise. World ments soon cease. Heaven ments are without end. *Ar* that is, all the good things th can bring. The mere accumu wealth upon wealth, with its bu care and temptation, does not s blessing of a competency. never to seek riches, but Riches, sought as the chief end ways a curse. Riches as the those who seek first the kingdo are a blessing. But there are mind, of heart, of usefulness, that are infinitely more bles riches in silver and gold. *An* True honor, honors that come who are honorable, the este comes to good character, the hi that seeks true worth.

17. *Her ways are ways of plea* i. e. ways on which one obtain agreeable to the inner and man, and which it does good The very acts of religion are selves pleasant. The worship, lo tude, industry, benevolence, l others, are all delightful in th just as evil passions are painfu exercise, as well as give pain t

18. *She is a tree of life.* This sion obviously refers to "the tr which was placed in the mid garden of Eden, and conferred tality on those who ate of its fr 2: 9; 3: 22). So Wisdom equally life-giving to those wh on her, who taste of her fruit. of life" which Adam was not lies open to his children. No with flaming swords bar the True wisdom as a tree of life, ed (1) in the precious fruits bestows upon us (vers. 1-18) fruits of the spirit in Gal. 5 (2) in the solid ground in w rooted (vers. 19-26) (it is perm perennial, rooted in the very la universe); (3) in the cultivati we must bestow upon it by a l faithful integrity (vers. 27-35 dition (4) the tree is growing, u (5) it is beautiful; (6) its leav the healing of the nation."

upon . . . retaineth. The ve of wisdom is such that it sought, and constant care must to retain it.

19. *The Lord* (Jehovah) *b founded the earth.* The wisdo bidden to seek is the wisdo God used in planning and cre heavens and the earth, and th appears greater and greater to study the works of God. Mode has exalted beyond measure o tion of the wisdom of God.

20. *The depths were broken* is spoken of the waters well from the bowels of the earth and streams, and overflowing purpose of its processes of c and irrigation of the land. *skies drop down the dew.* Incl rain in gentle and fructifying

22. *So shall they be life unt* Life in the highest and wid Not mere existence, but the life's blessings, a life worth Life here, and life for everm *grace* (beauty, favor, orname