The Christian Messenger.

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BIELE LESSONS FOR 1874.

INTERNATIONAL SERIES. SUNDAY, June 28th, 1874. Mercies Reviewed .- Deut. viii.

1 The Ten Commandments. Ex. xx. 1-17. 2 The Golden Calf......Ex. xxxii. 1-6, 3 The People Forgiven Ex. xxxiii. 12-

4 The Tabernacle Set up ... Ex. xl. 17-30. 5 The Five Offerings Lev. vii. 37, 38. 6 The Three Great Feasts... Lev. xxili. 4-6,

The Lord's Ministers Num. iii. 5-13. Israe 's Unbelief Num. xiv. 1-10. 9 The Smitten Rock Num. xx. 7-13. the Serpent of Brass..... Num. xxi. 4 9 11 The True Prophet..... Deut. xviii. 9-16.
12 The Death of Moses.... Deut.xxxiv.1-12.

GOLDEN TEXT .- " Bless the Lord, O my soul, and forget not all his benefits." Ps.

COMMIT TO MEMORY: Verses 2-4.

SUMMARY. - God would have his people remember the way in which they have been led, that they may trust, fear, and obey him in the time to come.

ANALYSIS. - 1. Past guidance. Vs. 1.6 11. The promised land. Vs. 7-9. 111. Admonition. Vs. 10-20.

Exposition.—Preliminary.—This chapter is admirably fitted to serve as the Scripture for our general review for the quarter, for it glances back over the way trodden forward to the way's end, aud gathers up the lessons of the way. And it is one great beauty of the history that its lessons are just as fresh and living to-day as when as to the Hebrews.

Verse 1 .- All the commandments, etc. Deuteronomy, repetition of the law, a summary of the law given before, with special reference to the new position into which the nation was soon to come. The forty years of desert life and suffering had been designed and adapted to give this law a place in the hearts and lives of the people. The design of the law, or of " all the commandments," was to condemn; but says Moses, That ye may live, etc. To prepare the people for their future history to make it a grand and lovely history. So "the new covenant" is God's promise to write his law in our hearts, and through the discipline of our earthly pilgrimage prepare as to enter the land which Jehovah

has given his people on his sworn word.

Verse 2 .-- Thou. Israel the nation, and, of course, each member of the nation. Shalt remember. We are not to dwell on the past simply to mourn its opportunities lost and its errors committed, or to live it over again, but to get guidance for the future. The way by Etham to and through the Red Sea, and away on southward into the Peninsula of Sinai to Mount Sinai, and thence to the Red Sea or Gulf of Akabah, &c. After near thirty-eight years of nomad life in the desert, they return to house, neetled among the trees at the foot into Moab, where Moses was now speakship and suffering.

long detention in the wilderness. See vs. 15. It was kept vividly before them that their dependence was wholly upon Godcould take way. He was Supporter, Lawgiver, All in all. Self-sufficiency in them there was none. That he might make thee know that man doth not live by [on] bread only, but by [on] every word that proceedeth out of the mouth of the Lord doth man live. This is a description of the humility which God tried to teach Israel, can." wants to teach us. It will be remembered that Christ quotes these words in substance when tempted by Satan to take another than God's way to feed himself. Matt. vi. 4. Its import is that we are God's

we are to go and stay. If he cut off our fight them; but I tell you what mother, supplies of food, of anything, be it so. If I'll grow, and I'll be a good scholar, and he asks for very life, it is his. Let him | be a doctor or a lawyer, and then we will have it. Let the sacrifice be what it will, live in a big house, and you shall drees make it. Duty is ours. Obedience is like a lady, and I'll have good clothes, and ours. Results are his. He will take care of them. He will do his part if we do ours. It is the lesson of the cross, of truth, of faith, of consceration, of salvation, and eternal triumph. Humility is honor, lowliness is exaltation, weakness is power, our nothingness is God's all-sufficiency. If we are in him, he is in us. I we give to him ourselves, he gives to us himself.

Verse 4. - The raiment, etc. See Deut. xxix. 5; Neh. ix. 21. These words most naturally convey the idea of miraculous preservation of the raiment rather than of a providential supply from time to time. The feet would have swollen if unprotected by sandals.

Verse 5 .- Israel is called God's son, and the severe discipline was that of love, chastening not penalty, reformatory not

retributive. Heb. xii. 11. Verse 6.—Such a view should constrain

to filial, reverential obedience.

