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BIBLE LESSONS FOR 1874.

INTERNATIONAL SERIES. SUNDAY, August 2nd, 1874.

Jesus and the Sabbath.—Mark ii. 23-28; iii. 1-5.

GOLDEN TEXT.—"I gave them my Sabbaths, to be a sign between me and them." Ezekiel xx. 12.

COMMIT TO MEMORY: Verses iii. 1-4.

SUMMARY.—The Lord of the Sabbath declares that "the Sabbath was made for man, and not man for the Sabbath," and that therefore it is lawful to do good on the Sabbath-day.

ANALYSIS.—I. The plucked grain. ii. 23-28. II. The healed hand.

EXPOSITION.—Verse 23.—He went through the corn fields. It properly means grain field, such as wheat, rye, oats, barley, etc., and in Scripture bears this wider meaning. The corn-fields, therefore, were grain-fields and no doubt barley-fields. In early April, the time of the Passover, the barley was ripe. Lev. xxiii. 4-11. The wheat harvest was much later. On the Sabbath-day, Luke says, "On the second Sabbath after the first," or literally, "the second first Sabbath." Luke vi. 1. This is by some believed to have been the first Sabbath after the second day of unleavened bread; that is, the first of the seven Sabbaths reckoned from that day to Pentecost (Lev. xxiii. 15, 16); by others, "the first Sabbath of a year that stood second in a Sabbatical cycle." The chief interest of the lesson depends on the fact that the events occurred on the Sabbath. His disciples began as they went to pluck [began to walk along, plucking] the ears of corn. This act was expressly permitted in the Mosaic law. Deut. xxiii. 25. This is to be noted, because the disciples are charged with breaking the law. The reason for this act was not a spirit of wastefulness, but their hunger, as Matthew states. Matt. xii. 1. Otherwise the act would have been wrong, even if not contrary to the letter of the Jewish law.

Verse 24.—The Pharisees. Luke says, "some of the Pharisees." These Pharisees were maliciously and murderously on the watch to get some charge on which to condemn him and compass his death. Said to him, "Not to his disciples, because they wanted to trap him, not them. Would he justify them? If so, their act was his act. Why do they on the Sabbath-day that which is not lawful? Matthew represents them not as asking why, but as asserting that the disciples were doing an unlawful deed. That the charge was false we have seen. But they put their own traditional petty rules and regulations on the same level with Scripture, and even higher. Matt. xxv. 2-6. According to these rules, "the simple act of the disciples was considered as servile work, equivalent to reaping, thrashing, winnowing, etc., the penalty of which was stoning. They considered, too, that the law enjoined rest, not only for man and beast, but also for plants and trees—that the cutting a branch or plucking a leaf was unlawful." See Exodus xxxv. 2.

Verse 25.—And he said unto them. After his arrest and arraignment before the Jewish and the Roman tribunals he was not prompt to answer accusations and defend himself. "He opened not his mouth." So here. Have you never read. That is, in your own Scriptures, which you accuse me of breaking. See 1 Sam. xxi. They could not be ignorant of the extraordinary facts there stated. David's real character was that in which he was the type of Christ, who was called "the Son of David." We mark in this verse that emphasis is placed upon the fact of David's hunger, and consequent need.

Verse 26.—The house of God. The Tabernacle made at the foot of Sinai. At the time of David's visit, it was at Nob, a small place on an eminence near and in sight of Jerusalem. This Tabernacle was specially "the house of God" until the Temple was built by Solomon in its stead. In the days of Abiathar. It seems from the history that Ahimelech was then high priest, and that Abiathar afterward became such. Several explanations of this apparent inaccuracy are given. The Jews were in the habit of quoting and referring to their sacred books by the use of such a word as here occurs in the original. The certain thing is that neither Christ nor Mark here blundered. Shew-bread. See Lev. xxiv. 5-9; Ex. xxv. 23-30. And did

eat, etc. And that, too, with the consent of the high-priest. Yec you Pharisees have never thought of condemning as transgressors, and worthy of stoning, either David or the priest. You have always succeeded, what the Scriptures imply; that in such exigencies the spirit of the Mosaic law was kept, though in its letter provision was not made for just such a case. And gave also to them that were with him. As I now give to my disciples liberty to pluck and eat the ripened grain on the Sabbath. In Matt. xii. 5, we find that Christ further refers to the work which was performed by the priests in the Temple. They were obliged to do an extra amount of work on the Sabbath, in slaying the victims, offering sacrifices, etc. This was right, because it was work done in the Temple-service. Circumstances called for it. And in verse 6, Christ adds, "But I say unto you, that in this place is one greater than the Temple." The Temple took the place of the Tabernacle, but Christ took the place of the Temple. As ceremonially God met the Jews in the Temple, so spiritually God meets men in Christ.

