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HALIFAX, N.S., MARCH 29, 1879.

No. 13

HOPEWELL CIRCUIT.

DEAR BROTHER.—You will be glad to
learn that God has graciously visited us,
and favored us with unmistakable proofs
of his presence and power. Several cir-
cumstances the nature of which it is not
necessary to name, induced the opinion in
many minds that Methodism was dead,
and the abandonment of the place was
gravely recommended. Methodism is,
however, like some persons we have known,
hard to kill, and can pull through many a
high place, and in Hopewell is surprising
some who were getting ready for the fu-
neral. That event has been indefinitely
postponed, proceedings have been stayed,
and having taken out a new lease of life,
the probabilities are we have entered upon
a new and brighter era as a church in this
community.

During the first year of our pastorate
we did not deem it advisable to hold any
special services, but sought to bring about
a better state of things through the ordi-
nary agencies. Following what we be-
lieved to be the leadings of Providence,
we opened the campaign at Hopewell Cor-
ner before Christmas, and there were in-
dications of much good being accomplish-
ed, when our Baptist friends thought it
their duty to run an opposition meeting
right alongside. Unwilling that the ene-
mies of the truth should have occasion to
blaspheme us removed to the Hill, when
lo, duty again required them to follow us.
The object of all this was to hold on, and
we did for over seven weeks, God endors-
ing our action in a glorious manner.
Fifty-two persons have cast in their lot
with us, of which number twenty-seven
have been baptized in our simple, decent
and Scriptural form. Many of the meet-
ings have been seasons of unusual power,
and in one held on the evening of Sabbath
March 2nd is believed to have exceeded in
religious fervor anything ever witnessed
on this circuit. On that never to be for-
gotten night twelve persons united with
the church, and thirteen others declared
themselves on the Lord's side, while the
house packed to its utmost capacity seem-
ed to be filled with the Divine presence
and glory. To the writer this revival has
been especially interesting, as after the
lapse of fifteen years, he had the pleasure
of receiving parents whose children he
had received at that time, and vice versa.
And the character, age and standing of
the majority thus gathered in induces the
belief the permanent results will be more
than generally beneficial.

Of course the water question has again
been agitated, and all the threadbare ar-
guments in support of dip and dip only
have been anew advanced. Rev. Mr. Chip-
man, (late of Tryon, P. E. Island, where
he informs us he was on the very best
terms with the non-Baptist public), on
the authority of "a Christian, a minister,
and a scholar," settled the vexed question
of the meaning of the word Baptizo in fa-
vor of himself of course. Tracts have
been circulated in which pretensions are
put forth equaling those of Rome in her
worst days. Our converts have been way-
laid, button holed, and tampered with in
a most unblushing manner. We have
been preached at, prayed at, and our ordi-
nances held up to ridicule. And actin-
g on the principle that the end justifies the
means, means have been resorted to of
which any honorable man would be
ashamed.

In writing thus we are aware we are
running a great risk, for this great man
may come down upon us, unless indeed
he deems us unworthy of his notice. But
if we are killed our friends will have the
satisfaction of knowing that we fell by no
common hand but of that of an intellec-
tual giant. What may be the outcome of
it all we cannot tell, but good will be the
result. And if it only serves us from being
again imposed upon by hollow pretences
of brotherly love and Christian union, the
benefit will be great. Party lines are now
clearly defined, and the less our people
have to do with those by whom they have
been so grossly insulted the better. They
will put up the fence and we hope they
will keep it up.

We are glad to say though weak in body
and laboring under difficulties I've been
graciously sustained, and have been en-
abled to attend all the meetings. Our
friends at the Corner and Hill have work-
ed nobly and rendered us important ser-
vice, and Br. Dutcher of Hillsport spent
a few days with us to the comfort and
edification of us all.
Trusting that the good work may con-
tinue and many more be brought to God.

I am, your's truly
ROBERT WILSON.
Hopewell Corner, Mar. 24th, 1879.

P.S.—We expect to gather in a num-
ber more.

GENERAL ITEMS.

British Steamer Bolivar, Captain Do-
herly, plying between Liverpool and St.
Thomas, came in collision with Haytien
steamer Michel. The latter was sunk
and 60 persons on board were drowned.

