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must not condemn our ecstacy. In our text the Almighty Father appears before us, He holds up His handshands that have done all that we have mentioned and much more, and then He says, 'I have graven thee upon these palms.'

God says, 'I have graven thee.' Is it too much for us to believe that we were graven there before all time? It is an elevating thought. When His hands fashioned all things; when He was busy with making worlds; when for six days He was tashioning the earth as we see it now; when He was resting on the seventh day from His labours, we were engraved on His hands. When the high priest wore his breastplate, the names of the twelve tribes were engraved on the precious stones, but the Almighty save, 'I have graven thee, not on precious stones but on the palms of My hands."

The hand is a place of power. The bones, sinews, and muscles of the hand are tougher and can bear a greater strain than any other part of the body We are placed within God's power We are powerful in His hand, as the sword of David was powerful when used by him. The hand is a place of disposition. The words may be taken to mean, 'You are in my hand. I can put you where I choose; I can dispose of your life and your affairs as I wish.' As He bath arranged the stars in their courses; as He fitted Mont Blanc and all the mountains in their places; as He gave to the desert and the sea their bounds, so He disposes of you, for you are graven on His hands. And it is a place of blessing, and of security, and of remembrance.

Behold I have graven thee upon the palms of My hands,' as though He would say, 'See, I have put you just where I was wounded, and just where the blood flowed, that I might wash your name and your image and your very self from every spot and stain and sin, and so be able to hold you in My hand eternally.'

Walking with Christ.

Jesus, so walk ye in him.' This is the of Jesus and his love! She had not true Christian life, implicit, simple, spoken a word for over two years. inseparable from Christ. 'Abide in me, and I in you! Without me ye can do nothing.' So close he craves to come. There is no place in life he is not willing to walk with us, except the forbidden ground of sin. It is not only be called a miracle, but simply an in the closet and in the sanctuary that we find him, but everywhere he says, harmony with the highest spiritual law 'I will be a little sanctuary,' to the of adequate cause and effect. It was trusting and obedient soul. Into the business of life he will come with his peace, his wisdom, and his overruling providence, directing, blessing, and crowning with success the enterprise which recognizes him. 'How do you ever get through your work,' said a friend to a gentleman who was proprietor of several large enterprises involving millions, and employing hundreds of men. 'I will tell you trankly,' he replied, ' because you are a Christian and can understand me. I never could get through without Christ. regard myself simply as managing this business for him, the true proprietor. I take to him therefore, all the embarrassments and perplexities, and he carries the burdens, and receives the returns while I am his steward and servant. This is consecration, this is rest, and this is the efficient life. Such piety is as practical as it is devout, Such spirits

\* \* \* Carry music in their heart, Through crowded street and wrangling Plying their daily task with busy feet, Because their secret souls a holy strain re-

Like the good Bengel, 'things are just the same with them as they were in the prayer-meeting and at the communion tables. True soldiers, they are always serving, always honoring their Lord," nell one obers abed and olas

And when the close come 'things are just the same still. There is no excitement, no flurry, no sudden preparation for the presence of Jesus. They have been there all their lives. 'You are soon to be in the presence of your Lord,' some one said to a dying workman-

'Why man,' he replied, 'I've been walking in the light of his presence for twenty-five years. Rowland Hill often el to rapait these lines, and we be- Nicholas.

ment fail to appreciate it, but they lieve, he died repeating them, for things were 'still just the same' between him and his Saviour.

> And when I'm to die, Receive me I'll cry, For Jesus has loved me, I cannot tell why, But this I can find We two are so joined, He'll not be in glory and leave me behind, -Baptist Weekly.

A Remarkable Restoration.

We clip the following from a late number of the Watchman:

For the encouragement of those whose faith in God is weak and wavering, I write the following authentic story: There is living in Saratoga county, N. Y., a young woman whose name is Miss Delia Shattuck. Several years ago, on learning of the sudden death of a near relative, she was so shocked by the intelligence that it threw her into a fit, in which she lay several hours. It was regarded at the time as a sort of trance.

