

over which all the more intelligent Hindus would rejoice, since it was so plainly benefiting a large mass of their fellow-men. He looked forward with a great deal of interest to the time when our high school would be able to send out a better class of teachers who could elevate the standard of education in these country schools to a much higher level than was possible at present.

The cautious reader can administer as large a grain of salt in the above statements as he sees fit, coming, as they do, from a Brahman. For my own part, I put in very little, for he had, throughout, the appearance of candor, and afterwards did not hesitate to tell me his confidence in the Hindu religion, which, he seemed to think, could have done all that the Christian religion had done, but for the distinctions of caste.

From this fact I leave you to make your own inferences. In every way the future of the Christian Telugu people seems to me to be full of hope and encouragement. From the Seminary are going forth, every year, thirty to fifty men, many of them in the prime of life, to carry the word of God to the people, and teach and train up those who accept Christ. Let no one suppose that this fact dispenses with the necessity of missionaries. On the contrary, it makes the necessity for these all the more pressing and imperative: since these men, only a few years from heathenism themselves, and surrounded with all kinds of superstitions, need some one to advise them and direct them in their work. Candor and earnestness cannot make up for want of experience and a knowledge of business. Another encouraging fact is this, that from the mission schools are going out, every year, Christian boys, whose influence as men in a few years cannot but be felt for good, and Christian girls, with a Christian education and training, to be the wives and mothers of the next generation.

So far, I have spoken only of the Christian people. There are many reasons for anticipating a general awakening of thought in India. The Brahmins say that the overthrow of caste is foretold in their sacred books, and they are expecting a change. But how far this will be favorable to Christianity remains to be seen. It would hardly be strange if many, finding themselves shaken from their old religious ideas, should swing clear off into infidelity—a disbelief in every religion,—especially with the pains which European infidels are taking to introduce their ideas into this country. I was surprised, to be met here in Ooglee a few weeks since, by a number of atheistic arguments from a young Brahman, who had evidently gotten hold of some writings of this sort, and had a curiosity to see how I would answer them. More than that, he wanted to know if all the most learned men of England were not infidels!

In Burmah the Buddhists are making more converts from among the Karens than Christians are. Is European infidelity to come in and contest the advancement of Christianity among the Hindus? Just here is one of the strongest arguments in favor of extending Christian education beyond the limits of the converts to Christianity. If the Hindu will have an education, and will think for himself,—and of this there can be no reasonable doubt,—certainly it will be better for the cause of truth and right that he receive that education from, and be led into these new fields of thought by, Christian men.—Central Baptist.

Somewhere in the North a Christian lecturer was interrupted in his address to a body of working men by a sceptic. The man asserted that scientific discoveries were of more value than Christian truth; that gas had done more for the human race than the Bible. Some disturbance followed, when a working man arose, and in clear good-humoured voice exclaimed, "It's all right, ladies and gentlemen; if our lecturer were about to die he would send for a minister, but if the person who has just spoken were lying on his death-bed, he would prefer to send for a gasfitter."

There is always hope in a man that actually and earnestly works.

The Christian Messenger.

Bible Lesson for 1882. SECOND QUARTER. Lesson V.—APRIL 30, 1882. THE TRADITIONS OF MEN. Mark vii. 1-23. COMMIT TO MEMORY: Vss. 9-13.

GOLDEN TEXT.—"In vain do they worship me, teaching for doctrines the commandments of men."—Mark vii. 7.

DAILY HOME READINGS.

- The Lesson, Mark vii. 1-23. Traditions of Men, Matt. xv. 1-20. W. God's Word our Guide, Psa. cxix. 121-136. T. Corruptions of Christianity, Col. ii. 6-23. F. False Teachers, Jude 16-25. Prayer for Cleansing, Psalm li. S. Christian Purity, 1 Peter i. 1-11.

FALSE RELIGION EXPOSED.

LESSON OUTLINE.—I. Traditions of Men, Vss. 1-8. II. God's Word set Aside, Vss. 9-13. III. Real Defilement, Vss. 14-23.