Verse . 9 - " Egypt was distinguished for monotony; Palestine for variety of climate and scenery; the former was a level expanse of green; the latter a park of mountain, bill, and vale, of forest and meadow; the former had but one river; the latter had a thousand brooks and springs; the former had almost no rain; the latter was blessed with abundance; the fermer was irrigated with difficulty, the latter with ease.

QUESTIONS .- Where did the Lessons of the quarter now closing find Israel? Ex xix, 2. Where, did the last lesson leave Moses spake and wrote, just as vital to us | them? Deut xxxiv. 1. How many years had passed?

> Vs. 1. What commandments are here meant? What was to be the reward of obedience? What the penalty for disobedience? Vs. 19, 20.

Vs. 2. What is "the way" here meant? Vs. 14-16. What had Israel experienced that should humble them? See above the topics of the Lessons for the quarter and vs. 3, 4, 14-16.

Vs. 3. Why did God wish to humble Israel? What is it to live "by for on every word that proceedeth out of the Lord's mouth?" Matt. IV. 4. Are we thus to live? Luke ix. 23. What have we to "humble" us?

Vs. 5. What is chastisement? Heb. xii. How does it differ from calamity? How from penalty?

Ve. 7-9 What kind of a country was Palestine? What dangers are there in great prosperity?

Abridged from the Baptist Teacher.

Scripture Catechism, 195.

SUNDAY, July 5th, 1874.—The Beginning of the Gospel .- Mark i. 1.11.

Mouths' Department.

THE WIDOW'S SON.

In a little brown, one story, wooden Akabah; and so up again east of Edom of a hill, lived the Widow Wood. She lived all alone, save her little boy, her ing. To humble thee. A man or a nation only child, Johnny. Her husband was a that has been brought suddenly from ex- poor, hard-working man, who had contreme lowliness to extreme prosperity, is trived to pay for their little home, having peculiarly liable to be filled with pride. one cow, and kept his garden in good If Israel hed been taken directly from order, when he was suddenly removed by Egypt to Palestine, and securely establicath. Johnny was too young to rememlished there in power and prosperity, there | ber his father, and his neighbors lived at would have been no such soberness of spirit a distance, and so he and his widowed wrought into the people as came from the mother were all in all to each other. The frequent, nay, from the continuous chas- school house was far off, too, but as soon tisement of the people during forty years. as his little legs had got long enough, And if even now it was needful to charge Johnny was found at school. Early in the them specially and strongly against the morning, washed and combed, he would pride of heart that would come with their kies his mother for a long day, with his settled prosperity, vs. 14-17, what would little dinner basket hung on his arm. they have been without the discipline? To while she, charging him to be "a good prove thee. Put thee to the proof by hard- boy," would turn back to her lonely home to spin or to weave, or to do something Verse 3 .- He humbled thee. In part by by which to earn a pittance toward their frequent judgments, and especially by the support. Sometimes she would go out to meet him toward night when she thought it time for him to come home, and then, hand in hand, little Johnny would tell his upon the God of Israel. He gave, and he joys and sorrows, how the boys called him "a baby," and "a milksop," because he stoutly defended his mother, and then how Miss Pierson praised him her " model little boy."

" I don't think they ought to laugh at us if we are poor, do you mother?"

"Why, no, not if we do as well as we

" And it's no disgrace to eat rye pies, is it mother?

" Certainly not, if we cannot afford to have wheat,"

"They throw and pull me around, they wholly, God's only. Wherever he puts us do, because I am little and feeble. I can't

we'll eat wheat, and see if they will laugh any more!'

"Well, Johnny, you be a good boy, and learn to love your books, and I will do all I can for you."

The widow wiped a tear silently from her face, and felt that this little confiding given at a Glasgow Convention: boy was dearer to her than all wealth in the world.

So she silently toiled and denied herself everything possible, and kept her child at school. When he had learned all they could teach him in the little red schoolhouse, she sent him to an academy. He was the poorest boy in the school, the poorest dressed and fed. People wondered why Widow Wood should "kill herself with work just to keep that great boy at school." They said "he had better be earning something for his mother." But the widow kept silent, and toiled on. At length the time came when Johnny was ready to go to college. Could she ever meet the expense? She had earned and saved something every year by her loom, in view of this possibility.

