

rest with worship, fishing and boating with revival meetings, good preaching and a discussion of methods of work. I hope my brethren in the Provinces will follow this example and have their Vineyard camp meeting, and give all their pastors free tickets to it. We have a lovely spot. Like Jerusalem of old, we may say of it "Beautiful for situation is Vineyard Highlands, the joy of the New England Baptists, whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord."

At 9 o'clock Sunday morning Aug. 13, the large bell on the temple tower chimed out a call to prayer, and from hotels, cottages, tents and boats, the people wended their way to the chapel. Here we met the Master and enjoyed a sacred season. At 10:30 the call again rang forth over the Island and sea, calling us this time to a preaching service in the great tent like temple. This is a permanent building erected four years ago, seated with chairs and accommodating between three and four thousand people with a large office where information is given by the polite committee, and accommodations furnished, where you are expected to register your names and receive your letters, show how complete are the arrangements. There, on the platform, to greet his brethren, was a face familiar to many of our readers, that "grand good man," genial, large hearted and earnest pastor of the Baptist Church at Fitchburg, Mass., Rev. L. R. Wheelock, "leader of the services." With an appropriate word and easy grace that so becomes the man, Bro. Wheelock welcomed the large gathering and opened the services of this season. The "leader of the singing," Mr. L. P. Thatcher, of Boston, was assisted by an organ and a cornet.

After the usual opening services, Rev. H. F. Colby, D. D., of Dayton, Ohio, preached a strong historical sermon, full of old thoughts and familiar matter, yet with an earnest delivery and practical application. He is called one of our best pastors. You have noticed that Colby University has broken the tenth commandment and coveted, Crozer's Theological Prof., Rev. G. D. B. Pepper, D. D. L. L. D. Well, that clear thinker and noble teacher, preached in the afternoon from 2 Cor. iv. 18 of "the things seen and the unseen," how we should regard each class, and gave the Apostles reasons for this admonition. The sermon was full of fresh and vigorous thought.

The evening services were preceded by a praise meeting, and after a very touching duet entitled "No hope beyond," Rev. John Gordon, D. D., of Buffalo, N. Y., preached from Heb. vi. 18. He found an impressive meaning in the names of the six cities of refuge, Josh. 20, and was listened to with profound attention.

The morning prayer meeting on Monday, was one of the best ever held. Two young men "confessed the Lord Jesus" whom they had found to be their Saviour. Rev. G. E. Rees, of Philadelphia, Pa., preached of 4 p. m., and Rev. A. H. Munro, of Montreal, in the evening. Rev. J. S. Chambliss, S. C., was expected to preach, but as he failed, being providentially hindered, Mr. Munro promptly and most satisfactorily filled his place. The sermon was from the text Job 38, 1, and pronounced by all one of the best of the course.

Tuesday morning, after prayer meeting, Dr. Rose, of Rangoon, a returned missionary, spoke, advocating the need of more Bibles in our Foreign Mission work. He spoke in his usual pleasing style and grew grandly eloquent, advocating that much controverted question.

Deacon W. N. Sage, Rochester, N. Y., opened the discussion at 3:30 p. m. Question, "Non Church going and how to cure it." Each speaker had his own method, but all agreed that men called of God to preach, full of Christ, and the truth they preached did not lack hearers. Dr. Laurence, Chicago, Ill., preached in the evening, and spoke on Wednesday morning on the question of "Revivals in the Church." He is a young man of great power and practical thought.

Rev. John H. Castle, D. D., of Toronto, also spoke on the Revival question, and like Bro. Laurence, gave an account of his church work. He thought, the ingathering should be the "normal state of the church" rather than the exceptional. Without extra meetings or evangelistic assistance these two pastors had in their regular church work baptized every month for years, and had always met enquirers at the weekly enquiry meeting. Rev. F. W. Bakeman, Auburn, Maine, preached on Wednesday afternoon and Dr. Castle in the evening. Thus far the meetings have not been as well attended as in former years. Great attractions have drawn many away to places of amusement. The preaching has been good, earnest and profitable rather than rhetorical or finished, leaving the impression that

the speakers were not here to display their abilities but to preach the Lord Jesus and themselves servants of Jesus' sake. The praise meeting that precedes the service is led by Mr. Thatcher, who often spoils the effect of a well rendered piece by needless flourishes. I only wish your weary pastors could meet with us here and be invigorated by the enjoyment of these glorious meetings. In my next letter I will give you a further account of the services of the week.

Yours truly,
F. T. WHITMAN.

