

believe that thou hast sent me. And the glory which thou gavest me I have given them: that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in me, and that the world may believe that thou hast sent me, and hast loved them as thou hast loved me." From these considerations alone can be seen the importance of this duty. By its faithful discharge on our part the world is to be convinced of the divinity of our Lord's mission—hence of the truthfulness of religion. Whatever, therefore, tends in the slightest degree to interfere with the harmony of God's people, to destroy the purity, peace, and unity of his church, to repel brother from brother, and to prevent the fullest development of real, practical, unselfish, manly, Christian love towards all who love Christ in sincerity, grieves the Holy Spirit, and shuts the windows of heaven. God cannot smile upon a state of things which contravenes the gospel, so far as it prevails, the great purposes of redemption, and dishonors his glorious name. To do so would be to act contrary to his own lovely character. It is, therefore, impossible. Hence to realize the Divine blessing in our souls and fellowship, to prosper really and truthfully, we must individually suppress whatever the Bible condemns, and must strive to be personally what we wish the church to do collectively. On the day of Pentecost, we are told, the disciples were "all with one accord in one place." There was unity of heart there, brotherly love there—"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting."

4. And then, if we are to have the Divine blessing so as to prosper we must reverence the Word of God. This is one of heaven's most precious gifts. It was graciously given to us by God, not for our amusement, nor yet for the gratification of mere curiosity, but for our instruction in righteousness, for our comfort and everlasting happiness, to teach us his will in regard to those important matters which concern us all as sinners. This book we are to read. It must be a light unto our feet and a lamp unto our path. As says an eminent writer: "We must use it, as the mariner does his chart; we must study it as the man of letters does his favourite science; we must examine and ponder over its precious contents as does the heir his title deeds to an immense inheritance; we must walk by it, as the traveller does by the map of his journey; we must devour it, as the hungry man does his food. In a word,—by its green pastures and living waters we must pitch our tents, and here we must cater daily for spiritual supplies.—Brethren, in a comparative, yet very high sense, we must be men and women of one book as were those giant Christians of other days.

As members of the Baptist denomination, let us be faithful to the trust committed to our charge, and maintain the reputation gained by our Fathers. "Preach the word." "Let the word of Christ dwell in you richly." And in all matters affecting religious principle and church discipline our appeal must be to the law and the testimony. "And prove me now herewith, saith the Lord," &c.

I might extend those remarks, and show that to bring down the Divine blessing upon our souls, families, churches and labors, we must each and all piously respect Divine institutions, the ministry of life, the ordinances of God's house; how we must be active in the Lord's vineyard, doing what we can to help forward his work in the earth; to build up the walls, enlarge the boundaries, and increase the strength of our Zion; to disseminate the great truths of Christianity, and to lift the world sunk low in wretchedness up to purity, happiness and God; how in the express language of the prophet, we must bring all the tithes into God's storehouse for the support of his worship conducted in that house, feeling that to retain them would be sacrilege, and to give them is but rendering unto him what is his own.

III. Notice, thirdly, the assurance given in the text: If we do God's will we shall certainly obtain his blessing so as to prosper.

"Bring ye all the tithes into the storehouse that there may be meat in

mine house, and prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out such a blessing, that there shall not be room enough to receive it."

Now this language must have been regarded by the people to whom it was primarily addressed as equivalent to a promise. They must have felt, as Malachi uttered these words in Jehovah's name, that if they yielded obedience to those commands which he enjoined upon them; if they truly and heartily repented of their sins, and in humble penitence of soul returned unto him, from whom they had so wickedly revolted and whom they had so grievously offended; if in particular they brought the tithes into his storehouse, which they had sacrilegiously kept back, then they might calculate upon securing for themselves, for themselves, for their families, for their nation, and for their enterprises the blessings he had promised. The following verses which are but as a reduplication of the text, positively assert this: "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed, for ye shall be a delightful land, saith the Lord of hosts."

Brethren, spiritually considered, this is addressed to us, we are warranted to infer from it, as I have done, that, if we conform ourselves to the will of God and keep his commandments, if we abstain from all appearance of evil, and seek in every thing, and place, the Divine glory, then his blessing, which affords, and which alone can afford true, lasting happiness shall be ours. Prove me, saith the Lord.

And, mark you! we are not left to mere inference on this important matter. The entire Bible in both spirit and letter amply sustain it. Thus Moses spake to the children of Israel: "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all the nations of the earth; And all these blessings shall come upon thee and overtake thee, if thou shalt hearken unto the voice of the Lord God. Blessed shalt thou be in the city, and blessed shalt thou be in the field," (Deut. xxviii. 1-3).

