

Youths' Department.

Lessons for 1871.

THE WORDS OF JESUS.

SUNDAY, JANUARY 22ND, 1871. True Worship.—John iv. 16-30.

GOLDEN TEXT.—The true worshippers shall worship the Father in spirit and in truth.—Vs. 23.

SCRIPTURE SELECTIONS.—Deut. xviii; Joshua viii. 30-35; Psa. cxxxix; John iv. 1-42.

At what place were the words of our lesson spoken? Tell something of what had already been said there. What is meant, in verse 19, by "prophet"? What led her to think Jesus a prophet? Vss. 16-18. Why should these remarks give this idea?

What is meant by "worship"? Why does she, in verse 20, begin to talk about worship? What mountain does she mean in verse 20? Whom does she mean by "our fathers"? Tell something about their worship. Who is meant in vs. 21, by "the Father"? Who by "ye," in vs. 20? Why did these worship at Jerusalem? Tell something about their worship.

What sort of worshippers are named in verse 23? How are these said to worship? Vs. 23. What does this mean? Do you worship so? What reasons for such worship are given in vs. 23, 24? How do vs. 25, 26. Vss. 28-30; 39-42. What effect should it now have?

SUMMARY.—Not position of body, but state of mind and heart, is the essential element of true worship.

ANALYSIS.—I. The Subject Propounded.

—1. Jesus discloses to her his own prophetic power. Vss. 15-19. 2. The woman proposes to him her own perplexing problem. Vs. 20.

II. The Subject Discussed.—1. Old errors controverted. Vs. 21. 2. Source of knowledge stated. Vs. 22. 3. True worship defined. Vs. 23. 4. Its real necessity exposed. Vs. 24. 5. This teaching unquestionable. Vss. 25, 26.

EXPOSITION.—We need not assume that this was a woman of conspicuous immorality. Jesus speaks of the five as husbands or lawful partners. Some of these may have died, from the others groundless divorce may have been accepted.

With the one she then had, some suppose no improper relations to have existed, assuming that all Christ meant to say, was to speak of him as betrothed but not married. That is, having had five, she was now pledged to a sixth. Thus Jesus would show a somewhat fuller knowledge of her affairs. It seems more natural, however, to understand "whom thou now hast" in a closer sense, even of one reputed as her husband. Thus Jesus, to words inspiring reverence, adds a power which wakes her sense of guilt. "He lays his finger on the wound, but with as tender a touch as though he feared to aggravate her woe." Her "all that ever I did," vs. 29, 39, may hence be taken as "a confession of her guilt, and a profession of her belief in Christ."

The woman felt herself sinful and condemned. She really wanted help. Her own religion pointed one way; the religion of this prophet who had searched her, pointed another. She states her difficulty that Jesus may relieve it.—Lesson: Tell your troubles to Jesus.

Mount Gerizim.—This is, "this mountain," Gerizim of vs. 20. Jacob's well is close by its base, and the mountain rises some six hundred feet above it. Opposite Gerizim is its twin mountain, Ebal, both quite rugged and uncultivated. The long, narrow city of Sychar, lying between them.

Our Fathers.—The Samaritans; though she probably means to link her ancestry with Jacob, vs. 12, and with Abraham. The altars named in Gen. xii. 6, 7; xxiii. 20, are by the Samaritans claimed to have been on Gerizim. Hence they say it was made the mount of blessing; Deut. xxvii. 12.

Ye.—That is "ye Jews"; vs. 9. To them Jerusalem was the great religious centre.—There was their temple and their magnificent service. To them no place on earth was so dear, or so sacred.

Messias means anointed, as does Christ. Both names refer to the expected one whom God anointed as his prophet, priest, and king.

The Effects.—Each item here is worthy of attention. She forgot her errand and left her water pot. She went a long journey in the heat of the day, and preached and reasoned with the men, bringing them to Jesus. Through this woman's word conversions were multiplied, Jesus tarried among them, and many more were converted, and came to know "the Christ, the Saviour of the world."

—Abridged from the Baptist Teacher. Recite.—Scripture Catechism, 172, 173.

ANSWER TO SCRIPTURE ENIGMA.

No. LVII.

The six names described are:— Sams-o-n . . . Judges xvi. 30. A-bed-neg-o . . . Daniel iii. 16-18. M-arcu-s . . . Colossians iv. 10. S-iloa-m . . . Luke xiii. 4. O-she-a . . . Num. xiii. 8; Deut. xxxii. 9. N-icolaitane-s . . . Rev. ii. 6, 15. SAMSON. Judges xv. 20.