After he had entered college, she milked and drove her own cow to pasture, cut her own wood all winter, and one day in the week, sometimes two, went out washing. Soon it began to be whispered around that "the widow's boy was doing well;" and then " that he was a fine scholar, and the day he graduated, the first scholar in his class, the poor mother took his arm after the exercises of the day were over, and with tears and smiles walked with him through the streets of the city, the happiest mother in all that city.

A few years after, she saw him taking a commanding position in his professionone of the most honored and distinguished men in our country. She did see him in his elegant house, surrounded by a great library, and a most gifted family of children, and she did live with him and lean upon him as a strong staff, but I am not sure that she was really happier than when chopping at the wood pile that she might save a little to help her boy through college. They are both dead now; but I knew him well, and his invaluable writings are now on my table before me. Such is the simple but true story of "The Widow's Son."-Rev. John Todd, D. D.

BOYS, MIND YOUR COMMAS.

The comma, like the tongue, is a little thing, and like it, will make good sense or nonsense, just according as it is used. Take, for instance, the old nursery rhyme. With the commas misplaced it is so nonsensical that it needs a commentary to explain it:

Every lady in the land Has twenty nails on each hand, Five and twenty on hands and feet; This is true without deceit.

Put in the commas correctly and the meaning is clear.

Every lady in the land Has twen y nails, on each hand Five, and twenty on hands and feet; This is true without deceit.

An auctioneer once advertised a lot of chairs which, he said, " had been used by school children without backs."

THE RIGHTS OF MOSQUITOES.

A tender-hearted little girl came in from the woods and showed a face covered with mosquito bites. "Why did you not drive them away?" said the mother. "They vould not go," said the child. "Why did you not kill them ?" "It would not have been right," was the answer. " But I have seen you kill them at home," urged the surprised mother. "Yes, mamma," argued the child firmly, " if they come into my house and bite me, I kill them but if I go into the woods, that is their house, and I have no right to kill them."

The Church of England, it is well known, is the "Bulwark of Protestantism." If any one disputes its claim to be a bulwark, let him be put to confusion as he reads the hymn which is sung by the children of the Parish School at Ryedale, Yorkshire, England, under the charge of the Rector :

How shall I get my sins forgiven? How cleansed from every stain? Baptismal purity brought back? My soul restored again ?

First to confession I must go, And tell out all my shame; My list of sins, all, one by one, In penitence must name.

MR. MOODY.

QUESTIONS AND ANSWERS.

One of our New York exchanges says :-When Mr. Moody was in this country, some of the best things he ever said were said in reply to questions proposed at Sunday school and other Conventions. According to the Signs of the Times, he still keeps up the practice. The following are some of the questions asked and answers

Q. Should young converts be taught or encouraged to confess Christ in public

meetings at once?

A. Why not? What did the Muster say to the man whom he dispossessed of the legion of devils: "Go home to thy friends, and tell them what great things the Lord has done for thee. And he departed, and began to publish in Decapolis how great things Jesus had done for him, and all men did marvel.". That man went and told his friends in the whole town. If I have got good news, I should not confine it to my wite and children, but should spread it abroad. If I had been serving the devil publicly, why not Christ publicly? They want a little more of that confession in the churches in Glasgow and Scotland.

Q. Does not Mr. Moody recognize the benefit of thoroughly educated ministers?

A. Certainly. I never in my life saw a man who had too much education. But there is another side to that. If a man goes and sets up education in the place of Christ, he will have a good deal to answer for. There is a great cry that some men have got zeal without knowledge. I would rather have zeal without knowledge, than knowledge without zeal.

Q. What new means can be used to reach the outlying masses?

A. If this Convention should get on fire with love for Christ, they would soon reach the outlying people. The spirit of the gospel was for Christians to go for the people and seek them out-not merely to open churches and say, " Come in and be saved," but to go to them. He was tired and sick of aristocratic notions-Christianity was dying with respectability. It was not respectable for them to go out to the streets and pray. What would they say at the next dinner party? They would be telling each other-" Oh, Elder Jones was seen in the street circulating tracts." Never mind their dinner parties. They should go and work for Christ.

Q. What more can be done against in-

temperance?

when a man comes into the church, I think he ought to hurl the intoxicating stuff from him for Christ's sake. Now for the other side. I think the temperance man makes a grand mistake who always lugs in the question. Everything in its own place. If I go to a prayer-meeting, I don't want to hear incessantly about temperance or the higher Christian life.

