JUNE 6, 1883.

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CHRISTIAN MESSENCER. ten an im under mint mirte

Original and Selected. Bible Enigma. No. 228. An Acrostic. 1. This be Thine enemies for ever made Before Thy throne cast down and lowly laid. 2. By this Thine own, made perfect in Thy sight And freed from sin, approach that throne of light. 3. With this inspired and filled with godly fear Pure angels serve, and saints on earth draw near. 4. Though sorrow, sin, and death around are rife. Keep Thou from this those who Thee have life. 5. More rich than Egypt's treasure and more fair. Seems this to him who in Thy love hath share. 6. Great as this mighty one in power and strength From Egypt hast Thou brought the tribes at length. as unquestionably Paul was. 7. For this, but not this one alone, wilt

Upon the cross a willing victim bow. 8. How many of the leprous ten, made whole. Give thanks? These have no thankful. loving soul.

9. The rod of Jesse's stem for this shall stand. And gather outcasts home from every land.

10. Though lost in trespasses and sins we Thou still art this, oh, raise us, lest we die! Entered within the veil we see Thee not. But hope is with us still, of Faith begot; That where Thou goest, we in turn

ye God, to put a yoke upon the neck of who was now a disciple, whose know- be understood or interpreted adversely Correspondence. the disciples, which neither our fathers ledge of the Scriptures from his childnor we were able to bear." How comes hood, and whose faith, with that of his fiith. And in the same way, though not it that he did not add, if it had been in For the Christian Messenger. reality the case, "But now at last, and right glad am I to be able to say so by 2 Tim. i. 5, might, nay ought, notwithdivine authority, we have been permitt-A FEW THOUGHTS ON ACTS XXI. 17-26. ed, nay, commanded, to throw off this galling yoke? But he does not say this nor any thing that implies it. He says Canon Farrar's attempt, and especially indeed that the fathers were not able to that of Conybear and Howson, to clear bear the yoke. But able or not able, it poor Paul,' and at the same time condemn him, and the Apostle James and the was what they had to do. And he says that he and his fellow disciples were in mass of Jewish Christians at Jerusalem, is to my mind so unreasonable and idle. the same condition as to the yoke as their fathers had been "which neither that I would hardly trust myself to comour fathers nor we were able to bear" ment. But upon their theory, that but there is no intimation that he and Christianity superceded and abolished his fellow disciples could escape from Judaism, and that Paul had taught that. the burden, any more than the fathers what could they say or do, in the case? could, if continuing faithful. It Paul in the most solemn manner deevidently assumed throughout the whole clared that he had never taught any such discussion, and taken for granted, that thing. How hopeless the task to mainthe ceremonial law was still binding tain fairly that a man who will tell a deliberate falsehood, and swear to it, upon the disciples of the nation of and especially when he knows there are Israel. But they were neither required hundreds of reliable witnesses who can nor allowed to impose it upon the conconvict him of the fact-can be verts from among the Gentiles. I must insist upon this point. Had the Jewish thoroughly wise and honest man-such believers at that time been either commanded or permitted to neglect the And why, I again ask, are we called on

