

The Christian Messenger.

Bible Lessons for 1879.

SUNDAY, July 6th, 1879—Peace with God.—Rom. v. 1-10.

COMMIT TO MEMORY: Verses 6-10.

GOLDEN TEXT.—“Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ.”—Rom. v. 1.

DAILY READINGS.—Monday, Romans i. Tuesday, Romans ii. Wednesday, Rom. iii. Thursday, Romans iv. Friday, Rom. v. Saturday, Ephesians ii. Sunday, Ephesians iii.

LESSON OUTLINE.—I. Peace with God. Vss. 1, 2. II. Triumph in afflictions. Vss. 3-5. III. Certainty of salvation. Vss. 6-10.

QUESTIONS.—Who founded the Church at Rome? Of whom was it composed? What was the design of Paul's Epistle to it?

I. Vss. 1, 2.—What is meant by “being justified”? What by “being justified by faith”? Why can no man be justified by works? Eph. ii. 8, 9. Does this make good works any the less binding on Christians? Rom. ii. 6, 7; 2 Cor. ix. 8; Eph. ii. 10; 1 Tim. ii. 10. What is the effect of justification by faith?

II. Vss. 3-5.—How does affliction enrich a Christian's experience? Why is a true Christian never ashamed of his hope? Rom. i. 16.

III. Vss. 6-10.—How is God's love commended to the world? Why, then, should we all love him? 1 John iv. 19.

While it is not known by whom the Church at Rome was founded, it is considered settled that Peter did not visit Rome, if at all, until after Paul's Epistle was written.

It was composed of Jews and Gentiles, and Paul's great object in writing to it, was to convince it, that both Jew and Gentile were in error, if they had any disposition to depend on anything else for justification than faith in Jesus Christ. The Epistle to the Romans contains, perhaps, a fuller exhibition of the truth of the Gospel than any other single book of the Bible.

EXPOSITION.—I. Peace with God. Vss. 1, 2.

These two verses bring forward the fact of Justification by Faith, which had been discussed in iii. 21-31, and iv.

Verse 1.—Therefore.—As shown in chaps. iii, iv. Being justified by faith. To justify, is the opposite of to condemn. ii. 5. It is here used of those who have been sinners under condemnation, and have repented, believing in Christ. The condition on man's part is faith; that is, a trustful surrender to Christ, and an obedient acceptance of Christ. We have peace with God. Peace is here harmony, and the consciousness of the harmony—a relation, and the sense of it. Before justification there is antagonism, and the consciousness of the antagonism. viii. 7. As God is the Author of the law of the conscience, it is exactly accurate to speak of “peace with (or, more precisely, toward) God.” Through our Lord Jesus Christ. The immediate object of the faith which owns him Lord and Saviour, and Anointed of God. See the thought of this clause expanded in iii. 21-31.

Verse 2.—By whom also, etc.—This word, “also,” ought to have been placed after “access”—“access also”—as well as “peace.” This word “access,” or introduction, pictures the permanent condition of the unrepentant sinner as one separated by a wall, or gulf, from the permanent condition of the believer. Christ is the one who transfers the believer from the former to the latter state. The permanence of the Christian state of grace is signified by the word “stand.” And rejoice in hope of the glory of God. The best explanation of “the glory of God,” is seen in that which Christ became through suffering, and now is—the risen, ascended, blessed One. We are to be both “with him,” and “like him.” Grace ends in glory—our state of present grace in a state of glory eternal. Of that issue we have the pledge, both in the word of promise, and in the risen Lord; so that, as an inspiring hope, it is already ours, making us “rejoice.” Literally, boast ourselves.

II. Triumph in Afflictions. Vss. 3-5. Verse 3.—And not only.—This refers to the last clause of vs. 2. Not only do we “rejoice in hope of glory”—but we glory in tribulations also. The word

translated “glory” here, is the same as that translated “rejoice” in vs. 2, and the word “also” should come, not after “tribulations,” but before “glory”; or keeping the same word, as in vs. 2, before rejoice. Insert the before tribulations, as expressing those tribulations well known to the Christians of that time, as consequent upon Christian life. We then have the thought as follows: But we also rejoice in the tribulations. The hope of that glory which is the final good, makes us glad, and so do the tribulations which are the means to that end. Knowing that tribulation worketh patience. This clause is the first of a series which, together, explain why “the tribulations” occasioned the joy. It was for what they brought, not for what they were; as means, not an end. They were the occasion, not the cause, of his rejoicing.

