

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LI.

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THE CHRISTIAN VISITOR,
VOLUME XXXIX.

NO 25.

TEACHERS' MEETINGS.—One of the pastors at the Southern Associations stated that he had almost up his mind to spend a few months at Chautauqua in special preparation for the work of instructing the teachers of his Sabbath school how to teach the lesson. We fear that this matter of teachers' meetings has not had the place in the estimation of pastors and Sabbath school workers it deserves. The impression of the lesson on the scholars depends upon the way its truth has been brought out. Should not the teachers be helped as much as possible by the greater knowledge of the pastors, and his experience in drawing forth and impressing the truth of the Word?

CONVERTS YOUNG AND OLD.—Bro. Swafford and Gates both referred to the general error which led to greater rejoicing over the conversion of an old person, than that of children, while there is so much more gained for the world and Christ in the latter case, because there is so much longer space to grow and serve. This is true; but is not the greater rejoicing over the old due to the fact that they are in so much more imminent danger of the loss of their souls?

JUBILEE.—We have received from G. F. Parker, photographer, Yarmouth, a very finely executed photograph taken in connection with the recent jubilee anniversary of the Hebron Baptist church. It is of large cabinet size, and contains photographs of Rev. H. Harding and Rev. A. Cohoon, the first and the present pastor. It also contains a fac-simile of a part of the first pages of the *Christian Messenger* of April 21, 1837, and of the *Messenger and Visitor* of April 20, 1837, and an inside and outside view of the church. It will be an interesting memorial for all connected with the church.

THE SENATE OF ACADIA COLLEGE.—The late meeting of the Senate of Acadia College was very poorly attended. Unless the members of this body more generally attend its sessions, the purpose for which it was formed will be largely unattained. H. C. Creed, Esq., has resigned the office of secretary, and Rev. W. H. Warren has been appointed in his place. All who have business with the senate will kindly take notice.

RESOLUTION OF SYMPATHY.—A resolution of sympathy for Rev. Mr. Gambrell, whose son was shot down recently by the representatives of the liquor traffic, was passed by the Southern Association.

A SUGGESTION.—Bro. Gates, in the consideration of the report on Sabbath schools, at the Southern Association, suggested whether it would not be well for the committee on arrangements to give prominence to some of the subjects which usually receive less attention at the first sessions of the associations, when the attendance is large, and reserve missions, etc., for the latter sessions, in order that the people may be held until the close. There is need that something be done to keep the interest of our associations from dwindling toward the close, when it should be the greatest.

AT ASSOCIATIONS.—There will be some prepared to receive subscriptions for the *Messenger and Visitor* at each of the associations.

LICENTIATES.—Some suppose that it is a questionable policy for our H. M. Board to spend so much upon small country churches where there little hope of growth up to the point of self-support. It has often been remarked that a much larger proportion of our ministers come from just such fields as these than from more important churches. As an illustration of this, there is a little church of only thirty-six members in the S. N. B. Association which has four young men among its members who are preparing for the ministry. Who can tell the power this little church is thus sending forth into the world's conflict.

PASS IT ALONG.—We pass the following questions, from the *Western Recorder*, along. Who will answer them?

We would like to have some of our Baptist friends give answer to the two following questions:

First: Admitting, for the sake of argument, the validity of infant baptism (sprinkling) where the authority for sprinkling the water on the forehead? Why not cover some other part of the body as well? Of course they are all ready to answer. Let us have it then.

Second: Baptism is universally admitted by Baptists to be the door into the church; i.e., a man is not a member previous to his baptism, he is after baptism. Infants are baptized. Then they are by that act made members of the church. But from the time that they reach the years of accountability and onward they are not regarded as members. How do they get outside? Who will arise and explain on these two points? We are not in; we want light.

WHAT WE LOST.—Mr. Dale, of Birmingham, having stated that Baptists lose a great deal in not accepting infant baptism as baptism, the London Freeman

comments upon the statement in this vigorous way:

"Probably so. We lose the adherence of those who think more of self and trifling inconvenience than of Christ. We lose the patting of clergymen who know that Congregationalism, at least in this point, formally on their side. We lose—if it be a loss—the approval of those who advance their own brain-spun theories which we deem it ridiculous to accept. We lose the regard of many who love expediency more than conscientiousness, and only follow fidelity to truth so far as it is agreeable. But we gain by not having to research ourselves that we might find any to the error of baptismal regeneration through imitating the practice with which that doctrine is identified. We gain in being able to take the ground of consistency against all who would pervert the Word of God. We gain in the assurance, which Neander allows, that truth and time are on our side, and that the day will come when intelligent, spiritual, and voluntary profession of faith will be seen to be the teaching of the apostles and the very genius of Christianity. If any quit us, they do not shake the foundation on which we stand. Their change does not make our duty and witness-bearing the less honorable and important. Thus only we feel; would that there were more definiteness and conclusiveness of judgment at the outset as to Church ordinances and Church polity. We might then be spared what though no sacrifice to our tenets, is, nevertheless, regretful to our feelings."

ASSOCIATION SERMON.—The Southern Association requested Bro. Gates to furnish his sermon for publication, but he declined. Many of our readers will regret this.

GAMBRELL'S MURDER.—We give below some of the facts in connection with the murder of young Gambrell, as brought out in the trial. They are from the leading local papers.

"For several days prior to the killing, a watch had been kept up by Eubank and others upon the movements of Mr. Gambrell and his father, and reports thereof were made to Col. Hamilton. Thus according to Eubank's testimony, he reported to Hamilton the leaving of Mr. Gambrell's father upon Tuesday night—thus, he reported to him that "that fellow" (by which term he says they were accustomed to refer to Roderick Gambrell, when speaking of his movements), had gone West Thursday morning about eleven or twelve o'clock—that on that night Hamilton sent for him to go to the V. & M. train coming from the West, that having gone to West Jackson about half-past eight, he and Hamilton were there talking and drinking with the other parties accused, until the whistle of the train (upon which it is proven that Mr. Gambrell arrived from Clinton) that he and Hamilton went to the depot, Hamilton going close up to the train, and not meeting and speaking to any of the arriving passengers—that he and Hamilton and Hardy, the driver, immediately came on to the carriage to the bridge about a quarter of a mile, where the tragedy occurred.

"It is also shown from the testimony of the different parties accused, that they had all been conversing together for some time that night, they separated, some of them going to the train, somehow they all immediately went to the bridge—some in a carriage, some on foot—that all happened to arrive at the bridge at the right moment for some to be just in front, and others behind and at his side, when Roderick Gambrell set foot upon the bridge, and they claim that the doomed boy, there alone and surrounded by his declared enemies, attempted without provocation, to kill Jones Hamilton, and to cast thy crown in Heaven before Him who reigneth there.

"An interesting evidence of the Duke of Kent's devotional feeling is recorded by a friend, who writes thus:—

"Two or three evenings previous to his visit to Sidmouth, I was at Kensington Palace; and, on my rising to take leave, the duke intimated his wish that I should see the infant princess in her crib; adding, 'As it may be some time before we meet again, I should like you to see the child and give her your blessing.' The duke preceded me into the little princess's room, and on my closing a short prayer, that she, as she grew in years, she might grow in grace, and in favor both with God and man, nothing could exceed the fervor and feeling with which he responded in an emphatic 'Amen.' Then, with no slight emotion, he continued, 'Don't pray simply that here may be a brilliant career, and exempt from those trials and struggles which have pursued her father; but pray that God's blessing may rest on her, that it may overshadow her, and that in all her coming years she may be guided and guarded by God.'

Lines Written the Morning After Queen Victoria's Visit to the City of London, November 9th, 1837.

[We have received the following poem from a friend. It will be read with great interest at this time. It was written by the late Mrs. Ranyard.—Ed.]

'Tis o'er, and the grey morning dawns, as it dawns every day;

The poetry and the pageant have in day-light died away;

The mighty mart of commerce wakes from a brief and brilliant dream,

Bequeathing it to history, as a meet and stirring theme.

Yes, history a tale will tell of what yesterday hath seen!

All London up and out to hail its young and radiant Queen!

From its mouldering tomb hath risen the proud chivalry of old,

And displayed such scenes before us as romance hath often told.

The sun looked down for one brief hour,

as in joy on sight so fair;

The three estates of England's might in concord meeting there.

The Queen has passed confidingly through her proud city's wards!

No need of warriors round her, her people were her guards!

They led thee to the banquet hall, fair Lady of the Isles,

Where gold and gems were lavished to beseech thy gracious smiles;

Soft light fell down on waving plumes and treasures of the mine,

And thou, the pearl among them all, didst in peerless lustre shine.

Then fairies lit thy progress home to the palace of the sirens;

Thy name was gleaming everywhere, in bright but harmless fire;

The solemn dome of old St. Paul's, in glistening splendor dressed,

Had veiled his own dim majesty, to greet his royal guest.

And 'ere that night, thy crowned head sought the pillow of its rest,

How many thoughts, Victoria, must have stolen through thy breast!

In thy mother's arms a moment was, perchance, fatigue beguiled,

As she whispered, "Thou hast found a home in England's heart, my child."