SCRIPTURE SCENES.

No. XIII.

Here is an exciting scene. Notice the persons:—

See this walled city with its tower and palace, finely situated on one of the hills swelling above the rich and beautiful valley. Mountains rise to the north and east, and the fertile plain is bounded by long ridges on the south. Up the valley a company of horsemen and chariots are seen coming in haste. The king sends messengers to question them, who fail to return. Weak from recent wounds in battle, the sovereign rouses himself, and accompanied by his royal guest, a nephew, goes out to meet the band. Their leader answers his greeting with scorn; the monarch turns to fly, but an arrow pierces his heart, and his stern foe commands his men to bury him where he fell. The other king seeks to escape, but is wounded, and borne away to die. As the conqueror rides up to the eastern entrance of the city, which is also the palace gate, an evil tongue defies him from a window. Looking up, he bade the bystanders fling down the speaker. They obeyed, and the grim soldier's horse hoofs trample out the guilty life as he passes into the city. Behold in this terrible day's work no mere human rage, but an appointed instrument avenging the innocent blood which cried unto the Lord.

Who were the kings spoken of? Who was the avenger? Whose was the evil tongue who met with such a swift and terrible reverse of fortune?

A CHILD'S MORNING PRAYER.

The morning bright, With rosy light, Has waked me from my sleep: Father, I own Thy love alone Thy little one doth keep. All through the day I humbly pray, Be Thou my guard and guide; My sins forgive, And let me live, Blest Jesus, near thy side.

Oh! make Thy rest Within my breast, Great Spirit of all grace; Make me like Thee, Then shall I be Prepared to see Thy face.

A LESSON OF CHARITY.

BY MRS. BRADLEY.

There was once a good man who prayed that he might never listen with pleasure to anything said against his neighbor, never believe ill of anybody until he was compelled to do so, and never repeat an evil report unless it was necessary to clear an innocent person. More than most men do, he lived up to the spirit of his prayers, and left a beautiful example of the charity which thinketh no evil, and is kind to all, for us to follow.

It would save a world of bitterness and wrath and malice, if such examples were more generally followed, and we would close, first our ears from the hearing of evil stories, and then our lips from repeating them. But there are always whisperers ready to spread wicked stories, and idle people to listen to them, and so they grow sometimes into untold trouble and mischief.

A school-boy once watched another, himself unseen, through the open slats of a window-blind. The boy inside was studying a Latin lesson; and for fear of forgetting the meaning of certain hard words, he wrote out his translation to aid his memory. The boy outside, not seeing distinctly, imagined that he was copying his lesson from an English translation; and without stopping to make sure that he was not mistaken, he whispered the evil report right and left through the school. Idle boys, and envious boys took it up, and repeated it. "It is no wonder he is always at the head of the class," they said. "He cheats; he copies his lessons!" And so the slander went to and fro, and

it was in vain for the poor boy, who was truly innocent, to deny it. He was looked upon with suspicion, his word was doubted, even by the teachers; and the more diligently he studied, the more it was believed that he was making dishonest progress. For months he suffered under this false imputation, until he grew morose and irritable, and bitter against every one with the sense of cruel injustice. It was found out at last, that it was all a mistake, and his companions tried to make amends for their unkindness. But no one could undo what had been done, or take away the bitter memories that rankled in the boy's mind. He could not forgive the one who had done him such harm, but kept the dark spirit of revenge in his heart; and years after, when both were men, he took the first opportunity to pay him back, evil for evil.

This is one out of many real histories which could be told to point our moral. We commend this to the notice of school-boys, and girls, too, who are not always as careful as they should be to "speak no ill of their neighbor." And for them, and for us all, there is one rule which can never be too often repeated, and which reaches the root of the whole matter: "Therefore all things whatsoever ye would that men should do unto you, do ye even so to them."

THE TWO DOCTORS.

