

SUNDAY SCHOOL LESSON.

AUGUST 24, 1879.

THE MIND OF CHRIST.—Phil. II. 1-16.

EXPOSITION.

Verse 1.—any consolation in Christ; found in union with Christ, 2 Cor. i. 5; 2 Thess. ii. 16, 17. Comfort of love; comfort such as love produces, whether love to Jesus, or love to others for His sake. Fellowship of the Spirit.—participation in the gifts and influences of the Divine Spirit, 2 Cor. xiii. 13. Bowels and mercies: the first word expresses tender susceptibility; the second, compassion for the misery and wants of others, Rom. ix. 13; Col. iii. 12. Verse 2.—compare Rom. xii. 16, xv. 5; 1 Cor. xv. 10. Verse 3.—strife, contentiousness, party spirit, vain-glory, empty pride, or self-assertion. Verse 4.—look not every man on his own things; beware of the feeling and manifestation of selfishness, Rom. xv. 2; 1 Cor. x. 24, 33, xiii. 5; Phil. ii. 21. Verse 6.—being in the form of God;—compare Col. i. 15; Heb. i. 3; John i. 1, 14. Thought it not robbery;—did not deem his being on an equality with God, a thing to be seized on or grasped at.—Ellicott. John x. 30, xiv. 9. Verse 7.—no reputation;—but emptied Himself;—He veiled His divine glory. He hid His awful majesty, and did not exhibit Himself to men as God. The Son of God thus emptied Himself by taking the form of a servant, words that do not refer to any menial position which He took on earth, but to that relation to the Father which He assumed for the purposes of our redemption, John vi. 38. The likeness of men;—Christ, though perfect Man, was not a mere man, Heb. ii. 14, 17, v. 15. Verse 8.—He humbled Himself, after He had assumed our nature, by the lowly position which He selected and maintained throughout his earthly life (2 Cor. viii. 9), by the many acts of condescension and humiliation by which that life was marked, and most of all, by the ignominious and agonizing death to which He stooped, John x. 17, 18; Gal. iii. 13; Heb. xii. 2. Verse 9.—He has for their subject the exaltation of Jesus, the name of Jesus is selected as the centre of this appointed glory—the name associated with His humiliation, agony and death, and with the redemption thereby accomplished, Matt. xxviii. 18; Heb. ii. 9; Ephes. i. 20, 21. One of the visions of St. John sets forth the accomplishment of this prophecy, Rev. v. 13. Verse 12.—every true Christian will seek to be a humble copy of this bright example. Work out your own salvation;—Salvation begun is not salvation finished. The work must be carried on to the end by our diligent, careful labor, with unflinching purpose and unremitting zeal.—Whedon. Heb. ii. 11; 2 Peter i. 10. With fear and trembling, not so much in regard to the Divine Being, as to our own weakness, the difficulties of the task, and the tremendous issues at stake. Verse 13.—it is God which worketh in you.—Emphasize God, and the meaning is, it is God, and nobody less, your God and Father, who is quickening your thoughts, moving your hearts, stirring your consciences, and rousing your wills; and since He is so earnest, be you earnest also.—Whedon. Heb. xiii. 20, 21. Verse 12.—murmurings and disputings, have both a divine and human reference. In the former they indicate an unwilling and unbelieving submission to the dispensations of Providence, 1 Cor. x. 10; in the latter, contentious and unkindly behaviour towards men, James v. 9. Verse 15.—sons of God, by adoption, Rom. viii. 15-23. Children of God must seek to be like their Elder Brother, Christ Jesus, and grow in the likeness of God their Father, Matt. v. 45; Ephes. v. 1. Lights in the world, the image, contained in these words, and continued in the first clause of the subsequent verse, is borrowed from the heavenly luminaries, especially those which give light by night, Gen. i. 14, 16; Rev. xxi. 11. The light which dwells in true Christians, and shines out from them, is that light of Life which has shone, and does always shine, upon them, through the word of the Gospel.

LESSON.