QUESTIONS.—Vss. 1-8.—What fault was found with the disciples? What were the "traditions of the elders"? Name some of them. What kind of religion and character did they produce? What is our only rule of faith and practice? What kind of religion is true? What false?

Vss. 9-13.—What did their traditions lead the Jews to do? What example did Christ give? What is included in honoring one's parents? How does tradition now set aside God's word as to baptism?

Vss. 14-23.—What ideas had the Jews about "defilement"? How did Jesus teach the people? What did the disciples ask? How did he reprove them? How show that food cannot really defile?

Special Subjects.—The points at issue between Christ and his enemies, "Church tradition"—what value has it? Result of mingling human elements with Christianity. Duty of procuring and circulating pure and faithful translations of the Bible. (Jer. xxiii. 28).

NOTES.—I. Tradition versus True Worship, (Vss. 1-8).

Vs. 1, 2.—Another hostile denunciation, like that in iii. 22, came from Jerusalem, to watch Jesus. As their mission was to find fault, they saw their occasion in the neglect, by some of the disciples, of the traditions which the Pharisees had foisted upon the Levitical purifications. Defiled. Margin, common, as opposed to something made sacred or holy, by ceremonial ablutions, Unwashed. It was not dirt that they complained of, but the absence of the ceremonial process spoken of in verse 3. Found fault. It takes neither genius nor grace to do this. The Pharisee would rather blame another than amend himself.

Vs. 3, 4.—Wash hands off. Margin, and New Version, diligently. Mark explains, for the benefit of Gentile readers, that not only the Pharisees as a sect, but through their influence, the Jews as a body, were bound by this tradition of the elders. Not only were they very particular about "consecrating" their hands before eating; but as they might, in the crowd of the market, have come in contact with a Gentile, whose touch was as defiling as contact with a corpse, they must, in consequence, wash their whole bodies. The Greek word for wash, in verse 4, differs from the one in verse 3. It is baptize. No mere hand-washing now, but an immersion in the bath of the entire person. Washing of cups, etc. This also is baptism. The cups, and other vessels, might have been touched by heathen, and therefore impure, lips or hands. They must therefore be purged, by plunging (rinsing, Lev. xv. 12) them in water. The cups were drinking vessels; the pots, ordinarily, wooden measures, holding about a pint. Brazen vessels were also thus purified; but earthen vessels that were ceremonially unclean, according to Lev. xv. 12, were broken. There has been this attempt to show that baptism may be sometimes by affusion; by declaring the absurdity of supposing that tables were dipped in the water. Of this, we may say: 1. The form of the word baptism is not the same here as in the ordinance. Here, it is masculine; there, it is invariably neuter. Yet the signification, according to Liddell and Scott, is a dipping in water. 2. The word given as tables, is, more properly, couches; i. e., the low, wide benches which were placed near the tables, and on which the guests reclined. These could be readily put in water, and had to be scrupulously washed, lest a heathen might have lain upon them. 3. The word, and of tables, are omitted in some of the best MSS., and are not found in the New Version.

Vs. 6-8.—The retort of Christ to the question of the Pharisees, is most pungent. He calls them hypocrites. Zeal in error cannot take the place of truth. Their efforts were a mockery. See Isa. i. 13-15. Their traditions not only caused them to offer vain and unacceptable worship, but also to cast aside the commandment of God. In lieu of obedience to God, they multiplied forms and ceremonies. Many such like things ye do. As if they would compel God to accept them by the very multitude of their observances. But see Isa. i. 11. II. Tradition versus God's Word, (Vss. 9-13). Full well. The language of irony. The same word as in verse 6. The sense is: "Well did Isaiah prophecy of you." Reject. A stronger rendering of this word is fitting, as in Gal. iii. 17, and Heb. vii. 18. To all intents, they annulled the commandment of God, and blotted it out, that they might jealously guard every tittle of tradition. Jesus gives an illustration of their hypocrisy. He contrasts the law of Moses in the matter of the Fifth Commandment, (Ex. xx. 12; Lev. xx. 9), with their tradition. They acknowledged the authority of this law, and yet resorted to a cunning expedient to evade its force. Corban. A gift dedicated to sacred uses. Under pretence of giving God a prior claim, a man might dedicate to God's service the property needed for his parent's support, and thus rid himself of any obligation to them. III. The Defiling Heart, (Vss. 14-23). Vs. 14-16.—In this dialogue between Jesus and the Pharisees, the latter were silenced; then Jesus addressed himself to the people, or crowd, standing by, intent, as ever, upon teaching them. Notice the emphatic call, Hearken unto me, etc., as of one who has something of great importance to communicate. Nothing from without a man. The reference is to one's food, from which the Pharisees feared defilement. Jesus says, It is not food that can bring moral pollution; but the things which come out of him, i. e., the thoughts of the evil heart put into words and deeds. Not the physical touch, but the moral action. Verse 16 is omitted in New Version.

