

BIBLE LESSONS FOR 1872.

- Jesus after His Ascension.
1. The Exalted Saviour. Acts II. 32-41.
2. The Great High Priest Heb. ix. 11-16.
3. The All-sufficient Lord. 2 Cor. xlii. 1-10.
4. The Glorified Son of Man. Rev. i. 12-20.
5. To the Church of Ephesus. Rev. ii. 1-7.
6. To the Churches of Smyrna & Pergamos. Rev. ii. 8-17.
7. To the Church of Sardis. Rev. iii. 1-6.
8. To the Church of Philadelphia. Rev. iii. 7-13.
9. To the Church of Laodicea. Rev. iii. 14-22.
10. The Sealed Book. Rev. v. 1-14.
11. The Lamb in the midst of the throne. Rev. vii. 9-17.
12. Alpha and Omega. Rev. xxii. 10-17.
REVIEW.
Elisha and Israel.
1. The Mantle of Elijah. 2 Kings ii. 9-15.
2. The Waters Healed. 2 Kings ii. 19-25.
3. The Widow's Oil increased. 2 Kings iv. 1-7.
4. Is it well with the Child. 2 Kings iv. 18-26.
5. The Boy Restored to Life. 2 Kings iv. 29-37.
6. The Little Captive. 2 Kings v. 1-7.
7. The Leper Healed. 2 Kings v. 8-14.
8. Gehazi's Sin. 2 Kings v. 26-27.
9. Elisha's Defenders. 2 Kings vi. 8-18.
10. God's Deliverance. 2 Kings vii. 1-11.
11. Hezekiah's Prayer. 2 Kings xx. 1-11.
12. Judah carried Captive. 2 Kings xxiv. 10-16.
REVIEW.
Studies in the Epistles.
1. Christian Experience. Rom. v. 1-10.
2. The Contrast. Rom. viii. 6-18.
3. Faith in Christ. Rom. x. 4-13.
4. A Living Sacrifice. Rom. xii. 1-8.
5. Christian Living. Rom. xiii. 9-21.
6. Love fulfilling the Law. Rom. xiii. 8-14.
7. Accountability to God. Rom. xiv. 7-13.
8. Help one Another. Rom. xv. 1-7.
9. The Cross. 1 Cor. i. 18-25.
10. Husbandmen and Builders. 1 Cor. iii. 6-15.
11. The Temple of God. 1 Cor. iii. 16-23.
12. Charity the Greatest. 1 Cor. xiii. 1-15.
REVIEW.
Daniel and His Times.
1. The Captives in Babylon. Palm cxxxvii. 1-9.
2. Daniel's Temperance Society. Dan. i. 8-17.
3. The Furious King. Dan. ii. 10-19.
4. The Interpreter. Dan. ii. 27-35.
5. The Brave Young Men. Dan. iii. 13-18.
6. The Young Men in the Fiery Furnace. Dan. iii. 19-26.
7. The Outcast King. Dan. iv. 26-33.
8. The Handwriting on the Wall. Dan. v. 23-31.
9. The Conspiracy. Dan. vi. 4-10.
10. In the Den of Lions. Dan. vi. 14-23.
11. Prayer and Answer. Dan. ix. 16-23.
12. The Glorious Resurrection. Dan. xii. 1-12.
REVIEW.

A RICH MAN'S SERMON.

The following sermon, with the "Hominny Mill" for a text, is from a noble-hearted Baptist, who is reported to have given to the Lord as high as thirty thousand dollars in a single subscription. We are determined that the friends of Home Missions shall see the text and the sermon, though we are forbidden to reveal the preacher.—Macedonian.

THE "HOMINNY MILL" TEXT.

An enterprising and successful layman says when he began life for himself, he worked three years for ninety-five dollars and gave one-tenth of it to the Lord. He had but little difficulty when making but little. At last the war came on, and he found himself a partner in a hominny mill, which was run day and night to supply the army. His income went rapidly up to between two and three hundred dollars per day. Now came a terrible conflict; "Can it be possible that it is my duty to give away between twenty and thirty dollars a day?" The sum seemed to palpitate him; and one night, after a severe struggle, in which covetousness gained the mastery, he sank into a troubled sleep, but soon awoke to see the hominny mill in a thousand flames! He has never had any trouble to give one-tenth since!!

THE "HOMINNY MILL" TEXT.

Brooklyn, N. Y., Oct. 24, 1871.

REV. JAS. B. SIMMONS.—My Dear Brother:—The October Macedonian you sent me has been read with interest. So the "Hominny Mill" manager was not satisfied with ten per cent. for the Lord! You may have thought me like him! God knows how selfish I am,—and how I glory in what I have done,—and how I love to think of my good intentions,—and how much I will do when he has given me all I want!! When "my nest" is all ready,—my debts paid,—the new house built, and a new set of carriage horses procured,—a few vacant lots improved to give income to my family, and a few solid eight per cent. securities just to cover contingencies, Ah, me! how good I will be! Come and see THEM, and see how easy it will be to get money from me for God. It takes the grace of God, my brother, to keep rich men humble; and only such as walk very near to him in the inner chamber,

naked in soul, and alone before their God, can have peace.