I. How the mind of Jesus was made manifest.—Before one man can understand the mind of another, he must bear some word spoken, or see something done. So of Jesus; we know what His mind is by what He did. Verses 6, 7, 8, tell us briefly what He did, whilst the four Gospels tell the same story in detail. These verses take us far back, before the foundation of the world; then the mind of Jesus was at work on the redemption of mankind. Illustration: A colonist of New Zealand cannot resist the love of his boyhood; will return to England to see his aged parents; studies maps and charts of the ocean; calculates the costs, takes accounts or the dangers; determines the time, sets forth, reaches home, and with him by her side, the old woman knows how much he loves her. In that far past, Jesus looked along the line of our redemption. The way-marks of it are stated in v. 7, 8. Review them. Glory laid aside; humble resignation to the will of God; the assumption of a mortal nature, a life of humiliation and sorrow; betrayal, Gethsemane, Calvary, the grave; Jesus saw it all; yet He came! A loving mind moved Him.

With pitying eyes, the Prince of Peace beheld our helpless grief; He saw, and O! amazing love, He flew to our relief. This mind we are to seek. II. Dispositions that are like Jesus.— 1. First and Greatest Love.—How is this referred to in v. 1? In v. 2? Jesus felt this "pure celestial fire" burning in His heart during the last sad night of His life, and bade His disciples keep the same fire burning in their own breasts, John xv. 12-14, 17.

passion on the multitudes, and fed them; on the widow of Nain, and gave her back her son; on Mary and Martha, and recalled their brother to them. Recall other instances. He "was a man of sorrows, and acquainted with grief." He went about doing good; but his grandest act of compassion was redeeming sinners by humbling Himself "unto death, even the death of the cross." We are copying the mind of Jesus when we weep with those that weep—when we help the weak, relieve the poor, seek to recover those that are going wrong, and, with trouble and self-denial, do good as we go about.

3. Lowliness of mind, v. 3.—This is the very disposition which Jesus has promised to teach us, Matt. xi. 28-30. He gave an example of it to the Apostles, and through them to us. Can you tell the story of how Jesus washed the feet of His disciples? John xiii. 5-14.

4. Perseverance in the work of Salvation, v. 19, 13. Jesus went through with the work of our redemption. This is one of the points in which His example is quoted for our imitation, Heb. xii. 2. In the same spirit in which Jesus worked out salvation for us, we are to "work out our own salvation."

5. Innocence, defined in verse 15 as being blameless and harmless. No one could say that Jesus did him any harm. Jesus once put a very plain question, to which no one returned an answer, "Which of you convinceth me of sin?" John viii. 46. "In Him was no sin, neither was guile found in His mouth." We must seek to live that we may do no harm, and get none from the corruption that is in the world.

III. Dispositions which are not like Jesus.—Three are prominently mentioned in this chapter: strife, vain-glory (v. 3), and selfishness. The two first are linked together, for strife is the result of vain-glory. We have an instance in the New Testament in which both vices were manifested and visited with Christ's strongest condemnation, Luke xxii. 24-27. He observed the same vices in the social manners of the gentlemen of this time, Matthew xxiii. 6; Mark xii. 39; Luke xi. 43. Jesus cannot love one who awakens strife, envy, and bitterness, by asserting superiority over others. The other unchristian-like disposition is selfishness, v. 4. Selfishness is being mindful of one's own interests, and then pursuing them without regard to the feelings, requirements, or necessities of others, 1 Cor. x. 24, 33, xiii. 5; v. 6-8, is a majestic and impressive contrast to this vice. "He was rich, but for our sakes became poor, that we, through his poverty, might be made rich."

IV. Encouragements in seeking the Mind which was in Jesus.—We need such encouragements, for naturally we are possessed of a mind the very opposite of the mind of Christ. If left to ourselves, we should sink into despondency. But there is "consolation in Christ," v. 1. He exhorts us to be like Himself, will give us strength to obey His precept. The graces composing the mind of Jesus are the fruits of the Spirit, of which we read last week, and we may enjoy the fellowship of the Spirit. But the chief encouragement is to be found in verse 13, Read. The husbandman ploughs, sows, harrows and awaits the harvest, because he knows that God, by the laws of nature, is working within the sky, the air, and the earth, to give the increase to the seed which he has sown. So whilst we in thought, desire and prayer, long for the mind which was in Christ, God will work in us that which we ask.

LIGHT ON THE GOLDEN TEXT. PHIL. II. 5.—"Let this mind be in you which was also in Christ Jesus."

I. JESUS' WAS A GENTLE MIND.—Strife, conceit, self-will, murmuring, contentiousness, are opposed to His mind. How gentle He was to the sick, how full of sympathy with the sorrowing, how tender with little children, how full of pity for penitent sinners! Recall instances from the Gospel histories.