When she came out of it she could neither speak nor walk. In this condition she remained for about two years. She was completely bed-ridden. For years she had been a devoted member of the Methodist church. No one thought she would ever recover the use of her limbs, or be able to speak. Physicians were unable to do her any perceptible good. Finally the thought for her what no human being could, She then began to earnestly pray for the power to walk. On a certain day, fail to understand such words? How while alone in an upper room, she said: \* Jesus can heal me. I will trust | nor imitated? him now.' With prayerful resolve, she at once put her faith to a practical test, James and John received? What did got out of her bed, and went down two flights of stairs and met her mother, who was greatly excited, and overwhelmed with astonishment at the sight. Everybody was astonished. Still she words apply to rulers and politicians could not talk. Then she asked that the three churches in the village where she lived would unite with her in prayer for the restoration of her speech. A meeting was appointed. She went to it. After united and earnest prayer was offered in her behalf, opportunity was given for any one to speak. Miss As ye have received the Lord Shattuck was the first to arise and speak

I have the statement of these facts from one who is intimately acquainted with the young lady and all of the circumstances, and whose testimony I have no reason to doubt. It need not answer to prayer, which was in perfect God operating through spiritual channels in a manner as natural to him as it is natural for us to ask a question of a fellow-being and receive a reply. When we ask God for something, why is it thought strange that he should reply like a God?

Good taste among the mighty. The more I think about the elephants, the more wonderful they seem to be. The great, clumsy creatures are so very knowing, so very loving and so like human beings in many of their qualities. They know their power well and they also know just when they must not use it. Deacon Green tells me that keepers and trainers of elephants often lie down on the ground and let the huge fellows step right over them; and that they feel perfectly safe in doing so, because they know the elephants will pick their way carefully over the prostrate forms, never so much as touching them, still less treading on them. Yet the mighty creatures can brush a man out of exsistence as easily as a man can brush away a fly. And what delicate tastes they havedelighted, I'm told, with strawberries, gum-drops, or any little dainty of that kind! They are fond of bright colors too, and travellers tell wonderful tales of seeing elephants gather flowers with the greatest care, and smell them ap-

parently with the keenest pleasure. It is true they eat the same flowers afterwards, but dear me! I've seen girls do the same thing! Many a time I've watched a little lady pluck a wild rose, look at it a moment, sigh ' how lovely!' then open her pretty lips and swallow the petals one by one. Why shouldn't an elephant? St.

The Christian Messenger.

Bible Lessons for 1882. -THIRD QUARTER. Lesson III.-JULY 16, 1882. SUFFERING AND SERVICE. Mark x. 32-45.

COMMIT TO MEMORY: Vas. 42-45.

GOLDEN TEXT .- "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."-Mark x. 45.

DAILY HOME READINGS. M. The Lesson, Mark x. 32-45.

T. The Cup and the Baptism, Matt. xx. 17-28. W. The Approaching Hour, Luke xii. 41-53.

T. Great in Usefulness, Luke xxii. 24-30. F. Sharing Christ's Sufferings, Col. i. 21-29.

S. A Ransom for Many, Isaiah, chap. liii. 8. Crowned with Glory and Honor, m havisand Heb. ii. 6-18.

LESSON OUTLINE. - I. Dur Great Example, Vss 32-34, 45. II. Seeking by Service, Vss. 41-45.

FOLLOWING CHRIST AND AMBI

QUESTIONS. - What is "following

Ves. 32-34, 45 -In what mental state was Jesus? (Luke ix. 51; xii. 50). these predictions differ from former ones? How could the apostles was his life "a ransom for many"? What one thing can neither he shared

Ves. 35-40. - What special favors had they now ask? Their motive? What 41-45). were the "cup" and the baptism"?

Vss. 41-45 - What is "service"? What did the ambitions request produce? How was peace restored? What did Jesus say of earthly rulers? Do his right hand of God? (Puil. ii. 8-10).

Special Subjects .- Remedy for dissensions Worldly spirit, among Chris tians. The "immersion of sufferings." Sharing Curist's sufferings. "Serving, versus "being served."

Notes .- I. The Coming Sorrow, (Vs.

highway in Perea, leading toward Jer- be, i. e., wishes to be great. Extending usalem. Jesus went [was going] before to the desire of the heart. Minister. them. A striking picture. Jesus, with Deacon, servant. The true road to the full consciousness that he was going greatness is down in the valley of serto his death, marching before his dis- vice. ciples, as if eager to reach the scene of

as situated on elevated ground, and as to us with its whosoever. the great capital. Jerusalem was to be the scene of his sufferings and rejection. They shall condemn him. The Sanhedrim could pass sentence of death, but of the encounter, nor the dreadfulness

II. The Ambitious Disciples, (V ss. Vss. 35-37.-James and John. In Matthew, their mother, Salome, is represented as making the advances in this matter. But, evidently, she was prompted to do it by her two sons; and hence Mark speaks of it as their action. These were two of Christ's most intelli-

Jesus on the mount; they had from his lips the imposing title, "Sons of Thunder"; and John was called the "Be loved Disciple." They were filled with ideas of a temporal glory—a kingdom to be set up, perhaps, in Jerusalem whither they were going.