For the Christian Messenger.
Rev. Dr. Crawley on Hodge's "Way of Life."

I have, by request, examined Prof. Hodge's "Way of Life" with considerable care, and am on the whole, much pleased both with its aim and style of execution. Of such a book it is needless to say much; its name and purpose, both, must claim the approbation of all who love the "way of life" presented in the word of God. For some, however, who have not yet read this publication, it may be well to mention, that it is no mere dry repetition of what we of necessity hear less or more in every true gospel sermon. Without enumerating the several topics of which it treats, it may be specially noticed as presenting, among other things, in an instructive and interesting manner, a condensed view of some of the principal evidences of Christianity. There are so many, it is to be feared, who hear of the evidences, and yet scarcely know, if at all, of what they consist, that from that class of persons, particularly, it would be well, if possible, to bespeak for this instructive little volume, an attentive perusal.

As regards Section 2 of Chapter 8 on the Christian Ordinances, which I am especially desired to notice, it is due to the author to commend highly his distinct presentation of the duty of confessing Christ in the ordinances of Baptism and the Lord's Supper; and it is surely to be greatly desired, that all earnest Christians, of whatever denomination, may heartily concur in this faithful exposition of Christ's duty. There are perhaps few excepted mere formalists who would desire a stronger or plainer statement than that "the scriptures require those who are admitted to these ordinances, to make a profession of faith and repentance," (see page 257) while there are, doubtless, at the same time very many who cannot regard any language falling short of this, as being in agreement with the word of God or with the design of the gospel of "Life in Christ Jesus." If the Christian brethren who as a denomination are interested in the Theological Seminary at Princeton, where our author is or has been located, are satisfied with his bold language in the section under review, I am ready in answer to the question; and in the terms proposed to me, to say that there is so far as I can see, no reason why "a union society" like the British and American Book and Tract Society need hesitate to "give circulation" to Prof. Hodge's interesting and useful little volume, "The way of Life."

E. A. CRAWLEY.

Where shall it Begin?

Where shall it begin?
What?
Why the revival! We all think we want it. We pray for it in our prayer-meetings, and in our closets. We are looking, though not very hopefully, to see whether our prayers are to be answered. Where shall it begin?

Some of us watch our pastor to see if he preaches with more directness and power, if he feels what he says, if his eye moistens or his lips tremble.

Some of us watch the Wednesday evening meeting; we count those who are there, and our faith rises or falls with the counting. We watch Deacon A. to see how he feels and talks, and wish he were a little more active. And so through the prayer-meeting and church, each is looking at the other, to see if we are to have a revival.

We all wish the young people would be interested, and come to meeting, and come to Christ. We look for the sign of his coming. Where shall it begin?

What if each of our churches should say, Lord, I want a revival. Let it begin in me. Give me the earnestness, faith and tenderness that I am looking for in others. Make me such a devoted worker as I think my minister or brother or sister ought to be. Let the revival begin in me and begin now. Lord, what wilt thou have me to do?

We should soon have a revival if each of our hundred churches members would begin thus.—Congregationalist.

The Christian Messenger.

Bible Lessons for 1882.

THIRD QUARTER.

Lesson XI.—SEPTEMBER 10, 1882.

CALAMITIES FORETOLD.

Mark xiii. 1-20.

COMMIT TO MEMORY: Vss. 9-11.

GOLDEN TEXT.—"A prudent man foreseeth the evil, and hideth himself." Proverbs xxii. 3.

DAILY HOME READINGS.

M. The Lesson, Mark xiii. 1-20.

T. Parallel in Matthew, Matt. xxiv. 1-22.

W. Parallel in Luke, Luke xxi. 5-24.

T. The First Destruction, 2 Chron. xxxvi. 11-23.

F. An Ancient Prophecy, Deut. xxviii. 49-68.

S. Safe in the Midst of Trouble, Jer. chap. xiv.

G. God's Elect, Rom. viii. 28-39.

THE DESTRUCTION OF JERUSALEM.

LESSON OUTLINE.—I. Destruction Predicted, Vss. 1-4. II. Previous Troubles, Vss. 5-13. III. The Dreadful End, Vss. 14-20.

QUESTIONS.—Vss. 1-4.—Why did Jesus leave the temple for ever? What kind of a building was it? Who admired it? What did Jesus predict?

Vss. 5-13.—What deceivers would come? What troubles? What persecutions? To whom must the gospel be preached?