ceremonies of the law, and circumcision lorsake Moses, and to neglect to cirin particular, a fact of so much moment cumcise their chilren, or that they were in the case under consideration, could tle and all the elders at Jerusalem forbidden to offer the established sacrinot have been passed over by men even said so, or intimated any such thing? If of ordinary intelligence, even though fices, and "walk after the customs." am positive that there exists no clear not inspired. But those men claimed to he has, when was it? and where? Has divine enactment to that effect. And be inspired. "It seemed good," they any other inspired writer ever told us must be allowed in all kindness to exsay, "to the Holy Ghost an I to us," re so? I know of no such case. It is all, press my regret that any such notion so far as I can learn, mere inference, and specting their decision of the case in should ever have been propagated question. Now is it possible that the among us, with the sanction of great Holy Spirit would have suppressed a fact of so much moment and so pertinames, giving rise, as it does, to flippant and unworthy remarks, respecting Paul nent to the point; if it had been true? and the early disciples, not only to their Then again we have the Epistle to the disparagement, but calculated to put a Galatians, in which the apostle energetiweapon into the hands of the adversarcally, lucidly, and successfully, opposes ies of the truth, to throw discredit upon the doctrine of the Julaising teachers, the gospel, and the inspiration of the showing that the Jewish rites were not to Scriptures and their authority, and to be at all performed by Gentile converts. intensify the general prejudice against Again, therefore, we may ask if the the Bible. Pray let all this come to an end! even permitted to abolish " circumcision (Conclusion next week). and the customs," how was it possible discussion of the question of the Jewish For the Christian Messenger. ceremonial law in that Epistle, he did **Religion in Schools.** not distinctly, definitely, and in so many words, say this? But it surely will not The following is from a speech delivbe pretended that he did so. Is not the ered in St. James's Hall, London, by inference unavoidable that this was not Cardinal Archbishop Manning, June 27, 1882 : Then there is the Epistle to the "There was a time when Christianity Hebrews. Evidently they were in danpervaded the whole of the schools, ger of abandoning the Christian faith pervaded the whole of the day, pervaded and of becoming content with their old the books that were read. Either exceremonial, if they still clung to it, or i plicitly or implicitly the whole of the going back to it, if they had already instruction of the schools was pervaded abandoned it. In this epistle, therefore, with Christian faith; and the children we would expect to find, what we do find, who were taught, not only directly but the whole subject thoroughly discussed. indirectly, not only consciou ly but And surely, surely, the statement would unconsciously, were being trained and be clear and explicit, somewhere in this taught and fashioned and framed as epistle, had it been true, that the Jewish Christians. The whole of the school Christians were required to forsake was Christian then. What is it now? Moses, and not to circumcise their chil. The only books that can now be used are dren. But in this whole epistle there is those which contain no positive recogno such statement, as I have ever been nition of any Christian doctrine. Some able to discover, and I have searched it of those who inspect these schools have very thoroughly again and again for this objected even to a hymn in which the purpose. Nor, I am bold to say, is there name of our Divine Lord occurred. Such any such statement any where else, in is the state to which our Christian the whole Bible. If this is a mistake it schools are reduced. The school day can easily be shown to be so. then, the whole body of education, has Once more. When the elders at Jerubeen deprived of that which pervaded salem and the Apostle James, told Paul it before, and which made the children that they had heard that he had been of our people Christians, even uncon-" teaching the Jews every where among sciously, from their earliest days. There the Gentiles, to forsake Moses, saying is a perpetual development of a system that they ought not to circumcise their of education without Christianity which children, neither to walk after the cus-

mother Eunice and his grandmother Lois, is so highly eulogised by Paul, in standing, to be circumcised; and so Paul had the hitherto neglected rite performed upon Timothy, "because of the Jews who were in those quarters, for they all knew that his father was Greek." Now am I, in my superior national, and might be taught by lessons wisdom, to denounce this act also of Paul or a crime at a blunder, and to volume of inspiration, so as to give no assume, as a matter of course, that I understand an inspired apostle's business much better that he did himself? Or would it not much better become me to exhibit a little modesty, and to take it for granted, until some proof to the contrary appears, that he knew what he was about; and that he at least did not | tionalism were the objects sought to be then believe that the believing Jews were forbidden by the principles of the gospel, "to circumcise their children. and walk after the customs "? And here I might rest the case, I con-

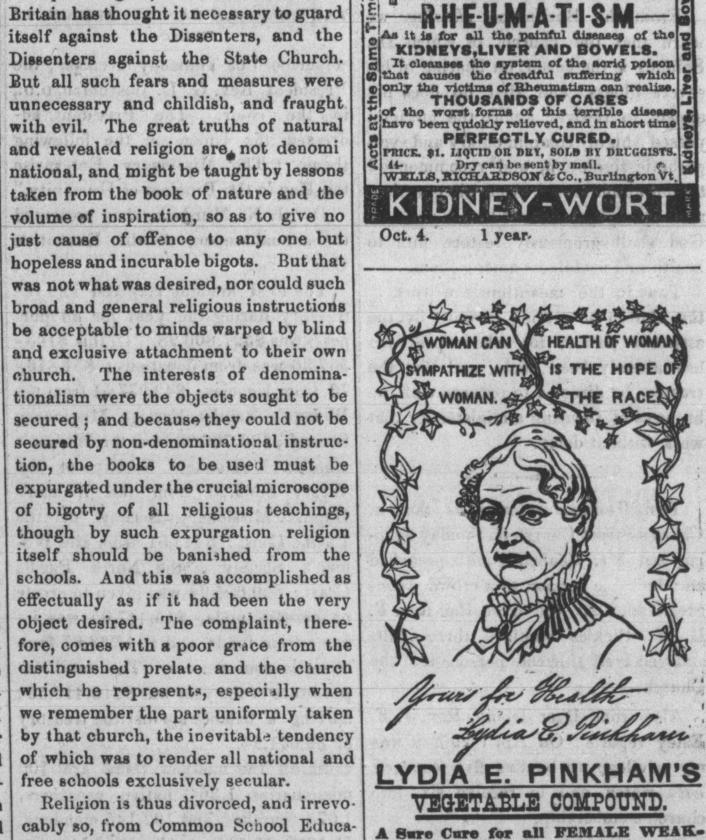
clude that there is positively not a particle of evidence that Paul "failed" or did wrong on the occasion referred to in Acts xxi: I deny in toto that the Jewish Christians were "required" to

