

JULY 19, 1882.

not as some, the ratio of whose giving diminishes as their income increases. It is a fearful thing to be spending or hoarding beyond the proportion of giving. The poorest have an equal privilege with the richest. That church is not truly a poor man's church where the poor have only to be receivers, without the greater privilege of being givers. In God's esteem the cent may be placed higher on the subscription-list than the dollar, just as the widow who put in two mites, put in more than the rich who gave the gold. The treasurer above reckons the value of what is given by the amount of what is kept. 3. Grateful: As God hath prospered him. The rewards of industry and skill are His gifts, entrusted to us as His stewards, and, therefore, should be used by us as His faithful servants and grateful children. 4. Periodically: 'On the first day of the week.' If not weekly, at some stated period. We should not leave our giving to 'haphazard,' resolving to give 'if we should have a surplus.' Without waiting for a surplus; every week we spend money on ourselves for luxuries not essential. Should we not do this equally in works of beneficence? Every quarter or every year we pay our rates or rent. Should we not with equal regularity and system arrange for what is due to God? 5. Devoutly and Conscientiously: 'Let every one lay by Him in store.' Privately, prayerfully, not from the impulse of external circumstances or the opinion of men, not contingent on exciting meetings, eloquent appeals, or fine weather on occasion of the annual collection.—Rev. Newman Hall.

What have you done?

'I have been a member of your church for thirty years,' said an elderly Christian to his pastor, 'and when I was laid by with sickness, only one or two came to see me. I was shamefully neglected.' 'My friend,' said the pastor, 'in all those thirty years how many sick have you visited?' 'Oh,' he replied, 'it never struck me in that light! I thought: only of the relation of others to me, and not of my relation to them.' Common enough is this sort of lopsided religion. Quarrelsome people complain that there is no love in the world now, and unsocial folks murmur that everybody is backward to speak upon divine things. Many have a very wide eye toward the graces which they receive, but they are nearly blind when it comes to giving out—they do not see it. 'It is hard to part,' they say; and so they and their gold abide together.—Sword and Trowel.

'GIVING.'—Freely ye have received, freely give, is the rule which Christ gave his disciples for their guidance in serving him and his cause in the world. Look the world over, and a cheerful conformity to this rule brings spiritual prosperity to individuals, and to churches. 'There is that withholdeth more than is meet, but it tendeth to poverty,' says the proverb. Some churches furnish striking verifications of this law and its working. They are given to withholding more than is meet from the Lord's treasury, and he frowns upon it. They rob God in tithes and offerings and they are cursed with a curse. And then they wonder why they are not prospered as others around them are prospered. One prominent reason in such cases is, that others around them scatter and so increase. When this selfish, self-seeking, self-gratifying spirit is once thoroughly slain by a generous activity in discovering and supplying the wants of others, thrift and vigor come as the ordained result. This is the Master's promise. 'Give, and it shall be given unto you.' Christian Secretary.

While Dr. Lamson was hanging in articulo mortis, the chaplain stood by repeating the Lord's prayer. He must surely have been at a loss for something to say to select words so utterly inappropriate. The old-fashioned idea of securing favor in heaven for oneself or for somebody else by reciting so many paternosters, pater noster, as our plain-spoken ancestors called it, is not a living faith in England to-day, and reciting over the quivering flesh of a dying man a petition, for instance, for daily bread, will be the readiest way to spread among onlookers a contempt for the consolations of the Church.—Montreal Witness.

The Christian Messenger.

Bible Lessons for 1882.

THIRD QUARTER.

Lesson V.—JULY 30, 1882.

THE TRIUMPHAL ENTRY. Mark xi. 1-11.

COMMIT TO MEMORY: Vss. 7-10.

GOLDEN TEXT.—'Rejoice greatly, O daughter of Jerusalem; behold, thy King cometh unto thee.'—Zechariah ix. 9.

DAILY HOME READINGS.

- M. The Lesson, Mark xi. 1-11.
T. Jesus Raises Lazarus, John xi. 32-54.
W. A Parable of the Kingdom, Luke xix. 11-27.
F. General Expectation, John xii. 1-11.
S. A Psalm of Praise, Psalm cxviii.
S. The Triumphal Entry, Luke xix. 29-44.

JESUS ENTERS JERUSALEM AS A KING.

LESSON OUTLINE.—I. The Humble Preparation, Vss. 1-7. II. The Triumphal Entry, Vss. 8-10. III. The King in the Temple, Vss. 11.

QUESTIONS.—Christ formerly sought privacy? Why does he now go openly as King Messiah? By whom is he accompanied?