The room was darkened, and the house was kept quiet. In the bed lay a very sick man. All the family spoke in whispers, and the meals were eaten in suspense and sadness. The sufferer was very ill, and getting worse. The young doctor, whose name and titles had been emblazoned on a nice window in Broadway—for the village had its Broadway as well as New-York—and who was supposed, being fresh from his studies, to have all of the best and most recent knowledge; this rising physician was brought. He found the patient's skin hot, his breath disagreeable, his tongue foul, and his appetite gone. The young gentleman made himself very pleasant, and prepared to face the trouble with a sanguine and cheerful spirit. He had most of the bedclothes removed, opened the windows, and ordered a free application of cold water to cool the skin. He prescribed some delicious lozenges which at once perfumed the breath, and it was hoped, would clean the tongue; and to stimulate the sluggish appetite, which he remarked was the cook's business, he recommended good turtle soup and stewed kidneys. Next day there was no improvement; and so he ordered a continuance of the treatment, with a little brandy and water. Next day the patient was hotter and weaker; the lozenges had become an abomination; and the very odor of turtle-soup made the sickness worse, if possible. Fits of cold tremblings began to introduce equally disagreeable fits of burning heat; and, alarmed and terrified, the family determined to send for old Dr. Thorrow, who used to attend the family, before the village had become "quite a place" and obtained a second practitioner.

Old Dr. Thorrow came. His big old-fashioned watch ticked beside the sick-bed, as he felt the pulse, with a reassuring and familiar sound. The patient's replies were hardly coherent, so low had he become. "What has he been taking?" said Dr. Thorrow. The lozenges were shown. The turtle-soup was there, and all the other arrangements were explained to him: "Dreadful! dreadful!" the old man muttered, "dealing with symptoms, dreadful!" Dr. Thorrow, you see, was an old-fashioned and plain-spoken man. "He has high fever, aguish now, may be typhoid by-and-by, and there's no time to lose." And then came a prescription which made no account of foul breath, or white tongue, but was directed against the disease of which these disagreeables were only the outward signs, and which Dr. Thorrow well knew would vanish so soon as the fever was reduced.

Now there are similar opposite methods of dealing with the sickness of the soul. An ungodly man, for example, led to think about God and his soul, asks what to do: "Why, stop your cursing and swearing; put away your glass; lay aside your gambling; read the Bible, and go to the sacrament." Very well; but the swearing was not the disease; nor the drinking; nor the neglect of the means of grace. They were only symptoms, like the hot skin or foul tongue.

The disease is an "evil heart of unbelief." And it is only trifling with men's souls to prescribe anything short of the Bible remedy. That remedy is found in

God's promise, "I will put a new spirit within you." Ezek. 17: 11. The diseased man receives this when he believes on the Lord Jesus Christ. In believing he becomes a new creature. The disease is then really attacked; and as it is subdued, the outward and sensible signs of it vanish. A man who is created anew in Christ Jesus, born from above, believing in Jesus, stops the swearing and drinking; while the parting with these and retaining the unbelieving heart, would only produce a reformed unbeliever. And of him, as of the lowest criminal, it is true, "He that hath not the Son shall not see life."—Rev. John Hall, D. D.

PREMIUM SEWING MACHINE.

One of the kind that a man can love, That wears a shawl and a soft kid glove; Has the merriest eye and the daintiest foot, And sports the charmingest gaiter boot; And a bonnet with feathers, ribbons and loops, And an indefinite number of hoops.

We like the sort that can laugh and talk, And take our arm for an evening walk; That will do whatever the owner may choose, With the slightest perceptible turn of the screws;

'Tis the cleverest thing that ever was seen, Our wonderful family sewing machine.

HOW PRUSSIA TRIUMPHED.—Father Hyacinthe, in a sermon preached and printed more than a year ago, expressed the following bold and truthful sentiments in regard to the value of the Bible to a nation giving it free circulation and adhering to its principles:

"Do you know why Prussia triumphed in the field of battle (with Austria)? It was not because there was a lack of bravery on either side; it was not the effect of that wondrous weapon, for the acquisition of which men are now so eager; but it was because the assailed was better educated than the assailant, and had a superior religious training; it was because every Prussian soldier had a Bible in his cap or helmet. In other places I have asserted, and I assert again here, that that which constitutes the strength of the Protestant nation is, that when the people come home from their work they enter the family circle, and sitting by their hearths, read the Bible and their national poetry. We (France) are behindhand with Protestant nations, and especially those who dwell beyond the Atlantic and the Straits of Dover. Twice have I trodden English soil, and I have come to the conviction that the strength of that country is from the Bible."

THE NEXT POPE.—The present Pope has lived to an extraordinary age, and he is still vigorous. The course of Victor Emanuel would be clearer if there were a change in the personnel of the Papacy, as nobody likes to deal harshly with a frail and aged man. We observe that there is an intention to secure the election of a foreigner—a non-Italian—to the papal chair when it becomes vacant, as it is thought that an Italian Pope would be completely under the control of Italy. The project is got up by the Ultramontane party, in conjunction with the Jesuits, who, in the absence of a prominent character among the existing foreign Cardinals, are urging the Holy Father to fill up the vacancies in the Sacred College. The three candidates put forward for nomination are Dr. Manning, Arch-bishop of Westminster; Mgr. Dechamps, Arch-bishop of Malines; and Mgr. Ledochowski, Arch-bishop of Posen, all of whom will be included in the next creation of Cardinals.

