

Christian Messenger.

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THE TEACHER.

BIBLE LESSONS FOR 1872.

STUDIES IN THE EPISTLES.

SUNDAY, July 14th, 1872.

The Contrast.—Rom. viii. 6-18.

GOLDEN TEXT.—"For to be carnally minded is death; but to be spiritually minded is life and peace." vs. 6.

SCRIPTURE SELECTION.—Romans ix. 3-20; I Corinthians xv. 39-58.

SUMMARY.—Sin's bondmen go death's way to ruin; Christ's freemen go life's way to glory.

ANALYSIS.—Theme: The two minds. vs. 6. I. The carnal mind. vs. 7, 9. II. The spiritual mind. 1. Its origin. vs. 9. 2. The life. vs. 10-13. 3. The sonship. vs. 14-16. 4. The heirship. vs. 17, 18.

EXPOSITION.—Transition.—Our last lesson gave us a look into the Christian's heart. We there saw that settled, solid peace which never fails, because it comes from the soul's harmony with God.

We saw also the joy of a boundless yet sober and sure hope, and with this a strange yet reasonable joy springing from the painful, refining discipline of life. All this was but God's love diffused through men's hearts, wakening a response, and this love inwardly revealed was found to be the same with that outwardly revealed at Calvary.

To-day we look into this same Christian heart, and also into the worldling's heart, and compare, or rather contrast the two. May the Holy Spirit guide us in our study.

The carnal mind.—The two expressions "to be carnally minded," and "the carnal mind" mean the same thing, and in the original there is but one term of expression. Its literal translation is "the mind of the flesh." Mind here is explained by the 5th verse, "do mind the things of the flesh." i. e., have the heart upon them,—seek them as the great good of life. Mind in the 6th verse is this devotion, this minding with supreme regard. "The flesh," for which the adjective "carnal" i. e., fleshly, stands, has several meanings in Scripture. Sometimes it is used without any moral meaning, good or bad, e. g., Lev. xiii. 10; Gen. vi. 13; Is. lviii. 7; 1 Cor. xv. 50; Gal. iv. 23; Matt. xv. 17;—in a moral sense both good, Ez. xi. 9, and bad, as in our lesson, and often. In vs. 1, 3, 4, 5, flesh is put in contrast with spirit,—either directly the Holy Spirit or the man's own soul, in so far as brought by the Holy Spirit into a truly spiritual, holy state. See vii. 25. It is through the body,—our flesh,—that we stand connected with the outward world, and through which come immediately the myriad temptations to live a mere worldly, earthly life, forgetting God the unseen Spirit, and living as though there were no God, and no future. There is nothing sinful in the matter which goes to make up our bodies. All sin is in the soul,—the mind, the self, which thinks and feels and wills,—not in unconscious matter. So then the carnal mind, or the mind of the flesh is not a mind made of fleshly matter.—There can be no such thing, for mind is never matter, and matter is never mind, but it is a minding, a loving and seeking supremely the things of this world.

The spiritual mind.—Literally the mind of the Spirit, i. e., the supreme affections turned by the Holy Spirit's agency to God, and brought into harmony with God's will, or law,—set "on things above, not on things on the earth." Such an one thinks more of Christ than of self; of right than of fashion; of the prayer meeting than of the ball room; of the Bible than of the last novel, or a new work on science; of the preaching of the gospel than of a musical concert or a popular lecture.

Death.—The carnal mind is death. This means not only that it leads to death ends in death, but strictly is death,—constitutes death. Death here is not mere physical death, the end of earthly life. That comes to both saint and sinner.—Still less is it the end of existence, for this never comes to either saint or sinner. But as the separation of soul and body is physical death, so the separation of God and the soul is spiritual death. But sin does separate these, for as we speak of a loving friend as not only near us, but one with us, so we speak of an enemy not only as distant, but as alienated, and of a misunderstanding as separating friends, or making a break between them. Hence sin, which is hatred of God and hateful to

God, makes a break between the sinner and God, and that is death. Compare 1 Tim. v. 6; Eph. ii. 1; Rom. vi. 23; Matt. xxv. 46. The carnal mind is this death.

Life and peace.—On this peace see the last lesson. It was there said to come from justification by faith; it is here linked with life, that too as a result.—If

it is a result of the justification, it must be also of the life,—for it is in the life, never without it,—that one is justified. Justification is pardon and acceptance of the sinner; life is the union of the soul with God in loving acceptance of him. As separation was death, union is life. To love God is to live God's life, to love God wholly is to have in full his life. To love him forever and ever, that is to have eternal life, high, holy, blessed life.