Thy reign hath bright beginning, and mid faction's strife and rage

Fear not, thou'ret on the threshold of a fair millennial age;

God grant thee grace and glory, as was thy sainted father's prayer."

And to cast thy crown in Heaven before Him who reigneth there.

to not give alms to a worthy, poor person, in need of help, but who has at some time, shabbily treated them? Have they "no inclination" to refuse to sit at the Lord's table, and commune with the church, because some member has misused them? Have they no inclination to be ashamed of some of the Lord's poor, but respectable people, who are very unfashionably dressed, and appear singularly awkward? What! no inclination to sin, in any form, or direction? Why, this means that the old nature is annihilated. It means that no temptation of any character, and from any source, has any power over such a person. It means that the devil, with all of his arch-cunning, fails to make such ones think anything uncharitably, of others. A had always supposed that Christ was the only one, on earth, since the fall, who had no inclination to sin.

C. H. SPURGEON.

Two great dangers are common in the street of the City of Vanity in which we are called upon to sojourn for a season. If we were to shut ourselves up within doors, and never go abroad, we might possibly avoid one of these dangers; but we should certainly fall into the other. The two perils are those of getting harm from others and doing mischief to others; the last we can fall into by doing nothing at all; possibly we may in this way occasion more mischief than by mistake activity. These dangers are equally great, and equally imminent, unless we are strictly upon our guard. Happy is that man who shall reach heaven unharmed and harmless; having neither gotten nor given a wound.

Illustrations sometimes come in our way, and demand a hearing. I have lately been instructed by two parables which have met me on the road, and compelled me to learn from them whether I would or not. I cannot refrain from telling them to you.

As I rode home the other evening, I had like to have fallen a victim to the drink traffic in a very literal sense. A loaded dray came thundering along the road with its freight of barrels. It was hard to tell which side of the way it would take, and certainly there was nothing to be done but to yield to it the road without dispute. As it was very much upon the wrong side, there was nothing better for my driver to do than to get on the path and shout, in the hope of arousing the attention of the Jehu in command. No such person was visible; there was no Jehu to say gee-whiz. Nevertheless, the sensible horses steered more nearly to the centre of the road; and as they went by at a great rate, we saw that they were their own masters. We escaped that peril, and were thankful. Their driver was reeling himself at the next public house, and his poor steeds having waited patiently till they felt the cold night air, were making long issues of regret! This would warn us to walk circumspectly both in the present and in the future, fad go carefully in and out among men. He who has to deal with young lambs for little children has great need to guard his movements. I see that great objection has been taken to my warning, you not to be partakers of other men's sins by setting an example in the master of drink, which it would be unsafe for others to follow. I thought that I put the case very temperately. I neither said nor implied that it was sinful to drink wine; nay, I said that in and by itself this might be done without blame. But remark, that if I knew that another would be led to take it by my example, and this would lead him on to further drinking, and even to intoxication, then I would not touch it. I did not urge abstinence as a duty to one's self, as I might have done, but I gently placed it on the footing of concern for the welfare of others. I thought every Christian man would agree this. I did not make it a matter of law, but of love. I set forth no doctrine of salvation by meats and drinks, and I laid it down upon the exercise of your liberty. I did, however, entreat you not to endanger others by an inexpedient use of things lawful. It was saying no more than Paul meant when he said "If meat make my brother to offend, I will eat meat while the world standeth." This has made some brethren very angry; but, in truth, I see no cause. May I not impress my opinion? Are they so insecure in their own position that they are afraid to have it challenged, even in the gentlest manner? I sincerely hope that this is the case.

One friend asks, "Are we to give up shaving because people may cut their throats with razors?" To which I answer, that if I had an insane friend in my house, who was likely to commit suicide, I would rather leave my beard alone than put a razor in his way. If I knew of one poor friend who had cut his throat with my razor, I should hate the sight of it, and I would make sure that no second person should be tempted to destruction by any razor of mine. It would be an awful memory to have carelessly contributed to a suicide, and it would be still worse to have aided in ruining a soul by strong drink.

The second evil is that of doing harm to others. This would be sadness, indeed. If we are run into by others, we must bear the damage, and in due time we shall get over it; but if we were to cause grievous harm to another, how could we bear the painful reflection? A sensitive mind would be driven into the depths of misery by considering the injury which it had, unwittingly inflicted. Now, it happened to me that almost m

next journey to London was on the Bank Holiday, and alas! there were on that day sadly abundant signs of the division of John Barleycorn in the open streets. An intoxicated man fell from the pavement full upon his back. It was an ugly fall for the back of his head; but by the good providence of God a worse evil was averted. We were passing at that instant, and as I looked out of the carriage window I saw that a few inches further would have laid that drunken cranium, or the neck of the beery one, right under our wheel. Had we passed over this prostrate body, we could not have helped it, for his fall was altogether unexpected; but what a horrible event for us as well as for the poor fellow! I would very much have preferred an accident to myself.

It is not easy to avoid injuring others, and you may do it when you are where you have a right to be, and when you would gladly empty your purse to avoid it. I rejoiced exceedingly to have escaped this second peril. I think I was more glad on this occasion than on the former one. To injure another is worse by far than being injured ourselves. It is always painful to me to cause the least pain to those around me, or, indeed, to any one.

On the highway of life, such minor accidents as treading upon people's corns are very common to me: I have been doing it rather much of late, without the slightest intention of so doing. I shall have to buy a pair of list slippers and muffe my oratorical feet in them; for I fear my boots must have rather heavy soles since people complain of the weight even when I think I am tripping very lightly. I hope the crushed corns will soon forgive me.

It is worse when there is somewhat in our example which becomes an unavoidable but real injury to others. Though we may not be aware of it at the time, we may a sad discovery when we find out after days that what we did without a thought was turned to sad account by some young observer, and made the occasion of evil. We did not at the time look around for all the consequences of our act, neither did we foresee what we would be sure to be made of it; and so the deed was done and a wound inflicted which we would give our eyes to cure, but cannot. We may yet have to make very humiliating discoveries of the evils wrought inadvertently by us. Who among us can hope to be quite clear? A look of vexation, or a word coldly spoken, or a little help thoughtlessly withheld, may produce long issues of regret! This would warn us to walk circumspectly both in the present and in the future, fad go carefully in and out among men. He who has to deal with young lambs for little children has great need to guard his movements. I see that great objection has been taken to my warning, you not to be partakers of other men's sins by setting an example in the master of drink, which it would be unsafe for others to follow. I thought that I put the case very temperately. I neither said nor implied that it was sinful to drink wine; nay, I said that in and by itself this might be done without blame.

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The same friend enquires, "If I am a skater myself, must I keep off the ice because my skating would induce another to come upon the ice, who might fall down?" This is also not a difficult question. If my skating caused no further mischief than a tumble or two to those

inexpert in the exercise, I should not feel called upon to abstain; for the only result would be an increase of merriment, with a possible bruise or two which would soon be gone. But if I saw legs broken, spines injured and lives lost, I should never forgive myself if I enticed a single person into such peril. But the subject under consideration is no child's play. The falls in this case are not such as boys may get upon a slide. Oh, that they were such harmless casualties! The skating which is now under consideration is performed on a more dangerous element than water, it causes jeopardy to character, to position, to eternal well-being, and it is not for Christians to speak lightly of it. When I think of the poverty, misery and crime which are caused by drunkenness, I can see no parallel between these things and healthy sport upon the ice. It may seem trivial to some, but to those who come in daily contact with the evil it is a solemn business.

Brethren, let us have all our eyes open, that in the highway of life we neither suffer for injury from others nor inflict injury upon them unawares.

Hasty Words.

Half the actual trouble of life would be saved if people would remember that silence is golden—when they are irritated, vexed, or annoyed. To feel provoked or exasperated at a trifles, when the nerves are exhausted, is, perhaps, natural to us in our imperfectly sanctified state. But why put the annoyance into the shape of speech, which, once uttered, is remembered which may burn like a blistering wound, or rankle like a poisoned arrow? If a child be trying, or a friend capricious, or a servant unreasonable, be careful what you say. Do not speak while you feel the impulse of anger, for you will be almost certain to say too much, to say more than your cooler judgment will approve, and to speak in a way that you will regret. Be silent until the "sweet bye-and-bye," when you shall be calm, rested, and self controlled.

Above all, never write a letter when you are in a mode of irritation. There is an anger which is justifiable; there are resentments which are righteous. It is sometimes a duty to express indignation. But if you consider the matter, the occasions for putting such feelings on record, are comparatively few. They come once in a life-time, perhaps, and to many fortunate beings they never come at all. Upon the whole, people—friends and neighbors, and the community of which we form a part—are trying to do the best they can; and hours of good temper and health life wears a bright and sunny aspect.

Much of the friction which makes the machinery of living move rough and discordant is caused by things too petty to be noticed if we were in our normal condition. The hasty word spoken in petulance may be explained, forgiven, and forgotten. But the letter written in an ebullition of wounded feeling is a race tangible, not to be condoned. There it lies, with a certain permanence about it. You have sent it to a friend, who, reading it half a dozen times, will each time find it more cruel and incisive than before. Letters once written and sent away can not be recalled. You cannot be sure that your friend (or enemy) will burn them. Hidden in bureau drawers or in compartments of desks, folded up in portfolios, locked in boxes, they will, it may be, flash up again in sudden feuds and fires months after you have ceased to think of the folly which incited them, or the other folly which penned them. Never write an angry letter when you are angry.