Good manners are the blossoms of good sense, and it may be added of good feeling too; for if the law of kindness be written in the heart, it will lead to that disinterestedness in little as well as in great things—that desire to oblige, and attention to the gratification of others, which is the foundation of good manners. The happiness of our life is made up of little courtesies; little kindnesses; pleasant words; genial smiles; a friendly letter, and good deeds.

Those who tell you of others' faults, will make themselves as free to others of your own.

Worthy of Note.—An exchange says, there is scarcely a day passes that we do not hear, either from persons coming into our office or in some other way, of the success of Johnson's Anodyne Liniment in the cure of coughs and colds, so prevalent about town just now.

If we can benefit the readers of the Messenger any by recommending Parsons' Purgative Pills to be the best anti-bilious medicine in the country, we are willing to do so. We have had about as good a chance to know as any one.

Correspondence.

For the Christian Messenger.

AUTOBIOGRAPHICAL SKETCH.

APPENDIX. No. I.

Resignation of Pastorate tendered. Donation Visit.

As my life has been prolonged through the year 1870, it seems proper for me to furnish some notice of the events relative to myself which have transpired in the course of that year.

It may be remarked here, that it has ever been my desire to avoid extremes. I have observed that some men who had entered the gospel ministry, have seemed disposed to avail themselves of any plausible pretext to relinquish it, before either advanced age, or bodily infirmity, compelled them to do so. Some others appear quite reluctant to desist from the ministerial functions when either physical or mental inability, or both combined, render their resignation of the office desirable. The former of these extremes has obviously been avoided by me. For some years past it has been my earnest desire, and it still is, that the latter may be also.

When, therefore, the time for the holding of the yearly meeting of the Baptist Church of Lower Aylesford and Upper Wilmot, to make arrangements relative to ministerial labor, &c. drew nigh, it became a question of grave import with me, whether it was not advisable for me to tender my resignation of the pastoral office. If spared to continue my labors till the 1st of July, 1870, I would have been, by unanimous invitation—annually, the pastor of this Church for nineteen years. I still felt a strong attachment to the people, and had reason to believe that it was reciprocal. It was evident, however, that the field was too large for any one man, and especially for one of my advanced age. I was still able to preach twice on each Sabbath, and as frequently during the week-days as might be desired. But it was in some instances difficult, and indeed impracticable, for me to fulfil appointments during the wintery season in the most remote parts of my circuit, which are peculiarly subject to snow-drifts. Failure in this particular was always very painful and trying to me. Though never robust, yet in former times I have travelled long distances on foot, where a horse could not go. In one instance I walked ten miles during the morning and the evening services. But now I can not go any considerable distance, unless it be either in a waggon or in a sleigh.

The subject of a division of the Church had been sometimes discussed; but the measure had not yet been adopted. A proposal had also been made to obtain the services of a younger minister, who might perform the more difficult part of the travelling; but this had not been carried into effect.

Under these circumstances, to promote the peace and prosperity of the Church, and in order thereto to facilitate the obtaining of a strong and suitable man to labor with them, at the yearly Meeting held on the 3rd day of May, 1870, I tendered my resignation of the pastorate. Strong regard for me was expressed, with a grateful acknowledgment of the faithfulness and usefulness of my labors, through the Divine blessing; but the labors were considered too hard for me. No decisive action, however, was taken on my tender of resignation; but a Committee was appointed to secure the services of a younger and stronger man to labor in this extensive field.

I deemed it the part of prudence to state distinctly to my brethren, that they must not expect me to take any part in the selection of a minister; because that might occasion dissatisfaction; if they were suited, they might rest assured of my acquiescence.

At an adjourned meeting, it appeared that the man whom the Committee deemed most suitable could not come, and that some who might be acceptable in one or two sections, were not so in all. The committee were directed to continue their inquiries and efforts. It was proposed that I might labor when and where it was convenient for me, and as much or as little as I pleased, and a Donation Visit should be made me, in which the free-will offerings of the people might be expected to be generous. As I did not enter the ministry, nor continue in it, with any view to my worldly interest, I was not at all disposed to require the continuance of a stated salary, but readily acquiesced in the proposal.