Vss. 1-7.—What had been predicted of the Messiah? (Zech. ix. 9). For what were horses then chiefly used? What did Jewish kings ride upon? For what was the ass often used? Why must the colt be one never before used? What right has Jesus over all things and creatures? What was used for a saddle?

Vss. 8-10.—How had Jesus heretofore traveled? Why did he now ride? Who joined the disciples in the procession? What did they cry?

Vs. 11.—What effect was produced in Jerusalem? Where did Jesus go? In what capacity? What did he survey? What prophecy was fulfilled? Did the nation receive their King?

Special Subjects.—The horse, mule, and ass, as used in ancient times. Appropriateness of the ass-colt in this case. Change in the Saviour's method. His foreknowledge that the nation would reject him.

For once, in the sorrowful career of Jesus, he had a triumphal procession. This was for a two-fold purpose: 1. To fulfill prophecy. See Zech. ix. 9. 2. To have a public declaration of the truth of his Messiahship and Kingship. It was the 'King of the Jews' that his nation rejected and crucified. A great crowd, drawn to the Holy City, partly by the approaching Passover, and partly by expectations concerning Christ, filled the road from Jericho to Jerusalem.

Coming into the city, he doubtless sends back the colt, and enters the temple. Note his significant glance, and his going to Bethany, towards evening, to spend the night at the house, probably of Simon, or Lazarus.

NOTES.—I. The Colt of Prophecy, (Vss. 1-7.)

Vss. 1, 2.—Bethphage. Meaning, 'the house of unripe figs.' Location not definitely determined, but like Bethany, ('the house of dates'), perhaps a suburb of Jerusalem; though some maintain it to have been a district in which Bethany was situated. Mount of Olives. A hill with olive trees upon it, about a mile east of Jerusalem, and in the thoroughfare of travel. Sendeth forth. This triumphal scene was not accidental, but purposed. Two. Perhaps Peter and John. See Luke xxii. 8. A colt tied. Prophecied of over five hundred years before, and ready at the moment when needed. The ass was then held in higher esteem than now, and was the beast of royalty and peace. There was among the Jews some expectation of the fulfillment of Zech. ix. 9. Whereon never man sat. See Deut. xxi. 3; 1 Sam. vi. 7.

Vss. 3-7.—If any man say, etc. As would naturally be the case. The Lord hath need of him. That is enough, whether the Lord claims beasts or dollars. Straightway he will send him thither. See New Version, which gives the correct rendering here: 'Straightway he (Jesus) will send him (the colt) back hither; i. e., Jesus would return the animal. Where two ways meet. See New Version: 'In the open street.' They let them go. The colt, apparently, belonged to those friendly to Christ. Drought the colt to Jesus. Whether Jesus uses men (John i. 42), or boats (iv. 1), or colts, they are for the advancement of his kingdom, and are honored and consecrated by his choice. Cast their garments on him. As a saddle; the act was one of homage to Jesus as king. Sat upon him. As was fitting for the Prince of Peace. Warlike boasts and trappings were not for one who,

though King and Conqueror, came 'lowly, and having salvation.'

II. Hosanna to the King, (Vss. 8-10).

Spread their garments. See the reference to this custom, in 2 Kings ix. 13, where Jehu is proclaimed king. Cut down branches, etc. A still more striking and impressive manner of honoring him as king. Yet read, as in New Version, 'And others, branches which they had cut from the fields.' John (xii. 13) says, of 'palm trees.' They wove, or twisted, the palm-leaves into a kind of matting, which formed a bed or carpet in the way where he rode. Hosanna. Meaning, 'Save us, we beseech thee.' It had come into liturgical use from Ps. cxviii. See vs. 25, 26. This Psalm was sung at the Feast of the Tabernacle; and hence was naturally associated with palm branches. The multitude following him, doubtless chanted the Hosanna, etc., responsively. Blessed is he that cometh in the name of the Lord. A virtual recognition of his Messiahship, and a beautiful description of his spirit in entering Jerusalem. Yet how soon the fickle crowd changed from 'Hosanna' to 'Crucify him.' Blessed be the kingdom, etc. The New Version is better. 'Blessed is the kingdom that cometh, the kingdom of our father David.' This associated Christ's kingdom with David's, and was a positive declaration that Jesus was the Messiah. The Pharisees were alarmed as they heard these shouts filling the air, and desired Jesus to rebuke the people, (Luke xix. 39) But while others were filled with enthusiasm, Jesus was not deceived by this popular demonstration. Sorrowful thoughts filled his heart, as, looking upon Jerusalem, he foresaw its speedy and tragic overthrow, (Luke xix. 41).