All heated feeling seeks the superlative as an outlet, and superlatives are apt to be dangerous. So long as we cling to the positive in speech, we are pretty safe.

We all need to be cautioned against undehonesty in speech, but mothers most of all. It is so easy to misunderstand a child; so easy to grieve a little person who is forbidden to answer back; so easy to leave a picture of yourself in the plastic memory, which will be photographed there for the remainder of life, and of which you would be in coming days be ashamed.—Selected.

—Mr. Spurgeon has recently said that there were more crimes in London through drink within the last month than in the whole of Ireland for the last six months. Well does Canon Wilberforce give the subject of his lecture on intemperance as "The Fox of the Anglo-Saxon Race." —*Christian Advocate*.

—The Congregationalist suggests the following as an appropriate song for some churches: "The Society for the Promotion of Pionics, Progressive Enclosure and Theatrical Entertainments, Successor to the Anti-Social Disciples' Association, of Christian Character and Gospel Work."

—Kanaka has increased her population under prohibition from 250,000 to 1,500,000.

The Paramount and First in most Authority
of the Bible.

DOCTRINAL SERMON, BY REV. JOHN A. BREAGUE,
D. D., LL. D., REFOR THE BAPTIST
PUBLICATION SOCIETY.

John x. 35. "The Scripturæ cannot be
broken." Matt. xxiv. 35. "My words shall not
pass away."

In the former text in John x., our Lord
means by the Scripturæ what call the
Old Testament; for this was the technical
name of that term among the Jews of his
time. But this simple rule of Scripturæ he
grouped them into a unit, and by saying
"the Scripturæ cannot be broken," he de-
clared the indiscrepant authority of the
Old Testament. When, in the latter text,
he speaks of his words, we must think also
of his inspired apostle. He promised to
them the Holy Spirit, who should bring
all things to their remembrance, and show
them into all the truth. He thus declares
the perfections of his teachings and those
of his inspired followers.

It is a subject of no small importance to
all Christian people if we are to have any
Bible at all. But without any discreet
to any Christians I may say that the en-
tire is particularly important to Baptist
people. Two or three years ago I sat at
table by the side of one of the most honor-
able Presbyterian ministers who came across
from a high place has considered
this in this country. He declared to me
that a most remarkable phenomenon was
the unity of American Baptists, while
having no central authority and no con-
necting link. "Yes, said he, "it is so."
"But," said he, "don't you think it would
be well to get up some common creed to
signify the one-ness of Baptist doctrine?"

I replied: "That would be glorifying the
scripturæ's phenomenon by destroying it.
How shall we account for this unity? Our
churches are independent—quite sufficient-
ly independent. But our unity results from
emphasizing downright conformity to the
Bible itself. This is vital to the ex-
istence of Baptists. By the outward world,
by those who know everything without
knowing anything, it is charged that we make
much ado about mere cere-
monies. But to us it is not a question of
ceremonies, but of insisting upon obeying
the Scripturæ. That is a link to bind the
independent churches together. Of all
the people the Baptists are peculiarly interest-
ed in the Bible,—because this causes them
to exist and holds them together.

This is a reason to give heed to the
subject.—The Paramount and Permanent
Authority of the Bible.

When you attempt to discuss a sub-
ject it is natural to be agreed upon as starting point. Now I address myself to
people who believe that the Bible is the
word of God, not merely that it contains
the word of God, which wise persons may
disentangle from other things in the book;
but that it is the word of God. If you do
not believe this I do not argue with you;
I speak to those who do believe it.

It does not follow that our interpretations
are infallible. It is entirely possible that
we have no creed, nor system of theology,
nor professors, nor even preachers, nor
even newspaper writers that can always
interpret the Bible with infallible success.
But our persuasion is that the real meaning
of the Bible is true. Now this being the
case, something else immediately follows:
The Bible is to us the highest
authority for religious truth. If it were
not so, we should have no Bible.

Other authorities may be recognized
and duly regarded, but not on an equality.

There is the authority of reason. Let
every one of us beware lest we despise
reason. That were a blunder. It is
reason that must determine for us that
there is revelation, and must determine
the meaning of revelation.

There are other supposed sources
of authority. The church is so exalted.
This is a marvel of history, that wonder-
ful compound of the genius of ancient
Rome and Christianity and certain native
tendencies of universal humanity. This
"church" claims inspiration. It makes
itself superior to the Bible. To those who
believe in an inspired church this may
seem true. But if you do not believe it, then
the church in whatever sense is not an authority parallel
with the Bible. Again, there are persons
who claim individual inspiration, and
insist upon it as authority for themselves
and for others. Those who call themselves
"friends" believe that they are inspired; that
the spirit "moves" them—which, in their view, is the same as
inspiration. I shall not argue that ques-
tion. But you can observe something like
this in other people. Some good in will
say: "I have made this project a matter of
prayer. You just oppose it. Now, if the same is
an answer to prayer." That shows a great
deal nearer to Quaker than the good man
is aware. Now as to all these real or sup-
posed authorities, we are to take heed that
we do not place them on a level with
Scripture and take them as ground for
setting Scripture aside.

But some will say, "Is there to be no
progress?" There is progress in revela-
tion itself. There was progress in giving
revelation, progress in adding to, modify-
ing, completing the earlier by the later
revelations, even as Jesus said in the
sermon on the mount, "I came not to
destroy the law, but to complete it." If
there was progress in giving revelation,
must there not still be progress? Not
after the revelation had ceased.

In the latest episode of the New Testa-
ment this subject is alluded to. They
speak of "the word which ye heard from
the beginning"; that we contend rapidly
for the faith delivered once for all. In the
revised New Testament we are told, in the
second epistle of John, that "whosoever
goeth forward and abideth not in teaching
of Christ hath not God." A "progressive
orthodoxy" that foresees or adds to the
teaching of Christ becomes heterodoxy.

But is there to be no progress now? In
orthodoxy there is room for plenty of
progress. Progress is knowing and in
doing what revelation requires. Progress!
It is a noble, inspiring thought. But
human nature may err about this as else-
where. Some are crazy about "advanced
thought," about keeping up with the times.
They do not seek where all this is going.

On the other hand, there are people who
cannot in any respect progress beyond the
opinions of former times—the teachings of
the "fathers." Norman McLeod said that
some cry "fathers" yet 200 years from
now they will be quoting us as fathers.
The great Charles Hodge said: "I thank
God no new idea in theology has started in
Princeton." With all respect I doubt the
wisdom of that utterance. I have rather

sympathy for the Pilgrim pastor who spoke
of the possibility of "new light breaking
out from God's word."

IN OUR own territory we have seen much
real progress in the interpretation of
Scripturæ. Researchers in the valley of
the Nile and the plain of Mesopotamia
have brought light on Scripture history.
They have not only substantiated the
history, but they have illumined its meaning.
Philology, scientific syntax, have
favored the understanding of Scripture.
Those who dislike orthodoxy cannot now
be so loo as those who exegesis; and as they
have become loose as to the authority of
the Bible. From another source there has
been great progress in comprehending
certain parts of Scripture. From physical
science we have learned. We know how
the world was once agitated about certain
statements of astronomy. We are not
trouled now. No one imagines that the
ordinary astronomy teaches what is contrary
to the Bible. The same thing is largely true of
geology. It is amazing to look back and see
how much that geologists maintained
against much that geologists main-
tained. And the result is that the
certain superservicables apologetics
have busily reconciled these now exploded
theories. The cloud is like a camel. Nay,
it is like a whale. Yes, very like a whale.
Now, similarly as to another matter, I
believe in—something about evolution. I
do not know how much to believe about it.
I do not know what it is. I am waiting for
evolution to evolve itself. Let us wait
until the present generation, when it is high time for us to
learn the truth.

So likewise as to questions of divorce
and temperance. Is handling all such
questions it one thing to re-interpret the
Bible and another thing to set the Bible
aside. Some claim the right not only to
criticize the credentials of scripture but to
criticize its contents. And this is to go
astray against much that geologists main-
tained. And the result is that the
slumbering conscience and sent an arrow
to my heart.

For although I had been religiously educated,
I had neglected prayer and cast off
the fear of God. My conversion followed,
and my preparation for the work of the
ministry. Nearly half a century has passed
away since then, but that little chamber
and that praying soul are still present to
my imagination, and will never be forgotten,
even amidst the splendors of heaven
and through the ages of eternity.

This testimony from the author of the
"Apostle's Inquiry," and one of the foremost
ministers of his day, is most impressive.

They are not very good people who do this?
Yes; and they are good people who
aspire infants and call it baptism. And
they are good people who worship the
Virgin Mary. Sons of them are devoutly
pious. But has not God blessed these
good people? If he blesses only them
whose opinions and whose practices are
scriptural, he would find but few to bless.
Many who renounce themselves as
atheists are not even atheist. From Providence
it appears that the requirement is after
all but slight, as seems at present to be
practically necessary. It is evident that
such was the feeling of some Christians in
the second century concerning very slight
deviations as they apparently thought,
but which have since grown to such vast
proportions.