Verse 27.—The Sabbath was made for man, and not man for the Sabbath. This is one of those sublime, momentous declarations of Christ, which command the admiration of the world. It was made, not by, but for, on account of men—made, appointed by God—and hence its observance required by a divine authority. So the history in Deuteronomy teaches, and Christ here endorses that history. He does not say that it was appointed or "made" for man's secular good, or for such human use as man might put it to. It was for man—to meet just those human wants that God designed it to meet, and not any others. It was the false interpretation of the law, in which they missed its true meaning, that Christ condemned.

Verse 28.—Therefore. Because such is the relation of man to institutions in general, and to the Sabbath in particular. The Son of Man is Lord also of the Sabbath-day. "The Son of Man"—and not any and every man. The Son of Man is, as the title itself implies, the Head of the Race—the Lord of Man; and if the Lord of man, then the Lord of all that which exists for man. The day is The Lord's Day—to be used for the Lord's purposes. iii. 1.—He entered again into the synagogue: Referring to i. 21. This was on "another Sabbath" than that of the grain plucking (Luke vi. 6), and was in Galilee, perhaps in Capernaum, which would more fully account for the word "again." Vs. 7. A withered hand. More exactly, "his hand withered." His "right" hand, and probably arm. Luke vi. 6. It was doubtless a case of chronic paralysis.

Verse 2.—Watched him. As they were always doing. That they might accuse him. Heresy hunters.

Verse 3.—And he said. Knowing how and why he was watched. Luke v. 6, 7. Stand forth. More exactly, "Rise into the midst." Rise, and take your place in the very midst of the spectators, that all may see.

Verse 4.—Is it lawful to do good or to do evil? To save life, or to kill? A home thrust. As much as to say, You were spending this day, as so many other days, in wickedly watching me, in order to kill me. Is that the use to which we are to put the Sabbath? Are you the men to read me lectures on Sabbath-breaking? Judge between me and yourselves. Then he carries the war still further, and confounds them by their own practices, when one of their sheep falls into a pit on the Sabbath. Matt. xii. 11, 12.

Verse 5.—With anger. Holy wrath. Grieved. Indignantly grieved. At the hardness of their hearts. Their ignorance was rooted in malice. Stretch forth thine hand. Thus he confounded them by the very deed which they thought would condemn him.

QUESTIONS.—Vs. 23. Compare Matthew xii. 1-13; Luke vi. 1-12. Note the differences. Where does this lesson find Jesus and his disciples? What day was it? Luke vi. 1. Were they tramping down the grain? iv. 4, 15. Why did they pluck the grain? Matt. xii. 1.

Vs. 24. What was said to Christ? By whom? Was it true? Lev. xxiii. 25. In what spirit was this said?

Vs. 25. Give the story of David here referred to. 1 Sam. xxi. Did David do right then? Wherein was he a type of Christ?

Vs. 26. What was this "house of God?" The "shew-bread"? Ex. xi. 22, 23. Would the Pharisees object to that act of David and the high-priest? Was Abiathar the high-priest when David did this? 1 Sam. xxi. 2.

Vs. 27. For what was the Sabbath made? Does this imply that it was not divinely instituted? Does it imply that it could be used for any purpose which one might choose? How will you explain the words of verse 27? Who is "the Son of man"?

iii. 1-5. What here shows Christ's courage? How were the objectors spending that Sabbath? What effect of Christ's conduct on the Pharisees? vs. 6.

Abridged from the Baptist Teacher. Scripture Catechism, 202.

SUNDAY, August 9th, 1874.—Power over Nature.—Mark iv. 35-41.

Youths' Department.

WHAT THE FROGS SAY.

When the frogs awake in spring, And the woods and meadows ring, Johnny wonders what they say, Peeping, croaking, night and day.

"Oh!" says grandpa—"half asleep, First they cry, 'How deep? How deep?' Oh, deep, Ankle deep, Deep, deep!"

"By and by they're all awake, Ponds with voices thrill and quake: 'Oh, deep, Knee deep, Deep, deep!"

"Small ones, looking thin and queer, Scream out quickly, as in fear, 'Stay here; Stay here; Better stay here!"

"Old one chides with notes profound, Hoarsely, slowly, 'Go around, Around, Around; Better go round!"

Go they, stay they, I'll be bound, Which they do, you've never found."

THE EXACT TRUTH.

Two young masons were building a brick wall—the front wall of a high house. One of them, in placing a brick, discovered that it was a little thicker on one side than on the other.

His companion advised him to throw it out. "It will make your wall untrue, Ben," said he.