The Princess Louise is said to have a
profusion of beautiful hair. It is one of
her greatest charms; another is the ex-
pression of kindness and sympathy, which
is never absent from her eyes and mouth.
A lady of Montreal said to the writer of
this that the Princess had captured all
Canada by the perfect simplicity of her
manner and the practical common sense
that she manifests everywhere, whether
on public occasions or with those whom
she meets casually.

The French floating battery "Arrogante"
founded off Hyeres in a gale on
Wednesday. Forty-seven were drowned
out of 122. A storm arose during firing
practice, and the "Arrogante" sprung
leak, Ship "Souverain," near by, was un-
able to render assistance. An effort was
made to beach the "Arrogante," but she
sank about a kilometre from the Isles of
Hyeres. The "Arrogante" was about
five inches thick at the water line. She
carries 9 six-ton guns, was 1,338 tons
burthen, and her engines were 500 horse
power.

The efforts made to get Commodore
Vanderbilt's will set aside have failed.
Success never seemed probable. Most
people at the outset thought that a man
capable of managing an estate worth a
hundred million of dollars was capable of
making a will. Besides it was held that
whether the will made was valid or not,
it would be almost an impossible task to
get it set aside. The man who profited
most by that will has proved himself to be
utterly unscrupulous in working out his
plans. He was the master of scores of
millions of dollars; and whatever money
could do in defence of his claims in a Pro-
bate Court that was sure to be done.

Leading Jews in Great Britain have
purchased Palestine. The Secretary of
the Association, which is backed up by
the Rothschilds and other financiers, an-
nounces that the undertaking meets gen-
erally with the approval of the Jews of
the whole world. The plain of Philistia
is its best part, the soil being of a rich
brown loam without a stone. It is now as
it has always been, a vast green field—an
ocean of wheat without a break or fence.
Its extraordinary fertility is shown by the
fact that it had produced the same suc-
cession of crops year after year for forty
centuries without artificial art.

The admission of women to the depart-
ments of arts and laws in University Col-
lege, London, has developed no practical
difficulties. During the first term, which
ended at Christmas, 225 women were in
regular attendance, seventy-two being in
the fine arts schools, and the remainder in
classes open to women only, and in mixed
classes. For use between lectures the
women have a common room of their own,
and are entering quietly and simply into
college life. In the mixed classes there
is more difficulty found in the fellowship
of study among men and women than at
the lectures of the Royal and the London
Institutions.

About a year ago a letter appeared in a
Manchester newspaper, on constitutional
privileges, signed "Verax." Others fol-
lowed in quick succession, and created a
profound sensation all over Great Britain.
At one bound an indifferent Baptist preach-
er vaulted into the front rank of great
constitutional writers—a most difficult
field for literary success. The author is
the Rev. HENRY DUNCKLEY. Recently
his admirers gave him a quantity of silver
plate and 300 volumes of books. The sub-
scription was limited to one guinea each,
and over 700 gentlemen enrolled them-
selves as subscribers. His speech was a
very able one, and they allude to him as
"a second Junius."

All who have read the story of the *Miss-
ing Link*; or, *Bible Women in the homes*
of the *London Poor*, will learn with regret
of the death of Mrs. Ellen Ranyard, the
founder of the mission bearing that name.
She had reached the ripe age of seventy
years. Mrs. Ranyard first became known
to the public by *The Book and its Story*,
a volume intended to convey information
of the circulation of the Bible in modern
times, which has been republished in
French, German, and Dutch. She enter-
ed upon a career of greater usefulness
when she undertook to demonstrate that
by going to the houses of the poor and
reading the Bible to them, the inmates
could be led to a better life. The *Missing*
Link Mission, as it was called,
founded by her, expanded till it employed
200 Bible women in London, and
disbursed over £16,000 annually. Its to-
tal receipts during twenty-two years ag-
gregated £223,597. The happy thought
was adopted in other cities. The *Missing*
Link Mission supported Bible women in
Beyrout, Damascus, Jaffa, Berlin, Madrid,
Bordeaux, Genoa, Athens, and Constan-
tinople. Out of the Bible-reading work
grew a mission to the sick. Mrs. Ranyard
was a member of the Regent Square Pres-
byterian Church, London. Besides her
gratuitous labor, she gave to her mission
largely from her own purse.