Take the experience of Ignatius in the
very first year of the second century. In
certain cities of western Asia Minor was
one of the elders in a city has been
exalted over the others as a bishop,
making a distinction between the two
which, as Bishop Lightfoot has conclusively
shown, is foreign to the New Testament.
Ignatius vehemently urges that they must
not baptize without the bishop, in fact,
must do nothing without the bishop. Can we
see what lead to this? In his letter to the
Romans he makes no allusion to a
bishop, nor does Polycarp in his contemporaneous
letter to the Philippians. The
fact seems to be that in Asia Minor, the
home of the earliest heresies, one of the
elders was exalted over the others as a
means of maintaining unity, and keeping
them from heresy. It seemed to them necessary
and not a very important change. But,
behind how this bishop was spread and
grew until it filled almost the whole
Christian world, and even passed into the
mighty power claimed by the bishop of Rome.

In like manner Justin Martyr, near the
middle of the second century, in his beautiful
description of the worship of the
Christians, uses some obscure expressions
about the bread and wine in which we can now
discover the germ of transubstantiation.
And a third writing, which probably belongs
to the second half of the century, known as
the Teachings of the Twelve Apostles,
in giving instructions about baptism,
says that if enough water cannot be
had for baptism they may pour water three
times upon the head. This might seem to
him only a slight alteration for convenience;
but see how it grew and expanded, and what consequences it has had throughout
christendom! These things show us
the importance which may attach to small
beginnings in departure from God's word.

We are gathered here beside the beautiful
upper waters of the greatest of rivers.
Have you been in fancy or in experience far
down the growing stream, watching as
other great tributaries rush into it, as the
Ohio and Missouri sometimes swell its
volume with the floods of early spring.
Have you watched the turbid waters rushing
along between the levees, with fair
fields spreading away far below the surface
of the stream? At a certain point there is
a slight overflow. The people gather and
see to stop the break and all the houses are
buried through and through the soil. Men
and women who live before the great inundation
will be filled. It all begins in the slight
trickle through the soil. Men and
brethren, obediens principiis! Let us stop
the beginnings of departure from the teachings
of God's word.

Life-Preaching.

BY REV. THEODORE L. CUYLER.

The witty and joyful Lord Peterborough,
after visiting at the house of Fenelon, said
him at parting, "It is a rare thing here much
longer I shall become a Christian in spite
of myself." The young son of Senator Dart
has been an example to us all of the
great Archibaldine lips that so
expressed him, as the beauty of a sweet and
consistent life. Godly living is what
that just is. Daniel, plain soaking has
gone out of fashion, and that's the main
reason why it seems so remarkable to us
when people ask for anything and get it.
Why, the Lord Jesus himself set us the
example of comparing our heavenly Father
to ourselves, and trying to find out how we
would act toward our children if we were
in his place, only by warning us to make
allowance for our evil being; I suppose to
those who are not so much as we are.
Now, to all these real or supposed
authorities, we are to take heed that
we do not place them on a level with
Scripture and take them as ground for
setting Scripture aside.

I will give you an illustration: People
sometimes allow themselves to say of Paul,
as he speaks in Corinthians of marriage,
"Oh, Paul was an old bachelor." They
do not know that they are shockingly
violating good taste; and that they are
guilty of rationalism of the most offensive
kind. There is great danger when we do
not find Scripture that suits us that we shall
unconsciously pass from the task of
interpretation to the liberty of setting
Scripture aside.

Take another sample of popular mis-
interpretation of Scripture. All my life I

have heard people saying that the early
Christians were communists. It made no
great difference as a mere opinion on a
speculative question. But now-days
communism is approaching us as a practical
matter, and we need to reinvestigate
the Scriptures on the subject. And we at
once find that the early Christians were
not communists. The truth is found in the
words of Peter to Ananias: "While it re-
mained was it not in thine own power?" How could he have said that if he
had been a communist? The language
necessarily involves private ownership on
the part of Ananias. The fault found was
with his lying. It is a case, not of communism,
but of extraordinary liberality. A
feared Christian clerk of my acquaintance
and from foreign countries were tarrying
for years at Jerusalem, waiting till Prov-
idence scattered them by persecution, and they
would have no means of support. Multitudes of the poor in Jerusalem were
habitually supported by contributions from
foreign Jews; and their share in these was cut off when they became Christians. This
extraordinary demand was made by an ex-
traordinary general. What a string of
evidence! But it is a case, not of communism,
but of extraordinary liberality.

I have known a poor sick girl to become

a "means of grace" to a whole family by
her quiet patience, her serene trust and
her tranquil joy under severe suffering.
Jesus Christ shone through her lovely
character as a night-lamp shined through
a transparent porcelain vessel, and filled
the apartments with a gentle radiance. A
fearless Christian clerk of my acquaintance
and from foreign countries were tarrying
for years at Jerusalem, waiting till Prov-
idence scattered them by persecution, and they
would have no means of support. Multitudes of the poor in Jerusalem were
habitually supported by contributions from
foreign Jews; and their share in these was cut off when they became Christians. This
extraordinary demand was made by an ex-
traordinary general. What a string of
evidence! But it is a case, not of communism,
but of extraordinary liberality.

"If ye shall ask anything in my name,

any broader or any more positive. Why,
just let me read you some."

Aunt Hitty took up the Bible, that

opened of its own accord to John, and
read:

"If ye shall ask anything in my name,
I will do it." "Whatev'er ye shall ask the
Father in my name he will give it you."
"Ask and ye shall receive, that your joy
may be full."

"But, Hitty, the Lord was speaking of

spiritual blessings, then—"

"I don't feel at all sure of that, father.

I reckon the Lord knew they were going to

be about as poor as men could be, and he
put their souls and bodies both into one
promise. And he surely was talking
about clothes and daily bread when he told
them not even to have an anxious thought
about such matters; to be satisfied that
your Father knoweth that you have such
needs ought to satisfy you that he will
supply them. And isn't that what Paul
says? "Be ye careful in nothing, but in
everything, you hear, Daniel—with prayers and supplication, let your
requests be made known unto God."

The deacon nodded, but appeared a trifle
annoyed; his wife seemed to be assuming
either that he was an unbeliever, or ignor-
ant of the promises.

"Yes, yes, it's all there: I know 'em by
heart and done more."

"Well, then, if we know 'em, and if we
believe the Lord really means 'em, doesn't
it sound sort of disconcerting thing for
him to keep his word?" Looks as if we
hadn't really expected him to."

"Does so, Hitty. I suppose if you come
right down to taking the bare promise, the
way children do, there couldn't be such a
thing as a remarkable answer to prayer;

we should know that our prayers were
answered. There is that case of a man
who got money in a letter from England
the very day he went to the Lord in such
distress about his note coming due. That's
pretty much like young Willie Da's drawing
on his father. Of course, when he told
him to draw, he'd take care there was
something to meet the draft; and the Lord
only told his child to draw on him, but he
knew just when he was going to do it, so
he had plenty of time to get the money
over. The thing that kind of stumps me
is to know how far we ought to leave
things to the Lord."

"Seems to me that's pretty clear, Daniel.

I always think the Bible doctrine is—

"Do your best, but don't worry. Your
Father will either direct and bless your
effort, or he will find some better way and
worry about everything that is best for you."

So leaves us to do all we can, with all the
wisdom we have, without any worry or
anxiety about the way things are coming out.

We can ask to have our judgment
enlightened and our effort directed, and
expect it will be so. When we come to
the end of our tether, we can ask for more
with perfect confidence, and when we ac-
tually come to the place where we cannot
take another step forward, we can stand
still, and see the salvation of God. That's
about the way it looks to me."

That's according to Scripturæ, Hitty.

It's working out your own salvation by
means of God working in you to will and to
do. That's a very instructive book,

though, and after all, it's remarkable that
the Lord ever said: "Ask what ye will,

and it shall be done unto you."

"Behold," said Aunt Hitty, softly,

"what manner of love the Father hath
bestowed upon us, that we should be called
the sons of God." He that spared
not his own son, but delivered him up for
us all, how shall he not with him also
freely give us all things?" —Selected.

Laid Upon Him

BY A. J. GORDON, D. D.

I bless God that he does not require us
to do that which is impossible; it is simply
to put ourselves on Jesus Christ and rest
there in peace. Yes, he has done it
himself. "The Lord hath laid upon him
the iniquity of us all."

In an old German city there is a sight
that attracts every traveller as he passes
through, and brings out a very urgent and
curious inquiry from him. Away up on
the peaked roof of one of those old German
houses, if you will look up you will find a
marble statue of a lamb carved and lifted
up. A traveller passing through that
village two or three years ago, inquired of
an old resident what it could mean, and he
said: "There is a curious story
connected with it. When the first owner
of this house was building it, he was
working away up just where you see the
object, and suddenly slipping and
losing his balance he fell from the roof,
and would have been dashed in pieces
except from the strange fact that just at
that moment his pet lamb happened to be
on the green grass, and he fell with all his
weight upon the lamb. It was crushed;
and when he arose, himself unharmed,
unscratched, not a bone broken, not a
bruise received, he found his lamb lying
there in his blood, crushed beneath the
weight of the fallen master. This is the
reason why he reared this statue of the
lamb, that it might be there a perpetual
memorial of the fact that his life had been
saved by the intervention of this innocent
being." My dear friends, have you mourned
that we are fallen race? Have you
ever mourned that you, personally, have
trippled and fallen again and again? Have
you sometimes had exceeding sorrow
because, when you would do good evil is
present with you? Have you sometimes
shed tears as you looked back over life, and
saw it strown with broken ideals and wrecked
resolutions; and have you cried out,
Alas, alas! how deceitful is sin, and how
dreadful a thing it is that we are fallen?