Verse 4.—And patience experience.—The word rendered “experience” means, first, trial or probation; then “the result of trial”—approved integrity. And experience hope. The less of earth there is in us, the less we cleave to earth, and the more we realize that “heaven is our home.” The more like Jesus we are, the more to Jesus we tend.

Verse 5.—And hope maketh not ashamed.—Not only, does not make ashamed, but does make not ashamed. Because the love of God, etc. This is a reason, not for the last statement of the series only, but for all the statements. The life is love; and all its manifestations have their nature and worth in this love. “The love of God” is, here, God's love to us, not ours to him; though ours to him is implied, as the answer to his to us.

III. Certainty of Salvation. Verses 6-10.

Verse 6.—For when we were yet without strength. The word translated “without strength,” is often used of bodily disease, or infirmity (Matt. viii. 17); and often, as it is here, of spiritual infirmity, “dead in trespasses and sins.” Eph. ii. 1. In due time. “The fulness of time” in the world's history. Christ died for the ungodly. We who were “without strength” were also “ungodly.” Not simply weak, but also wicked. Helpless, indeed, but guilty in this helplessness—objects equally of Divine pity and of Divine wrath. Thus Christ died for the objects of his just abhorrence.

Verse 7.—For scarcely, etc.—“A righteous man” is, here, one who pays his debts, and has not wronged his fellows, as we have God. “A good man” is, here, one who not simply stands square with his fellows, but has been generous to them, and thus won their hearts and devotion.

Verse 8.—But God commendeth, etc.—Christ's act is identified with God's. We see the Father in seeing the Son. One nature, one mind, one heart.

Verse 9.—Much more then, etc.—To be “saved” is, here, to be finally saved. In one sense, we are saved when converted; in another, salvation is future, in the completion and final outcome. The argument is, that it is more easy to believe that God will complete this work, than to have believed, beforehand, that he would begin it. Granted the doctrine of Christ's sacrifice, and all else follows.

Verse 10.—Expands the thought of vs. 9.

—Abridged from the Baptist Teacher.

SUNDAY, July 13th, 1879.—The Security of Believers.—Rom. viii. 28-39.

GOLDEN TEXT.—“If God for us, who can be against us?”—Rom. viii. 31.

For the Teacher of the Primary Class.

A man has been guilty of great wrong against a king. He has been sentenced to die; the king's son hands him a pardon, saying, “Show this to my father, and he will not only forgive you, but will treat you with great favor, and give you many good things.” The guilty man says, “I do not believe;” and will not put out his hand to take the pardon so freely offered!

Many people are just as foolish, even some of these very children. Try now to tell what Jesus has done for us. Some would dare to die for a friend who was a good man.

All that Jesus asks of us, is to believe

that his death will save us; and if we believe such a wonderful thing, we will certainly love, and try to obey him. A king whose brother had offended him, said he would “forgive his brother, but he would never forget.” God does not forgive in that way, for our sins are so entirely blotted out that it is as if they had never been there.

We do not go straight to heaven as soon as we believe, and are justified. The beginning of the Christian life is often a long way from our entrance to heaven, and sometimes the way between is full of sorrows. The lesson teaches us of several of these steps, each one leading to higher and more beautiful things. Print these words along the path-way one at a time, as you explain them: Trials, Patience, Experience, Hope, Not Ashamed, Saved.

Answer to Scripture Enigma.

- No. 26. “A Refiner's fire.”—Mal iii. 2. 1. Angels.....Heb. xiii. 2. 2. Roof.....Josh ii. 6. 3. Enemy.....Rom. xii. 20. 4. Furiously.....2 Kings ix. 20. 5. Ishmaelites.....Judges viii. 24. 6. Nests.....Luke ix. 58. 7. End.....Matt. x. 22. 8. Rush.....Job viii. 11. 9. Seedtime.....Gen. viii. 22. 10. Faults.....1 Peter ii. 20. 11. Iron.....Deut. iii. 11. 12. Rain.....Matt. v. 45. 13. Elements.....2 Pet. iii. 10.

Scripture Enigma.