II. JESUS' WAS A PATIENT MIND.—He knew how to do and suffer the will of God. "His Majesty did not disdain, To be employed for us." They who have His mind, make all they "think, or speak, or do," "one great sacrifice" to God.

III. JESUS' WAS A CONSTANT MIND.—"For the joy set before Him," the joy of redeeming man and opening the kingdom of heaven to all believers, He "endured the cross, despising the shame." His last words upon the cross were, "it is finished." They who have the mind which was in Jesus, "work out" their "salvation" to the very end.

IV. JESUS' WAS A LOVING MIND.—His life was full of the evidences of this love: His death was the grandest proof. "Greater love hath no man than that, a man lay down his life for his friends." Jesus laid down His life for His enemies. Read v. 7, 8, with v. 4. Well may we come and pray to Jesus, "Plant and root and fix in me, All the mind that was in Thee." HOW TO GROW LIKE JESUS. PHIL. II. 5.—"Let this mind be in you, which was also in Christ Jesus."

are evil, what will come of it? And how may we hold the mind to become good? and so make the life good? Hear, now, about.—

II. The Mind of Jesus.—Where do we learn about this? In His Word. What do we know of it? If the words and the ways tell the kind of mind, what was the mind of Jesus? How wise, how loving, how gentle, how pure! Think of the words of Jesus to those in sorrow, to those in want, to those in sin. Think of His deeds, of what they were, and of why he did them. No man ever spake as he spake, none ever did as he did. No mind was ever so great and good as His, for he was the Son of God as well as the Son of man.

III. Get the Mind of Jesus.—This is what our Lesson teaches. Can we get the mind which was in Him? Surely, or His word would not direct this. How may we doubt this? We may ask Him to give it us. Prayer will help in this as in all else we need. Then, too, think how the mind grows like other minds; by hearing the words and seeing the deeds which those minds bring about. Above all, by loving the person whose mind we wish to copy. Read much about what the Lord copy. Read much about what the Lord copy. Read much about what the Lord copy.

SECTION VI.—QUESTION 13. Q. Did our Saviour make any addition to the Ten Commandments. A. Our Saviour, in addition to the Ten Commandments, said, A new Commandment I give unto you, that ye love one another.

OUR LONDON LETTER.

(From our regular correspondent.)

In a recent address Lord Derby expresses the opinion that the present condition of agricultural depression is not due to permanent, but to temporary causes. He thinks that, while with regard to products that are not perishable—such, for instance, as cereals—America may beat England in the arena of competition, still "in meat, milk, and vegetables, and some other articles of produce, England ought to be able to hold her own. Great Britain has against her cheapness and abundance of land in other quarters of the globe, and she has in her favor nearness to the markets, for even ocean steamers will not reduce the Atlantic to a mere ferry."

Lord Derby and his class would do well to look more closely at this aspect of the problem. It is not to bad seasons or low prices that English farmers must trace their woes, for I could mention years when prices and seasons have been pretty nearly as bad as they are now. The one novel element in the present distress appears to be that British agriculture is now for the first time brought into close and keen competition with foreign husbandry, in circumstances which give the latter an absolute advantage. The English food factory—for Lord Derby correctly described a farm by that term—has to support two families, one at least in decent ease, and the other in affluence and luxury—the family of the occupier and that of the owner. The American or Colonial food factory, on the other hand has only to support one family—that of the farmer—in moderate comfort. A concern which has to pay two profits cannot naturally run against a business only burdened with one, and that, with cheap land, is the plain reason why the American agriculturist is running the English farmer. One portion of Lord Derby's speech leads me to suspect that some suspicion of this stern truth crosses his mind, for he asks: Can we make things better by establishing a class of cultivators which shall be also freeholders? In other words, can we mend matters by creating holdings which will have to pay not two profits but only one. It is a hard question to answer, and Lord Derby can but say that he would like to see the experiment tried. This, at least, is the point. We want, as he says, no new law to initiate it, and if a company of reformers were to set about buying up some of the land which is gradually becoming a drug in the market, and if they would then let it out in small holdings we might put it to the test. There is no fear that nowadays they might be met with discouraging sneers from economists of the almost defunct McCulloch school. They run no risk of being denounced as theorists who would cover the land with a population of lazy, drunken, starvelings, or with holdings which would by infinite subdivision dwindle into mere garden-plots. We know too well how thrifty and industrious peasant proprietorship is rather to check the multiplication of the people. So far from growing no more food than will suffice for their own consumption, peasant proprietors in the Channel islands get three times as much food per acre out of their land as that got by tenants of large farms in England. Altogether, however, in respect of its good sense and thoughtful suggestiveness, Lord Derby's speech is a most valuable contribution to the present controversy.