Ye, too, have suffered. The young son of Senator Dart
has been an example to us all of the
great Archibaldine lips that so
expressed him, as the beauty of a sweet and
consistent life. Godly living is what
that just is. Daniel, plain soaking has
gone out of fashion, and that's the main
reason why it seems so remarkable to us
when people ask for anything and get it.
Why, the Lord Jesus himself set us the
example of comparing our heavenly Father
to ourselves, and trying to find out how we
would act toward our children if we were
in his place, only by warning us to make
allowance for our evil being. I suppose to
those who are not so much as we are.
Now, to all these real or supposed
authorities, we are to take heed that
we do not place them on a level with
Scripture and take them as ground for
setting Scripture aside.

"Remarkable Instance of a Father's
Generosity. — Judge Whitaker yesterday
received a letter from his daughter, informing
him that she and her family were in
great distress owing to the recent floods in
Missouri, and asking for money to re-
lieve their immediate wants. The father
sent the money at once with assurance of
his love. This remarkable case is attested
by credible witness."

"Remarkable Response to a Son's Ap-
peal. — The young son of Senator Dart
has been taken ill on the continent, and
being entirely out of funds and among
strangers, drew upon his father by tele-
graph, as he had been previously instructed
to do in case of emergency. Woe-
ful as it may seem, his father honored
the draft at once to its fullest amount."

The deacon chuckled a little in a testing
fashion, as if afraid to fully commit
himself to a laugh, lest it might not be quite compatible with proper reverence.

"Well, well, Hitty, that does sound sort
of ridiculous, but I don't know as we can
expect to bring spiritual things down to a
level with business transactions. You see,
it makes a difference that we—one of us
—have a claim on the Lord; it's all free
grace on his part, whether he gives us
anything, we don't deserve the least of all
his mercies."

"Don't see to me, Daniel, it's a question
of deserving; it's a question of what
the Lord has promised, and whether he gives
us anything, we don't deserve the least of all
his promises."

"A travelling agent writes us that he
was confined to bed five weeks with
rheumatism and after all remedies failed
used Minard's Liniment internally and
externally, and was cured in ten days."

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ceaseless tickling in the throat, and an
exhausting, dry, hacking cough, afflict
the sufferer. Sleep is banished, and great
prostration follows. This disease is also
attended with Hoarseness, and sometimes
Loss of Voice. It is liable to become
chronic, involve the lungs, and terminate
fatally. Ayer's Cherry Pectoral affords
speedy relief and cure in cases of Bron-
chitis. It controls the disposition to
cough, and induces refreshing sleep.

I have been a practicing physician for
twenty-four years, and, for the past
twelve, have suffered from numerous fits
of Bronchitis. After exhausting all
the usual remedies.

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Sabbath School.

BIBLE LESSONS.

STUDIES IN THE GOSPEL ACCORDING TO MATTHEW.

Third Quarter.

Lesson 1. July 3. Matt. 2: 1-12.

THE INFANT JESUS.

GOLDEN TEXT.

Thou shalt call his name Jesus, for he shall save his people from their sins.

1: 21.

We now turn from the Old Testament to the New. We begin the year with an account of the creation; we now study the new creation. The same God who created the world by his Eternal Son, now redeems the world by his Eternal Son. We stand on the threshold of "the new order of the ages"; the Redeemer of the world comes to be its king, and to make all things new. This is the central point of the world's history.

I. THE BIRTH OF JESUS, THE KING OF THE JEWS.

(I.) HIS PRE-EXISTENCE (John 1: 1-3). The Word, who became Jesus on earth, was by his Father heaven from eternity.

By him all worlds were created. He was with God, and was God.

(II.) HIS COMING FORETOLD. From the beginning there were prophecies, by word and by type, of his coming (see Gen. 12: 3; Deut. 15: 15; Ps. 2: 7; Isa. 9: 9 and 53: 1; Dan. 7: 19; 9: 24-27). The daily sacrifice was a perpetual symbol.

(III.) PREPARATIONS FOR HIS COMING. 1. There were many lands, but nearly all the world was subject to the one government at Rome. 2. The world was at peace. 3. The Greek language was spoken everywhere, with their other languages, so that the Gospel could be heard and read by all. 4. The Jews had been dispersed through all lands, carrying the Old Testament, which bore witness to one God, and held the prophecies of the Messiah. 5. It was a time of great intellectual activity, and there was a widespread disbelief in the existing religions.

(IV.) THE PLACE OF HIS BIRTH. Bethlehem of Judea, a village five or six miles south of Jerusalem. Its name, Beth-le-hem (house of bread), was due to the fact that it was adjacent to a corn-field.

II. THE WISE MEN AND THE STAR IN THE EAST. 1. Now when Jesus was born, not at the exact time, but after he was born, and before he had left the stable, there were three wise men who came to the days of Herod the king. Herod the Great founder of the Herodian family. Though aliens by race, the Herods were Jews in faith, and from the time of their conversion remained constant to their new religion.

The king, the title of "king" distinguished him from the Herods named in the Gospels. There came wise men (Greek, Magi, sages). They are frequently referred to by ancient authors. Herodotus speaks of them as a priestly cast of the Medes, and as interpreters of dreams. Afterwards the term was applied to all Eastern philosophers. From the east. Here it should be translated "the far east."

2. Saying, Where is he that is born King of the Jews?

THE EXPECTATION OF THE MESSIAH IN THE WORLD. We are informed by Tacitus, by Suetonius, and by Josephus, that there prevailed throughout the entire East, at this time, an intense conviction, derived from ancient prophecies, that ere long a powerful monarch would arise in Judea, and gain dominion over the world. Virgil, who lived a little before this, owns (fourth eclogue) that a child from heaven was looked for, who should restore the golden age, and take away sin. Confucius, in China, had prophesied the appearance of such a deliverer. But the clearest of all these prophecies was one by Zaropater. He declared that in the latter days a pure virgin should conceive, and bring forth a son who was born, a star would appear blazing, even at noonday, with undiminished lustre. "You, my son," exclaimed the venerable seer, "will perceive its rising for any other nation. As soon as you see the star, follow it wheresoever it leads you and adore the mysterious child, offering your gifts to him with the profoundest humility. He is the Almighty Word which created the heavens."

Whence arises this expectation? Without doubt from the Jews, who were scattered everywhere, with their Scriptures and their bibles, since the Babylonian captivity.

For we have seen his star in the east. Seen by them in the eastern countries, or seen in the eastern sky. The first was the probable fact, but the second is the probable meaning here. This must have been a miraculous star, for it went before them, and stood over the exact place where Jesus was with his mother. But, at the same time, the remarkable conjunction of planets at this time may have had something to do with it. And are come to worship him. To acknowledge his "worship." to do homage to him.

We learn from astronomical calculations that a remarkable conjunction of the planets of our system took place a short time before the birth of our Lord.

III. THE WISE MEN AND HEROD.

When Herod the king had heard these things, in their simplicity, the Magi addressed them in the first place to the official head of the state. The king, however, lest he should lose his throne and his power. He was old, and feeble, and wicked. His life had been full of crimes. He knew he was hated by his subjects. The least disturbance would inflame his conscience and arouse his fears. And all Jerusalems with him. Those in power, officials of Herod, would be afraid of anything that shook the throne.

4. And when he had gathered all the chief priests and scribes. The chief priests were probably the heads of the twenty-four courses into which the sons of Aaron were divided (2 Chron. 23: 8; Luke 1: 5). The scribes were the interpreters of the law, canons, and collectors of the traditions of the elders, for the most part Pharisees. He demanded (rather, "inquired" of them where Christ should be born. He appeared as an inquirer, desirous of knowing what the Scriptures said about the place, where their expected Messiah should be born.

5. And they said, t. e., the chief priests, etc. The answer seems to have been given without any hesitation, as a master perfectly well understood, and settled by divine authority.

6. And when they had gathered all the chief priests and scribes. This is quoted freely from the Septuagint (the Greek version of the old Testament), just as such quotations were popularly made at that time, for the Hebrew was a dead language, so far as the people were concerned. For give the reason for the greatness in spite

of the insignificance. Shall come a Governor. A leader, guide, or ruler. That shall rule; or, more correctly, "shall be the shepherd of." This points to an affectionate, careful, firm ruler.

8. Then Herod, a privily called the wise men. "Privily" for he was already hatching, still more privily, his malicious plot. Inquired of them diligently; or rather, "ascertained from them accurately." What time the star appeared. That he might know what was the exact age of the infant whom he wished to clay.

8. He sent (or directed) them to Bethlehem, a short six miles from Jerusalem. Search diligently. Better, as before, accurately, carefully. So far as the mission became known, it would impress the people with the belief that he, too, shared their hopes. It was a diplomatic lie based on the truth.

