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THE TEACHER.

BIBLE LESSONS FOR 1873.

INTERNATIONAL SERIES.

SUNDAY, August 17th.

Teaching to pray.—Matt. iv. 5-15.

GOLDEN TEXT.—"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Matt. vi. 6.

COMMIT TO MEMORY.—Verses 9-13.

SUMMARY.—God teaches his children how and why, and for what to pray.

ANALYSIS.—I. How and why to pray. vs. 5-8. II. For what to pray. vs. 9-13. III. An explanation. vs. 14, 15.

EXPOSITION.—Verse 5.—When thou prayest. It is taken for granted that they will pray. The Spirit of God in man infallibly prompts to prayer. "Prayer is the Christian's vital breath." Hypocrites. This word is from a Greek word which means, to pretend to be what you are not. It fitly described the most religious among the Jews, as the rest of this verse shows. The proudest of the proud are the spiritually proud. The regular hours for prayer were 9 a. m., 12 m., and 3 p. m. Wherever one was at one of these hours, he would pause and pray "in a standing posture, with the face turned toward the temple." Synagogues and corners of the streets. Public places where many would see them; for the motive was to be seen of men, and not to commune with God. They have their reward. They seek man's favor, not God's. Man's favor they have, but God's they do not. He loathes, abhors them.

Verse 6.—But thou. My disciple. Enter into thy closet, or chamber. "Some room in one's own house, rather than a public place. Shut the door. That no eye but God's may see, no ear but his may hear; for the heavenly Father sees "in secret." Shall reward thee openly. Not only, not first, in the day of judgment, when the characters of men and the decisions of God will be manifest, but also in this life. He who walks with God in secret, will show to the world at large the power of the divine life thus cherished and matured, just as the leaves of the forest show what is going on at the trees' root. This verse does not treat of public or social prayer. Still, the principle holds of all prayer that it must not be for display.

Verse 7.—Vain repetition. The word so translated, means first to stammer, then vain repetitions, because in stammering one repeats in vain the same word. It was much speaking to little effect, and with little or no meaning. The heathen, were all others but the Jews. For illustration of this habit, see Acts xix. 34; 1 Kings xviii. 26. Says Tholuck: "These repetitions are much practiced by Indian and Mohammedan monks; the former for days together echo the sacred syllable Um; the latter keep repeating the word He or God, going round in circles as they say it, till at last they fall down fainting." Not unlike is the Roman Catholic habit of "telling beads," and repeating the "Paternoster," and "Ave-Maria." They think they shall be heard [and answered] for their much speaking. They pray not as an expression of heart-felt want, not as drawing nigh to God, but to earn favor, as an act of merit, or to compel the attention of the gods.

Verse 8.—For your Father knoweth what things ye have need of. Because he is God, he knows our wants, and because he is our Father, he wills to give. He may not give what we wish, but he will give what we need. He knows both our wishes and our needs; but the two are often most unlike, nay, contrary. We should be, if possible, more thankful that he refuses our wishes. Thus does he supply our needs.

Verse 9.—Therefore. Since such are evils to be avoided, and such is the God to be approached. After this manner; i. e., as follows. How strange that this very prayer given to guard men against "vain repetitions," has been used perhaps more than any other in the way of vain repetition. Nothing more clearly shows the need of Christ's caution, and his wisdom in giving it. And yet the use of this prayer in public, social, or family worship, is not necessarily a vain repetition. It never need or should be. Our Father. Only God's children can really use this prayer. In a certain sense all men are the children of God, because made by him.

Acts xvii. 28, 29. To become God's children, so as truly to call him Father; we have to be "born of God," "born again," and then is sent forth into our hearts "the spirit of adoption [or more literally of sonship] whereby we cry Abba, Father." Rom. viii. 15; John iii. 3, 8. Which art in heaven. In contrast to the father on earth; to express his character, not his distance from us, for we speak to him as being with us, able to hear and answer; nearer even than an earthly parent can be, for God is in the humble and contrite mind. The loftiness, purity, serenity of the heavens, as they appear to the eye, most fitly symbolize the character of God. How fit it seems to call God's home heaven, quite regardless of any question as to space and place! Hallowed be thy name. "The name" of God is God, as known to us through the exercise and revelation of his power, wisdom, holiness, grace. No one can think reverently of God, and speak thoughtlessly his name. The key-note of the prayer, as struck in this first request or ascription, is regard for God's glory. This feeling, this principle, ought to underlie and pervade all our life's work.