- No. 27. 1. A judge, who delivered Israel from the bondage of a heathen king. 2. One whom St. Paul called his “son in the faith.” 3. A “ready scribe,” who came from Babylon to rebuild Jerusalem. 4. A bereaved Israelitish mother. 5. A prophet, who, by a parable, severely rebuked one of Israel's monarchs. 6. A man, whom St. Paul mentions in one of his epistles, as a “helper in Christ Jesus.” 7. The name of him of whom it was said that Christ loved him. The initial letters of the names of the persons referred to above, form one of the attributes of God.

Boys' Department.

The Little Cricket.

What are you saying, You dear little cricket, Chirping so shrill In the dark-green thicket! Piping and singing The whole night through; Don't you get tired And wet with dew?

You teach me a lesson, You dear little cricket, Never tired and cross In the dark-green thicket. I weary and fret Over duty so soon; But you keep so busy You're always in tune.

I will try to be like you You dear little cricket, Chirping away In the dark-green thicket. Whatever God bids me I'll do with my might, Though its only the singing A song in the night. —Little Corporal.

A Chaplet of Spring Flowers.

- A is Anemone—child of the wood; Shyly she roams in her dainty white hood. B is Sir Buttercup—waving his bell, The sunshine to catch in its aureole cell. C is Miss Crocus—all brilliant in bloom; She trips out to tell us bright springtime has come. D is for Dandelion—golden her breast; The flower of all flowers, that baby loves best. E is sweet Eglantine—blooming in June, When children, and flowers, and birds are in tune. F is Forget-me-not—blue-eyed and small; She bids us forget not the Giver of all. G is Geranium—Crowfoot we name, Call her one or the other, she'll greet you the same. H is Miss Harebell—nodding so shy To the welcome she sees in Sir Buttercup's eye. I is for Ivy—of loveliest green; But poison is lurking where'er she is seen. J is for Jasmine—so laden with sweets, Her breath showers fragrance on all that she meets.

K is Sir Kingcup—to Buttercup kin; Indeed, I'm not certain he is not his own twin.

L is for Lilac—in rich purple dress She spreads forth her branches in odorous caress.

M is for Marguerite—“Day's-eye” we call, The dearest and daintiest pet of them all.

N is for Nettle—that beautiless thing That always returns your caress with a sting.

O is for Ox-eye—that Daisy so white That sprinkles the fields with beauty and light.

P is for Pimpernel—true weather glass; She closes her eye while the rain-clouds pass.

Q is Quamelot—hard name and rough; You'll care not for his features, his name is enough.

R is for Roses—white, yellow or red, Their beauties surpass all the poets have said.

S is Miss Snowdrop—with rosy-tinged cheek; Emblem of constancy, modest and meek.

T is for Tulip—gay, flaunting, and bold— Yet her beautiful eyes are a joy to behold.

U is for no flower I ever have known, So here we must leave him standing alone.

V is for Violet—tender and true, With odorous breath and heavenly hue.

W heralds the Willow's soft fur, With the name of a little home-pet, that will purr.

X, poor unfortunate! bringeth no bloom, Yet for sweet charity he shall have room.

Y is for Yarrow—for heartache a cure, And this will insure it a welcome, I'm sure.

Z is for Zeb—meaning doctor they say; & Zampersand closes our chaplet for May. —Cambridge Tribune.

Childish Terrors.

I want to plead with mothers in behalf of their sensitive and timorous children. There are strong, healthy boys and girls, who have no fear of the dark, who are continually free from physical cowardice, and who receive much praise for their bravery. There are others; in whom the nervous sensibility so predominates, that they endure, night after night, tortures quite beyond their powers to express. Oh, the horror to these poor little creatures of the dark! Its mystery compasses them about. They lie shivering in bed, when mamma has given her kiss and gone away, and as the last door between her and themselves is closed, they plunge into a depth of distress which nobody guesses and nobody comforts. After a while, sleep steals tenderly into the room, like one of God's angels, and the little brain is soothed, the tired eyelids droop, and the haunting fears flee away. When morning comes, and the blessed daylight lies broadly upon the familiar room, on bureau, bed, chairs, curtains, and the pictures on the wall, the child forgets its fears. The fear does not exist, and will not return till night comes back, with its vagueness, its awe, its great wall of gloom.