I pity the unbeliever—one whose intellect the light of revelation never penetrated; who can gaze upon the unending and imperishable sky, spread out so magnificently above him, and say all this is the work of chance!—Chalmers.

HOME AND FOREIGN GOSSIP.

—THE Chief Justice of Nova Scotia one day last week celebrated the anniversary of his eightieth birthday. The venerable ex-Judge Marshall of the same Province, and who is now in his ninety-third year, on the same day published a vigorous protest against horse racing. They are both remarkable men in their different ways.

—A FEW days ago, according to the Treasury officials, Mr. William H. Vanderbilt made in his own name the largest investment in bonds ever made at one time by one individual for private account in this country. His purchase consisted of \$4,000,000 United States four per cent. bonds, each bond of the value of \$50,000. They were bought, it is said, as an investment for the family.

—MR. JONES, an American, superintending the great government sheep farm of Japan, was seriously wounded by armed burglars last year, has been relieved from service with full salary for the remaining three years of his engagement, and an additional gratuity, it being found that his recovery was impossible if he continued his duties.

—MR. SPURGEON is one of the most practical men and keenest of critics when he comes to speak of preaching. Not long since he said that sooner than listen to some of his reverend brethren he would have the gout, and to have gout was awful. He had the privilege once of hearing a reverend brother, he would not say how, when, or where; but he always considered he should be rewarded for it at the resurrection of the just. When he occupied the pulpit and saw two or three old ladies shaking their heads, he always preached to perfection; those who smiled and were pleased, he thought were persons of great judgment.

—MR. COLEMAN, who for twenty-five years has been city editor of the Philadelphia Ledger, is off for Europe for the benefit of his health. Mr. Child's paying all the expenses. It is not the first time Mr. Child's has done that sort of thing. A year or two ago he sent his cashier abroad for six months—"go as you please"—and paid the entire expenses of the trip.

—ISMAIL PASHA, the late Khedive of Egypt, is not to be greatly commiserated at the pecuniary condition of his enforced retirement. He is to receive an annual allowance of \$250,000. His sons, Hassan and Hussein, will get \$100,000 per annum each, and his mother \$150,000 a year, which will do very well, provided the powers that be do not get short and repudiate.

—LONGFELLOW and Fields were making a short pedestrian tour a few years ago, when to their surprise an angry bull stood in the pathway, evidently intending to demolish both poet and publisher. "I think," said Fields, "that it will be prudent to give this reviewer a wide margin." "Yes," replied the poet, "it appears to be a disputed passage."

—A SWORD of General Ethan Allen has been presented to the Kentucky Historical society. It is dirk-edged, the hilt surmounted by a lion's head encircled by the British crown, and the whole work is English. The general's little historical work at Concord was one of the Revolutionary war. On the morning of May 10, 1775, he surprised the British, and commanded him to surrender. "In the name of the great Jehovah and the Continental Congress!" By this coup de main two officers, forty-eight men, one hundred and twenty pieces of artillery, and a large quantity of small arms were captured, and the command of the Green Mountains was wrested from the English; yet Allen had but eighty men to make the capture!

LOUISE, VICTORIA, and MAUD, the young daughters of the Prince of Wales, rarely appear in public in any but the simplest of dresses. They are sometimes seen at the theatre in plain, white linen or cotton sailor dresses, with a little red trimming, and they are often met riding and driving in neat sailor dresses of dark blue woolen. They went with their father and mother to the recent French fair in gowns of plain pink cambric, with shades of crimson harmonizing with the pink.

MEMPHIS so scourged by yellow fever last year, is again invaded by this pitiless foe. As we write, the panic-stricken people are fleeing from the city, and what horrors may be developed in the course of a few days no one can foresee. It seems strange, indeed, that after the experience of last summer the most radical precautionary measures should not have been adopted by those Southern cities in which there was the remotest possibility that some germ of yellow fever might remain to spring up, with warm weather, into rank growth. In cold weather Memphis should have been subjected to the most rigid sanitary inspection, and the most stringent measures of cleansing adopted. But now the pestilence has come; and while it is all very well for physicians to be sent by government to Havana to make scientific investigations into the nature and origin of yellow fever, it is of more importance at this time to insist upon the adoption everywhere of the most approved sanitary regulations which science has already devised.