Verse 10.—Thy kingdom come. God is king over the whole created universe, and wherever his creatures are, there is his kingdom. It came when God began to create. But he has on earth a "kingdom of grace," found wherever he "creates anew." This kingdom consists of those to whose hearts is applied "the blood of sprinkling," and who, through faith in Christ, are justified of God. Every Christian longs to have this gracious rule of God forwarded in his own heart, in the hearts of believers, and to have it begun and forwarded in the hearts of all others. Thy will be done in earth as it is in heaven. There is also the will of command, which was doubtless specially intended here. This will is the law of our life, which we obey or disobey. Unlike God's will of control it may fail to be done. God's Spirit puts this law into the heart of the newborn child of God, writes it on the fleshy tables. Hence, when we pray for this will to be done, we pray that men may love God, and act from this love. As it is in Heaven. This gives the standard to be desired. In heaven are departed saints and holy angels. They obey in all things in each thing altogether, and in all things all the time. How much is to be changed on earth, before such a description becomes true of mankind is, alas, too obvious. When will the time come in which earth will show a heavenly harmony? We look forward to the day and call it millenium.

Verse 11.—Give us this day our daily bread. This petition begins the second division of the Lord's prayer. Of the two divisions Dr. Williams has happily said, "The first beginning with the Father's throne in heaven, comes down by the steps of its several petitions to man, as the servant of his Father on the earth. The second commences with man and his lower corporeal needs on earth, and climbs upwards on its returning way to the skies through supplications that respect first man's bodily and then his spiritual wants; and implores his deliverance from all present and eternal evils." Notice first the sense of dependence on God. He is asked to give. And this is the prayer for rich and poor alike. He can strip us in a moment of all, can tear us away from all. "In him we live and move and are." "This day," i. e., continuously, moment by moment, a supply for each recurring need. We cannot store up for the future and say, "Soul thou hast much goods laid up for many years, take thine ease." God says to one making such attempt, "thou fool."

Verse 12.—Forgive us our debts. We call this "the Lord's prayer." It is his as being given by him for our use, but he himself could not use it. No man, not the Christian even, liveth and sinneth not; and so this is a prayer for the best of men, not less than for others. As we forgive our debtors? So we hope and wish God to forgive us? For nothing other do we pray when we use this petition.

Verse 13.—And lead us not into temptation, but deliver us from evil. We have studied our Lord's temptations and if that has not taught us to feel that there is danger to be dreaded in the forces of evil nothing but experience will. This petition does not lead us to expect to get through life untempted. That is not God's will. But it does express the intense desire, and foster the assured hope, that God will not give us over into the power of evil, lead us into and leave us in the evil; but rather that he will, with every temptation show a way of escape, and give us grace to

make the escape. For thine is the kingdom etc. Although there is very strong doubt whether this sentence is really a part of Scripture, since in many of the best manuscripts it is not found, yet all feel that it is itself a most fitting close to the precious prayer. It makes the prayer close, as it begun, with the ascription of glory to God and the recognition of God as "All in all."

QUESTIONS.—Vs. 5-8. Who were the "hypocrites"? What was wrong in their mode of praying? What reward did they have? Are there such men in the world still? What is meant by "thy closet"? Does Christ here forbid social and public prayer? Who are meant by heathen? What are "vain repetitions"?

Vs. 9. Why are disciples in their prayers taught to say our, rather than my Father? Might one never say my "Father"?

Vs. 10. What kingdom is here meant? What is it for this kingdom to "come"? How can we help it to come? What difference between God's will of control, and his will of command? What changes would such "doing" make among men?

Vs. 11. What is here meant by "bread"? Have the rich need thus to pray?

Vs. 12. What "debts" are here meant? What is it to forgive them?

Abridged from the Baptist Teacher. Scripture Catechism, 135.

SUNDAY, August 24th.—The Two Foundations.—Matt. vii. 21-29.

Youths' Department.

WHAT IS INTILT?

During the earlier visits of the Royal Family to Balmoral, Prince Albert, dressed in a very simple manner, was crossing one of the Scotch lakes in a steamer, and was curious to note everything relating to the management of the vessel, and among many other things the cooking. Approaching the "galley," where a brawny Highlander was attending to the culinary matters, he was attracted by the savory odors of a compound known by Scotchmen as "hodge-podge," which the Highlander was preparing.

"What is that?" asked the prince, who was not known to the cook.

"Hodge-podge, sir," was the reply.

"How is it made?" was the next question.