In trouble we go to God; but when the sea is calm, money easy, profits good, and all is success, then God is forgotten.

Now, my dear brother, I am just like all the rest of the world; think I am doing my duty, but may be mistaken. If I am honest, it will be a pleasure for me to know God's will, and evermore to be advised of what my duty is. I thank you for the paper and for your call. Come again. If you have any leaves, that will tend to check business men from the danger of coveting money,—of investing and reinvesting for more gain, it may do good to circulate them. Success is a most dangerous thing, and you may honor God by the note of alarm.

One of the most liberal men in the denomination gives many thousands every year. His rule has been to own his home, have capital enough for his business, and keep out of debt, and then give all his surplus earnings to God, never investing in outside risks. This is the soundest Christian plan. It is now two or three years since I heard of this brother's method, and I have not invested a dollar except in my proper business since. Had I followed this rule for the ten years previous, I could have given \$75,000 if not \$100,000 more for the cause of God and for all practical uses have been today as well off. Moreover, I should have saved from two to five years of the strength of life which has been lost in care and the anxiety of attending to those outside investments!

The fatal rock is change and haste to be rich. Not willing to follow patiently one thing, we take the short cut by making investments "outside" Ask any merchant in the country or city how much he ever made by "outside" investments. Ninety-nine in a hundred will tell you nothing but a total loss, with plenty of trouble in the bargain. And ninety-nine in one hundred of the lucky ones have been ruined by prosperity.

We Christian men should stick to our chosen business, and avoid outside adventures. The business which one is used to becomes easy as life advances, and can be continued even into ripe old age. So then, let gray hairs be seen at the old quarters, and let us learn to give, while we live, as the best investment.

Last week I was told of an old gentleman in Philadelphia, who is in the last years of his age, (not expected to live the year out,) who has given away from \$350,000 to \$400,000 the past year, to save the Government tax, which would attach to it if left until he is gone.

Why is it that we will persist in carrying the burden of managing a large mixed estate to the end of life? Why do we not cast this heaviest of our cares upon God? why do we not honor him joyfully with our substance? Why do we not love him well, and give to him cheerfully? He gave us all! Besides these bounteous earthly goods, he gave us JESUS, God's unspeakable gift; by the merits of whose blood rich man and poor man must alike be saved.

THE CHICAGO FIRE is not without its compensations, and the Rev. Robert Collyer thus suggests that out of the great calamity may come forth great good:

For the youth also the present is a grand opportunity. The great wealth of the city brought with it its dangers to them. Pleasure parties, trips, what was called education, filled up the busy city life. Everybody was bent on being like everybody else that was any body, and those often the greatest nobodies of them all. The social and moral life was shut up within the limits of fashion and usage. Now the gates are down. A young woman will not now be vulgar who goes into the kitchen and helps the family along. All the best young women of the city are doing so to-day. The sons who were undecided what to do, but longed to do something, are now taking an active interest in trade instead of studying a profession, and a healthier life is thus infused into society. The crown of life in the history of the calamity will be worn by the sons and the daughters.

THE ROBERT HALL STATUE at LEICESTER.—This long-talked-of work of art, commemorative of the great Baptist preacher, is at length completed, and was announced to be inaugurated on Thursday, the 2nd Nov. The statue, which is of Sicilian marble, is nine feet in height, and is from the chisel of John Birnie Philip, Esq., the sculptor of one half of the podium of the Prince Consort memorial in Hyde Park. The pedestal, circular in form, and nearly twelve feet in height, is of polished grey granite, from the quarries of Messrs John Freeman & Sons, Penryn, Cornwall. On the diestone is to be seen the concise in-

scription—"Robert Hall." It is not contemplated to have either procession, music, or public dinner at celebration of the event.

REV. I. N. TARBOX, D. D., has no special reputation as an exciter of mirthfulness, that we know," says the Universalist, "but he is sometimes quite funny, nevertheless. We find an illustration of this in one of his articles in the Interior. He is discussing 'Scriptural Preaching,' and illustrates his theme as follows: 'A plain spoken man, but of sound judgment walking home with a young preacher, at the close of a morning service in one of our towns, said to him, "I noticed that you omitted the reading of the Scriptures." "Yes," said the young minister, "I made the introductory service as short as I could, because my sermon was so long." "But why," was the answer, "did not you leave out some of your own stuff?"

Missionary Intelligence.

