

The Christian Messenger.

Bible Lessons for 1879.

SUNDAY, June 29th, 1879.—Second Quarter Review.

THE SIXTEEN PROPHETS.

We have completed a seven years' course of Old Testament study, the last three of which have been devoted to the two kingdoms of Israel and of Judah, prior to and succeeding the Captivity.

DIAMOND TEXT.—"To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins.—Acts x. 43.

BIBLE READINGS.—[On Opening the School.]—Jeremiah vii. 25-28; Micah vii. 18-20; Acts x. 34-43.

I. JONAH. [B. C. 825-810.] Place of Ministry.—Israel and Nineveh. Reign.—Jehoahaz, king of Israel. Scripture.—Jonah i. 1-3, 16, 17; ii. 10; iii. 1-5, 10; iv. 1-11.

II. JOEL. [B. C. 800.] Place of Ministry.—Judah, before its extreme apostasy. Reign.—Uzziah, B. C. 810-758. Character of Book.—Distinguished for vividness and animation. Scripture.—Prediction of Holy Spirit. Joel ii. 28-32.

III. AMOS. [B. C. 790.] Place of Ministry.—Israel, though born in Tekoah, in Judah. Reign.—Jeroboam II. Amos i. 1. Character of Book.—Simple, original, and striking. Scripture.—Prophecy of captivity. Amos vii. 10-17.

IV. HOSEA. [B. C. 785-725.] Place of Ministry.—Israel, fast tending to ruin. Reigns.—Last six or seven years of Israel, from Jeroboam II, to Hoshea, a period of about sixty years. Contemporary Prophets.—Isaiah, Joel, Micah, and Amos. Style of Book.—Sententious, abrupt, mixed. Scripture.—God and his word forgotten. Hosea iv. 1-6.

V. ISAIAH. [B. C. 760-698.] Place of Ministry.—Jerusalem. Reigns.—Uzziah, Jotham, Ahaz, Hezekiah, and Manasseh. Style of Book.—Energetic, sublime, and beautiful. Scripture.—An anticipated Gospel. Isa. xl, liii, lv.

VI. MICAH. [B. C. 750.] Place of Ministry.—Judah and Israel. Reign.—Probably in the reign of Jotham. Character of Book.—Some of Isaiah's beauty, and of Hosea's rigor. Scripture.—God's controversy with Israel. Micah vi. 1-8.

VII. NAHUM. [B. C. 720.] Place of Ministry.—Probably Judah. Reign.—Hezekiah or Manasseh. Character of Book.—Surpassed by none in elegance, or sublimity of description. Scripture.—Destruction of Nineveh foretold. Nahum iii.

VIII. ZEPHANIAH. [B. C. 630.] Place of Ministry.—Judah. Reign.—In that of Josiah. Character of Book.—Full of terrible threatenings against the Jews for their sins. Scripture.—Zephaniah i.

IX. JEREMIAH. [B. C. 628-586.] Place of Ministry.—Judah and Egypt. Reign.—From Josiah, until after the commencement of the Captivity. Contemporary Prophets.—Zephaniah, Habakkuk, Ezekiel, and Daniel. Character of Prophecy.—Marked by pathos. Scripture.—Left in his own land. Jer. xl. 1-6.

X. HABAKKUK. [B. C. 626.] Place of Ministry.—Judah. Reign.—Manasseh and Amos. Style of Book.—Hopeful and grand. Scripture.—Psalm of prayer and praise. Habakkuk iii. 17-19.

XI. DANIEL. [B. C. 606-534.] Place of Ministry.—Babylon and Persia. Time.—B. C. 606-538.—Whole course of Captivity. Value of Book.—Memorable for its Series of Visions. Scripture.—Prediction of Messiah. Dan. vii. 9-14.

XII. OBADIAH. [B. C. 585.] Place of Ministry.—Judah or Babylon. Time.—Shortly after the destruction of Jerusalem by the Chaldeans. Leading Subject of Book.—Prediction of the doom of Edom. Scripture.—Obadiah i. 21.

XIII. EZEKIEL. [B. C. 595-572.] Place of Ministry.—Chaldea, or river Chebar. Contemporaries.—Jeremiah, Daniel, and Habakkuk. Character of Prophecy.—Remarkable for symbolic representations. Scripture.—Vision of Tyre. Ezekiel xxvi. 7-14.