"Why, there's mutton intilt, and turnips intilt, and carrots intilt, and —"

"Yes, yes," said the prince, who had not learned that "intilt" meant "into it," expressed by the contraction intilt, "but what is intilt?"

"Why, there's mutton intilt, and turnips intilt, and carrots intilt, and —"

"Yes, I see; but what is intilt?"

The man looked at him, and seeing that the prince was serious, he replied:

"There's mutton intilt, and turnips intilt, and —"

"Yes, certainly, I know," urged the inquirer; "but what is intilt—intilt?"

"Ye daft gowk!" yelled the Highlander, brandishing his big spoon; "am I na tellin' ye what's intilt? There's mutton intilt and —"

Here the interview was brought to a close by one of the prince's suit who was fortunately passing, who stepped in to save his royal highness from being rapped over the head with the big spoon, in his search for information from the cook.

ELEPHANTS.

In traversing the streets of Trevandrum, one often meets trained elephants engaged in various labors in the service of the native Government, who maintain a large stud of these huge beasts, and keep them at work in various parts of the country. Their principal duty is to drag heavy logs of timber, a strong rope being secured to the log, and the end of the rope gripped by the elephant between its powerful teeth. There is, however, necessarily great waste of power in this mode of pulling, so that of late years proper timber-carts with large wheels have been introduced, to which the animals are harnessed. These elephants are also occasionally hired for the day by natives, to add to the display in their wedding processions.

Horses being thrown into agonies of terror at the sight of these colossal creatures, with their broad flapping ears, enormous trunks, and black skin, the elephant-keepers are required, wherever practicable, to turn the animals off the road or up a side street, till persons driving a carriage, or riding on horseback, have safely passed by. The timidity of my pony once produced a curious accident which occurred to me, and which led to the only occasion on which I am aware of having prostrated myself before an idol in India! I was riding rapidly through a rather narrow

passage in the Fort, where there stood a great stone elephant, carved in black granite, and placed like a sentinel, almost in the centre of the path. I well knew my pony's aversion to real live elephants, but thought I was quite safe on this occasion, and that he would make no objection to passing a mere stone elephant. But I had mistaken; he did object, and came to a dead stop within a few yards of the image. In an instant I was over his head, and sprawling on the ground in front of the idol, performing what the Hindoos call sashdangam—prostration with the eight members, or on all fours, as we say in English. No wonder that the Brahmins standing by seemed amazingly to enjoy the temporary discomfiture of the missionary in presence of their idol, and they would no doubt repeat the incident as a striking proof of its power.—A Missionary.

THE PILLORY FOR EATING FLESH IN LENT.

Before the Reformation, and again in the reign of the Popish Queen Mary, it was customary to punish people who had eaten flesh in Lent by making them do penance at St. Paul's Cross, with a pig on their head. Thus we read that on the 8th of March, 1554, "while a doctor preached at the Cross, a man did penance for transgressing Lent, holding two pigs ready drest, whereof one was upon his head"—a spectacle which would be rather trying to the gravity of most congregations. Even so late as the time of the Commonwealth, eating flesh in Lent was punished with the pillory. An instance of this occurred in 1650, the particulars of which are somewhat amusing. The wife of Thomas Freburn, of Paternoster Row, having expressed a particular inclination for pig, one was procured, ready for the spit, but the butter-woman who provided it feeling squeamish as to the propriety of what she had done, carried a foot of it to the Dean of Canterbury. The dean was at dinner, and one of his guests was Freburn's landlord, and Garter King-at-Arms, who sent to know if any of his family were ill that he ate flesh in Lent. "All well," quoth Freburn, who was perhaps too much of a dissembler for the times, "only my wife longs for pig." His landlord thereupon sends for the Bishop of London's apparitor, and orders him to take Freburn and his pig before Stockley, the Bishop, who sent them both to Judge Cholmley; but he not being at home, they were again brought back to the bishop, who committed them to the compter. Next day, Freburn was carried before the Lord Mayor, who sentenced him to stand in the pillory, with one-half of the pig on one shoulder, and the other half on the other. Through Cromwell's intercession, the poor man at last gained his liberty by a bond of £20 for his appearance. The mischief-making pig was, by order of the bishop, buried in Finsbury Fields, by the hand of his lordship's apparitor; but Freburn was turned out of his house, and could not get another for four years, on account of the heinous sin he had committed.—Book of Clerical Anecdotes.

"HANG DOWN YOUR HEAD."