"Pooh," answered Ben, "what difference will such a trifle as that make? you're too particular."

"My mother," replied his companion, "taught me that 'truth is truth,' and ever so little an untruth is a lie, and a lie is no trifle."

"Oh," said Ben, "that's all very well, but I am not lying, and have no intention of doing so."

"Very true, but you make your wall tell a lie; and I have somewhere read that a lie in one's work, like a lie in his character, will show itself sooner or later, and bring harm, if not ruin."

"I'll risk it in this case," answered Ben; and he worked away, laying more bricks and carrying the wall up higher, till the close of the day, when they quit work and went home.

The next morning they went to resume their work, when behold the lie had wrought out the result of all lies! The wall, getting a little slant from the untrue brick, had got more and more untrue as it got higher, and at last, in the night, had toppled over, obliging the masons to do all their work over again.

Just so with ever so little an untruth in your character; it grows more and more untrue, if you permit it to remain, till it brings sorrow and ruin.

"Tell, act, and live the exact truth always."

MAKING HAND ORGANS.

On the front of a dingy brick building at the head of Chatham street, weather-beaten and dim, hangs the sign: "Hand Organs." A reporter of the New York Sun saw the sign and went in; and thus he describes his interview with the workmen, and what he saw. Standing at benches, leaning over old organ boxes, seated before little stands, five men were at work. In the middle of the room stood several old hand organs. On the walls hung queer patterns, numbered and diagramed; in the further corner stood a machine seven or eight feet high, looking for all the world like a threshing machine. "Is the proprietor in?" asked the reporter of the workman nearest the door. The workman turned, pointed toward the other end of the room, and went on cutting out long strips from a great sheet of pasteboard.

Sitting on a low chair, with a low table before him, was a short, stout, jolly-faced man, evidently a German. On the bench in front of him, mounted on two wooden rests, hung a wooden cylinder, fifteen inches long, perhaps, and five inches in diameter. Behind the cylinder was a small case, a Lilliputian type case, containing thirty-six little boxes, and every box full of little brass pins.

"What do you charge for a common sized organ?" asked the reporter.

"It depends on the kind," answered the proprietor; "I can make you a flute organ, with twenty-four keys, to play nine tunes, with a black walnut case, for a hundred dollars. If you want an organ to play ten tunes, I can make it for you for a hundred and twenty dollars. An organ of this size will weigh about twenty-five pounds. A parlor organ, with from 25 to 46 keys, will cost from a hundred and fifty to two hundred and fifty dollars. A side show organ, to play nine tunes, with 60 keys, 35 brass trumpets, large and small drums, and triangles, I can make you for two thousand dollars."

While he was talking, the jolly little man sat pegging away at the cylinder before him, driving a pin here and a peg there, straightening them with a little pair of pinchers, and flattening them with a little light hammer.

NEW TUNES IN OLD INSTRUMENTS.

"What are you driving those pegs in there for?" asked the reporter.

"This is an old cylinder. It was made years ago," he answered; "the tunes that were all the go then don't draw out the pennies worth a cent now. I am putting new tunes in it. I take the cylinder out and paste a sheet of clean white paper around it. Then I mark it for the tunes, and drive these little pins in, and the thing is done. Its very easy to do."

It looked very easy. The cylinder was covered with hundreds of little black lines, some half an inch long, others scarcely more than a dot. The reporter asked how he knew where to draw the lines.

The little man took a handful of the little pins out of his apron on his lap, took a few dozens more out of his mouth, got on and began the crank of a dismantled organ that stood near.

HAND ORGANS AND CHURCH ORGANS.

"You see," said he, "a hand organ is made like any common organ. It has a bellows and pipes and keys. When you want to play on a church organ, you push down on the keys; when you want to play on a hand organ, you lift the keys. You use your fingers to play on a church organ; these little brass pins are the fingers on a hand organ. You see these little wires that hang down from the ends of the keys? Well, every time one of those wires strikes one of the brass pins when the cylinder is going round, the key is raised and the note is sounded. If the brass pin is one of those long, half inch ones, the key stays up a good while, and the note is a long one. If the pin is just a little dot, the key falls right back, and the note is short."

"But how do you know where to mark the cylinder for the tunes?"

"That's the secret of the trade," answered the little man; "but I guess I'll show you. You see, the cylinder is covered with clean paper, and all ready; now I hang it in by the iron rod that sticks out at each end. The tune I want to mark it for I play on the keys, only I press the keys down instead of lifting them, for I know what noise they would make just as well as if they did make it. Every time one of those little wires strikes the cylinder, it makes a little dent. If I hold it down for a long note, it makes a long mark; for a short note, it makes just a dot. Then I go over the marks with a pen to make them plain. When one tune is marked, I go on with the next. When the tunes are all marked I put the pins in, as you see."