XIV, XV. HAGGAI AND ZECHARIAH. [B. C. 520.] Place of Ministry.—Judea. Time.—B. C. 536-515. During re-building of the Temple. Ruler.—Zerubbabel. Scripture.—Haggai ii. 1-9. Zechariah iv. 1-14.

XVI. MALACHI. [B. C. 420-400.] Place of Ministry.—Judea. Time.—Shortly after Nehemiah's government. Character of Book.—Rebuking and consoling. Scripture.—Malachi iii. 7-18.

QUESTIONS.—How many prophetic books are there in the Bible? Which is the first in chronological order? What was Jonah's mission? Which prophet was second in order of time? For what prediction will Joel be remembered? Who was the chief of the four greater prophets? What was Isaiah's sublime theme? For what prediction will Micah be remembered? Micah v. 2. Whose prophecy is marked most by sadness? Was Jeremiah led into captivity? Jer. xl. 1-6. What distinguished the prophecy of Habakkuk? For what was the prophecy of Daniel memorable? Who were his tree companions in captivity? Where did they show their faith? Whose overthrow did Obadiah predict? Who predicted the overthrow of Tyre? What prophets encouraged Zerubbabel to build the Temple? Which one had a vision of seven lamps and two olive-trees? Which one predicted the Forerunner of Jesus? —Abridged from the Baptist Teacher.

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

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

Answer to Scripture Enigma

- No. 25. J ac l... Judges iv. 21. A celdam a... Acts i. 19. O ale b... Numbers xiv. 38. O she a... Numbers xiii. 16. B asha n... Deut. iii. 1-13; Ezek. xxxix. 18.

Scripture Enigma.

No. 26. Put on the crucible! burn sacred flame, Melt thou the gold, and purge away the dross;

- So shall the work by Thee be perfected, And heavenly gain come forth from earthly loss. 1. See that the traveller thy bounty shares; For some have entertained these un-awares. 2. Here lay th' intrepid messengers concealed, Safe hidden 'neath the produce of a field. 3. Let this man, hungering, by thee be fed; So shalt thou heap up fire upon his head. 4. Warrior, to whom is bloody work decreed— Thou drivest thus! We know thee by thy speed. 5. These Arab foes were conquered in the fray, And Gideon claimed the earrings of the prey. 6. Foxes have holes, and birds that fly in air Have these, but Jesus had not any where. 7. To this if thou endure, thou shalt attain Salvation full, and everlasting gain. 8. Unstable thing, round which the waters flow, Without the mire thou canst not spring nor grow! 9. Fear not the gathering clouds—they do God's will; This time and harvest shall continue still. 10. Our patience sheds no glory round our head If we for these are justly buffeted. 11. Dug from the earth wert thou, to make a place Of resting for a King of giant race. 12. On just and unjust, coming from above, Thou art the emblem of God's generous love! 13. Dread day! when heaven and earth at length shall meet, And these shall melt away with fervent heat.

Select Serial.

Ponape; or, Light on a Dark Shore.

BY MRS. HELEN S. THOMPSON.

CHAPTER XIX.—Light for Marion at Last.

A month later Mr. and Mrs. Saybrook, fully equipped and feeling their duties at home accomplished, sailed for their foreign work with chastened but happy, hopeful hearts. Why not? Mother Hammond had sent them forth gladly. Marion was reconciled and, at peace, and thoughts of two angels above, child and sister, gave them new impetus and zeal.

Hattie suffered deeply in the loss of both and in separation from kindred and home, as all sensitive, high-strung natures must. The tie between the sisters had been one of uncommon strength, completeness, and sweetness, but new duties would help to lift her out of the realm of sorrow. Besides, "John was left," and "she could not help being happy anywhere with him." She had had, however, a morbid dread of death for months, until one day Mr. Saybrook read to her that pure, sweet poem of Phoebe Cary's entitled "Waiting the Change." After that she would often say:

"Thank God for all my loved That out of pain and care Have safely reached the heavenly heights, And stay to meet me there!"

I am ashamed to have mourned so, John. How light that side is!"

"Yes dear, and can we not afford to wait for its brightness while we may lift so many out of the dark?"