In the flesh.—This does not mean in the body, for Christians as well as others are in the body, vs. 9, but in the carnal mind as above described. With this mind one cannot be subject to the law of God, because one cannot be both an enemy and a friend, cannot serve two masters, God and mammon, cannot be both for and against the Lord. But as God is pleased only with such as love him and do his will, one continuing in sin cannot please him. vs. viii.

In the Spirit.—Not in the spirit-world, but having the spiritual mind, because the Holy Spirit dwells within. To have the Spirit of Christ, then is not merely to have the character of Christ's spirit in the sense of disposition, but to have the Spirit sent by Christ, and in consequence of his constant presence and work we come to have his character or mind. Phil. ii. 5.

The body dead.—In vs. 10, "body" is to be taken in its usual meaning, literally. It is our material part which after death is laid in the grave yet as the representative of the "whole" sinful self. Paul says it is dead, i. e., now already; but how? vs. 11 explains. "Mortal bodies," bodies because of sin devoted to death,—sure to die,—already as good as dead, nay, as representing the whole sinful self already crucified with Christ. The literal death of the Christian reveals outwardly his mystic death in Christ. It is no sign that the Christian is not fully justified because he dies as do others, for God has never put freedom from bodily death among his promises. It was needful here to notice this, as Paul is showing how the Holy Spirit frees from death. On the relation of bodily death to sin, see Rom. v. 12; 1 Cor. xv. 22.

The body quickened.—To quicken means to make alive. So the word quick still has the sense of life in some connections.—The promise is that they shall be quickened, made alive in the resurrection as Christ was at his resurrection. This is to be the final triumph over sin,—the completion of the triumph. A man is not to despise his body, but subjection to his body. With it he must glorify God and then God will glorify it. For a full explanation of the phrase "quicken your mortal bodies" see 1 Cor. xv. 12-58. But not only are the righteous to be raised, their bodies are to be made alive, i. e., fitted to the divine life of the soul.

The slave spirit.—Vs. 15. The law of God can never be blotted out either from the Bible or from the heart. To live a carnal life is to go square against that law, and so as conscience acts to come more and more into a dread of God as a just judge.

The free spirit.—Sonship is freedom from fear. The trusting love and loving trust of the child cannot fear with a slavish dread, with a sense of guilt unremoved, and foreboding of punishment to come. The law is no longer a something over one, but a something within him.

Suffering and glory.—"Heirs of God, and joint heirs with Christ," to share as in Christ's suffering, so in his glory. The heir of an earthly king, or of the millionaire inherits no such wealth as this.

QUESTIONS.—What two kinds of mind are mentioned in vs. 6? Tell what a carnal mind is? Gal. v. 19-21. What is a spiritual mind? Gal. v. 22-23. Is every enemy of God carnal? vs. 7. Who are God's enemies? Who are his friends? John xv. 14, 15. Can we break the laws of God with our thoughts and feelings, as well as with words and outward acts? Matt. v. 22.

What is meant by "in the flesh"? vs. 8, 9. Who are not in the flesh?

What has caused the death of men? ch. v. 12. Will a man die if he is a Christian? What does John viii. 15 mean? Are all men to be raised? John v. 29. What is meant by the quickening of the mortal body? vs. 11. What is that body called? 1 Cor. xv. 34. What is it to "mortify the deeds of the body"?

Who are the sons of God? vs. 14. Who are in bondage? vs. 15. How does one know that he is a son of God? vs. 16. What do God's sons inherit? vs. 17, 18.

Abridged from the Baptist Teacher. Scripture Catechism, 55.

SUNDAY, July 21.—Faith and Works. Rom. 10: 4-13.

Youths' Department.

A Sunday well spent Brings a week of content, And health for the joys of to-morrow; But a Sunday profaned, What'er may be gained, Is a sure forerunner of sorrow.

I'm a little pilgrim, And a stranger here; Though this world is pleasant Sin is always near.

Mine's a better country, Where there is no sin; Where the tones of sorrow Never enter in.

Jesus cleanse and save me, Teach me to obey; Holy Spirit, guide me On my heavenly way.

ENOUGH FOR ME.

"What do you do without a mother to tell all your troubles to? asked a child who had a mother of one who had none. His mother was dead.

"Mother told me who to go to before she died," answered the orphan. "I go to the Lord Jesus Christ. He was my mother's friend, and he is mine."

"Jesus Christ is up in the sky: he is away off, and has a great many to attend to in heaven. It is not likely he can stop to mind you."

"I do not know anything about that," said the orphan; "all I know is that he says he will, and that's enough for me."

BESS AND ROVER.