Vs. 17-19.—His disciples asked. Through Peter, (Matt. xv. 15). Without understanding. Without spiritual perception, and appreciation of the truth. Jesus explains that the food which a man eats, enters not into his heart, i. e., the seat of his affections. The food being material, is received and acted upon by material organs; is digested, assimilated, and the refuse cast out. Purging all meats. New Version. This he said, making all meats clean.

Vs. 20-23.—That which cometh out. Mortal things go in, but immortal things go out. Out of the heart. The heart is the seat of corruption. Jeremiah declared it, (xvii. 9), "desperately wicked." Evil thoughts. Not alone outward actions; for these incite to evil deeds. Covetousness. Greedy desires, as well as grasping ways. Wickedness. Evil dispositions. Evil eye. Envy. See Matt. xx. 15. Also standing for the desires which look through it and are inflamed thereby. See Prov. xxviii. 22; Matt. vi. 23; xviii. 9; 1 John ii. 16. Pride. Haughtiness. Foolishness. The utter rejection of that fear of God which is the beginning of wisdom. All these evil things come from within. How corrupt the fountain, which sends forth such evil streams!

SUGGESTED LESSONS.

The race of Pharisees is by no means extinct. The only evidence of life in some church members is their ability to find fault. It does make a difference what a man believes—whether he holds to human traditions or to the word of God. In the sight of God, Christian life is not a question of washed hands, but of washed hearts; not of mere forms of worship, but of genuine love to God. God is not deceived by "a decent respect to religion," nor won by courteous externals. "With the heart man believeth unto righteousness."

For the Teacher of the Primary Class.

Some men thought that Jesus and his disciples did not keep the Sabbath-day holy! Who were those men? The Pharisees. What had they seen the disciples do in the corn field? When they went into the synagogue, what did they see Jesus do for the man with a withered hand? What commandment did they say Jesus disobeyed? What kind of men were the Pharisees? I will tell you what Jesus said about them. Jesus said that the Pharisees tried to make others think they were good; but in their hearts they were really very bad. Jesus called them hypocrites; that means, they were men who only pretended to be good. These Pharisees had a great many rules about washing

their hands before they ate. "For the Pharisees, and all the Jews, except they wash their hands oft, eat not." Then they had many rules about how to wash their cups and pots and tables. They were more particular about keeping these rules than they were about keeping God's commandments! One day, some of the Pharisees came to Jesus, to find fault again with his disciples. They asked Jesus why his disciples did not keep their rules about washing. Jesus said to them: "You keep the rules of men; but you do not keep God's commandments. You do not even honor your father and mother." And yet the Pharisees pretended to worship God; they thought they were very religious. Jesus said that it was all "in vain" for them to worship God while they taught the commandments of men, instead of God's commandments.—Abridged from the Baptist Teacher.

Baptist Department.

Scripture Enigma.

No. 168.

- 1. First I demand a pointed instrument, For one on slaughter bent, Tipped like an arrow, or with steel or flint, Or with a fiery glint. Nor shall the prey escape, or beast or man, Save Job's leviathan.

Select Bible Questions.

SCRIPTURE CONTRASTS. Sorrow and Joy.