Vss. 38-40 .- Ye know not what ye ask. Proved true, when within a little time the places they coveted, on his right hand and left, were occupied by the two thieves who were crucified with bim. How often we are in danger of asking for what may be injurious to us. Can ye drink of the cup, etc. The cup, in the Old Testament, was the symbol of a good or evil fortune. See Ps. xxiii-5; Jer. xxvii. 15; Ezek. xxiii. 33. Here, the symbol of sorrow. New Version, drink, not drink of, the cup. Our Lord not merely sipped the cup, but drank it to the dregs. Be baptized with the baptism. How strong is this statement! As one in baptism is plunged into the "depths, and overwhelmed in the waters," so Christ was plunged in the depths of suffering. Only the true meaning of "baptism" can set forth the significance of this question. We can. Little did they understand what their confident declaration involved. Made in their own strength, it failed in the testing times of Gethsemane and Greatness, V-s. 35-40. III. Greatness the Cross. Ye shall indeed. After the coming of the Holy Spirit on Pentecost, they faithfally drank the cup of suffering. See Acts iv. 3; xii. 2; Rev. i. 9. The path to the glory is through the gate of suffering. Not mine to give. occurred to her that God could do How did the disciples teel? What did Prominent places in Christ's spiritual he again tell the Twelve? How did kingdom were not to be parceled out as positions in an earthly government. That was arranged by the Father for the faithful ones for whom such prominence has been prepared, and arranged on general principles of righteousness. III. The Dignity of Service, (Vss.

> Vss. 41-43 .- Much displeased. New Version, moved with indignation; thus showing themselves to be affected by the same spirit of ambition that filled James and John. But Jesus, quieted Realm of Fancy. now? Way was Carist exalted to the this incipient quarrel by calling the whole contending company of disciples to him, and explaining more fully the nature of his kingdom. He contrasts it with worldly kingdoms. There, there is great price of position and authority; but shall it not be among you. No such lordship, no strife for place, "All ye are brethren," (Matt. xxiii. 8.) Whoso-Vs. 32.-In the way. The regular ever will be great. New Version, would

Vss. 44, 45 .- Chiefest. First of all. suffering. Perhaps, too, he needed this Servant of all. The work signifying solitude to prepare himself for the sor | slave is used. He who would reach the row, by communing with the Father. highest place in the kingdom of the They were amazed . . . . afraid They Lord, gains it by descending to the saw that his purpose was to go in a lowest; for he that humbleth himself direction where destruction threatened shall be exalted. Even. If any one him; and they hung back in fear, could spend his life in self-seeking, scarcely daring to follow. In this com- surely it was Christ. Son of man. A pany were more than the Twelve. title combining humility and Divinity-Probably the Seventy were included, a symbol in itself of the lesson taught and women, as in Luke viii. 2. In ex. here. Came not to be ministered unto, planation of what perplexed them in his but to minister. Not to be waited upon, manner, Jesus took the Twelve aside, but to serve. See characteristic scene and began to tell them what things should in illustration, in John xiii. 4-11. A ransom. Price paid for deliverance of Vss. 33, 34.—Behold, we go. The captives. For many. For all who acthird announcement to them, of his cept it. It is because of this spirit of passion. See viii. 31; ix. 9. Up. Both service in Jesus that the gospel comes

Notice Christ's heroism .- We go forward to danger, not knowing the issue he must be delivered to the Gentiles to of the ordeal that awaits us; but Christ be executed. Thus Jew and Gentile went forward to Gethsemane and Calvary had part in crucifying him who died for | with the clearest, keenest realization of both. Mock . . . scourge . . . spit upon the infinitely awful doom that was just ... kill. The terrible outline of the before him. Into the jaws of deathprevious prophecies is here filled in up to the gates of hell-he marched, with the dark tints of insult and with a face that was "steadfastly set," violence. See all particularly fulfilled and a resolution that never faltered. He in chap, xv. How strange, that the was not overtaken by the King of disciples failed to understand such plain Terrors, but went to meet him. And predictions. See Luke xviii, 34. Shall mark, it was no ordinary death to which rise again. Jesus as clearly predicted he went-such a death as is suffered by his resurrection as his violent death. a martyred saint -but the concentrated It was no after thought of his disciples. essence of the sting-of the second

> For the Teacher of the Primary Class.

Although Jesus had now told his disciples three times that he would be put to death, they still seemed to think that gent and spiritual disciples; and yet, he had come to be a great king in this how lacking in sympathy with his world. Two of Jesus' disciples were so solemn revelation was, their request! certain that he would be a great king, Whatsoever we desire. They would and sit on a fine throne, that they came commit him to their wishes before stating one day to ask him whether they could them-a hint that they were doubtful of sit on the throne with him. Then Jesus their propriety. But our Lord makes talked again with his disciples about no foolish pledges, like Herod, (vi. 23), being willing to wait on each other; Grant unto us, etc. They presumed even to be as servants. Read verses upon what might have seemed favoritism | 43, 44. Explain carefully the word towards them, heretofore, by the Lord; minister; or the little ones will connect lect.

for both had been honored in being with it only with the word pastor, as it is commonly used.