Such a friendship as there is between Bess and Rover! Bess is the old horse. From the first moment Bess saw him, when Rover was a pup, and ran and rubbed himself against Bess' nose as she was picking up some stray oats in the barnyard, from that moment she seemed to say, "This is my dog." Rover sleeps in the stall. If he is not there in time, or what Bess thinks is time, she calls him. If the first neigh does not bring him, there are the second and third, and at last the call is very loud indeed. But if Rover is round, and hears the first, he listens, pricks up his ears, and pretty soon goes off on the gallop to the barn. As soon as Rover is on his straw, Bess is quiet. "Early to bed, early to rise," is evidently Bess' motto.

Bess is often turned out in the field to graze with her halter on. Do you want her? Send Rover. "Rover, bring Bess; we want to ride." Once-telling him is quite enough. He goes to pasture, and pretty soon he is coming along with the end of the halter in his mouth, Bess following at his heels. He often takes her to water too. But I think Bess would find the trough fast enough without Rover's help. Like some other small folks, and a good many large ones, he likes to seem to lead off, and enjoys being looked at. Ah, Rover, good fellow, you have a spice of human nature in you.—Child's Paper.

"SOMEBODY'S SON."

One bright sunny morning this spring I walked leisurely along towards Fifth avenue, watching the little happy sparrows as they darted in and out of the vines and trees, or picked their crumbs from my path, when I observed a crowd of men and boys on the opposite corner eagerly looking at something. I, too, wanted to see, and pressed forward; but what a sad sight met my eyes and saddened my heart!

There stood a good-looking boy leaning upon the fence, crying as if his heart would break. I did not have to ask what the matter was, for a man held him by the collar with one hand, while in the other he held a large bunch of bananas. The boy had been stealing. Fathers stopped and looked, and passed on; 't was n't their son. Young men gave a glance, and hurried away; 't was n'te their brother. Mothers lingered longer; but he was not their boy. I knew that he was somebody's son, and for his mother's sake I wanted to beg him off and give him a chance to do better; but the police got him and took him to prison.

Let us remember that God sees, if man does not, and he has said: "Thou shalt not steal."

SOME FACTS CONCERNING TOBACCO.

The New York Commercial Advertiser furnishes the following catechetical statement relating to the consumption of tobacco:

"Mr. A., how many kinds of tobacco do you recognize in commerce?"

"Two; chewing and smoking."

"How about snuff?"

"That is included with the chewing tobacco."

"To what countries do we export tobacco?"

"We send about 25,000 hogsheds to France (a hoghead weighs from 800 to 1,600 pounds), 10,000 to Spain, 15,000 to Italy, 15,000 to Germany, 5,000 to Austria, and from 30,000 to 40,000 to England."

"How much tobacco do we consume in this country simply for chewing and snuffing?"

"One hundred and five thousand fourteen-hundred-pounds hogsheds. This at fifteen cents per pound would amount to \$21,000,000, which goes into the hands of the producer. Forty million dollars, I should say, goes to the retail dealer. This for chewing and snuffing alone, and that is only the commencement of the story. You would despair at the smoking statistics."

"Well, how many cigars were smoked last year?"

"According to Gen. Pleasanton, who collected the tax on them, there were 1,332,246,000 cigars used last year.—These 1,332,246,000 cigars were undoubtedly retailed at ten cents apiece. So we smoked up in this country last year \$133,224,000 worth of tobacco."

"How much was spent for flour, then?"

"Oh, I suppose about \$200,000,000."

"Now that little \$133,224,000 was paid out for cigars only,—how much would it be for chewing tobacco, snuff, and cigars?"

"As near as I can estimate it, about \$250,000,000."

A MODEL BRITISH WORKMAN.

We are familiar with all types of workmen. We know clever Tom Smith, noisy Bill Jackson, idle Phil Reeve, fighting Harry Thompson, drunken old Anderson, and praying John Palmer, and hundreds more of all kinds of labourers, workmen, and artisans of the highest rank. One of the most able, studious, honorable, and worthy of his class, namely, John Prest Parker, we also knew; and, as he has passed away, we deem it well to record his career, and indicate what manner of man he was, for there are not many like him. When we became acquainted with him he was working as a coach trimmer in a carriage manufactory in Long-acre. He had a small workshop in the factory, and there we had many a long talk and quiet argument with him. He was a good talker—fluent, logical, instructive, and sometimes even eloquent, and had been sent to Parliament as a "Working-man's member," he would have been competent to make speeches on many national affairs which would have been of mark and use.

The early life of John Prest Parker was one of great hardship. He had good parents, but poverty often weighed heavily upon him, and many a sad day did he pass when he was young. He soon had to engage in daily toil for his living, and, in course of time, he married, and came to reside in Mercer-street, Long-acre. Unfortunately, he became an infidel, and with all the warm impetuosity of his character strove to disseminate his unbelief. The inconsistencies of professing Christians intensified his infidelity, and he gave free play to his sarcasm in exposing them to his fellow workmen. But the time for the shining of the true light dawned, and John Prest Parker became a believer in Christ.