The tornadoes which followed the intensely hot day, July 16, swept with alarming violence over many parts of the country, particularly New England, causing great damage to property, and the loss of many lives. In numerous other sections of Massachusetts a brief but destructive tornado made the day doubly memorable from the excessive heat, and the sudden rushing storm of wind.

From the depot at Bethlehem, New Hampshire, a narrow-gauge rail road led to the Profile House. It will not, however, take the place of the delightful stage-ride from Plymouth to the Profile House, as there are daily stages over this route.

SWORN STATEMENT OF A BOSTON POLICE OFFICER.

H. R. STEVENS.—Dear Sir,—From exposure I took sick about nine years ago with Rheumatism. From when I suffered about four months. I recovered from the fever I found myself suffering with pain in my side and contumacious brought on the piles. I consulted a physician and paid him over \$200 for attending me, and of one physician after another was employed, until seven of the best physicians of Boston had seen my case in hand.

On consultation between several of the leading physicians, they concluded my complaint was asthma and general debility. I had great difficulty in breathing, and an inhaler was required to afford me breath. Through the treatment of one physician I took from 15 to 20 boxes of calomel pills, and finally tried all the medicine that each physician prescribed. From my long sickness, and the vast amount of medicine used to overcome the great pain, my kidneys became badly affected, and I suffered excruciating pain in the small of my back, with great difficulty in passing my urine.

One physician said I was diseased all through my system, and he regretted that he could give me no hope for health. My suffering from indigestion was so great that it was impossible to keep any solid food on my stomach, and the whole nature of my food was brot from oatmeal. I also took a prescription from a celebrated English physician, who said, my trouble was Bronchitis and Dyspepsia. I took 18 bottles of medicine especially prepared for Dyspepsia, and I have used a great deal of medicine and "doctors' prescriptions." I have taken Sarsaparilla until you could count the bottles by the dozen, and indeed I have given nearly all the popular advertised medicine a fair trial. I had a great deal of cough, and did not average over two hours sleep a night for 8 or 9 months.

A brother policeman urged me to try VEGETINE, but for a long time I refused, having got completely discouraged from taking so much medicine without any benefit; however, after urgent persuasion, I concluded to try it, and before I had used one bottle I could eat and hold on to my stomach a beefsteak, and I had not been able to do before for years; indeed, I obtained more substantial benefit from the first bottle of VEGETINE than from all other medicines which I had taken. I kept on improving, and kept on using the VEGETINE, until I was perfectly cured and able to do duty all day, eat and digest my food, sleep well at night, and am now 40 pounds heavier than I ever was in my life, and am, as I think, a living contradiction of the prophecies of medical talent in New England, for with all of their combined wisdom, they could not accomplish so much as that simple vegetable medicine called VEGETINE to which I am indebted for health, life and happiness.

EUGENE E. SULLIVAN, 267 Athens St., Police Station A, Suffolk St., Boston, Mass., Nov. 27, 1876. Then personally appeared the above named Eugene E. Sullivan, and declared that the foregoing statement is true, before me. HOSEA B. BOWEN, Justice of the Peace.

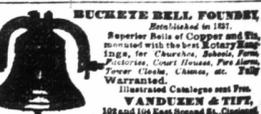
VEGETINE.

Further Proof. Facts Will Tell. GOSFORD, N. H., Aug. 1, 1878.

H. R. STEVENS, Esq.—Dear Sir,—Allow me to say a word in favor of VEGETINE. During the past year I have suffered from a complication of diseases. I lay in bed from the 3d of November until the middle of the following June, and on an average did not sit up two hours a week; I had eight of the best physicians in the state, but got no help, and constantly grew worse. They agreed that I had heart disease, phthisis, erythema, and kidney complaint, and could never be any better. I was reduced in weight 60 pounds, which is much, for I am naturally thin. In June, finding I was falling under the treatment of the physicians, I commenced the use of VEGETINE through the kindness of some of my friends, and I am happy to state, with good results. I have gained ten pounds in weight, and can sit up all day, walk half a mile and ride six miles. I am greatly encouraged, and shall continue using the VEGETINE if I can get it. I am a poor man, but for the truth of this statement I refer to any man in Gosford or vicinity. Yours very thankfully, A. J. BURBECK.

VEGETINE. Prepared by H. R. STEVENS, Boston, Mass.

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