III. Into the city, (Vs. 11).

Into the temple. On the very day of this triumphal entrance into the city, he goes into the temple. See prophecy in Mal. iii. 1. There he looked round about on all things. Seeing the scene of traffic, disorder, and desecration, preparatory to his work of purification which he wrought on the morrow. As it was now evening, he went to Bethany with the twelve, where he spent the nights of that most eventful of weeks. There were, doubtless, many disappointed that he did not take advantage of the popular feeling to proclaim himself king, and to assert a temporal sovereignty.

No word of Scripture can be broken. Even a prophecy having reference to a colt must be literally fulfilled.

What is right, and not what is popular, should be our guiding principle. For popular enthusiasm is as evanescent as the mists of morning.

Happy Bethany, where Jesus loved to spend many of the closing hours of his course on earth. But each of our homes may be, in this respect, a Bethany, where Jesus will come and abide.

Help for Parents, or for the Teacher of the Primary Class.

Details help a child to form the picture of the scene accurately. We can hardly do better than to read the story directly from the Bible, adding a few words here and there.

In connection with verses 7 and 8, be sure that the children understand that the people thought nothing was too good for Jesus to ride over. They even took off their clothes. Explain that the branches were large and beautiful leaves. It was like scattering flowers for Jesus to ride over. People from all over the country were on their way to Jerusalem too to keep the Passover. How often was the Passover kept? What night did it make the people remember? Many of these people who were coming to Jerusalem to keep the Passover must have heard of Jesus. Probably some of them had been healed by Jesus, or had friends whom Jesus had healed. No wonder that they were glad to have Jesus ride in triumph, like a king, into the city.

—Abridged from the Baptist Teacher.

It ought to be the great care of every one of us to follow the Lord fully. We must follow him universally, without dividing; uprightly, without dissimbling; cheerfully without disputing; constantly, without declining; and this is following Him fully.—Matthew Henry.

'How did you come to know her?' asked a mother of her little girl as she saw her bidding good-by to a poorly dressed child at the church door. 'Why, you see, mamma, she came into our Sunday School alone, and I made a place for her on my seat, and I smiled, and she smiled, and then we were acquainted.'

Temperance.

Barnum on Temperance.

'Those who have not suffered from the use of liquor directly or indirectly,' began the great showman, stepping to the footlights, 'hold up your right hands. 'Very well,' he continued after the laughter which followed this opening. 'Since there are no hands up, I conclude that everybody has an interest in this subject. I am qualified to speak about temperance because I have been on both sides of the fence. It is the better part of mankind which become drunkards. Misers are in no danger. It is the whole-souled, big-hearted fellows who make up the army of fifty thousand that annually march to drunkard's graves. Six hundred million dollars are spent here in liquor every year. If that amount was invested in real and personal property, in twenty years it would buy up the entire Union. About the reporter I mentioned last Sunday. His name is Albert Smith Steiger, and he is now an editor in Bradford, Penn. There is no such thing as moderate drinking, any more than there is moderate murder or moderate forgery. Smoking is just as bad as drinking. Boys are now employed to collect old cigar-stumps which are boiled down and the nicotine secured. This is sold to farmers up my way in Connecticut who treat cabbage-leaves with it, and these are manufactured into fifteen-cent cigars. Drinking is a habit that grows. Last winter two of my elephants began shaking with chills one morning. The keepers ran down to the village and got six gallons of whiskey. Hastily returning, three gallons were given to each elephant. Fortunately it cured them. They liked the artificial warmth it superinduced. Next morning when the keeper came to them he found both elephants shaking with night and morn. 'No, you don't,' he shouted, 'you are well enough today' and they stopped shaking.'

Paralysis and Tobacco.

Dr. Solly, a Fellow of the Royal Society, speaking in the interests of science, in a pathological discussion, said, 'There was another habit, also, in which my patient indulged, and which I cannot but regard as the cause of the present age—I mean smoking. Now don't be frightened; I am not going to give a sermon against smoking—that is not my business; but it is my business to point out to you all the various and insidious causes of general paralysis, and smoking is one of them. A physician who was a distinguished advocate of temperance, but who was a slave to the tobacco habit, was returning home from a national organization of which he was president. Talking with Dr. R. T. Trall, of New York, on his own inconsistency of example, the physician exclaimed, 'Tobacco is as much worse than liquor as palsy is worse than fever. I know it—I feel it, but'—He shook his head and did not finish the sentence, leaving the impression of the helplessness of his condition in this terrible thrall. A few weeks after he died suddenly, a victim of that poison, the chemical properties of which he so well understood, but the spell of which he could not break.