Q. How can we make our prayer-meet-

ings more interesting?

that is one way. I tell you there has got to be a first-class funeral in Scotland; we must bury this stiffness. When we go into church, why not take a man by the everybody feel at home?

who want to pray for half an hour? A. Why, the question is very easily answered-just ring the bell. You say you don't have a bell. Then just get up and pull the man's coat-tails. I would rather a thousand times hurt a man's feelings than hurt a meeting. There is not a man in Scotland for whom I have a greater respect than Dr. Cairns, but if he got up and hurt the meeting, I would pull his coat-tails-I would do it.

The Christianity of the heart cheer us in toil, lights our homes with a gleam from God's heaven, smoothes our pillow in sickness, and in the sad, stern bour of death eings hymns to our parting soul, and leads it gently home to immortality. Can this religion of the heart ever die!

Mrs. Jackson, a sister of Mr. Spurgeon, and wife of the Rev. W. Jackson, of Willingham, Cambs, has been lecturing with much success in the Fen country on " Our Children."

Temperance.

A VERY REMARKABLE INCIDENT.

We copy the following from the Christian Era. The editor remarks concerning

The truthfulness of the following incident is unquestionable. We know the writer as a reliable Christian lady, and intimately acquainted with all the parties, She wrote this account first for the Congregationalist, and at our request furnished it for our columns:

The Congregational and Methodist churches in the village of East Douglas, Mass., held on Fast Day a Union Mass Temperance Meeting, to consider what means could be employed to further the cause in that community. This meeting resulted in the choice of a committee of ladies and gentlemen, who were instructed to call upon the dealers in ardent spirits in their places of business, and urge them to abandon the traffic.

On the following Saturday the ladies of this committee called at one of the principal saloons, kept by a Mr. Lucius Simpson. He had said publicly that he would see the ladies if they came, but not the men. They were received with entire civility. One of the ladies extending her hand to Mr. Simpson, said : " We have come on an errand of love to you, to persuade you to give up the sale of intoxicating drinks."

He replied: " I cannot promise to do that," and in response to the question, " Do you think it right to sell ?" answered, "Yes, just as right as for the grocer to sell groceries." " Let us hear what the Lord says about it," said one of the lady visitors, and taking a Bible from under her shawl she read.

1 Cor. vi: 10: "Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of

Hab, ii: 15: "Woe unto him that giveth his neighbor drink, that puttest thy bottle to him and makest him drunken also, that thou mayst look on their naked-

Dout. xxix: 19, 20: "Saying I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst. The Lord will not spare him, but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven."

At this, the man trembled exceedingly, clutching at the counter over which he had A. It would take a day to answer that, been leaning, for support, as though he There are two sides in this matter, and I | was about to fall. So spellbound were want to give a rap to both. Even some of even the loungers who were there, that no the ministers and elders in Scotland hang assistance was offered him by any one, around the dinner-table too long, and drink until the ladies urged them to go to him too much wine. That is the fly in the and care for him. They carried him to a ointment. I think every Christian church | room in the rear of the saloon, placing ought to be a temperance society—and him on a chair by an open door. As they moved him, he cried out very loud. "God have mercy on my soul," repeating it three times, as if in great mental agony. These were his last words; he seemed conscious, but his tongue swelled, filling his mouth, making speech impossible.

The awe-stricken men present urged the ladies to go to him, and say something more, evidently feeling that they had no power to help the soul of their dying comrade. These noble Christian women told A. Well, be more interesting yourself; him of the forgiving mercy of this same just God. At the intimation that it might be intoxication that was the matter with the man, the frequenters of the place, who had heard and seen it all, said with hand, and throw off stiffness, and make great earnestness: "It is not rum, but the Holy Spirit that has smitten him," again Q. What would you do with those men begging the ladies not to leave him. A physician was called, who pronounced it a fit of apoplexy. The man was carried to his home, and died in a few hours. These are the main facts of this remarkable occurrence, as related to the writer by the lady of the committee who read the Bible selections. It is needless to add, that that saloon is closed.

> I challenge any man who understands the nature of ardent spirits, and yet for the sake of gain continues to be engaged in the traffic, to show that he is not involved in the guilt of murder .- Lyman

> We want a religion that bears heavily, not only on the "exceeding siniulness of sin," but on the exceeding rascality of lying and stealing. A religion that banishes small measures from the counters, small baskets from the stalls, pebbles from the cotton bags, clay from the paper, sand from the sugar, chicory from coffee, alum from bread, and water from the milk-cans.

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