We are told "The Lord God is a sun and shield and no good thing will he withhold from them that walk uprightly." Yes, even in temporal matters, as the history of Abraham, Jacob, David, Daniel, and Job, and thousands of others testify is this true in so far as temporal prosperity comports with our highest interest as probationers for eternity.

But in the fullest and most unqualified sense may this be asserted of things spiritual. If our hearts be right with God, if we observe to do impartially, promptly, prayerfully his will, indulging in no secret sin, aiming in everything to promote his glory, then shall we grow in grace, and in the knowledge of our Saviour God; then shall we mount up as on the wings of an eagle, shall run without weariness, and walk and not faint; then will our fellowship be with the Father and with His Son Jesus Christ; the peace of God shall rule our hearts, and we shall be fruitful in every good work and work; the Sabbath will be a delightful day, prayer a pleasant, refreshing exercise, the Bible an instructive, cheerful book, the cross a light burden, and duty a labor of love.

Then as a consequence shall there be prosperity in the church, the world shall be at its feet, its possessions fully consecrated to God, the Master's voice obeyed, his example copied, and his smile coveted and enjoyed. Nor is this all: the word of salvation shall run and be glorified, the cross of Christ triumph and the world itself be converted unto him.

I believe, brethren and fathers, that the great need of the church in the present day is not so much better preaching as better living. What we want is an entire consecrated membership. We are weak because we are sinful. We place too much confidence in the working machinery of our churches, and not sufficient in the almighty power of God.

The whole history of the Christian church testifies to the truthfulness of this, that, whenever God's people have proved him as required, whenever they have sincerely, honestly and faithfully done his will, God has poured out a blessing upon them. If we have asked and received not it is because we have asked amiss. If we have labored and not succeeded, it is because we did not pray and believe. If we have gone with the saints to the temple to worship, and there have not been profited and comforted, usually it is because we were carnal, worldly, ungodly. If we have approached the wells of salvation to draw water, and have failed, it is because we attempted it in our own strength, and in broken vessels of our own providing. If we have perused the inspired page, and have not been cheered, edified, anon directed, it is because we did so in a spirit of self-sufficiency and pride, rather than in the spirit of a little child, breathing with unfeigned humility the prayer, "Open thou mine eyes that I may behold wondrous things out of thy law."

Brethren, it must be so. The fault is ours not God's. He is faithful, faithful ever. The promises He has given are all true, and they are all ours if we comply with the conditions laid down. Let us put God to the test, and we shall find, as his children in all ages have found, that "He is faithful who hath promised." As we go back from this Convention to our varied fields of labor, let us go with the determination to put God to the test. To us as pastors, to you as deacons, and Sunday School teachers, and church members, God is saying: "Prove me now, herewith, and see if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The Christian Messenger.

Bible Lessons for 1883.

THIRD QUARTER.
Lesson XII.—SEPTEMBER 16, 1883.

A PRAYING MOTHER.
1 Sam. i. 21-28.

COMMIT TO MEMORY: Vs. 26-28.

GOLDEN TEXT.—"I have lent him to the Lord; as long as he liveth he shall be lent to the Lord."—1 Sam. i. 28.

DAILY HOME READINGS.

- M. An Answer to Prayer, 1 Sam. i. 1-20.
- T. The Lesson, 1 Sam. i. 21-28.
- W. Hannah's Song of Praise, 1 Sam. i. 1-10.
- T. Mary's Song of Praise, Luke i. 46-55.
- F. Set Apart for the Lord, Luke i. 13-17, 67-80.
- S. Early Piety, Eccles. ch. 12.
- S. Counsels to the Young, Prov. ch. 4.

A CHILD DEVOTED TO GOD'S SERVICE.

LESSON OUTLINE.—I. Devoted, Vss. 21-23. II. Presented, Vss. 24-28.

QUESTIONS.—Who were Samuel's parents? Of what tribe? Meaning of his name?

Vs. 21-23.—Where was the tabernacle? What did Elkanah and his family do? Why did Hannah stay at home? What did she intend? Had Elkanah power to annul her vow? What did he do? Meaning of "establish"? What should parents most desire for their children?

Vs. 24-28.—What did Hannah do? What offerings take? To whom was Samuel brought? Of what did Hannah remind Eli? What did she say of prayer and its answer? What did she say about Samuel? How can any one be really dedicated to God? How should this be expressed? Why is infant baptism useless and improper? What harm does it do? What special obligations rest on the children of pious parents.

Scripture Searchings.—Describe the Nazirite vow and life; what was the meaning of this? Trace the line of prophets from Samuel to Malachi.