"How do the organ grinders change from one tune to another while they are playing in the street?" inquired the reporter.

"Every organ," responded the little man, "plays from seven to ten tunes. This one I am working at plays eight. Do you see these little grooves?" and he pointed to one end of the cylinder, where a piece of wood had been left, about two inches long and an inch and a half in diameter. There were eight little grooves around the projection. "When the organ grinder wants to change the tune, he lifts that little spring, shoves the cylinder in or out one groove, and the tune is changed."

"How long do the organs generally last?" asked the reporter.

"Oh, bless your soul," said the little man, "five years is no time at all for a hand organ. Why, there's many an organ travelling the streets that's been used every day, week in and week out, for the last thirty years. That's just what kills the business. They last too long."

"How many organs do you make in a year?" asked the reporter.

"Well, from seventy-five to a hundred. When times are hard, more men have to go to grinding organs, and the business is better. I shall make a hundred this year."

"That ought to make a profitable business."

"No it don't. Materials are so high that there's not very much profit on organs. I have to do some work in other branches to make it pay. I make a great many automatic figures for travelling shows, and repair 'most all kinds of musical instruments."

"Then there are a hundred new organs turned loose to prey on the public every year."

"More than that," said the little man.

"This is the only hand organ manufactory in the country, but there is a firm that imports them from France. They sell about as many every year as I do, and sell them for the same prices."

"Then there is no competition?"

"No, no competition."

"Can any of your workmen mark the cylinders for new tunes?"

"No; there are only two men on this side of the Atlantic who can put the tunes on a cylinder—the man who imports organs from France, and myself."

"Are there many Germans grinding organs?"

"No," responded the organ maker, "the grinders are nearly all Italians and old soldiers."

WET BOOTS.

What an amount of discomfort wet boots entail, to be sure; and how well we all recall the fretful efforts we have now and then made to draw on a pair of hard-baked ones which were put by the fire over night to dry. Damp and adhesive within, they are without stiff and unyielding as horn. Once on, they are a sort of modern stocks, destructive of all comfort and entirely demoralizing to the temper. The following simple device will rob the cold, wet barnyard of a slushy winter or spring evening of half its promise of discomfort for the next morning: When the boots are taken off, fill them quite full with dry oats. This grain has a great fondness for damp, and will rapidly absorb the last vestige of it from the wet leather. As it takes up the moisture it swells and fills the boot with a tightly-fitting last, keeping its form good, and drying the leather without hardening it. In the morning, shake out the oats and hang them in a bag near the fire ready for the next wet night, draw on the boots, and go happily about the day's work. This simple recipe, tender-footed reader, will save you much discomfort, and will make you a tender-hearted reader as you sit in your soft foot-gear looking over your paper, as you wait for breakfast to be made ready.

The wife of Agassiz is writing his biography. It will not disappoint public anticipation, if intelligent sympathy with the man and appreciation of his work, with which she identified herself as much as she could, are qualifications for writing the life of the man who called himself Louis Agassiz, teacher.

The rose of Florida, the most beautiful of flowers, emits no fragrance; the bird of Paradise, the most beautiful of birds, gives no song, the cypress of Greece, the finest of trees, yields no fruit; dandies, the shiniest of men, have no sense; and ball-room belles, the loveliest creatures in the world, are often equally deficient.

No man can go to heaven while he dies who has not sent his heart thither while he lives. Our greatest hope should be beyond the grave.

The only way to make the mass of mankind see the beauty of justice, is by showing them, in pretty plain terms, the consequence of injustice.

To think kindly of each other, is good; to speak kindly of each other, is better; but to act kindly one towards another, is best of all. We may add that if you do the first, you will be far more likely to do the second and the third.

Two heads are better than one—especially in a barrel.

Dear Bro. Permit me to acknowledge a few days for me to go to distribute to the Co., when the above Home Mission I shall need four last month and the aid and the books, always been About on learning they were visits, come money for that of the same to Perhaps the name am not all find out and nets for you prosper the man can spread French, on lay by their big their long Union, to Bibles for receive at above objection \$1 25; as in Digby will do assortment

"BAP" Mr. Editor I send a communication exposition Paul d belief of the "baptize of, or on therefore, to, and a them acc That a of the dead questions of baptis the dead, eons were 1. As Adam Ch be a p perceive tion, not to christi who suff on account the gosp Ephes. ii If it water is considera but to. day wer the dead euly; to urge a resurre of Paul's baptized connect stand we 2. As whom that no them, th to. A spirit, or dead, is absurdity Chipman spiritual derstood, ligible. When the Apostrine, in