A powder magazine in Mazatlan, Mexico, was left in charge of a guard who smoked. A spark from his pipe lit the powder. The building was destroyed and scores of lives were lost. So much for smoking. There is no doubt that the habit leads to immense destruction of life and property.

DRUNKENNESS is a sin. There is no stronger Scriptural anathema against theft or adultery than against the crime of the drunkard. 'Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of heaven.' When men commit such acts they are sinners. The drunkard is a criminal, as well as the thief; deliberately breaking a law of God and of man. Indirectly as others may be responsible for the deed, he is infinitely more a sinner, in that act, than any one else can possibly be. He raises the glass to his own lips fully aware of its inevitable effects; knowing, too, that it may lead him into crime, and that certainly will lead him and his into sorrow, and tears, and wretchedness. He is not a baby to be coddled; but a sinner to be punished.—Christian Union.

Alcohol is the 'living' of those who sell it, and the death of those who drink it.

There are few occasions where ceremony may be dispensed with; kindness never.

Correspondence.

For the Christian Messenger. Letter from Germany.

BERLIN, June 26, 1882.

Prince Bismarck has had another stormy scene with his foes in the German Parliament. His pet tobacco monopoly was rejected by 276 against 45 votes, whereupon the Chancellor lashed his opponents in his own characteristic style. He let fly at them with his old withering scorn and the old outspoken language, telling them that he only remained at his post from love of the aged Emperor, whom he had sworn never to desert while he lived. It is well known that the worst antagonism the Chancellor meets with is respecting the military question, but Bismarck retorts, 'Do you think it gives me pleasure to keep such a huge army on foot? I know if this be the case with France and Russia, but I can assure you that the millions of bayonets of our neighbors point to the centre of Europe as to a magnet. Our geographical position will always make us the object of our enemies' attention. Formerly our own weakness was also in our way. Why may we not have coalitions against us, as in the time of Frederick the Great? In my management of our foreign policy since 1871, I have always frustrated such mighty combinations, but my efforts would have been of no avail without our military organization and without the respect entertained abroad for our good bayonets.' This free language is calculated to offend both France and Russia, but the Chancellor pays an unexpected compliment to the French in recognition of the manner in which France has triumphed over her severe losses. With truly magnificent scorn, Prince Bismarck asked the House when they had found a Minister except himself who had governed for twenty years in succession. 'Not among ourselves and not anywhere else,' said the Chancellor in conclusion. Evidently Prince Bismarck makes it no secret that he considers himself the greatest of statesmen.

The German Navy Department has definitely concluded to employ carrier-pigeons for the safety of navigation along the coast. Trials in that direction have been made for several years, particularly as regards a quick communication between the lightships and the shore, which trials led to highly satisfactory results during the heavy gales of last fall at the mouth of the Eider. Pigeon depots have been established on the outer-lightship on that station, anchored 36 miles off, and the Eider galist, moored at half that distance from shore, both being thus in easy communication with Tommig. The former was in great danger last October, and could summon assistance in 58 minutes. The pigeons, in order to be of reliable service, have to be raised and properly trained at or near the sea; those raised farther inland, are not suited to long flights in sea air. The expenses of raising and keeping the pigeons at Tommig amount to about 1,200 marks per annum, a sum out of all proportion small when compared with that of the property at stake, the cost of a lightship alone being nearly 150,000 marks.

The Stuttgart Conservatory of Music, one of the leading institutions of its kind in Germany, celebrated last week the twenty-fifth anniversary of its existence. The Royal family, the Court, the State and Municipal authorities, as well as numerous members of the artistic circles of the city, gave flattering manifestation of their sympathy, not to speak of the former pupils of the Conservatory and the representatives of prominent sister-institutions. Among the rising 5,000 pupils educated thus far there are 3,000 Wurtembergers, 500 English, 436 Americans, 302 Swiss, and 95 Russians.

On the 16th day of November next, that being the 250th anniversary of the battle of Lutzen, and of the heroic death of Gustavus Adolphus, delegations of the representatives of the Swedish regiments, which took part in the doings of that eventful day, are to plant a new flag on the monument erected to the king on the field of battle, the so-called Sweden Stone. Those regiments are the Royal Life Guards (the 'yellow brigade') the Smaland Hussars and the Smaland Grenadiers, at the head of whom the king received the fatal shot.

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AUGUST.