How wonderful is the spell of a perfect marriage! So rare and subtle was Mr. Saybrook's power over his wife that it was a matter of certainty to their friends that he alone was able to avert disease and settled gloom from the gentle being who had left all the world for him. What helps they were, each to the other! How complete in one another, how insufficient alone! Ah! why are there not more such to work together for God and the race?

We will not now attempt to follow these dear laborers, except to say that during the year the mission home was made glad by news of Marion's renewed health and vigor, and that her blind eyes had gone to lighten the halls of Dr. Storrs' home.

"She is again our song-bird, John," wrote Mother Hammond. "I had begun to fear that we should never hear her merry voice trilling the old airs again, and we never should but that she has committed the issues of life to her heavenly Guide, and through humble submission attained to highest peace and joy. Then the doctor has been such a help to her. You know it is a blessing to every one to feel of real use and necessary to one other's life, and the doctor makes her know that every hour. Even the world has ceased to wonder that Dr. Storrs should marry a blind girl, for no one can help loving her. She is the envy of many, and their house the centre of a very charmed circle. The cloud has more than a silver lining to her."

Mrs. Hammond herself was a wonder to many. "Great souls attract sorrows as mountains do tempests," and loom grandly up above the storm. It was thus with this oft-tried woman. Had she not indeed borne the yoke from her youth? Had not her fondest schemes been blighted? How early had she seen laid low her beautiful staff, so strong to lean upon, and whom she had fondly hoped to prove "strongest in the darkest day!" Had not the whole tenor of her life been altered by bereavements, changes, unfulfilled plans, and separations more painful than death; by losses, crosses, and besetments, sore humblings to pride, and sacrifices which had wrung her heart's blood? And at last God had taken the "ewe lamb" of the household through her portal up to his, "With a murmur of music she missed, And a rapture of light she'd foregone."

What now? Ah, reader, the Master has rare unfoldings for souls like these. Rebellion and stormy grief have had their way, but grace has triumphed. Calmly and with gracious sweetness she moves about the world, dispensing good and building anew the temple of her life in the lives of others.

Some two years after Marion's marriage Mrs. Clair, who had stood by Fleda's

deathbed and was a warm family friend, said, in earnest sympathy, to Mrs. Hammond, "Your life must be a very lonely one, hard indeed to bear when you remember past years."

"Nay, not so, dear friend," was the reply. "Few are so favored in prospect, or have such a storehouse of blessed memories."

"How can you take such a view of your losses and sacrifices?" asked Mrs. Clair.

"Why, dear friend, it is but the gracious Master's way of making good my losses, of compensating my crosses, or rather of filling with perfect peace the soul that yields all to him, so that there is no room for void.

"As to loneliness, really I have not thought of that; there are so many calls for active labor and benevolence, and my large house is never without one or more to whom its shelter means rest and provision, perhaps life. It is a great joy to be able to do this. Besides, Marion's sightless eyes and little family require my attention, though I sometimes think that she, beautiful darling, sees more than any of us. Then, too, Mr. Elmore has entrusted his boy Charlie to my care for education and training. He is to be here in the next steamer, and I mean to have the old house ring with childish voices again. I hope to send him back a missionary in ten years."

"One more to love and lose," sighed Mrs. Clair.

"One more gift to the Master," was the response, "and something worth living for;" and Mrs. Hammond's eyes glowed with a zeal and fire and heavenly purpose which age could never dim.

"What do you hear from Mr. Saybrook and Hattie?" asked Mrs. Clair.

"Glowing accounts of a harvest ripe for the sickle, of a nation wise in all things except towards God, burning appeals for helpers, charming accounts of country and climate, with all home comforts, and love crowning the whole. Oh how can I be thankful enough that my children may be among those to light the torch of truth for Japan!"

Here we will take our leave of this consecrated mother with her eyes fixed on the dawn in the East, watching its gray and amber tints till it shall burst into the golden splendor of full day.

Outdone by a Boy.

A lad in Boston, rather small for his years, works in an office as an errand boy for four gentlemen who do business there. One day the gentlemen were chaffing him a little about being so small, and said to him:

"You never will amount to much business, you are too small."

The little fellow looked at them.

"Well," said he, "as small as I am, I can do something which none of you four men can do."

"Ah, what is that?" said they.