The New York Book Agents have issued
the Minutes of the Fall Annual Confer-
ences for 1878, which, with the Minutes
of the Spring Conferences heretofore issued,
cover the Church statistics for last
year. The grand total of Church mem-
bers as gathered at the last Conferences
was 1,998,282—an increase of 25,674 dur-
ing the year. The value of churches was
estimated at \$68,776,472. The number of
traveling preachers doing work through-
out the connection is 11,678—an increase
of 407 over the preceding year.

Inventions and discoveries in arts and
sciences come now so thick and fast upon
the world as to preclude all possibility of
the ordinary reader keeping a record of
them. A new process of telegraphing
through cables or other wires has just
been patented. By this method ten mes-
sages of twenty words each can be sent
over the wire in the space of one minute.
This is the minimum space of one minute
two thousand words all the words can be
sent. In thirty minutes all the words con-
tained in a single number of the *London*
Times can be despatched from London to
New York, be reproduced on a stereotype
plate, and made ready for immediate print-
ing. It is said the American Cable Com-
pany has purchased the right to use this
remarkable invention.

The present Pope, LEO XIII., is an in-
cessant worker. His admirable letters are
all written by himself, and he devotes many
hours of the night to solitary study. It is
his custom to dismiss his chamberlains
a little after 10 P. M., and to sit down to his
writing-table. He is an early riser. One
morning recently at 7 A. M. the cham-
berlain in waiting, perceiving the usual hour
to be passed for the ringing of the Pope's
bell knocked lightly at the chamber door,
and getting no answer, entered the room
of the pontiff, whom he found sitting at
his table with his head supported by his
arm, and sound asleep. The candles were
still burning. He had been overcome with
sleep, and had not been in bed.

Dr. NORMAN KEES has made a remark-
able statement before the Harveian Society
of London in relation to deaths from
intemperance. Having wholly doubted
the assertion that 60,000 drunkards die an-
nually in Great Britain, he began making
investigations in order to demonstrate the
contrary. "I had not long," he con-
fessed, "purchased this line of inquiry before
it was made clear to me that there was
little if any exaggeration in these tem-
perance statistics, and when asked to pre-
sent the final results of my investigation
to the last Social Science Congress, I was
compelled to admit that at least 120,000
of our population annually lost their lives
through alcoholic excess, 40,500 dying
from their own intemperance, and 79,500
from accident, violence, poverty, or disease
arising from intemperance of others."

The next World's Conference of the
Evangelical Alliance will be held in Basle,
Switzerland. It will open on the 8th of
August next, and close September 7. The
committee of arrangements invite the at-
tendance of all members and friends of
the Alliance; they say, however, "Our
friends must not expect to find among us
the same character of grandeur exhibited
at the later gatherings, of Amsterdam
and New York in particular; but the
certainty that this difference will be un-
contested by all, helps to calm our fears."
The session will be held in the great hall
of the Vereinshaus and in the St. Martin's
Church. The opening address will be de-
livered by the president M. Charles Sarasin,
Councillor of State; among the speakers
and essayists will be the Rev. Drs.
Van Oosterzee, Schaff, Stroughton, Pres-
ence, Christlieb, Arthur and J. F. Hurst.
Arrangements will be made for special
meetings in the English language.

What curious things men are to be
sure! For instance: Assel P. Inman, who
died recently near Utica, New York, at
the age of eighty-seven, was simply stu-
ffed with eccentricity. Some seventy years
ago he deliberately imposed silence on
himself, after hearing a discussion be-
tween his father and a relative on the dis-
advantages of speech, and from that date
never uttered a syllable. He had married
at fifteen, and a few months later an-
nounced his resolve to be reticent for the
remainder of his life. When his first child
was about to be born, he rode seven miles
to Fort Herkimer in quest of a physician,
carried state and pencil with him, and
wrote down his errand. Informed on his
return that the baby was a boy and doing
well, he smiled, but kept his lips sealed.
In 1812 he rode nearly one hundred miles
through the forest to report for military
duty at Sackett's Harbor. On his slate
he said, "I came to fight, not talk." The
commanding officer refused to give him a
place in the ranks; but he remained at his
post, discharging his duty faithfully for
many months. He would never read after
sunset, would not drink any thing but
rain-water, ate the simplest food, detested
kerosene and gas, and would not warm
himself by any other than a wood fire,
carrying candles and wood with him when
he travelled. His wife, who has always
talked for him and herself, and who sur-
vives him at eighty-five, says he was one
of the kindest and best of husbands, and
that she had grown so wonted to his
silence as never to think of it.