Vss. 14-20.—What was to be the sign of its approach? What were the Christians then to do? Had Jerusalem ever been destroyed before? (See Home Readings.) Would this destruction be more terrible? What had been predicted by Moses and Daniel? Why did this dreadful fate come upon the Jewish nation?

Special Subjects.—The temple buildings and stones. Enmity of the world to Christ's people. Perseverance of the saints. The siege of Jerusalem and its horrors.

NOTES.—I. Weighty Questions, (Vss. 1-4).

Vss. 1, 2.—Went out of the temple. Departing from it for the last time. The house was, indeed, "left unto you desolate." (Matt. xxiii. 38.) One of his disciples, probably Peter, as so often the spokesman of the Twelve. See what manner of stones. The Saviour had already given a hint that the temple should be destroyed, in the verse in Matthew quoted above. "Forty and six years" (John ii. 20) had passed since Herod had begun his improvements upon the temple, adding to it many expensive adornments. Some of its stones were of prodigious size. The temple and its belongings covered an area of nineteen acres; it was built of great blocks of white marble, and presented a picture of solidity and magnificence rarely equaled in the history of the world. Not be left one stone upon another. Nothing could have been more improbable at the time. But forty years afterwards, when Jerusalem was taken by the Romans, Titus ordered the whole city and temple to be dug up; and those words of Jesus were fulfilled with an almost exact literalness. Not a vestige now remains of this glorious building.

Vss. 3, 4.—As he sat upon the Mount of Olives. The prediction of Jesus was so marvelous, that his disciples were silent as they walked, until they reached Mount Olivet; and there, in full view of the temple, the three disciples that were pre-eminent, together with Andrew, asked him privately concerning his prophecy. The privacy may refer simply to the exclusion of the people, and not of the other eight. When shall these things be? Their question is given more fully in Matthew, (xxiv. 3), and shows that they were somewhat confused in their ideas. They connect with that period his own glorious coming, (public manifestation of the Messiah), and the end, or consummation of the ages. What shall be the sign when all these things are about to be accomplished? A double question is propounded by them to the Master, although, to their minds, it may have seemed as one.

II. A Time of Trouble, (Vss. 5-13). Vss. 5, 6.—Jesus answering. The answer of Jesus is not intended to gratify curiosity, but simply to give such information as would be useful for their guidance, and would impress our minds with the solemnities connected with the completion of the age, and the end of all things. Begin to say, according to Alexander, "is always more than said; and seems to imply that what he said was not restricted to a single topic." Take heed, etc. First, he warns them against those who would deceive, or mislead them. We are to keep an eye on earth, as well as on heaven. Many shall come in my name.

Claiming to be the Messiah, or the Christ. I am Christ. Rather, as in New Version, I am he. The pretence of these false Christs, might be perilous to little circles of simple-hearted people; and therefore the considerate warning. Such impostors arose, both before and after Jerusalem was destroyed. See Acts v. 36, 37; xxi. 38; 1 John ii. 18. It is said that, under the procuratorship of Felix, in the reign of Nero, such enthusiasts were so numerous, that some were taken and slain almost daily.

Vss. 7, 8.—Wars and rumors of wars. So far from pointing them out as signs, Jesus says, Be not troubled about them; for the end is not yet. There were many threats by Roman Emperors, of war against the Jews, before God's time had come for the invasion that destroyed their city; and the earth has been full of tumult ever since; yet the Lord tarries. Nation shall rise against nation, etc. There shall be earthquakes, etc. Wars between nations are, unhappily, no rarity. Historians find no difficulty in proving that such wars were fought, between the period of Christ's prophecy and of its fulfillment in the desolation of Jerusalem. Famines and troubles also abounded. But Christ says, they are but the beginnings of sorrows. From the death throes of the Jewish State came the firmer establishment, and the spread, of the nobler life contained in the Christian Church; as from the death throes of this world will come the new heavens and the new earth.

Vss. 9, 10.—Take heed to yourselves. Another kindly admonition; for these sorrows shall come home to the disciples. Deliver you up to councils. See the history of Peter and John, and James, and Paul, and others, in the Acts of the Apostles, for a verification of this statement. The gospel among (unto) all nations. See Col. i. vi. 23; Rom. i. 8. Note the marvelous diffusion of Christianity in the first three centuries, and the modern missionary movement.