- 349. Where is Jesus spoken of as a man of sorrows? 350. Show how in his sorrow He was sustained by the thought of coming joy. 351. Prove that sanctified sorrow leads to higher joy, and that therefore a child of God may even rejoice in his trials. 352. Where is joy spoken of as a believer's duty? 353. Prove that it is the gift of God. 354. Where is it spoken of as a source of strength? 355. Show from the Bible that earthly joy is transitory. 356. Where is there fulness of joy for ever?

CURIOUS QUESTIONS.

- 357. Find the following eleven described words each of four letters. They all have three letters alike: 1. A bucket handle; 2. The bucket itself; 3. A bag of letters; 4. An iron fastening; 5. Part of a fence; 6. To call out; 7. A sheet; 8. A cry of distress; 9. A caudal appendage; 10. Without success; 11. A prison.

UNFINISHED POETRY.

Supply the missing words. We shape ourselves the joy or — Of which the coming life is — And fill our future's — With sunshine or with — The tissue of the life to — We weave of colors all our — And in the field of — We reap what we have — 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. 167.

Snow. Psa. lxxviii. 14; Jer. xviii. 14.

ANSWERS TO SELECT BIBLE QUESTIONS.

- 338. Gen. iii. 16-19. By sin. 339. Rev. xxi. 4. See the reason in vs. 27; Isa. xxxv. 10; lxx. 19. 340. Job v. 7; xiv. 1; Eccles. xi. 8; John xvi. 33. 341. 1 Thess. v. 16; Phil. xiv. 4; John xv. 11. 342. 2 Cor. vii. 10; 1 Sam. xxviii. 15; 2 Sam. xvii. 23; Matt. xxvii. 3-5. 343. Matt. v. 4; Luke vi. 21; John xvi. 20; 2 Cor. vii. 10; 2 Sam. xii. 13; Matt. xxvi. 75; Luke vii. 38; xlviii. 50. 344. Indwelling sin; Rom. vii. 21, 24. The evil of the world around him; Psa. cxix. 53, 136; Ezek. ix. 4; Ezra ix. 3, 6. 345. God's word. Psa. cxix. 14, 111; Jer. xv. 16. His house: Psa. xliii. 4; Jvii. 1-5; lxxxiv. 10; Isa. lvi. 7. Communion with God, 1 John i. 4; Rom. v. 11. The Communion of Saints, Acts ii. 46. The progress of the gospel: Phil. i. 18; 1 Thess. iii. 9. The hope of future glory, Rom. v. 2; 1 Peter i. 8. See Hab. iii. 17, 18. 346. 2 Cor. vi. 10.

ANSWERS TO CURIOUS QUESTIONS.

- 347. SQUARE OF WORDS. A L B L E O B O X 348. What am I? Nail.

Educational.

Patience and Impatience.

Like all the other virtues and vices, patience and impatience, need to be treated with discrimination. The former is not wholly and always right, nor the latter wholly and always wrong. Patience has, indeed, so much to recommend it that it is not strange that good people think there cannot be too much of it, and the miseries and bad effects of impatience are so glaring that we cannot wonder it is totally condemned. Yet they sometimes change places as regards right and wrong, patience ceasing to be a virtue and impatience becoming the vital germ of human progress. There are some persons, for example, who are naturally patient to a very injurious degree. Sympathetic in temperament, hating labour, agitation, and struggle, they are quietly contented with things as they are; they do not worry over the evils of the world, or the misdoings of humanity; even for themselves they betray no wearing anxiety; they can wait with perfect equanimity for any length of time, for waiting is passive and pleasant to them, while the activity of earnest effort would be disagreeable. It need hardly be pointed out that such patience as this is simply the absence of life, leading to nothing, producing nothing, improving nothing. He who is never dissatisfied with himself or others, and never discontented with things around him, cannot be expected to make any strenuous efforts at improvement. He may live out a life of ease and serenity, but it will be the ease of torpor, and the serenity of indolence. There are others, differently constituted, who, believing that patience is always a duty, cultivate it with unremitting diligence, but without perceiving its proper limits. They school themselves so rigidly that they will suffer wrong that ought to be repelled, and accept injustice that ought to be attacked. If they feel a burning indignation at tyranny or oppression, they struggle to quell it, and thus they actually crush in the bud much good that might have been developed. If they have authority, they seldom exercise it; if people are slow and idle, they seldom hurry them; if they are rude and impertinent, they seldom reprove them; if they are dishonest or deceitful, they seldom venture to censor them. Thus, while by their self-control they avoid the manifest evils of impatience, they also, by going to the other extreme, prevent the rightful repression of much wrong-doing. In fact, the feeling of impatience with evil underlies all progress, all upward climbing, all reformation; and could it be wholly crushed out of the human heart, which fortunately is impossible, one of the chief forces of life would be obliterated. On the other hand, however, there is an impatience that cannot be too strongly reprobated. It is that which, instead of producing earnest effort, expends itself in useless and irritating complaint. There are persons who are impatient with everything which thwarts their wishes, and vent