RELIGIOUS ITEMS.

The venerable Peter Cooper made a
call upon Bishop Harris recently to talk
about a business affair, and afterward
the conversation turned upon his long
career. A "chief" sitting by caught the
following remarks. He said: "It has
often been said, 'a rolling stone gathers
no moss, but I have been in very many
kinds of business. I have been a hatter,
a coach maker, a cabinet maker, a machin-
ist, an iron-monger, and a glue manufactur-
er.'" He said: "I have often had
3000 men under my employ at one time,
and have never failed to pay every one
his wages on Saturday night. This affords
an indication of one means of establishing
harmonious relations between labor and
capital." Peter Cooper, at the age of
eighty-eight, is hale, hearty, and happy.
Both he and William E. Dodge, Sen.,
began their religious lives among the
Methodists. Methodism has made great
contributions to other denominations.
God bless them all!

MR. PENTECOST.—Concerning Mr. Pen-
tecost's work in Chicago, the *Advance* says
"This is the fourth week of Dr. Pen-
tecost in Chicago. He has preached every
evening, Saturdays excepted, in the First
Congregational Church. For two weeks
he gave a 'Bible lecture' really a sermon,
each day, in the same place at 3 p.m.
Since then he has been giving a daily
'Bible lecture' at the same hour in the
Union Park Church. For three weeks he
conducted the daily Noon Prayer Meet-
ing in Farwell Hall. Very large audiences
have attended all these meetings. The
vast audience room in the First Congre-
gational Church at the evening services
has been filled, often crowded to the
pulpit stairs. The inquiry meeting fol-
lowing each of these services has been
largely attended. The interest is mani-
festly deepening. Dr. Pentecost's preach-
ing is always interesting and convincing,
and is sometimes exceedingly impressive.
It is intensely evangelical. His apprehen-
sion of why man needs to be saved, what
it is to be saved, and how we are to be
saved, if saved at all, is most clear; and
his way of answering these supreme ques-
tions which press upon every one's life, is
natural, bold, simple, reasonable, and vig-
orous. His manner is both winning and
persuasive. There is a constant avoidance
of any devices in the least 'sensational.'
The preaching is intellectual rather than
emotional, making its appeal directly to
the common sense and the conscience of
all reasonable men. In his explanations
of Scripture there are some eminently
good points. There is nothing of the
skip and hop style of some 'Bible read-
ings.' There is usually a happy combi-
nation of the textual and the topical, a
clear sense of the general scope of Scrip-
ture revelation, with closer view of the
immediate connection, and a quick skill of
the application of the truth to existing
personal wants."

INTERNATIONAL
BIBLE LESSONS.
FIRST QUARTER—STUDIES IN THE OLD
TESTAMENT.
B. C. 1520. LESSON I. SANCTIFIED AFFLIC-
TION; or, The Lord's Chastening. Job
33, 14-30. April 6.
EXPLANATORY AND PRACTICAL.
Verse 14, 15. *God speaketh.* Job had de-
clared that God gave no answer to his cry,
[chap. 30, 20.] Elihu, who is here the speaker,
asserts that God does not leave men in
ignorance, but communicates his will to
them. 1. "God has too deep an interest in
man to be regardless of human needs." *Once*
yea twice. "Once and again," that is, often.
2. "God speaks to men in multitudinous
voices; by conscience within us, and nature
around us; by his word in our ears, and ex-
perience in our lives. *Man perceiveth it not.*"
3. "God's words to men are often unnoticed.
The mind is preoccupied, the heart is un-
willing, and the message is unwelcome. *In a*
dream. In the earlier days, while Scripture
was yet unwritten, and prophets were almost
unknown, God often revealed his will through
dreams; of which frequent illustrations are
found in the history of Joseph and other
Bible characters. As the word of God be-
came more widely known and better under-
stood, this means of communication was used
less frequently, and now that the canon of
Scripture is complete, and the Spirit poured
out upon the church, under the Christian dis-
pensation. God reveals his will in this way
rarely, if ever. 4. "While the sun of the
Gospel shines, we need no more the flicker-
ing starlight of dreams and visions." *Vision*
of the night. Perhaps a trance, as that of
Balaam. Num. 24, 16.