IV. THE WISE MEN WORSHIPPING THE NEW-BORN KING. 9. Lo, the star, Unexpectedly the star they had "seen in the east" (it was not now in the east, but in the south) appeared to them in the evening as they went towards Bethlehem. Stood over where the young child was, i.e., over the house, as implied by verse 11; not merely over the village of Bethlehem.

10. When the star guiding them, and pointing out the place, they rejoiced. Because their journey was now ended, their search was successful.

11. When they were come into the house, this scaredly have been the stable where our Lord was born. Joseph and Mary remained for forty days in Bethlehem, and would find temporary lodgings. And fell down, in the Oriental manner of showing homage and worship. And worshipped Him. The homage of the Magi is the first and typical acknowledgment of Christ by those who hitherto had been "far off"; and their offerings as symbolic of the world's tribute. They presented unto him gifts. According to the Oriental custom in paying visits to royalty. Setting forth greater truths than they knew, they offered, to the Son of man and Son of God, myrrh, hinting at the resurrection of the dead; the royal gold, and frankincense that breathes prayer. Frankincense. A gum resin, obtained by an incision made in the trunk of a tree of the genus Boswellia. It occurs in commerce in semi-transparent round or oblong tears. Myrrh. An aromatic gum highly prized by the ancients, and used in incense and perfumes.

12. On the way home, the wise men paid a visit to the shepherds, who were still abiding near the stable. They told them that the star over them, that had followed them, was the sign of the birth of the King. The wise men were greatly pleased, and did clothe him with his righteousness, and caused myrrh to sing aloud for joy. I will be bondsman for my Master, that you will never have cause to regret coming to him.

13. Being warned of God. In a dream, in the same manner as God may have spoken to them before. Into their own country another way. They could easily go direct from Bethlehem to the Jordan river, leaving Jerusalem to the north and west.

14. Their Early Training.

Under the title, "How I was Educated," a very popular series of articles written by prominent ministers and teachers, is just now a leading feature of one of our magazines. This title, rather than the matter which follows it every month, has suggested the thought that, possibly, if the members of almost any Church in the land were to produce the narrative of their early Christian training, a part, at least, and by no means an unimportant part, of the answer to the query: why some are so vigorous and active as Church members and others indifferent, would soon appear.

I have in mind three young men, all of whom are now earnest Christian workers, of whose earlier years I know something. The story of those years is suggestive in its bearing upon their present activity.

One was the only son of a widowed mother. Outside of her home she acknowledged few claims except those of the Church, and church life became so much a part of the home life that the boy took his place naturally among God's people, with no other thought than that he belonged there. The time of his conversion is not with him a definite day or season, though he understands what it is to accept Christ as his Saviour from sin, as well as does one who has spent his years in sin before his conversion.

Another was one of a large family of children. He stands among them alone as an active Christian worker. The parents were Church members, but inactive. The Church had their names, but it did not have them. The home was filled with the affairs of business and society that receive the attention of the children now that are grown—with the exception of one son. In his earlier years his most intimate boy friend belonged to a godly family. The two were inseparable, as boys of neighboring families are sometimes, and the intimacy continues to this day. In those earlier years when they played and worked and ate and slept together, they were most frequently at the home of the godly parents, thanks to a wise, thoughtful Christian mother, who had the welfare of both boys at heart. Under God it was a home of influence, though not the influence of his own home, that turned the feet of this boy into the right way, and led him to his present place of Christian activity, while all his brothers and sisters seem to have interest only in worldly affairs.

The third was a child of poor parents. He was a quiet, studious boy, and eagerly read and absorbed whatever in history, science, and literature he could get hold of. He was an unambitious man, and fond of sensational reading, and the mother, though an earnest, intelligent Christian, was as lavish so to the boy was left very much to himself. I heard him telling the story long ago. Said he: "I think it was my love for reading that saved me, and God must have directed that in answer to my mother's prayers, for it might easily have caused my ruin. My father's weekly news lay about the house, and I used to read them through and through; but somehow my Sunday-school paper held a charm for me that the other papers did not have. I was always in my place in the Sunday-school, not because I loved to be there, for sometimes it was a cross for me to go, with my bare feet and old clothes, among other boys who were well dressed; but I went for my paper. I used to read it, and then sit and look over it until I was familiar with every mark on its four pages, and some of the stories and pictures are indelibly impressed upon my memory. I can see them now as plainly as if the papers were before me. I have felt for years that God used the well-spring in my early boyhood as an educating influence. It became, at one time, no small part of my work to have pleasure and pleasure to search for the answers to the Scriptural questions that were found on its last page, and in that way was laid the

foundation for my familiarity with God's Word. When I was but twelve years old, my mother died, and soon after I went away to work in a printing office. School and interest in Christian work was denied to me, but my Sunday-school papers, and afterwards fostered by our religious journals. Under God, I am what the religious paper have made me."

The fact that the influence which surrounded the child are to determine largely what he will be when he is a man ought to burn deeply in the heart of all Christians, and especially all Christian parents. It is a question which the Church has a right to ask: "Are the children of the church being educated in their homes?" A lady went to her pastor recently to talk with him about her son, a young man who is wholly indifferent to the claims of the Christian life. So far as I can judge from the outside, there is very little, if any, Christian living in that home, and no Christian activity outside, beyond attendance at church once or twice a month. It is not surprising that the boy has gone astray.

Two positive passages in God's Word come to my mind. Do they not contain words of warning and of encouragement to all who have to do with the early training of children? "Whatever a man soweth, that shall he reap also." "To him that soweth righteousness shall be a sure reward." —W. N. Burr, in Congregationalist.

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"Just for Christ's Sake."

"Miss Wilmot, have you room for another little girl?"

The speaker was Mr. Holt, the assistant superintendent in one of the largest Sunday schools in Philadelphia. Miss Wilmot was a teacher with six little girls grouped around her. At the sound of Mr. Holt's voice she looked up, and with a pleasant, "Oh, yes, plenty room and welcome," she moved aside and made room for the timid little stranger. Miss Wilmot's girls all loved their teacher very dearly, and she loved them, but when Nettie Stone (for that was the new scholar's name) took her place in the class, six little faces clouded over, and showed their disapproval as plainly as if they had said, "We don't want another scholar; the class is large enough."

To be sure there was quite a contrast between Nettie's plain chintz dress and brown straw hat, and the fine embroidery and feathers and ribbons worn by the others, and a pained look came across the teacher's face as she saw Luisa Lyster move down and draw her pretty sash closer to her, as if afraid to have it come in contact with Nettie's plain dress.

Just then the bell sounded from the superintendent's desk, and the opening hymn was announced, and as the notes of the organ died away, the room rang with the happy, childish voices, as they sang with much earnestness: "Stand up, Stand up for Jesus." After the hymn came silent prayer, followed by the Lord's prayer, in concert; then the lesson was read over, and after singing another hymn, the teachers drew their scholars closer to them and proceeded to explain the lesson, and draw from it some practical points to be carried out in every day life.

The "Golden Text" for the day was, "Be ye doers of the word and not hearers only." After the girl had repeated it to Miss Wilmot, she asked, "Now, will you tell me what it means?"

Bessie Ferris thought it meant "to be a foreign missionary and tell heathen people about Jesus." Letitia Shaw thought it also meant "to help poor children and bring them to Sunday-school." Each one expressed her opinion as to its meaning, and then, turning to the new scholar, Miss Wilmot asked, "Nettie, what do you think it means?"

Very softly Nettie answered, "Living just as God wants us to, and being kind to everybody, just for Christ's sake."

The teacher's eyes filled with tears at the words, "Just for Christ's sake," and she tried to tell the girls how Nettie's words revealed the whole meaning of the text. "And now, girls," said she, "for some time we have been trying to find a motto for our class, something we can use every day and take with us wherever we go. How would you like to have Nettie's words, 'Just for Christ's sake'?"

"But I don't understand it," said Ada Randall, "could we use that at home, or at school, or any place we go to?"

And then Miss Wilmot enlisted the sympathy of six little hearts by telling them in her own happy style, the beauty of doing unto others as you would have them do unto you, and even little Luisa seemed to forget all about the pink sash and plain dress, as she whispered to Nettie, "Won't it be nice if we all have the same motto?"

"Yes," said the teacher, who had overheard the remark, "and you can find a dozen different ways of using it every day. When mamma says to you to do something you don't want to do, just think of the motto, and say, 'I'll do it just for Christ's sake,' or if you want to go to the park, or take a walk, or go to see a little friend, when mamma wants you to go to school, there you can use the motto again, so you see it can be used at any time or place."

Just then Nettie was taken to the library to select a book, and Miss Wilmot improved the opportunity by saying, "Girls, I would like you to begin using the motto this very afternoon by welcoming Nettie to our class; if you can't do it for her sake, or for my sake, do it 'just for Christ's sake.' And at the close of school, as the girls crowded around to kiss their teacher good-bye, Nettie was warmly welcomed by all, and all her timidity seemed to vanish when Ada Randall put both arms around her neck and as she kissed her, whispered, "We all feel glad Mr. Holt put you in our class, and we're glad you thought about the motto, for we want to begin working right away, and we'll do it 'just for Christ's sake."

