

The Christian Messenger.

Bible Lessons for 1878.

SECOND QUARTER REVIEW.

SEVEN OLD TESTAMENT PERIODS.

COMMIT TO MEMORY: Verses 22, 23.

GOLDEN TEXT.—"He expounded unto them in all the Scriptures the things concerning himself." Luke xxiv. 27.

BIBLE READING.—Hebrews xi.

I. From the Creation to the Deluge.

[B. C. 4004-2348.]

- (a) The creation of man Gen. i. 26.
(b) Man's fall and recovery. Gen. iii. 1-15; Rom. v. 21.
(c) Adam's descendants—Abel, Enoch, Methuselah, Lamech, etc., Gen. iv. 2; v. 18-27.
(d) Noah and the deluge. Gen. vii. 6-24.

II. From the Deluge to Abraham.

[B. C. 2348-1996.]

- (a) Tower of Babel. Gen. xi. 1-9.
(b) Abraham of Ur of Chaldea. Gen. xi. 27, 28.

III. From Abraham to the Exodus.

[B. C. 1996-1491.]

- (a) Call of Abraham. Gen. xii. 1, 2.
(b) Isaac. Gen. xxi. 1-3.
(c) Jacob. Gen. xxxii. 24-30.
(d) Joseph. Gen. xxxvii. 28; xlvii. 26, 27.

IV. From the Exodus to Saul, the First King.

[B. C. 1491-1095.]

- (a) Moses. Ex. ii. 10; iii. 10; xix. 1-6; Deut. xxxiv. 7-12.
(b) Joshua. Josh. i. 1-3; xxiv. 15-29.
(c) The Judges. Judg. ii. 16. [B. C. 1426-1095.]

V. From the Single to the Divided Monarchy.

[B. C. 1005-975.]

- (a) Saul [B. C. 1095-1055]. 1 Sam. x. 17-25.
(b) David [B. C. 1055-1015]. 1 Sam. xvi. 1-13.
(c) Solomon [B. C. 1015-975]. 1 Kings ii. 1-4.

VI. From the Divided Monarchy to the End of the Captivity.

[B. C. 975-536.]

- (a) Israel—Seven dynasties, 19 kings, 254 years [B. C. 975-721].
(b) Judah—One dynasty, 20 kings, 389 years [B. C. 975-586].

VII. End of Captivity to Christ.

[B. C. 536-A. D.]

- (a) Second Temple Dedicated [B. C. 515]. Ezra vi. 16-22.
(b) Walls Rebuilt [B. C. 444-433]. Neh. vi. 15, 16.
(c) Malachi [B. C. 400].
(d) Christ. Gal. iv. 4.

QUESTIONS.—First Period.—Who made the world? Why is God's existence in the first verse of the Bible taken for granted? Ans. "Because the doubter is more to be rebuked than reasoned with."

Second Period.—Why was the deluge sent upon the earth? How many days did the waters keep increasing? How many days did they remain before they began to fall? How many days were they in falling? How many sons had Noah? Which one peopled Europe? Which one settled in Asia? Which one chiefly in Africa? From which one did Abraham descend? From which one did Christ? Gen. ix. 27.

Third Period.—Where was Abraham born? What is meant by "the call of Abram"? What son of promise had he? What grandson of Isaac was sold into Egypt? Who was Joseph's father? How many brothers had Joseph? Where was he buried? Josh. xxiv. 32.

Fourth Period.—What is meant by Exodus? Who was appointed to lead Israel out of bondage? Why was he called Moses? Exodus ii. 10. Which way did the children of Israel go out of Egypt? To what mountain did they go? How long were they in the wilderness? Where did Moses die? Who led Israel into Canaan? Who governed Israel after Joshua's death? For how many years?

Fifth Period.—Why was a king given to Israel? Who was the first? Who the second? Who the third? How long did each one of these three reign? Which one was jealous? Which one committed suicide?

Sixth Period.—Why was the kingdom after Solomon divided? Which kingdom had by far the best of the land? Which the city of the great King? Which had Ahab for its worst king? Which had Ahab for its worst? Which went into captivity first? What Assyrian king took Jerusalem? What Persian king permitted the Jews to return? How long had they been in captivity? How many dynasties had Israel? How many kings? How many dynasties had Judah? How many kings? To which kingdom did Isaiah belong? To which Elijah? To which David? To which Christ?