A child who has been encouraged to tell its thoughts and wishes, and the little things of every day to its mother, is often saved from these weird and vexing experiences.

Many a child has been on the brink of a conversation with a mother or friend in which he might have been helped and uplifted, so that his life long he would have been the better for that hour, when a bantering word or an uncomprehending one has shut him in upon himself. Many a parent, thinking that fear was a thing to be repressed, and terror a synonym for cowardice, has sternly insisted upon measures which have been fraught with evil consequences, extending over years. Physicians will assure you that girls at eighteen and boys nearing maturity often break down in their studies and are unable to reap the rewards they covet, because of an undue strain or a nervous shock, which left its germ of trouble in the system when they were three or four years old. We cannot too wisely and too gently look after the little children under our care.—Christian Intelligencer.

In meeting some men the necktie is the first thing that attracts the attention, while with others you can't for the life of you remember what kind of tie they wore. Sometimes the man outshines the necktie.

Jenny Lind.

On leaving the home of Mme. Albani I crossed the street to look at the dwelling of Jenny Lind. The house stands back from the street, and the garden that must in summer be a very bouquet of flowers and verdure extends in front of it. A bust of the great singer, life size, and in marble, stands in the large bay window that fronts the garden. And beside the bust sat an elderly lady, in a white mob cap and white cashmere shawl, engaged in partaking of the afternoon cup of tea that forms so prominent a feature in English social life. She was talking to some one in the room, and as she turned to the window I saw again the face that I had last looked upon crowned with roses and lighted with inspiration, on the stage of Tripler Hall, twenty-eight long years ago. Under the disfiguring cap, the fair hair, now plentifully streaked with gray, was seen rolled back in precisely the same fashion as that which set all the girls in America to twisting back their tresses in those by-gone years. In other respects Jenny Lind had greatly changed. Few could have recognized in the pale, worn lineaments of the elderly lady the well-nigh angelic countenance of the greatest singer of our day and generation. I permitted myself but one glance, not wishing to violate even by a look the sanctity of that tranquil home. I am told that Mme. Lind-Goldschmidt, as she styles herself, is very eccentric and peculiar. She still interests herself in music, being the leader of the Bach Choir, a private association, to which some of the first ladies in London belong; and so severe is she in her requirements, and so strict in demanding their fulfilment, that her highborn pupils are often tempted to rebel.—Cor. Phila. Telegraph.

Wife.

What do you think the beautiful word “wife” comes from? It is the word in which the English and Latin language conquered the French and Greek. I hope the French will some day get a word for it instead of that dreadful word femme. But what do you think it comes from? The great value of Saxon words is that they mean something. Wife means “Weaver.” You must either be housewives or housemoths; remember that. In the deep sense, you must either weave men's fortunes or embroider them or feed upon and bring them to decay. Wherever a true wife comes, home is always around her. The stars may be over her head, the glow-worm in the night-cold grass may be the fire at her foot; but home is where she is; and for a noble woman it stretches far around her, better than houses ceiled with cedar and painted with vermilion, shedding its quiet light far for those who else are homeless. This I believe to be the woman's true place and power.—Ruskin.

POLITENESS OF GREAT MEN.—Truly great men are polite by instinct to their inferiors. It is one element of their greatness to be thoughtful for others. The greatest men in the world have been noted for their politeness. Indeed, many have owed their greatness mainly to their popular manners, which induced the people whom they pleased to give them an opportunity to show their power.

The Royal Plate at Windsor is reported to be worth £1,800,000. It includes a gold service ordered by George IV., which will dine 130 persons; and the same monarch added to the collection one of the finest wine-coolers in the world, a shield formed of snuff-boxes, worth £9,000, and thirty dozen plates worth £10,000. There are also a variety of pieces brought from abroad and from India; the latter include a peacock of precious stones of every kind, worth £30,000, and Tippoo's footstool, a tiger's head with crystal teeth, and a solid ingot of gold for his tongue. George IV. was a great benefactor to this collection, as whenever he was angry with the Ministers he ordered some plate, well knowing that they must find the money to pay for it.

Good food, properly cooked, gives us good blood, sound bones, healthy brains, strong nerves and firm flesh, to say nothing of good tempers and kind hearts. These are surely worth a little trouble to secure.