with evil. The great truths of natural and revealed religion are, not denomi taken from the book of nature and the just cause of offence to any one but hopeless and incurable bigots. But that was not what was desired, nor could such broad and general religious instructions be acceptable to minds warped by blind and exclusive attachment to their own church. The interests of denominasecured ; and because they could not be secured by non-denominational instruction, the books to be used must be expurgated under the crucial microscope of bigotry of all religious teachings, though by such expurgation religion itself should be banished from the schools. And this was accomplished as effectually as if it had been the very object desired. The complaint, therefore, comes with a poor grace from the distinguished prelate and the church which he represents, especially when we remember the part uniformly taken by that church, the inevitable tendency of which was to render all national and free schools exclusively secular. Religion is thus divorced, and irrevo-

to the teachings of the Roman Catholic

in equal degree, the State Church of

Britain has thought it necessary to guard



KIDNEY-WORT

THE GREAT CURE

may go: For Thou, the only Way, our way dost show. The Initials give a title of our Blessed Lord. F. M. E. -Home Circle.

CURIOUS QUESTIONS. V serve

No. 73.

A Scotchman I was. I lived in the four teenth century, heir to the throne of Scotland, then claimed by Edward, King of England. My right and title were finally established by the famous battle of Bannockburn. After my death my heart was embalmed and delivered to another famous man, who was killed by the Moors on his journey to Palestine. The sacred relic was to be de posited in Jerusalem. On the death of this devoted champion, the heart was brought back and interred in the monastery of Melrose, in Scotland. Who was I?

Give the date of the battle of Bannockburn.

No. 74. Form a word square of four words, each composed of the same four letters.

No. 75. Put a word into each space and form a good student's motto: - much - is - to - wisdom - goldto - understanding - to - chosen silver.

No. 76. From each sentence form a suitable word : 1. Lo! this is pity.

2. Reason going it calm.

3. I hurt me Sam.

4. Pointing to a cross.

No. 77. What is it supposed is the meaning of a dog's bark? Do they bark in a natural state?

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

Answer to Bible Enigma. No. 227. 1. K is

inference, not from the plain statements of Scripture, but from the inferences and reasonings of uninspired and fallible men, whose reasonings and opinions I am certainly at liberty to doubt and reject, especially if I am at liberty to do the same with those of inspired apostles and prophets, even when they may be supposed not to have been at the time inspired. Those excellent brethren

to believe that Paul made even a min

take, when he did what James the apos-

counselled and advised? Has he ever

Paul Vindicated.

(Continued.)

whose opinions and arguments I may seem to have the hardihood to canvass Jewish christians had been obliged, or and oppose, are not the men, I may rest assured, who will turn upon me and say : "As for us, we are at liberty to dissent that in the whole of Paul's extended from Paul, and James, and all the elders at Jerusalem, but you-how DARE you call in question the decisions of such men as we are ?" Nay, my brethren, venerated and beloved, I will not thus degrade you, even in thought. But I will take the ground of a modest disputant | the case?

of the olden time, and say. " Days should speak, and multitude of years should teach wisdom; but there is a spirit in man, and the inspiration of the Almighty giveth them understanding. Great men are not always wise ; neither do the aged always understand judgement. Behold, I waited for your words while ye searched out what to say. I said I will answer also my part, I also will show my opinion. Let me not, I pray you, accept any man's person. neither let me give flattering titles to