Speaking of "Father Moody" who came to the town of York in 1698, a correspondent of the Portland Enquirer says, "His fearlessness of any earthly thing was remarkable. In rebuke, he was unsparing. A parishioner, in time of necessity, was holding his corn for higher prices. Mr. Moody preached from 'He that withholdeth corn, the people shall curse him; but blessings shall be upon the head of him that selleth it.' The man sat before him and looked him squarely in the face, determined not to be daunted. At length, amid great warmth and pointedness, Mr. Moody broke out, 'Colonel Ingraham, Colonel Ingraham, you know that I mean you; why don't you hang down your head?'"

MODESTY AND GENEROSITY

The Religious Herald says: We learn that Secretary Simmons, of the American Baptist Home Mission Society, New York, has recently secured a sum of ten thousand dollars (\$10,000) for one of our colored theological institutes here in the South. The name cannot be kept, as the donor is too modest to consent. Such givers are true friends of the South. We greatly need pious, earnest, and trained colored preachers, such as are to be raised up in these Freedmen Institutions planted by the Home Mission Society. God bless the modest donor. And we cordially add our own! —Native Baptist.

WHAT TO DO IN CASE OF ACCIDENT.—Professor Wilder, of Cornell University, gives these short rules for action in case of accident. It would not be a bad thing to cut them out and carry them in one's pocket-book, or commit them to memory:

For dust in the eyes, avoid rubbing; dash water in them; remove cinders, etc., with the round point of a lead-pencil.

Remove insects from the ear by tepid water.—Never put a hard instrument into the ear.

If an artery is cut, compress above the wound; if a vein is cut, compress below. If choked, go upon all fours and cough.

For slight burns, dip the part in cold water; if the skin is destroyed, cover with varnish.

For apoplexy, raise the head and body; for fainting, lay the person flat.

In answer to the question, "What is your opinion of croquet playing?" Henry Ward Beecher says:—We think it is amusing to women, agreeable to men, and fascinating to ministers. For all persons we need gentle exercise, it is even better than billiards; indeed, it is a kind of fieldiards, or billiards "gone to grass." A body that is too pious to play croquet ought to be done up in starched linen in a bag, and hung up like a suit of day clothes, and not let out till a rainy time.

The Sultan of Zanzibar has been expelled, after all, by the English Government, who threatened a naval armament, to sign a treaty closing slave market, which he has hitherto open.

The London Hospital Surgeon which ought to have produced one hundred thousand pounds, seemed at first a gigantic failure, but did at last figure about twenty-five thousand pounds.

A colored Methodist minister at New Bedford, Mass., has distanced his white contemporaries in the line of social reform by announcing the following subjects: Afternoon, "The Incontrovertible Inexhaustibility of God's Providence;" Evening, "The Indubitable, Angelic Acclamation of the Ineffable Austerity of Approaching 'Woes.'"

Mr. Shaw, an English settler in St. Louis, has presented to the inhabitants of that town, a richly wooded and picturesque domain situated close to the city, covering acres, and worth \$400,000.

BIBLICAL REVIS.—The New Testament Company of Jerusalem assembled on the 17th ult., in Jerusalem Chamber, for their thirty-third session. The Bishop of Gloucester and Bristol presided. The other members present were the Dean of Lincoln, the D of Rochester, the Dean of Westminster, the Prolocutor, Canon Kennedy, Canon Lightfoot, Professor Milligan, Canon Aoulton, Professor Neuhof, Dr. Angus, Brown, Scrivener, and Mr. Hort. The company proceeded with the revision of the fourteenth chapter of the Acts of the Apostles.

A JUST AND FAITHFUL OFFICER.—

We are to have such a subject. A correspondent of the World has written at length of a conductor who has been in the employ of the Pennsylvania Railroad Company for over fifteen years:— "During that time he has travelled over 700 miles, has carried many million papers—the number last year was about 280,000—has returned to his employment without any assistance from Pinker's pimps the sum of \$5,000,000, has lost a package, and—what may seem incredible—during all that period has never killed a man!"

PREACHERS DIFFER.—Louis XIV. once said: "When I go away, after hearing some of the court preachers, I say, 'What a wonderful preacher he is! What splendid powers of eloquence he has! What a great man he is!' But when I go away from hearing Father Massillon, I leave saying, 'What a poor wretched sinner I am! How wicked I am!'"

FASHIONABLE RELIGION.—Mr. Beecher describes it as follows: "Religion to them is a beautiful suit of broadcloth and a magnificent suit of silk, locked arm in arm, and walking to Grace Church, and sitting and listening to resplendent music, surrounded by respectable people, that send cards through their coachman's hands to each other."