Who Loves Christ the Most?

BY THEODORE L. GUYLER, B. D.

Confession of Christ is a broad, far-reaching word. It refers first to the heart, then to the lips, and then to the daily life. Whoever would be saved must join his heart to Jesus; this is true conversion. Next he should acknowledge Christ with the tongue by a public profession of his faith in joining a Christian church. Chiefest of all he must strive to honor his character and daily conduct. And that man or woman loves Christ the best, who does all this most conscientiously and most thoroughly.

It is a grievous mistake to suppose that the confession of Christ is finished by the simple act of uniting with his church. That is not a "harvest-time"; it is only the beginning of sowing time. Joining a church is but one decisive step to be followed by a thousand other steps Christward. But there are too many church members whose one solitary act of loyalty to their Lord, was their standing up before a pulpit

and making response to a solemn covenant. From that day onward the church had very little of them except their name on its roll, and their occasional appearance at the communion-table. Like certain "scallywags" recruits during the war, they enlist, enroll, draw their bounty-money and straightway are heard of no more. In the campaign of the great Captain of our salvation they rarely answer to the roll-call of duty; they are among the missing when battles for the Right are delivered; nor can such self-indulgent shirkers and deserters be certain that their names will ever be called when the triumphant King bestows his rewards of honor upon that "sea of glass like unto pure gold." If our long-suffering Saviour should confront many a church-member with the direct question, "Lovest thou Me?" it would require great audacity to reply, "Thou knowest that I love Thee."

A second evidence of genuine loyalty is the readiness to undertake the lowliest services for Christ. That penitent in Simon's dining hall did not shrink from bathing with the summer shower of her blessed feet of her Deliverer, or from covering them with her grateful kisses. My brother! are you willing to perform as humble and self-denying a service? Then prove it by quitting the seat of your gentility, and going out on personal mission work among the foulest and most forsaken. You will be washing Christ's feet when you go among the poorest and most neglected outcasts, and strive to lift them and purify them with a living gospel of love. Don't compound with conscience by sending your check to the treasurer of the city missions. Go yourself. The place to meet Christ is among his suffering ones—in sick rooms and back alleys and haunts of misery.

You may remember the beautiful legend of the monk who had a bright vision of his Saviour, who appeared to him in his chamber. While he was gazing in rapture on the vision, the bell rang to call him out to serve the poor beggars at the convent gate. He was loath to leave the room for fear that the apparition would vanish. But under the sense of duty he hastened away to go to his humble task. When he returned he found the vision more bright and beautiful than before, and heard a sweet voice which said to him, "If thou hadst stayed here, I would have gone; but as thou didst go, I have remained for thee."

The strongest proof that we love Christ the most is that we are glad to give Him the best we have. The precious perfume lavished ungrudgingly on Jesus' feet was worth its weight in gold. Nothing is too good for love to bestow. Let everybody and everything else stand aside for Christ. "When I get any money," said Erasmus, "I buy books; if any is left I buy clothes." There spoke the genuine hunger for knowledge. So has Christ the first claim on those who love Him best. The freshest hours are for prayer; not business; the purse is opened first for charity, and then for the furniture, the equipage or the new carpet; the brightest boy is educated for the ministry, and not for fame and fortune hunting. Christ first is the motto of His servants. Do you wish to know whether you will have a place close to the Master up at yonder marriage-supper of the Lamb? Then look and see if his name is stamped clearly and strongly on hand and tongue, purse and time, brain and beating heart!—*Christian at Work.*

Religious Intelligence.

NEWS FROM THE CHURCHES.

MONTAUG, June 1st.—On May 22nd I baptised seventeen persons and received them into the Murray River Baptist church, and one by letter. And on the first Sabbath in June I baptised six at Sturgon, a section of the Montague town.

JOHN WILLIAMS, JOHN WILLIAMS.

KIRK, June 16.—The interest at Miford is still good. Seventeen have been baptised up to this date, and we expect more.

WEST RIVER, P. E. I.—Bro. Lavers had baptism at this place on the 14th, and expected to baptise again has Sabbath.

HOMEVILLE, C. B.—On June the 9th a W. M. A. Society was formed at Homeville, C. B., with eleven members. The following sisters were appointed officers for the present year: Mrs. Sophie Holmes, Pres.; Miss Sophie Holmes, Secy.; Mrs. Sophie Holmes, Treas.

Prov. Secy. for N. S.

QUARTERLY MEETING.—Pursuant to an appointment made by the Board of the Baptist church of Charlton and Victoria Co., assembled at Grand Falls on the 11th instant, they'd their quarterly meeting. It was evident that nature united with grace in this instance to draw together the numbers who were present.

The meeting of the Woman's Missionary Aid Society of N. S. L. will be held with the Cavendish Society, on Monday, July 4th, at 2.30, p. m.

LADY A. KING, Prov. Secy.

There will be a special meeting of the Baptist Annual Association in the vestry of the Lester Street Baptist church, on Thursday, July 7, at 3, p. m.

J. W. SPURDEN.

The Baptist church at Baileys will be dedicated on Sunday, June 26th. It is expected that the Baptist ministers of Charlotte Co. and some others will be present. Services will be held in the morning, afternoon and evening. All friends are cordially invited to be present.

S. H. KIRK, Prov. Secy.

There will be a meeting of the Woman's Missionary Aid Society of N. S. at New Germany, on Monday, June 27, at 2.30, p. m.

EDWARD HAYWARD, Prov. Secy.

Ministers and delegates attending the Association at Charlton, June 28th.—Arrangements have been made with the New Brunswick Railway to issue return tickets at one's first class fare from all stations to Hunter's River on Thursday, 30th of June, and on Friday, 1st of July, good until the following Wednesday. Ask for return tickets to Fredericton and return by rail.

M. S. HALL, Committee.

Ministers and delegates attending the Association at Charlton will be met at Florenceville and conveyed to the place of meeting.

Ministers and delegates who purpose attending the N. S. Eastern Association to

be held with First Elgin Church at Elgin, commencing 16th July at 2 o'clock p. m., will please send in their names to the undersigned before the 10th July.

LEBARON GODDARD.

All persons intending to be present at the P. E. Island Baptist Association and Sunday-school Convention, are requested to forward their names to the undersigned before the 22nd inst., those coming by train, to state when they will be at Hunter River Station, and teams will be in waiting.

ARTHUR SIMPSON.

Ray View Post Office.

The new Baptist meeting house at Port George, Annapolis Co. N. S., which has been in the course of construction for the last two years, is now complete, and will be dedicated on the 26th inst. In this little village by the sea, with its bracing breezes, in a beautiful new house, and with a man of such power, as a preacher, as Prof. Kierstead of Acadia College to preach the dedication sermon, and with other ministers of note to participate in the services, a very enjoyable and profitable day may be anticipated by all who expect to be present. The services will be as follow: dedication sermon at 11 a.m.; preaching at 3 p. m., and at 7.30 p. m.

J. W. TINGLEY.

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W. CAMP, Moderator.

F. M. YOUNG, Secretary.

The next annual session of the P. E. Island Baptist Sabbath School Convention will be held at Cavendish on the 1st day of July next, commencing at 10 o'clock a. m. Superintendents are requested to present their reports and send them to the Clerk of Convention at least one week before the Convention meets.

J. B. LEARD, Clerk.

Troy, May 16th, 1887.

The P. E. I. Baptist S. S. Convention will meet with the Cavendish church on Friday, July 1st, at 10 a. m. The Brethren who have received cards assigning subjects to their respective schools will please answer at once so that the programme can be arranged.

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Pill, brief or long, my granted span
Of life with love to thee and man,
Strike when thou wili the hour of rest,
But let my last days be my best.

—Clear Vision.

Sometimes comes to soul and sense
The feeling which is evidence
That very near about us lies
The realm of spiritual mystery.
The sphere of the supernatural powers
Impinges on this world of ours.

—The Meeting.

I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care.

—The Eternal Goodness.

To seek is better than to gain:
The fond hope dies as we attain.
Life's fairest things are those which seem
The best is that of which we dream.

—The Seeking of the Waterfall.

O silent land, to which we move,
Even if there alone be love,
And mortal need can never outrun
What it is waiting to bestow.

—The Singer.

The dear Christ dwells not afar,
The king of some remote star,
But here, amidst the poor and blind,
The bound and suffering of our kind,
I work so hard, in prayer we pray,
Life of our life, he lives to-day.

—The Meeting.

Through wish, resolve and act, our will
Is moved by undreamed forces still;
And no man measures in advance
His strength with untried circumspection.

—Overruled.

He comes—he comes—the Frost Spirit
comes!

Let us meet him as we may,
And turn with the light of the parlor fire
His evil power away.

—The Frost Spirit.

That all the jarring notes of life
Seem blended in a psalm,
And all the angles of its strife
Slow rounding into calm.

—My Psalm.

Selected Serial.**NINA BRUCE.**

BY ROSE HARTWICK THORPE.

CHAPTER VI.—Continued.

"It's enough to sicken me just to see the
thing that hangs about the doors of beer
saloons," said Ned, with a droll expression.