Seventh Period.—When was the second temple built? Who was the last Old Testament prophet? Whose coming does he predict? Mal. iii. 1.

The Old Testament was originally written in Hebrew, for the Hebrews. The following parts, however, were written in Chaldee: Dan. ii. 4-vii; Ezra iv. 8-vi. 18; and vii. 12-26; Jer. x. 11. These two languages are rather two dialects of one language. The Chaldee is the consequence and perpetual reminder of the captivity among the "Chaldeans."

The present division of the Bible into chapters and verses was not accomplished until the middle of the sixteenth century (A. D. 1555), though the divisions into chapters dates from the thirteenth century. In the use of Scripture by the Hebrews, centuries before Christ, there had grown up a system of divisions for ease in reference and for convenience in the public liturgical service. The present divisions have been a convenience in reference, but they have often tended to obscure the connection of Scripture, and to induce a fragmentary and illogical method of reading.

The value of the Old Testament is estimated very differently, even by Christian men and teachers. It is often disparaged in comparison with the New Testament, spoken of as though superseded by the latter, and sometimes represented, or rather misrepresented, as antagonistic to it. It is certain that such conceptions were never entertained by our Saviour or his inspired Apostles. The New Testament would be in large part unintelligible without the Old. The Bible is one book.

The New Testament is in the Old Testament concealed. The Old Testament is in the New Testament revealed. —Abridged from the Baptist Teacher.

SUNDAY, July 7th, 1878.—Birth of Christ the Lord.—Luke ii. 8-20.

GOLDEN TEXT.—"For unto you is born this day in the city of David a Saviour, which is Christ the Lord."—Luke ii. 11.

The Story of the Bible Lesson.

FOR THE PRIMARY CLASS.

The first king we have this quarter is Josiah. While he was young, he began to seek the Lord. In cleansing the Temple, a roll of Scripture was found, from which he learned that God was angry with all who disobeyed him, as the people of Judah had done. Josiah's son, Jehoahaz, was carried captive to Egypt. Another son, Jehoiakim, was sent to Babylon, and many young princes with him. This is called the First Captivity. God had sent his prophet, Jeremiah, to warn the people of the coming doom. But they did not listen; and Nebuchadnezzar took most of the people captives to Babylon. This is called the Second Captivity. Among the first captives were four young men, who still served God in the strange land. The chief one was Daniel, whom God revealed a dream that king Nebuchadnezzar had. After this the other three were thrown into a fiery furnace; but God took care of them. One night Belshazzar, king of Babylon, was feasting; when he saw a hand, writing on the wall. Daniel told him that this meant that his kingdom was to be given to the Persians. That same night the Medes and Persians took Babylon, and Darius became king. Daniel was put in a den of lions, because he would pray to his God three times a day, after Darius had made a law that none should pray to any but himself. But God shut the lion's mouths, and kept Daniel safe. God had promised that Judah should return after seventy years. When the time had passed, king Cyrus allowed all the Jews to go back to Jerusalem.

"I used to observe that what was called "natural fruit" in my grandfather's orchard was poor stuff, fit only for the swine. The valuable fruit was from grafted limbs. So the natural fruit of the human heart is sinful and worthless; it requires the ingrafting of a new principle by divine grace to yield the fruits of the Spirit. Whoever prefers to live without God, and to follow the devices and desires of his own heart, will have his teeth set on edge by-and-by when he has to eat what he has been growing and storing up.

Impatience of study is the mental disease of the present generation.

Booths' Department.

Beauties of English Orthography.

A pretty deer is dear to me, A hare with downy hair, A hart I love with all my heart, But barely bear a bear.

'Tis plain that no one takes a plane. To have a pair of pears, Although a rake may take a rake To tear away the tares.

Sol's rays raise thyme, time razes all, And through the whole holes wear. A scribe in writing right may write To write and still be wrong; For write and rite are neither right, And don't to right belong.

Robertson is not Robert's son, Nor did he rob Burt's son, But Robert's sun is Robin's sun, And everybody's sun.

Beer often brings a bier to man, Coughing a coffin brings, And too much ale will make us ail, As well as other things.

The person lies who says he lies When he is not reclining; And when consumptive folks decline, They all decline declining.

Quails do not quail before a storm, A bough will bow before it; We cannot rein the rain at all, No earthly power reigns o'er it.