their unreasonable temper on whoever is so unfortunate as to be near them. As a large portion of the events of daily life do happen to be contrary to their desires, it is evident that they must inflict untold annoyance upon many persons, and real suffering upon some. They do not pause to consider whether their outbursts are of any use; whether anyone is to blame; whether there is any excuse for thus causing pain—in short, they do not consider at all, but selfishly scatter their thorns broadcast. Even when they attempt to do good their impatience is fatal to success. As parents or teachers, their failure is a foregone conclusion. They might as well try to cultivate a garden by tearing up the seeds and pulling open the buds as to train the delicate mind and tender heart of a child without patience to wait for its gradual development. So, the impatient reformer, however sincere he be, renders his efforts futile by his unreasonable vehemence or intolerance. He does not comprehend the situation, nor appreciate the other side, nor sympathise with those whom he believes to be in error. He has yet to learn that gentleness, forbearance, pity and love are stronger forces than stormy passion or harsh condemnation, and that they are born of an infinite patience, without which even the most generous efforts will amount to nothing. The real difference, after all, between the right and wrong impatience is not so much in the feeling itself as in the way we deal with it. If it is made to result in some good and wholesome action, it is justifiable, but if we suffer it to lead us into fretful complaints, irritable speeches and violent denunciations, then it is to be condemned and restrained. Let the reason sit in judgement on this feeling, and it will not overstep its bounds. So with its counterpart, patience—if it be simply a slothful love of ease that causes us to shun exertion, or an excessive restraint preventing rightful efforts at improvement, it is unworthy and should be driven away; but if it be that tranquillity which is in harmony with nature and all her plans—which can afford to wait the appointed time for all things, and yet is never wearied in well doing—which can endure with fortitude the inevitable, and yet lose no opportunity for helping what can be helped, and improving what can be improved—which speaks of power held in reserve, but only waiting the right moment to spring into action, then we may well hope that such a patience may have her perfect work.—Phil Ledger.

The Queen's University, in Ireland, under the imperious requirement of Act of Parliament, recently met and dissolved itself. It has had a brief existence of but thirty years. To the last it denounced the sentence of its extinction. With its last corporate breath it protested against the treatment which it had received, and declared that no educational failure on its part had merited the fate which had assigned it. The Duke of Leinster, its Chancellor, spoke some words which, in the truthfulness and hearty regret which they breathed, had more weight than the most impassioned invective. The circumstances, he said, attending the destruction of the Queen's University in Ireland were happily without precedent in the history of the British Empire. The University had discharged every function entrusted to it. It had discharged them well, and yet its career was closed in the very plenitude of its mature vigour. Its educational type had been a high one, combining instruction by eminent professors with test examinations carefully adapted to raise that instruction to its farthest limits. Its numerous graduates, scattered over every quarter of the globe, had proved by their eminent careers the excellency of the system beneath which their early training had been received. Up to the last, the fatal hour, the University was engaged in training in its various colleges upwards of a thousand alumni. "Thus has fallen one of the most enlightened and successful organisations ever devised by the English Government to meet impartially the educational wants of Ireland." It has fallen, in many quarters "unwept," and certainly "without a crime." Sow good services; sweet remembrances will grow from them.