And now the question recurs again : Is there any clear scriptural evidence that the Jews on becoming Christians, and being formed into Christian assem blies, were required to forsake Moses. and abolish circumcision and "the customs"? If there is, I can only repeat that I have never been able to discover it. Men's opinions on such a subject are of small moment. Let them go for what they are worth. But what saith the Scriptures ? How readest thou ? Do they teach this? There were ample opportunities for making this knownplenty of occasions on which we cannot s. Mark xiv. 44. [xxxvi. 5.] see how it was possible that it should toms," here was surely an opportunity irresistible expansion over the whole

man."

tion; all that remains is to substitute denominationalism for it, and that is precisely what by certain churches is desired. The demand is for separate, that is denominational schools, in which schools the tenets of the several denomnations shall be taught. But as an open and bold commencement of this kind would grate on some ears and awaken some alarm, a better word must be substituted. One of the best of all is at hand. Religion has been banished from the schools, religion is to be restored ; denominationalism is not even men tioned, nor is there anything to indicate that it is at all thought of. 'The schools are henceforth to be religious and Christian ! Wolfville, May 21, 1883.

Cemperance.

An old man in an almshouse stated that for sixty years he had spent sixpence a day in drink, but had never been intoxicated. A gentleman who heard the statement made the following curious and suggestive calculation :-

365 sixpences in one year

amount to £9 2 5 In sixty years it would be £547 10 0 if this amount had been daily saved, and put out at once at 5 per cent. compound interest, it would have reached the enormous sum of £3,225 16s. 8d.!

At the close of a five nights blue ribbon mission at Driffield, amongst several who came forward to sign the pledge was Mr. Thomas Raylor, grocer and wine merchant, who signed the pledge and donned the blue amidst deafening cheers. He said that he intended to put his remaining stock of wine "down the sink," as he was de termined to have nothing further to do with the traffic in any form.

It is alleged that " a careful statistical investigation among the Good is gradually spreading, and that with an Templars of an entire county has proved the smoking tectotalers to be

NESSES, Including Leucorrhea, Irregular and Painful Menstruation, Inflammation and Ulceration of the Womb, Flooding, PRO-LAPSUS UTERI, &c. to Pleasant to the taste, efficacious and immediate

in its effect. It is a great help in pregnancy, and relieves pain during labor and at regular periods. PHYSICIANS USE IT AND PRESCRIBE IT FREELY.

TO FOR ALL WEAKNESSES of the generative organs of either sex, it is second to no remedy that has ever been before the public; and for all diseases of the KIDNETS it is the Greatest Remedy in the World.

KIDNEY COMPLAINTS of Either Sex Find Great Relief in Its Use.

LYDIA E. PINKHAM'S BLOOD PURIFIER will eradicate every vestige of Humors from the Blood, at the same time will give tone and strength to the system. As marvellous in results as the Compound.

13 Both the Compound and Blood Purifier are preared at 235 and 235 Western Avenue, Lynn, Mass. Price of either, \$1. Six bottles for \$5. The Compound is sent by mail in the form of pills, or of lozenges, on receipt of price, \$1 per box for either. Mrs. Pinkham freely answers all letters of inquiry. Enclose 5 cent stamp. Send for pamphlet. Mention this Paper.

LTDIA E. PINKHAN'S LAVER PILLS cure Constipa-Mon. Biliousness and Torpidity of the Liver. 25 cents. Ag-Sold by all Druggists. (3)

1 y.

Oct. 4.



Also, considering quality, cheapest. For cash, easy payments, or rented. ILLUSTRATED CATA-LOGUES, of 100 Styles, with net prices, sent free. The MASON AND HAMLIN Organ and Plane Co., 54 Tremont St., Boston ; 46 E. 14th St. (Union Square), New York; 149 Wabash Ave., Chicage.