"I don't know as I ought to tell you," he replied. But they were anxious to know, and urged him to tell what he could do that none of them were able to do."

"I can keep from swearing!" said the little fellow. There were some blushings on four manly faces and there seemed to be very little anxiety for further information on the point.

Alphabet of Short Rules.

- Attend well to your business. Be punctual in your payments. Consider well before you promise. Dare to do right. Envy no man. Faithfully perform your duty. Go not in the path of vice. Have respect for your character. In everything be just. Judge mercifully of others' faults. Know thyself. Lie not, for any consideration. Make few acquaintances. Never profess what you do not practice. Occupy your time in usefulness. Postpone nothing you can do now. Quarrel not with your neighbors. Save something against a day of trouble. Treat everybody with kindness. Use yourself to moderation. Vilify nobody's reputation. Watchfully guard against idleness. Examine your conduct carefully. Yield to superior judgment. Zealously pursue the right path. Christian Standard.

Temperance.

A Bad Fire.

"Jones, have you heard of the fire that burned up the man's house and lot?"

"No, Smith, where was it?"

"Here in the city."

"What a misfortune to him! Was it a good one?"

"Yes, a nice house and lot—a good home for any family."

"What a pity! How did the fire take?"

"The man played with fire and thought, lessly set it himself."

"How silly! Did you say the lot was burned, too?"

"Yes, lot and all, all gone, slick and clean."

"This is singular. It must have been a terribly hot fire—and then I don't see how it could have burned the lot."

"No, it was not a very hot fire. Indeed, it was so small that it attracted but little attention, and did not alarm anybody."

"But how could such a little fire burn up a house and lot? You haven't told me."

"It burned a long time—more than twenty years. And though it seemed to consume very slowly, yet it wore away about one hundred and fifty dollars' worth every year, till it was all gone."

"I can't understand you yet. Tell me where the fire was kindled, and all about it."

"Well, then, it was kindled in the end of a cigar. The cigar cost him, he himself told me, twelve a half dollars per month, or one hundred and fifty dollars per year, and that in twenty-one years would amount to \$3,150, beside all the interest. Now the money was worth at least ten per cent., and at that rate it would double once in about every seven years. So that the whole sum would be more than \$20,000. That would buy a fine house and lot in any city. It would pay for a large farm in the country. Don't you pity the family of the man who has slowly burned up their home?"

"Whew! I guess you mean me, for I have smoked more than twenty years. But it didn't cost so much as that, and I haven't any house of my own. Have always rented—thought I was too poor to buy a house. And all because I have been burning it up! What a fool I have been!"

The boys had better never set a fire which costs so much, and which, though so easily put out, is yet so likely, if once kindled, to keep burning all their lives. —The Safeguard.

Make your Wife your Barkeeper.

A HINT FOR DRUNKARDS.—Barkeepers pay on an average \$2 per gallon for whiskey. One gallon contains an average of sixty-five drinks, and at ten cents a drink the poor man pays \$6.50 per gallon for his whiskey. In other words, he pays \$2 for the whiskey and \$4.50 to a man for handing it over the bar. Make your wife your barkeeper. Lend her two dollars to buy a gallon of whiskey for a beginning, and every time you want a drink go to her and pay ten cents for it. By the time you have drunk a gallon she will have \$6.50, or enough money to refund the \$2 borrowed of you, to pay for another gallon of liquor, and have a balance of \$2.50. She will be able to conduct future operations on her own capital, and when you become an inebriate, unable to support yourself, shunned and despised by all respectable persons, your wife will have enough money to keep you until you get ready to fill a drunkard's grave.—C. T. Campbell, Maysville, Ky.

The Bishop of Manchester, when recently speaking at Blackburn, says the working classes receive annually £450,000,000, and they spend in drink and tobacco £100,000,000. It was his conviction that one quarter of the money so spent should suffice for beer and tobacco.

Dr. Cuyler says:—If I know my own temperance, I am quite sure that but for a pledge of abstinence signed in my boyhood I should have been swamped into ruin by the drinking usages then prevalent in Princeton College. There was no half-way ground. Those whose conscience had erected the parapet of of entire abstinence were safe. Those who tampered at all commonly went off the roof; and it is no easy thing to stop when half way down to the pavement.