The dyer dyes awhile, then dies— To dye he's always trying; Until upon his dying bed He thinks no more of dying.

A son of Mars mars many a son, All Deys must have their days; And every knight should pray each night To Him who weighs his ways.

'Tis meet that man should mete out meat— To feed one's fortune's sun; The fair should fare on love alone, Else one cannot be won.

Alas, a lass is sometimes false, Of faults a maid is made; Her waist is but a barren waste— When stayed she is not staid.

The springs shoot forth each Spring and shoots Shoot forward one and all; Though Summer kills the flowers, it leaves The leaves to fall in Fall.

I would a story here commence, But you might think it stale; So we'll suppose that we have reached The tail end of our tale.

Louisville Railway Mail.

Moving Mountains.

"Mamma, if people can move mountains by faith, why don't they do it now?"

"They do, Lucy. I once knew a little girl who moved a very big one out of my way."

"Oh, mamma, do tell me about it."

"When I was about ten years old, I went to a pretty village to spend the summer. Of course I went to Sabbath school, too, and I liked all the girls very much, except one, called Jessie Muir. But Jessie dressed very poorly, and was not one bit stylish, though she always had her lessons perfect, and her teacher was very fond of her."

"When the summer was nearly over, I had not spoken a dozen words to Jessie. One Sabbath teacher told us our lesson would be on this very subject, but I thought nothing more about it until the next Sabbath morning. Then I had no time to study it; I had to get my breakfast and dress, and when I flounced out of the gate in my new blue silk, and white chip hat, I was thinking far more of what the girls would say about my new suit, than about my lesson."

"Jessie was just passing as I came out, and it was a long way to church, and as I felt like patronizing somebody, I said, 'Good morning, Jessie Muir.' 'Good morning,' she answered, pleasantly; and after we had walked together awhile she asked: 'Have you learned your lesson?'"

"No, I can't make anything of it," I said, carelessly; "can you?"

"I can make three things out of it." "Can you?" "What are they?"

"First, that I must have faith in Jesus' love and power. Second, that we do not need to move mountains on earth. Third, that there are mountains we must move, if we would be Christians."

"What do you mean Jessie," I asked petulantly.

"Why, just this: that every sin is a

mountain between us and heaven; and they are not mountains to us alone, but to every one around us.'

"I felt my face getting red, as I said, 'I suppose you see a great many mountains in me?'"

"It is always easy to see others' faults. You want me to tell you what I think is your greatest?"

"Well, I said, with a touch of anger 'What is it?'"

"Pride," replied Jessie, gently. "Don't you want to move it, Annie?"

"I don't know," I said in a low voice. "Whatever you ask in my name I will do it." That is what Jesus says. Oh, Annie, I wish you would ask Him!"

"I guess it does not make any difference to you, Jessie, whether I get rid of my pride or not."

"Yes, it does, Annie, for you have no right to be a mountain in my way."

"I am not," I answered angrily.

"Oh, yes, you are, for when I see you proud and scornful, you make me sin in wishing for things my dear mother can't get me—you make me discontented, and you make me think unkind things about you. I suppose some of the other girls feel that way too."

"I did not answer Jessie then, for we were at the church door; but I thought a great deal of what she said, and I tried from that hour to conquer my foolish pride."

"But it is very hard to move mountains of sin, mamma!"

"Yes, darling, with us it is impossible, but we can do all things if we ask Jesus to help us.—Child's World.

A Rule of Conduct.

"Once," said Mrs. Fane, "when I was a little girl of ten, a dear teacher gave me a rule of conduct, which has been of great use to me ever since. I was not quite sure whether or not it was right for me to attend a place of amusement to which some of my friends were going. I had begun then to try to live as Christ would have me, and though I was only a child, I sometimes found hard places where I did not know just what duty was. In this instance, though my mother had given her consent, I had a feeling that it was not given very gladly. She wanted to please me, and would, I could see, be herself pleased if I remained at home. So I went with my trouble to my dear lady-love,—and she wrote this on a slip of paper: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

"That's a very straight rule, mamma," said Marjorie.

"Yes," said Ellie, "but it's a good rule to walk by."—S. S. Times.

Mr. STROUTON has taken the velocipede into the pulpit. In a recent sermon, he said that "these new inventions which the lads were riding down our streets, would not keep up unless they were kept going; the moment they were stopped they fell down, and in the they were exceedingly like the Christian Church, which would fall unless it was constantly moving on."