16, 17, 18. *Openeth the ears.* Not the phys-
ical ears, but the inward power to apprehend
truth, which only God can bestow. *Sealeth*
their instruction. Fixing the truth on the
mind, as the seal leaves its impression on

21, 22. *Consumed away.* Indicating the
thinness which comes from disease. *Bones*
that were not seen. The bones, which in
health are covered with flesh, in sickness be-
come prominent. *His soul draweth near.*
The man himself, here referred to by the
term *soul.* *Life to the destroyers.* A highly
poetical figure, as if the angels of death were
waiting to tear the soul from the body.

23. *A messenger.* To this term there have
been various expositions. 1. An ordinary
teacher, who points out the divine purposes
and instructs in the way of repentance. 2.
An angel, which is frequently meant by the
original word. 3. The Messiah himself, who
would appear to be foreshadowed in this de-
claration. The latter interpretation is held
by some of the most eminent modern schol-
ars. 11. "The Saviour whom these ancients
dimly saw, we know, by experience of his
power and grace." *To show unto man his*
uprightness. Either, 1. "His right way,"
the path of duty; or 2. "Christ's righteous deal-
ing in trouble." 12. "Christ comes at once
to show God's justice and to point out the
path of the just."

25, 26, 26. *Gracious unto him.* The re-
ference is to God's grace in sending an inter-
preter and a Redeemer. 13. "God's great
grace is shown in his provision for man's sal-
vation." *I have found a ransom.* "A cov-
ering, blotting out." 14. "Every part in the
plan of salvation comes from God and not
from man." *Fresher than a child's.* Referring
to the man after his season of physical
discipline is ended, and health returns. 15.
"So the disease of sin when removed, leaves
us new creatures, like little children." *Re-
turn to youth.* A figurative expression for
the youthful feelings of health and vigor.
Pray unto God. The prayer of gratitude
from the restored sufferer. 16. "Never let
us forget to give God the praise for return-
ing health." *He will be favorable.* That is,
God will be favorable; as ready now to bless
ag before to discipline. *He shall see his face.*
Man shall have renewed communion with
God. *Render—his righteousness.* Restore
him to the standing of a righteous man.

27, 28. *He looketh upon men.* It is gener-
ally agreed that the ordinary translation of
these two verses is incorrect. They should
read, "He, [that is the man restored after
sickness] will sing unto me and say, 'I had
sinned and perverted the right, and it was
not requited me. He redeemed my soul
from passing into the pit, and my life behold-
eth the light with joy.'"—Canon Cook. The
grateful song of the chastened soul bearing
testimony to God's mercies. 17. "The
sweetest songs are often sung out of the ex-
perience of the deepest troubles."

29, 30. *All these.* Referring to the various
dealings of God with men as already related.
Worketh God oftentimes. Literally, "twice
thrice," by dreams, by discipline, by the di-
vine messenger. *Soul from the pit.* That is,
to save it from destruction. 18. "Every
dealing of God with men is an attempt to
save them." *Light of the living.* A figura-
tive term, referring to the sun, as the light of
men.

GOLDEN TEXT: My son, despise not thou
the chastening of the Lord, nor faint when
thou art reprov'd of him. Heb. 12, 5.