The event of this Lesson is during the judgeship of Eli, who combines the office of judge with that of high-priest. Hannah prayed for a son and vowed that, if given her, he should be given back to the Lord's service. Her prayer was answered, and our Lesson presents the scene of the fulfillment of that vow.

NOTES.—Vs. 21.—Elkanah (acquired by God). Husband of Hannah, and father of Samuel. A Levite, but living in Mount Ephraim (i. 1) in the tribe of Ephraim, as the Levites had no prescribed territory of their own, but dwelt among the other tribes. See parallel case in Judges xvii. 7. He practiced polygamy, which was prevalent in that

day among the Hebrews; yet he was a pious man who went up yearly to Shiloh, in the territory of Ephraim, some fourteen or fifteen miles away, to worship and offer sacrifice; for the tabernacle was at Shiloh. The mention of his vow with the sacrifice assumes that he as well as Hannah had made a vow perhaps, as in her case, concerning Samuel's birth—a custom quite prevalent in that day.

Vs. 22, 23.—Hannah (Graciousness). Or, Anna, as in Luke ii. 36. Very dear was she to her husband (vs. 5-8), but for years childless; and therefore she was subjected to insults from Elkanah's other wife, who was blessed with children. In one of the annual visits to Shiloh, she prayed earnestly for a son, to be devoted to the service of the Lord; and the prayer was granted in the birth of Samuel. Her song of thanksgiving (ii. 1-10), reveals her as having a gifted and cultured mind, and is a remarkable specimen of the early lyric poetry of the Hebrews. The first designation of the Messiah under that name (see Anointed in v. 10), is found in Hannah's song. After the birth of Samuel, she went not up to the yearly sacrifice with her husband until the child was weaned, which was when he was two or three years old. Then she purposed to take him up to appear before the Lord, and there abide forever. This was what her vow required (v. 11). According to Num. viii. 24, 25, the period of the service of the Levites at the sanctuary was from the age of twenty-five to the age of fifty; but Hannah, in her piety, gave Samuel to this service from the time of his weaning, as long as he lived. Elkanah's confidence in and affection for Hannah, is seen in his hearty assent to her plan; and his piety in the expression: "Only the Lord establish his word." Both parents recognized Samuel as, in a special manner, the Lord's child, and as dedicated to him.

Vs. 24.—Three bullocks. The presenting of Samuel before the tabernacle at Shiloh, was a great occasion, thus suitably recognized. The ability to bring three bullocks would indicate some wealth in Elkanah's family, and the willingness, a spirit of benevolence. It is conjectured that one bullock may have been for a burnt-offering; another for a sin-offering; and the third for a peace offering. The Septuagint, however, renders the phrase "a bullock of three years old," instead of three bullocks, and this may be the true rendering. An ephah. A measure variously estimated from four to eight gallons. Of flour. Of "fine flour," for a meat-offering (Lev. ii. 1). Bottle. A skin bottle. Of wine. For a drink offering. See Num. xxviii. 14. The burnt-offering was accompanied by an oblation, (hence the flour); and by a drink-offering, (hence the wine). See Num. xxviii. 11-14.

Vs. 25.—They slew a (the) bullock. The bullock specially connected with the dedication of the child, Samuel, to the Lord's service. See the order of procedure in Lev. i. 3-5. Eli. Both high priest and judge of Israel; a man of God, but with "a soft and yielding goodness unsuited to the times," (Geikie), who failed in bringing up his own sons in the fear of the Lord.

Vs. 26-28.—Hannah breaks out in words of explanation before the high priest, and of a reconsecration of her child to God, in fulfillment of her vow. She reminds Eli, who had probably lost recollection of her, that she is the woman whom he once thought overcome with wine (i. 14), as she silently prayed in that place. She had not then told him the burden of her prayer, and yet he had kindly said: "Go in peace; and the God of Israel grant thee thy petition." Now she explains: It was for this child I prayed; and the Lord (according to your blessing) hath given me the petition which I asked of him. A worthy prayer, fully answered. With what delight she records the fact that the Lord hears the petitions of his people! But her prayer was not a selfish one. It was for God's glory she asked the great boon. Therefore have I lent him to the Lord. Received of the Lord in answer to special prayer, he is given back to the Lord, and not for a little time only, but as long as he liveth. The deep piety of Hannah in thus surrendering her only child, in his tender years, to God's service, and in joyously consenting to the separation which that involved, is most marked. The gift was the most precious of all her possessions, and it was with her soul running over with delight, that she laid it upon the Lord's altar. Even the name which she gave her boy, Samuel (asked of God), commemorates God's goodness in answering prayer. Taught by her, the child worshipped the Lord there, thus giving evidence in his infancy of a mother's pious care.