If you ask me which is the real hereditary sin of human nature, do you imagine I shall answer, pride, or luxury, or ambition, or egotism? No, I shall say, indolence. Who conquers indolence will conquer all the rest. Indeed, all good principles must stagnate without mental activity.

A gift of one thousand pounds has been made to the Free Presbytery of Lorn, Scotland, the interest to provide some minister each year with a holiday.

The oldest stove in the United States, if not in the world, is that used in the hall of the capitol of Virginia, in Richmond. It was made in England and sent to Virginia in the year 1777.

A Wick (England) fishing boat landed a fine conditioned halibut, weighing 187 pounds, measuring 6 feet 8 inches in length and about the same in girth. On opening the fish its stomach was found to contain a very fine salmon in good condition, and which weighed 20 pounds. No wonder the halibut looked so well, seeing the sort of dinners he indulged in.

Do the best you can where you are, and when that is done you will see an opening for some better.

Correspondence.

For the Christian Messenger. United States Correspondence.

WASHINGTON, D. C., June 8, 1878.

Vinnie Ream's wedding was quite a wonderful affair in its way—no such scene has been witnessed in Washington before. So interested was the public that the little army of policemen detailed for the occasion was unable to keep back the crowd, and the church was filled to the very chancel, long before the bridal party arrived. The marriage bell, which swung from the centre of the chancel and under which the bride and groom stood to be wed, was five feet in height and composed of 20,000 common field daisies,—"ox-eyes" Genl. Sherman gave the bride away, and Genl. Albert Pike, venerable and hoary-haired, officiated as best man. The invited guests were 2,400 in number. Vinnie is said to have \$80,000 worth of her statuary on hand. She intends to continue working at her art as heretofore. In her parlor are two wonderful little gems, her own work, which I have heard she prizes highly. She calls them "Idleness" and "Industry." They are simply marble hands, each under a glass case. One is open and toying with a flower-spray, the fingers of the other hold a pen, ready to write. These hands were modeled from Jessie Fremont's, and most exquisite are they in form, veining and position.

Nobody who visited the Centennial Exposition of 1876, will have forgotten the "butter woman" in the Woman's Pavilion, the work of Mrs. Brooks. That lady has been in Washington since last winter, having that same butter head of the Dreaming Iolanthe on exhibition, and trying in every way to obtain means which would enable her to go abroad and study the sculptor's art—in which she is yet wholly uninitiated. She is also quite poor. She has just completed another work—the same subject, but on a more extensive scale. This is also in butter, and represents the dreaming maid at full length, reclining in a garden. Mrs. Brooks proposes taking this to Paris and exhibiting it there.

Alex. H. Stephens says the Potter Investigation will cost at least a million of dollars, but Congress does not make the estimate so large, having only appropriated \$20,000 for the purpose. The Senate amendment, however, appropriates the same sum additional for its own use in the matter. Probably Stephens counted Congressional time spent, &c., in which case he could not be far wrong.

Minister Stoughton has already been summoned from Russia as a witness before the Potter Committee. Mr. Anderson, in his testimony concerning his interview with Sec'y Sherman, stated that Mr. Stoughton was present but took no part in the conversation, being engaged in reading a newspaper and hearing nothing that was said. "The other side," it seems, think it more than probable that Mr. Stoughton, shrewd old lawyer that he is, although apparently absorbed in his newspaper, did hear what was said (since he was sitting by), and have sent for him accordingly. His testimony can scarcely be without weight in the case. Among other Southern men, Senator Gordon expresses his belief that the investigation is a mistake and ought never to have been begun. Also that Mr. Hayes' title to the Presidency cannot be disturbed except he be impeached for some crime committed since his inauguration; and that no really new facts will be brought out by the investigation.

MERRILL.

For the Christian Messenger. Our Ancestors.

BY PETER. No. 4. The Paulkians.

This body is known to us only through the reports of its bitter enemies, who brand them as heretics, all their writings having perished.

"The sect thus began. In the year A. D. 653, soon after the Saracenic conquest of Syria, an Armenian named Constantine, residing near Samosata, received from a Deacon whom he had hospitably entertained on his return from captivity in Syria, the present of two volumes, then very rare; one con-