"I saw five men on the doorstep of one
beer saloon, all of them bloated to the
teeth, with watery eyes, red noses, and a
sleepy, half-idiotic expression on their features.

Each one looked exactly like his neighbor;

only some of them a little more so.

There they stood like fat pigs;

and to tell the truth, Nina could think
of nothing else. They are pigs; and they
swill the beer down all day.

"They are pigs; and they have lost all
higher aspirations in life than just to
see how big a swill tub they can make
of themselves, and who can get the most
beer inside of himself."

"Oh," said Nina, drawing her slender
lips firm erect. "Oh, Ned, I wish I was
a great, strong man, to fight this devil
down."

"There are a great many strong men
fighting it," said Ned, soberly, "but they
don't seem to do much good; or, it may be
that God and temperance workers have
forgotten San Antonio."

"God? Oh, never, Ned. He never
forgets his children, no matter how wicked
and sinful they become. He sometimes
lets them go on in their sin a great while;
but he never forgets them, and he always
has some reserved force for every emergency."

"He will speak to San Antonio yet;
and the people will tremble at the sound of
his voice."

"I don't care nothing for the Alamo,"
said Lute. "There's nothing to see but
old rocks and walls. There's more to see
at the Springs."

"Then, if you won't go with us to day,"
began Nina, hopefully, "but I never
thought of that before, now but ourselves can hear."

"That is conscience," said Ned.

"It is God's whisper," replied Nina,
"pleading with us not to do wrong. Doesn't
those who are nearest God have the most uneasy
conscience when they do wrong. Doesn't
this prove that it is his voice speaking to
our hearts and troubling us when we go
astray? When we get a great way off
from God we cannot hear his whisper;
and sometimes he is obliged to speak very
loud before his voice can be heard."

"I must be close to God, then," said
Ned, with a smile. "I have such a
troublous conscience at times."

"So you are, Ned, quite close to him
now; but it will take such small influences
to lead you from him, unless you
put your hand in his. If you do this, he
will hold you back, and when you start
away, he will clasp your hand, and remind
you that you belong to him."

"I shall not get far from him while
I have you to remind me," said Ned, nodding
naturally.

CHAPTER VII.

THE ALAMO CITY.

"Lute, I wish you would share my room
with me," said Nina, one day, following
Lute into the garden under the great mulberry
trees. "It shall be so lonely the nights
that Ned is away, with the rest of
you all across the hall. Won't you come
and sleep with me?"

Lute gave Nina a quick, suspicious
glance, then replied:

"You don't want me; you know you
don't, Nina Bruce. You're only doing it
'cause you think it's your Christian duty.
You'd rather have Yetta or Jen; or you
know you had."

"Truthful little Nina, what could she say?

How could she deny Lute's assertion, and
still be perfectly truthful?

She regarded the sultry, reddish face
of the girl beside her silently, while a great
mop crept into her heart for this girl, no
older than herself, who was so unhappy.

Putting her hand on Lute's arm, she said,
sighed.

"That's the Alamo," he said when they
came near the old historic building, whose
walls were gray with age. "Come inside;
I'll show you the room where Crockett
was born—an—well—they other fellers died."

"Look into my eyes, Lute, and see if I
am telling you an untrue story when I say that
I was—yours. I think I can make you

happy; and, besides, you are just about
my age. We might have such nice times
together if we tried."

"I would make me happy!" exclaimed
Lute, with a shining of Nina's hand.

"You have taken what little happiness I
had away from me, and I hate you for it.
Go in and sit to Yetta and Jen; they'll
listen to your soft words. I—" with a harsh
laugh, so suggestive of tears, that it
called a quick shower into Nina's eyes—
"I don't need them."

"Oh, Lute!" she cried, while her white
throats throbbed pitifully. "I wish my heart
would let me love you. It makes my heart
ache to see you so miserable. God wants
you to be happy, Lute; indeed he does."

"Humph! Little he cares about
me. I don't wonder you like him, though.
I would like him, too, if he had made me
like you. Do you think it was kind in
him to give me this ugly black mop for
hair, and you—that?"

Lute, pausing, felt that she had shown
a mean side of her dark thoughts.

"Your hair is fine and soft," said Nina,
touching it gently. "If it were combed
and washed every day, for a long while, it
would be glorious as silk. There is such
abundance of it."

"A heap more'n I wish I had. It's
always in my way," said Lute, spitefully.

"Her eyes would be beautiful if the
sullen look was out of them, and a real
happiness shinning in them," thought Nina.
Then she added, alone:

"Do you wish to be beautiful, Lute?"

"Beautiful and loved like you? Do I
want to be beautiful?" interrupted the
little girl, chagrined over her inability to
tell the wonders of the place, since
Nina seemed to know more about it than

"I read it in the history I borrowed of
your papa," said Nina. "On the next
day, Santa Anna—"

"The old—old—old—"

"Desperado," suggested Ned, as Jack's
vocabulary seemed to contain no word
sufficiently strong to express his hatred and
indignation of that villain Santa Anna.

"He was worse nor desperado," said
Jack; "but go on, Miss Nina."

"As I was saying, Santa Anna arrived
and summoned the Texans to surrender."

"But they didn't, though; they had too
much grit," exclaimed Jack, exultantly.

"What did they say to him, Nina?"

"They answered him by a cannon shot,"
said Nina.

"That was the 'boss' thing to say,"
cried Jack.

"See here, Jack," said Ned, admiringly.

"You're a regular little Texan, and I like
you immensely. Go on, Nina."

"After many days of hard fighting,"
continued Nina, sadly, "the end came—
the dreadful, tragic end—right here on the
spot where we are standing. They fought
like brave men, even when all hope was
gone, those dauntless Texans; and one
after another they fell in the ranks;"

"Ned had come home from his first trip,
early that morning. He had eaten his
breakfast, and had gone directly to bed,
too sleepy to answer satisfactorily Nina's
eager questions.

"I have been waiting for you to come
home, to go with me," replied Nina. "I
have been reading the history of Texas,
one of Mr. Stacy's books, and I already
love the State which had such a struggle
for freedom; whose brave men fought
against such fearful odds, at the Alamo,
and were slaughtered within its walls.
Some time, if it is not too far, I should
like to visit the Alamo."

"I have done that, to day, if you will,
Ned," said Ned, with a droll expression.
"I am not so bad as you are, Ned,"
said Ned, after a pause.

"I have learned it from a book," replied
Nina, with a long-drawn breath.

"It was terrible," said Ned, in a hushed
voice.

"But we beat 'em at San Jacinto, we
did," said Jack, enthusiastically; "an'
an' this 'ere Alamo business did it too."

"How was that?" asked Ned.

"And Nina, who knew how the massacre
at the Alamo had nerved the hands, and
fired the hearts of brothers and fathers
and sons at San Jacinto, waited to hear Jack's
explanation.

"When we felt that the Mexicans was
getting the best of us, we remembered
the 'Alamo,' and we fit tigars," said
Jack, with his face aglow and his eyes
sparkling.

"I am glad that Texas boys know
the art of war well from freedom. Come,
Ned, let us go. This place seems like a
seashore, and it calls me."

Ned took Nina's hand and led her down
the narrow stairs, and out into the warmth
of God's free sunlight.

"There's a Mexican now. I hate all of
them," said Jack, emphatically. "They're
a mean sneaking race."

"You should not say that, Jack," said
Nina. "They are a poor, uneducated race
of beings; but they seem quiet and respectable."

"My conductor says that they are too
lazy to get an education; too shiftless; and whenever
the strong arm of the law does not
intimidate them, they are thieves and
murderers; and that all of them are
treacherous as the Indians, from whom
they descended," said Ned.

"It's true, every word of it," said Jack.
"If Nina lives here long, she'll know
more about the people who murdered the
Alamo men, than she does now."

"What queer, crooked streets," said
Nina; as her attention was attracted to her
surroundings. "Only see, Ned; as we stand
on the plaza here we can only see part
of a block in any direction, because at
about that distance, all the streets take a
turn."

"You will find that all the plazas are
the same. From the centre of the plazas
you cannot see far in any direction. What
are the names of the plazas, Jack?"

"This is Alamo Plaza, then comes Main
Plaza, and beyond that is Military Plaza,"
said Jack, briskly.

"I know why the city is laid out in this
odd, irregular manner," said Nina. "I
remember all about it now. It was founded
during those troublous times when self-protection
was the thought to be considered.
They were times of war and bloodshed, and
there were always sentinels stationed on
the roofs of high buildings, or in towers
built for that purpose, who kept guard
over the inhabitants of Bexar, as San
Antonio was first called. Whenever they
saw skulking Indians or bands of Mexicans,
or anything suspicious which would seem
to indicate the presence of enemies, they
gave the alarm; and all the women, children,
cattle, and household effects were gathered
in one of the plazas, which was their
place of safety."

"I don't see why they were safer
than in their own houses," said Ned.

"Just because they were intended for
this very purpose when the city was
built," said Nina. "And every means in
their power, at that time, were used to
make these plazas places of safety. The
walls of their houses stood between them
and their enemy, and were their forts.
Many of them were built with loop holes,
and—well—they other fellers died."

Lute gave Nina a quick, suspicious
glance, then replied:

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