SUGGESTED LESSONS.
Elkanah and Hannah, like Zacharias and Elizabeth, were righteous before

God; and it is not wonderful that their child should be godly. It is not enough to be pious to insure piety in our children, for godliness is not hereditary. They must be trained in the fear of the Lord. Compare Hannah's course with Eli's, and see the results in their children. "The child was young," when Hannah took him up to the tabernacle. A lesson as to taking young children to church. The early conversion of children is something to be earnestly and prayerfully sought after.

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

No human character in the Bible is better worth studying than Samuel. As boy, man, judge, and prophet, he stands out from the sacred page in the most marked manner. Naturally and properly we begin the history with "A Praying Mother." We might add, an intelligent and conscientious as well as devout and God-fearing mother. The story opens at Shiloh about seventeen miles northwest of Jerusalem, between Bethel and Shechem. It was the religious capital of Israel, and the place where Eli, the high priest, resided.

The time was one of the great annual feasts of the Jews; and there was a happy mother at home, to whom God had given a desired blessing in a baby-while the father went up to Shiloh, to offer sacrifices. When the child had been weaned, both father and mother went up, with the child, and brought generous offerings; and then she told Eli how God had answered her prayer, and that now she desired to have her boy "lent to the Lord as long as he liveth." She remembered how earnestly she had asked, and how fully God had answered her; and now she was ready to do as she had said at the beginning. The story is merely of a baby "lent to the Lord." All things are his, and therefore only lent to us for a season. We are to yield to God, again, everything we have. God has given us OUR BODY, and this is to be devoted to his service. If our heart is right, and our body is kept for him, how easy it will be to have OUR LIFE right, every day, and all the time. Life is made up of daily acts or doings. —Abridged from the Baptist Teacher.

Bouth's Department.

Original and Selected.
Bible Enigma.
No. 240.

1. With what instrument did Asaph make a sound?
 2. What birds did the Lord command to feed Elijah?
 3. Who was Abaziah's grandfather?
 4. What did John the Baptist tell the soldiers to be content with?
 5. Who was the principal person that went into the ark?
- The initials give that which was laid up for Paul.

CURIOS QUESTIONS.

No. 110. Palindrome.
A Palindrome (from the Greek *palindromos*, running back again) is a word, sentence, or verse that is the same when read backwards or forwards. The following is an example by Miss Catherine Fanshawe, the lady who wrote the enigma on the letter H, usually attributed to Byron:
You must find out a word that will silence proclaim
Which backward or forward will yet read the same;
And next you must search for a feminine name
Which backward or forward will still be the same;
And then for an act or a writing whose fame
Spelt backward or forward will still be the same;
Next think of a fruit that from Mexico came
That backward or forward alike is its name.
These initials connected a title will frame
Which is justly the due of the fair married dame,
And which backward or forward will still be the same.

No. 111. FLOWER-GARDEN PUZZLE.
(Fill the places of the italics with names of flowers.)
Seeing a friend engaged in planting her flower garden, I inquired the contents. She replied as follows:
"This bed is bordered with economy. These are filled with the crest of the Prince of Wales. In this corner are some plants of the man with the scythe and hour-glass. There is a plot of thoughts. Here is remembrance. This is an hour in the day. Here are some unfortunates at a party, and very sweet they are. Here are objects of interest to New York bulls and bears. In the center of that bed are coverings for an animal's paws, and here is a young man who loved the Nymph Smilax. Here is another young man who fell in love with his own image, as reflected by the water

That is my rocky; there I have vines: the root of all evil, a baby-boy, a novel by a French author, and a familiar bird.
No. 112. Form a diamond of words from
1. The last of him.
2. The ungrateful nephew.
3. The generous uncle.
4. The number of lost tribes.
5. The end of Moses.
Find answers to the above—write them down—and see how they agree with the answers to be given next week.

Answer to Bible Enigmas.
No. 239.

1. Calvary. 2. Hermon. 3. Redeemer. 4. Immanuel. 5. Shepherd. 6. Truth. 7. Isaac. 8. Sarah. 9. Rahab. 10. Idumea. 11. Sinai. 12. Elah. 13. Nebo.

CHRIST IS RISEN.
ANSWERS TO CURIOS QUESTIONS.