Then Jesus told them again that even he had come to serve, to minister, to help others. Jesus did not come into this world to be ministered unto, but he came to help sinners; yes, more than all, he came to give his life for sinners.

This is what our Golden Text tells us. If we want to be like Jesus we must spend our time in helping every one around us. We must almost forget about ourselves. We must never try to get the best places for ourselves. If it is right for us to have them, God will give them to us; but we must never, never try to get them. If Jesus did not come to be a king in this world, he is king in heaven; he has a great throne there; and let me read who shall sit with him on it. (Rev. iii. 21). -Abridged from the Baptist Teacher.

### Bouths Pepartment.

Scripture Enigma.

No. 179. 81 10 m Take one word from each of these lines and form a verse of the 25th

Lead me not into temptation. Examine me and prove me. O'my God, I trust in thee.

I have walked in thy truth. The earth is the Lord's and the fulness thereof. And the meek will He teach His way. Be not far from me, O Lord.

403. Find the names of the authors of the following quotations-the primals form the name of "the king of poets:" 1. "Come one, come all, this rock

From its firm base as soon as I," a quotation by the author of Marmion, though not from that poem. 2. "The poetry of earth is never

dead," by the author of Abou Ben 3. " Man is but a shadow, and life a dream," by the author of Cato's Soli-

4. "As if a rose should shut, and be a bud again," by the author of The

5. " He builded better than he knew, The conscious stone to beauty

by the author of The Boston Hymn. 6. " A dram of sweet is worth a pound of sowre," by the author of Una and

7. "Beauty draws us with a single hair," by the author of the Essay on

8. "It's easy finding reasons why other people should be patient," by the author of Daniel Deronda.

9. "Each passing hour sheds tribute from her wings," by the author of The

10. "God is just; and they who suffer most, win most," by the author of Sheri-

11. "Familiarity blunts the edge of our perceptions," by the author of The Last Hours of Webster. -Selected.

curious QUESTIONS. 404. Transpose the letters in the following lines, and find three beautiful stanzas from a popular poet:

I host na aorwr onit eth rat, Ti elfl ot hreat, I eknw tho eehrw; Rfo os ifistwy it eflw, eht ighst Cldou oth filoow ti ni sit filgth. I hadrthee a gnos iont eth ria, Ti Ifel ot heart, I wnek ton herew; Rof how sah ghist os neke nad gnorst, Thia ti nea wllofo hte thiffg fo gsno? Gonl, nlog, aefwrdtar, ni na koa dfnou hte rarwo, litsl benrouk, Dna eth gosn, fmor beggiinn ot den, I noudf aaign ni het taher io a definr. -Selected.

Find answers to the above-write them down-and see how they agree with the answers to be given next week.

Answer to Scripture Enigma.

No. 178. Bible Acrostic.

1. Law. 2. Obedience. 3. Virtue. 4. Excellent. 5. Onesimus. 6. Nobility. 7. Eloquent. 8. Angels. 9. Neighbor. 10. Omega. 11. Truth. 12. Hope. 13. Elect. 14. Righteousness. LOVE ONE ANOTHER. John xiii. 34.

ANSWERS TO CURIOUS QUESTIONS (a) Cleft, C left. (b) Dover, D over. R fiend. (c) Friend, B right. (d) Bright, B ell. (e) Bell, B it. (f) Bit, B all. (g) Ball,

The church has but two enemies in this country which she need fear, and therefore but two dangers; ignorance and immorality.

I had rather have a church with ten men in it right with God, than a church with five hundred in it at whom the world laughs in its sleeve.

Say what men may, it is doctrine that moves the world. He who takes position will not sway the human intel-

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owe their healthy existence to Рнозрновus and become disorganized when it is lessened in quantity. It is as necessary to the proper preservation of the functions of life as Electricity is to the Telegraph. The use of Phosphorus, combined with Cod Liver Oil, Lime, Soda &c., in Pur-NER'S EMULSION, by providing, in a palatable and perfectly digestible form, all the elements necessary to the healthy growth and vitality of the body, prevents and rapidly cures all diseases which are due to its being present in less quantity than nature demands. Hence its inestimable value in Brain diseases, Nevous debility, Wasting and other LUNG troubles which, beginning in loss of flesh and vitality, with Coughs, Colds and BRONCHITIS, end in that fell destroyer of the human race-Consumption.

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