His mother died, and bequeathed to him her Bible. He took it home, and going into the solitude of his own chamber, he cried out, "If there be a God let Him now reveal Himself to me." The Bible fell upon the floor and opened at the these words, "Fear thou not: for I am with thee: be not dismayed; for I am thy God: I will strengthen thee: yea, I will help thee: yea, I will uphold thee with the right hand of My righteousness." From this time he became a zealous, thoughtful, useful Christian. He joined the Baptist church under the pastoral care of the Rev. John Stevenson, Borough-road, and we believe, not infrequently, preached in small halls and rooms in the Borough.

Like many other workmen, he, at this time, used to call at a public-house early in the morning for a glass of gin. On one occasion he was entering the door, when he suddenly felt an inward monitor warning him of the danger of his practice, and, with characteristic resolution, he immediately turned back, and never went in any more. Soon after this event, he signed

the temperance pledge, and identified himself with the movement in conjunction with John Meredith, Esq., a well-known layman of great piety. From this time he was a very popular advocate of total abstinence; and gave himself more than ever to reading and study. He read works on science, history, logic, and theology. He painted maps and diagrams to illustrate his lectures on various subjects. He wrote his speeches with immense care, and delivered them with fluency and power. In debates with the opponents of the Bible, he showed himself fearless, eloquent, and sincere. He published lectures, prize essays, poems, articles, tales, and literary sketches which evinced great ability; and yet he never neglected his family, or his work in the factory. Although often in physical pain he never seemed to flag, but went on his energetic course from day to day.

In the workshop he was a power for good. Sober, honourable, diligent, and religious without cant, he was able to effect many changes in the customs of his fellow-workmen. So esteemed was he that he received a handsome diamond ring from the lady of the head of the firm, and, at the end of thirty years' toil, a very liberal pecuniary present from the firm itself. His humble home was a picture, a study, a temple. Beautifully furnished, adorned with four bookshelves laden with precious volumes; the walls covered with engravings; and the evening prayer devoutly made; his home was one of the happiest we have known, and formed an impressive contrast to the hundreds of dark dens which were close to his abode. He saved enough to live upon in his days of feebleness, and died in perfect peace after having breathed a prayer for his loving wife. A company of friends buried him on Saturday last in Tooting Cemetery, and there now slumbers the mortal form of a MODEL BRITISH WORKMAN.—Christian World.

THE TALLOW-TREE OF CHINA.

A curious and valuable tree is the Stillingia Sabifera, or tallow-tree of China. Its most important peculiarity is that it contains separately, in nearly a pure state, the two proximate principles of animal tallow, stearine and elaine. It has other uses. Its leaves are employed as a black dye; its wood is hard and durable, and may be easily used for the blocks in printing Chinese books and various other articles; and, finally, the refuse of the nut serves for fuel and manure.

Dr. McGowan, in the Scientific American, tells us the tree is chiefly cultivated in the provinces of Kiang-se, Kiang-nau, and Chih-kiang. In some districts near Hang-chau the inhabitants defray all their taxes with its produce. It grows alike on low alluvial plains and on the granite hills on rich moulds on the margin of canals, and and on the sandy sea-beach. The sandy estuary of Hang-chau yields little else. Some of the trees at this place are known to be several hundred years old, and, though prostrated, still sent forth branches and bear fruit. Some are made to fall over rivulets, forming servicable bridges. They are seldom planted were anything else can be conveniently cultivated, but generally in detached places, corners about houses, roads, canals, fields, etc. In winter when the nuts are ripe, they are cut off with the twigs by a sharp bill-book attached to the extremity of a long pole, which is held in the hand and pushed upward against the twigs, removing at the same time such as are fruitless.

The capsules are pounded and steamed, to separate the shells from the seeds. The tallow is extracted from the shell, and is refined till it appears hard, brittle, white, and opaque, tasteless, and without the odor of animal tallow. Under high pressure it scarcely stains bibulous paper; it melts at 104° Fah. It may be regarded as nearly pure stearine. The seeds yield about eight per cent of tallow. The kernels are pressed for the oil, of which they yield about thirty per cent. It answers well for lamps, though inferior for this purpose to some vegetable oils in use. It is also employed for various purposes in the arts, and has a place in the Chinese pharmacopoeia because of its quality of changing gray hair to black, and other imaginary virtues.

Rev. Charles Cleveland, who for more than forty years laboured as a city missionary in Boston died in New York, on the 7th. inst. He would have been one hundred years old on the 21st day of the present month. His useful and self-denying labors among the poor crowned his long life with universal honor and esteem.