Vss. 11-13.—When they shall lead you. Under arrest, for preaching the gospel. Take no thought. New Version, Be not anxious. Instead of preparing beforehand lines of retreat, or defence, give your strength to preaching, and leave personal results with the Lord. Omit neither do ye premeditate as in New Version. It is not ye that speak, etc. The Lord holds himself responsible, and will speak through them. Brother shall betray brother. As there is nothing which so unites, so there is nothing which so widely separates, as the gospel. Hated of all men. True of the early Christians, who were looked upon as the offspring of the earth. For my name's sake. Blessed distinction! To be hated because like Christ, and engaged in his service. He that endureth to the end. Spasmoidic services of little worth. Brave, persistent endurance in well doing, must characterize the Lord's soldiers. Shall be saved. A positive promise.

III. Tokens of the End, (Vss. 14-20). Here, apparently, Jesus gives a direct answer to the question in verse 4, concerning Jerusalem's overthrow.

Vs. 14.—Abomination of desolation, etc. See Dan. ix. 27. Morison renders, "The abomination connected with the particular devastation that was predicted by Daniel." The abomination was the invading Roman army, bearing on their standards the evidences of their idolatry. They wrought the terrible devastation of the city and temple. Standing where it ought not. Matthew, in the holy place; the temple. Josephus relates that the victorious Romans "brought their ensigns into the temple, . . . and there they offered sacrifices to it"—a wanton and unjustifiable desecration. Let him that readeth understand. Referring to Daniel's prophecy. Flee to the mountains. Judgment was to fall upon Jerusalem, and there would be no divine interposition to save the citizens, in the city. There was abundant time after the first approach of the Roman armies, for the Christians to escape; which, as Eusebius says, they did; and it has been commonly believed that, owing to this warning, no Christian perished in the siege.

Vss. 15, 16.—These verses show the need of haste in fleeing to a refuge. We hear again the voice of the angel to Lot: "Escape for thy life; look not behind thee."

Vss. 17-20.—Woe to them, etc. Alas for them. A burst of tender feeling upon the part of the Saviour, towards those upon whom hasty flight would bring great suffering. Not in winter. Matthew adds: "Neither on the Sabbath day"—when scruples of conscience might keep them from escaping. Shall be affliction, etc. The story of Josephus is a striking commentary upon this declaration. He says, in almost the words of this prophecy: "The misfortunes of all men, from the beginning of the world, if they be compared to those of the

Jews, are not so terrible as theirs were," "nor did any age ever produce a generation more fruitful in wickedness, from the beginning of the world." The city was densely crowded by the multitudes which had come up to the Passover. Patience ensued, and famine followed. The commonest instincts of humanity were forgotten. Mothers snatched the food from the mouths of their husbands and children; and one mother of rank actually killed, roasted, and devoured her infant son, and was discovered by some who sought to rob her of her food. It was necessary to hurl \$600,000 corpses over the walls, while 97,000 captives were taken during the war, and more than 1,100,000 perished in the siege, and nearly 500,000 more in various conflicts accompanying the fall of Israel, which occurred elsewhere in the land. Had shortened those days. "The days of vengeance." (Luke xxi. 22). The days of the siege. "They were shortened. Titus encircled the city with a wall, five miles in extent, and fortified it with thirteen strong garrisons, in the almost incredibly short space of three days, and Josephus makes special mention of his eagerness to bring the siege to an end." For the elect's sake. Ten righteous would have saved Sodom. A few chosen ones prevented the Jewish race from extermination. How much the world is indebted, for its preservation, to the Lord's people!

SUGGESTED LESSONS.

The magnificent temple could not save a people who had forgotten Jehovah. God cares for the heart, and not for the outward pomp and splendid ceremonial.

How light our sufferings for Christ's sake, compared with the persecutions of the early Christians.

Even revolutions, wars, and convulsions of all kinds, are overruled to the furtherance of the gospel.

The decrees of God do not militate against prayer. The Lord knew at what season of the year the Romans would enter Jerusalem; yet he bade his disciples to pray that it might not be in the winter.

God's people are the "salt of the earth," preserving the world from destruction.

God's chosen people were called the "children of Israel" at first; afterward, they were called "the Jews." After they had been settled in Canaan for some time, what did King Solomon build?

A tabernacle or tent was no longer needed. Why not? Where was the temple built? Describe it. See 1 Kings vi. This beautiful temple stood about four hundred years. Would you like to know what became of it then? Read 2 Chron. xxxvi. 19. God's people, the Jews, were taken prisoners to Babylon. Babylon was far away from Jerusalem. They sat down and wept in this new country; yes, they wept when they remembered that their beautiful temple was all destroyed. Some of the Jews wept, too, for their sins. After seventy years, God let many of them go back to Jerusalem. What building did they soon build again? (See Ezra i. 3; vi. 15) Who built the first temple at Jerusalem? Why was it destroyed? What shall we call this new temple? The second temple. This second temple was destroyed, too, after many years; but at last, another king built a new temple. Which temple was this then? The third.