THE WORK IN ASSAM.—A female missionary writes as follows: "I had hoped to write, ere this, of the manifest presence of the Holy Spirit, copiously poured out amongst us. There has been for some time past an apparently increased interest among the young men and women of our congregation, some of them children of our Christians; others, outsiders really, who, having no caste have for a long time met with us and been numbered among us, but are not of us. We have been anxiously watching and praying for these. Three young women profess hope in Christ, and their voices are heard each week in our women's prayer meeting, as well as in the general prayer meeting, testifying of the love of Jesus and desiring to be earnest followers of him. True, these are scarcely as a grain of sand on the sea shore, in comparison with the multitude about us sitting in sin and darkness, and over whom our hearts yearn. Yet, if there is joy in heaven among the angels over one sinner that repenteth, surely we may rejoice and take courage when three from this dark land profess sins forgiven and are lisping the song of redeeming love."

BURMAN MEDICAL IDEAS.—Mr. Smith says: "Burman medical treatment is very bungling as a rule. The Burmans have a good many notions about the nature of diseases and their appropriate treatment. Nearly all diseases are reduced to one of two classes, derangement of the blood. They maintain that there are in all ninety-six diseases to which flesh is heir. Of these, thirty-two are incurable thirty-two may or may not be cured by the taking of medicine, that is you cannot say at the outset whether the patient will recover or not, and thirty-two will cure themselves with or without medicine. "The Burmans are or have been a very thoughtful people, and have their theories upon a great many subjects,—very different in this respect from the Karens."

SUCCESSFUL MISSION WORK OF A LADY.

After the massacre in Lebanon, in 1860, an English lady, now dead, moved with compassion for the degraded condition of the Syrian women, established a mission whose special aim should be their social and religious elevation. The mission is still conducted chiefly by an association of ladies. They have opened schools at Beyrout, Tyre, Damascus, etc., and now have one thousand five hundred and seven-pupils, many of them orphans, under their charge. While instruction is largely scriptural, yet the branches of a common-school education and needlework are also taught. Thousands of Syrian girls and women not only of all Christian sects, but from Jews, Mohammedans, and Druses, have passed through this training. The druse sheiks are now petitioning for such schools in their districts, offering payment. Three schools for the blind form an interesting department of this mission, so nobly planned and conducted by women.

THE HEATHEN IN HAYTI.—A clergyman writes to the Episcopalian calling the attention of the people of the United States to the moral and religious destitution of the Republic of Hayti. He says that though they have claimed a place in the family of nations for sixty-seven years, there has been little or no attention paid to their spiritual welfare. There are, he says, at this moment 500,000 people in the Mountains of Hayti still addicted to the bloody rites of Africa, immolating infants in sacrificing to devils. Of the 100,000 inhabitants of the seaboard cities there are a few Protestants; but the rest are Romanists and infidels. The people seem to be open to Gospel influences, and it is a wonder that so little has thus far been done for them.

Correspondence.

For the Christian Messenger.

WINTER SABBATH SCHOOLS.

The following brief Essay was read at the Sabbath School Convention at Gaspereaux, by Mr. A. Cohoon:—

I regard this as one of the important subjects which should come before this Convention.

My first argument for Winter Schools is for the sake of the Teachers themselves. Why dismiss so many earnest christians from a work they love—a work which gives them so much pleasure and in which they may do much for Christ?

In behalf of the children we plead for their continuance, because but little advancement can be made when the study is pursued only part of the year. What is true of other studies is true of the study of the Bible. The winter evenings like wise furnish better opportunities for learning Bible lessons and for reading those useful books which it is the duty of the Sabbath School to furnish. If these are kept locked up in the Library something of a useless or even injurious character is apt to find its way into the hands of the children.

Again, in many places the boys and young men are absent from home during the Summer. The closing of the Schools deprives such of all Sabbath School privileges. Besides, in many poor sections many children are not supplied with shoes during the Summer but are usually supplied during Winter, and could with less difficulty be gathered into the schools. The Winter is also the best time to gather in those whom we so much need in our School—the parents and elder brothers and sisters, and the school that is always kept in operation is not so apt to lose its older members.

The chief objection against continuing the schools is "the children are scattered." But in very many sections where this is pleaded as an excuse, from forty to fifty children are gathered together five days in the week in a room not many rods from the meeting house, or perhaps in the same room where the Sabbath School should be held. The enquiry naturally arises what is there to prevent these children meeting on the Sabbath.

The shortness of the Winter mornings is also urged. But if children meet at nine o'clock on Monday and Tuesday why may they not meet at half-past nine on Sunday. But in most places the school can be held in the afternoon, and then this objection completely falls to the ground.

We believe we are safe in saying that few sections that can keep a day school in operation need be without their Sunday School.

For the Christian Messenger.

IN MEMORIAM.