DOCTRINAL SUGGESTION: "God's ten-
der judgment."
The next lesson is Job 42, 1-10.

wax. From his purpose. That is, when the
purpose is unwise or evil. 5. "God has the
interest of a loving father in all the plans of
his children." 6. "He can see beyond our
vision into the results of action, and often
overrules as injurious that which men deem
good and wise." *Hide pride from man.* Re-
move from man his proud and selfish de-
signs. 7. "Our schemes begin and end in
self, and God kindly averts their accomplish-
ment." *His soul.* The word *soul*, as often
in Hebrew, is here equivalent to self. 8.
"God's purpose in all his dealings is to keep
back man from destruction." *The pit.* Perdi-
tion, or woe hereafter. 9. "Let us remem-
ber that there is a pit, and ready to shun its ter-
rors." *By the sword.* Literally, "His life,
from passing on the spear."—Dr. T. Lewis.
God would preserve men from evils whose
end is death.

19, 20. *Chastened.* Elihu now mentions
another of the ways in which God speaks
with men, the discipline of suffering. *With*
pain. 10. "Affliction comes not by chance,
but as a part of God's government for the
good of man." *The multitude of his bones.*
"His every bone."—Lewis. In sickness
every part of the body becomes an avenue of
pain. *His life.* Another expression for "the
man himself." *Abhorreth bread.* Here de-
noting food of all kinds. A loathing of food
is characteristic of many kinds of disease.
Dainty meat. "Food of desire," that which
he loves.

21, 22. *Consumed away.* Indicating the
thinness which comes from disease. *Bones*
that were not seen. The bones, which in
health are covered with flesh, in sickness be-
come prominent. *His soul draweth near.*
The man himself, here referred to by the
term *soul.* *Life to the destroyers.* A highly
poetical figure, as if the angels of death were
waiting to tear the soul from the body.

23. *A messenger.* To this term there have
been various expositions. 1. An ordinary
teacher, who points out the divine purposes
and instructs in the way of repentance. 2.
An angel, which is frequently meant by the
original word. 3. The Messiah himself, who
would appear to be foreshadowed in this de-
claration. The latter interpretation is held
by some of the most eminent modern schol-
ars. 11. "The Saviour whom these ancients
dimly saw, we know, by experience of his
power and grace." *To show unto man his*
uprightness. Either, 1. "His right way,"
the path of duty; or 2. "Christ's righteous deal-
ing in trouble." 12. "Christ comes at once
to show God's justice and to point out the
path of the just."

25, 26, 26. *Gracious unto him.* The re-
ference is to God's grace in sending an inter-
preter and a Redeemer. 13. "God's great
grace is shown in his provision for man's sal-
vation." *I have found a ransom.* "A cov-
ering, blotting out." 14. "Every part in the
plan of salvation comes from God and not
from man." *Fresher than a child's.* Referring
to the man after his season of physical
discipline is ended, and health returns. 15.
"So the disease of sin when removed, leaves
us new creatures, like little children." *Re-
turn to youth.* A figurative expression for
the youthful feelings of health and vigor.
Pray unto God. The prayer of gratitude
from the restored sufferer. 16. "Never let
us forget to give God the praise for return-
ing health." *He will be favorable.* That is,
God will be favorable; as ready now to bless
ag before to discipline. *He shall see his face.*
Man shall have renewed communion with
God. *Render—his righteousness.* Restore
him to the standing of a righteous man.

27, 28. *He looketh upon men.* It is gener-
ally agreed that the ordinary translation of
these two verses is incorrect. They should
read, "He, [that is the man restored after
sickness] will sing unto me and say, 'I had
sinned and perverted the right, and it was
not requited me. He redeemed my soul
from passing into the pit, and my life behold-
eth the light with joy.'"—Canon Cook. The
grateful song of the chastened soul bearing
testimony to God's mercies. 17. "The
sweetest songs are often sung out of the ex-
perience of the deepest troubles."

29, 30. *All these.* Referring to the various
dealings of God with men as already related.
Worketh God oftentimes. Literally, "twice
thrice," by dreams, by discipline, by the di-
vine messenger. *Soul from the pit.* That is,
to save it from destruction. 18. "Every
dealing of God with men is an attempt to
save them." *Light of the living.* A figura-
tive term, referring to the sun, as the light of
men.

GOLDEN TEXT: My son, despise not thou
the chastening of the Lord, nor faint when
thou art reprov'd of him. Heb. 12, 5.

DOCTRINAL SUGGESTION: "God's ten-
der judgment."
The next lesson is Job 42, 1-10.