No. 107. Vienna.
No. 108. Inverted Pyramid.
O M P R E S S I O N
C E L E S T I A L
P A N T H E R
A T H O L
Y E W
R
No. 109.
T
P E T
P E T E R
T E T A N U S
T E N O N
R U N
S

It is not good feeling alone that makes a good man, but a good purpose; not merely emotion, but deep and abiding principle. Let a young man start out in life trusting only to his feelings, and he may land at the swine-trough; but let a deep and guiding principle furnish the plan on which he builds, and an earnest, unflinching purpose animate the builder, and the edifice of character shall rise as truly and steadily as if it grew from the rock on which it is built.

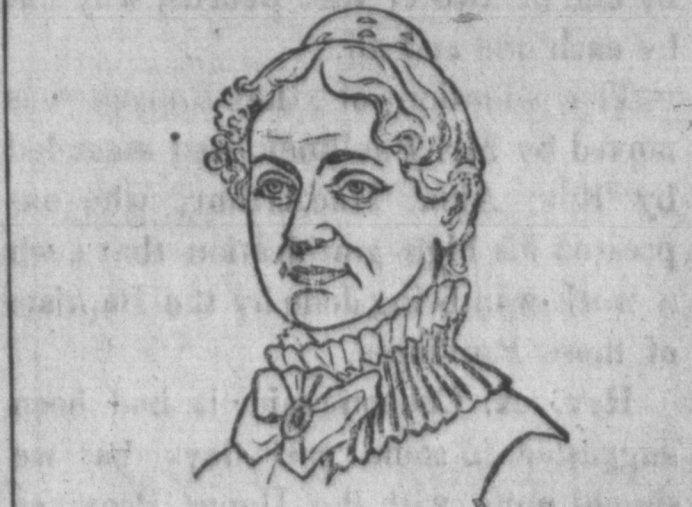
One act of kindness will have more influence on the spirits than all the soft water baths that were ever invented.

Nothing makes the world seem so spacious as to have friends at a distance. They make the latitudes and longitudes.

Life does not count by years. Some suffer a lifetime in a day, and so grow old between the rising and the setting of the sun.

KIDNEY-WORT
THE GREAT CURE
FOR
RHEUMATISM
As it is for all the painful diseases of the KIDNEYS, LIVER AND BOWELS. It cleanses the system of the acid poison that causes the dreadful suffering which only the victims of Rheumatism can realize. THOUSANDS OF CASES of the worst forms of this terrible disease have been quickly relieved, and in short time PERFECTLY CURED. PRICE, 50c. BOTTLE OR SIX, SOLD BY DRUGGISTS. Dry can be sent by mail. WELLS, RICHARDSON & Co., Burlington, Vt.

A NOTED BUT UNTITLED WOMAN.
(From the Boston Globe.)



The above is a good likeness of Mrs. Lydia E. Pinkham, of Lynn, Mass., who above all other human beings may be truthfully called the "Dear Friend of Women," as some of her correspondents love to call her. She is a woman devoted to her work, which is the outcome of a life-story, and is obliged to keep six lady assistants, to help her answer the large correspondence which daily pours in upon her, each bearing its special burden of suffering, or joy at release from it. Her Vegetable Compound is a medicine for good and not evil purposes. I have personally investigated it and am satisfied of the truth of this.
On account of its powerful merits, it is recommended and prescribed by the best physicians in the country. One says: "It works like a charm and saves much pain. It will cure entirely the worst form of falling of the uterus, Leucorrhoea, irregular and painful Menstruation, all Ovarian Trouble, Inflammation and Ulceration, Floodings, all Displacements and the consequent spinal weakness, and is especially adapted to the Change of Life."
It purifies every portion of the system, and gives new life and vigor. It removes fatness, fatigues, restores all craving for stimulants, and relieves weakness of the stomach. It cures Bloating, Headaches, Nervous Prostration, General Debility, Sleeplessness, Depression and Indigestion. That feeling of bearing down, causing pain, weight and headache, is always permanently cured by its use. It will act all times, and under all circumstances, and in harmony with the law that governs the female system.
It costs only 25c. per bottle or 50c. for 3, and is sold by druggists. Any advice required as to special cases, and the names of many who have been restored to perfect health by the use of the Vegetable Compound, can be obtained by addressing Mrs. P., with stamp or reply, at her home in Lynn, Mass.
For Kidney Complaint of either sex this compound is unsurpassed as abundant testimonials show.
"Mrs. Pinkham's Liver Pills," says one writer, "are the best in the world for the cure of Constipation, Biliousness and Torpidity of the Liver. Her Blood Purifier works wonders in the special line and bids fair to equal the Compound in its popularity."
"All must respect her as an Angel of Mercy whose noble mission is to do good to others."
—Philadelphia, Pa. Mrs. A. M. B.

Oct. 4. 1 y.