MISS REBECCA MCKENNE,

of Tremont, Aylesford, daughter of the late William McKenne, was called home on the 26th day of November, 1871, at the age of 52 years. This valued sister obtained hope in Christ when she was 17 years old, and became a member of the Baptist Church. During the subsequent 35 years of her life she has been enabled by grace divine, to lead an exemplary Christian life. In the course of a long-continued acquaintance with sister McKenne, the writer is not aware of ever hearing an unfavorable word spoken of her; nor of hearing her speak unkindly or disrespectfully of any one. She was eminently 'one of them that are peaceable in Israel.' This is an excellent trait of character, and it justly secured for her the esteem and affection of her acquaintances. For a considerable length of time before her decease bodily indisposition deprived her of the privilege of attending public worship; but she highly prized the visits of her Pastor and Christian friends. In his absence a visit from Mrs. L., who found her calm, and steadfast in her reliance on Jesus, afforded her evident consolation. She died peacefully. At her interment a discourse was delivered by the writer from 1 Thes. iv. 16. "The dead in Christ shall rise first." Her affectionate widowed mother and the family have much consolation in the assurance that the text applies to her.—Com. by Rev. C. Twpper.

WESTON HALL, ESQ.

DIED at Lower Granville, N. S., on Monday, Nov. 27, brother WESTON HALL, in the eightieth year of his age. He had been evidently failing for some time, but his last illness was of only about three weeks continuance. Those acquainted with our departed

brother are unanimous in their eulogiums of him as a christian, as a neighbor, as a magistrate, as a man of business, as a husband, as a parent, as a brother, and as a friend.

Over thirty years he has been a consistent member of the Baptist Church in Lower Granville. He loved the gospel and loved to support it. His place was seldom vacant in the house of prayer; family devotion, both morning and evening, was rarely neglected.

Industry, uprightiness, and frugality in him, were by the divine blessing, crowned with a competency of this world's goods. These were cheerfully shared with those who had need. Charity and the cause of God knocked not in vain at his door. To the necessities his hand and his heart were freely open. He contributed liberally to the cause of Education, both in its higher and lower departments, and generally aided the missionary cause at home and abroad.

Brother Hall was a man of method as well as of diligence and punctuality in all things. He was fond of reading, and took a deep interest in passing events. The writer has been shown a "diary" ruled in the form of a "Calendar," in which a brief record was kept of all that transpired in the family and in the neighborhood which he deemed worthy of special notice, such as deaths, marriages, births, visits of friends, &c. A single line set opposite the letter that marks the day of the week, and the figure that marks the day of the month, tells the story. Such a record shows the character of the man, and forms an invaluable document for future reference.

Though for many years holding a "Commission of the Peace," he always avoided as much as possible the exercise of this office in the matter of lawsuits. His motto was that neighbors had better pay their debts and collect them, without the vexation, strife, and expense of litigation. On this principle he himself acted. A surviving brother assures me that the deceased never to his knowledge was either sued himself, or sued another. He was not prepared to affirm positively as to the latter particular, but he believed it was true. Oh! what a happy reformation there would be if all professing christians, to say nothing of others, would "go and do likewise!" It is a gross scandal for one christian to sue another; a scandal only exceeded in grossness by a christian allowing himself to be sued at all for debt!

The writer of this brief notice had but a limited personal acquaintance with brother Hall. But I have known him to some extent for over thirty years, and have often shared his hospitality and his kindness. The particulars above enumerated, with others of historical interest, relating to the "Family Tree," and to the early settlement of the township, have been imparted to me by members of the family, and confirmed by the neighbors. The testimonies to his christian deportment and his worth are uniform.

A few weeks before his death he assured the writer that his hope of a blissful immortality was steadfast, and that the finished work of Christ, "His blood and righteousness" were the foundation of this hope. He had no fears of the judgement, but he shrunk, he said, from the pains of death and of the sickness which precedes it, and seemed to be under the impression that his "departure was at hand."

During his last illness he had a presentiment that it was to be his last. He conversed but little; a very sore mouth made speech painful, and it would have been unkind to torture him with questions. "Tell me not," says one, "how he died, tell me how he lived!"

Yesterday, Nov. 30th, in the midst of a furious winter's storm we bore him to his last resting place. Had the day been favorable the meeting house at Stony Beach, would, it is believed, have hardly contained the people. Quite a goodly company assembled, notwithstanding the inclemency of the weather and the intensity of the cold. An address was delivered by the writer founded on the Ninetieth Psalm, with but a passing reference to the deceased as no opportunity had then been afforded for learning particulars. He was deserving of an Obituary, and in this those facts would find their appropriate place, and the immediate neighborhood needed not to be told them.

One word to the reader before we part. Remember you too are under the sentence of death! You cannot now know how soon that dreadful sentence will be executed! Are you ready? Yes, you are ready, if you are a true believer in the Lord and Saviour Jesus Christ! But otherwise you are not, whatever your professions may be,