It was a beautiful temple, built of great white marble stones, some measured 43 by 14 by 21 feet. The Jews were very proud of their new temple. They thought this third temple would last till Christ came. How had they heard about Christ? Did this temple last till Jesus was born? Yes, it was built just a few years before Jesus was born.

Hear me read what one of the disciples said to Jesus as they went out of the temple? Read verse 1, and question. What did the disciple say? What stones did he want Jesus to notice? Why did he ask Jesus to look at them? I think it must have been because they were so large and strong and beautiful. How large did we say some were? What color were they?

Now, shall I read what Jesus answered? Read, slowly, verse 2. Yes, Jesus knew that this third temple would soon be destroyed, too; just as the first and second had been. Can you think why? Because the Jews had again sinned; they had rejected Jesus.

—Abridged from the Baptist Teacher.

As body when the soul has fled, As barren trees decayed and dead, Is faith—a hopeless, lifeless thing, If not of righteous deeds the spring.

Drummond.

Booths' Department.

Scripture Enigma.

No. 137.

Here are fifteen Scripture passages. By taking one word from each you have another passage, which gives a comprehensive description of the gospel and the law. Find the word in each one and give the place of each text:

- 1. Love not the world.
- 2. She seeketh wool and flax, and worketh willingly with her hand.
- 3. Let no man say when he is tempted, I am tempted of God.
- 4. Woe unto the wicked! it shall be ill with him.
- 5. I said in my heart, Go to now, I will prove these with mirth.
- 6. To-day if ye will hear His voice, harden not your hearts.
- 7. Thou shalt love thy neighbor as thyself.
- 8. Therefore we were comforted in your comfort.
- 9. Keep yourselves in the love of God.
- 10. For ye are dead, and your life is hid with Christ in God.
- 11. Quench not the Spirit.
- 12. Therefore love is the fulfilling of the law.
- 13. I am that bread of life.
- 14. Unto the pure all things are pure.
- 15. Wherefore the law was our schoolmaster to bring us unto Christ.

ANSWERS TO CURIOUS QUESTIONS. A. to B. 426. Literary Arithmetic.

- 1. Behold a delicious fruit, and leave an organ of the senses, add a head covering, and you have an insect.
- 2. Deduct a hundred from a time keeper, and leave a door fastener, add a part of a mouth and you have a painful disease.
- 3. Cut off the tail of a remedy, and leave a dog, again add a tail, and you have an abbreviation.
- 427. Form a square of words of eight. 1. Openhearted; 2. work; 3. to lower; 4. musical tones; 5. a covering.

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. 136.

- 1. P erga,
- 2. R emahab,
- 3. A riel,
- 4. Y oke,
- 5. W illows,
- 6. I scab,
- 7. T ertius,
- 8. H uldab,
- 9. O raph,
- 10. U zziel,
- 11. T roryllium,
- 12. C hebar,
- 13. E ubulus,
- 14. A bishai,
- 15. S hobab,
- 16. I did,
- 17. N ob,
- 18. G lugal.

PRAY WITHOUT CEASING.—1 Thess. v. 17.

ANSWERS TO CURIOUS QUESTIONS.

- 422. Nectar, trance, canter, recant.
- 423. Wain-scot.
- 424. Victory.
- 425. U P A S P A C K A C H E S K E G

My Smoke-house.

A man who lives in Albany, and whose business is that of a clerk, said that he had lately built a house that cost him three thousand dollars. His friends expressed their wonder that he could afford to build so fine a dwelling.

"Why," said he, "that is my smoke-house."

"Your smoke-house! What do you mean?"

"Why, I mean that twelve years ago I left off smoking, and I have put the money saved from smoke, with the interest, into my house. Hence I call it my smoke-house."

Now, boys, we want you to think of this when you are tempted to take your first cigar. Think how much good might be done with the money you are beginning to spend in smoke. What would you think of a man who, to amuse himself, should light a paper twenty five cents and watch it burn? Is it any more sensible to take for your quarter a roll of old, dry, brown leaves, light it, and see it smoke? Down in a dell an acorn fell; And no one knew 'twas there; But time sped by, and toward the sky A tree grew large and fair; Its cool green shades sweet arbor made; For pilgrims worn and sad, While dews of heaven were nightly given, To make the tree—self glad!