| | 3. S all u. Neb. xii. 7. 4. Hiddeke I. Dan. x. 1-8. KISH—SAUL. ANSWERS TO OURIOUS QUESTIONS. No. 66. Julius. No. 67. Philemon. No. 68. Patara. No. 69. Phœbe. No. 70. A spoon. No. 71. Completed Poetry. We have not wings, we cannot soar; But we have feet to scale and climb By slow degrees, by more and more, The cloudy summits of our times. The mighty pyramids of stone, That wedge-like, cleave the desert airs, When nearer seen and better known, Are but gigantic flights of stairs. No. 72. LOSE ONLY SLOE EYES We must ever remember that there are three things from which we cannot escape—the eye of God, the voice of our conscience, and finally the stroke of death. Norman Macleod tells a story of a rather gluttonous Presbyterian minister who used to look at the dinner before saying grace, and if it was a good one begaa, "Bountiful Jehovah," etc. If it looked bad, "We are not, O Lord, | mulgated in the most solemn manner. Every Israelitish male was required to be circumcised, under pain of excision if the rite were neglected. (Gen. xvii. 14.) This rite was binding on all the nation; and no authority certainly, except the same that had enacted the law, could repeal it. Was this law ever repealed? If so, when was this done? and where? And why do not Peter and James say so, in their memorable addresses recorded in Acts vs? But | plicitly, if only it had been true. And knowing as we do Paul's unflinching fearlessness and faithfulness in declaring and defending the truth, we must believe that he would at once have said in effect: "Why brethren ! I am amazed at you ! That is the very thing I have been do- ing ! Surely, surely, you have no need to be told that the Christian faith super- cedes and abolishes the Jewish ceremo- nial !" But Paul did not say this, but instead of saying this, he unhesitatingly took measures effectually to remove from the minds of the many thousands of the "Jews who believed," the erro- neous impression that he had ever taught any such doctrine ; and to prove to them, and to the whole world that he himself " walked orderly, and kept the law," and that the things which they had heard of him were nothing, having no foundation in fact. There remains one more important case to be mentioned. In Acts xvi. 3,4, we are informed that while Paul was on his second missionary tour, in company with Silas, they delivered the " decrees" as they went through the cities, that "were ordained of the Apostles and elders who were at Jerusalem." Consequently this subject must have been continually before them. But this does not hinder Paul from believing that the child of a | land; and I know of nothing that can resist it, unless all those who value Christian education shall, by voluntary effort, rouse themselves to found and maintain and multiply voluntary schools everywhere." The above remarks were intended for Britain and Ireland, and in the main were just and timely. A few of the expressions used would, however, need qualifying in order to be acceptable to some of the Evangelical Protestant denominations; but with such qualifi- cations they will be endorsed by all who hold that children should be indoctri- nated into the Christian faith simulta- neously with being made acquainted with the truths of science. And there is no reason why this should not be done, were it not that those who profess to value Christian instruction are so little under the influence of that Christian charity, which is the essence and sum of religion. It is the mutual jealousy of the different religious denominations which occasions the state of things that the Archbishop deplores; and it is in his own section of the church that the jealousy exists to the greatest extent. It was that division of the Christian body which, by its prelates and dignita- ries, from the highest down, insisted upon the exclusion from school books of all direct religious teaching. Inclu- | from tobacco; and as the temperance pledge requires the 'discountenancing of the practices and causes of intem- perance,' it is felt by a growing section of teetotalers that consistency demands a 'thoroughgoing' badge to indicate their attitude towards this." There is a proposition to adopt a blue ribbon with a white line. The line to show antagonism to the use of tobacco. "Diogenes once spied a young man coming out of a tavern or place of enter- tainment, who, perceiving himself observed by the philosopher. with some confusion stepped back again, that he might, if possible, preserve his fame with that severe person. But Diogenes told him. Quanto magis intraveris tanto magis eris in caupona; 'The more you go back, the longer you are in the place where you are ashamed to be seen.' He that conceals his sin still retains that which he counts his shame and burden." Sin makes hell a necessity ; but holiness opens the pearly gates of heaven. He who reigns within himself and | AN INDEX OF DISEASES, Which gives the Symptons; Cause and best treatment of each; a Table giving all the principal drugs used for the Horse, with the ordinary dose, effects and anti- dotes when a poison, a Table with an en- graving of the horse's teeth at different ages, with rules for telling the age of the Horse; 65 Engravings showing the im- portant points in the structure of the Horse, also illustrating various diseases. A valuable collection of recipes, miany of which would cost a horse owner three to a valuable collection of recipes, miany of which would cost a horse owner three to be also illustrating various diseases. Det 20: Morea Scotta Book Binders, C. & I. PHILLIPS, Cor er Gramstille & Sacket III e Streets. BOOK BINDERS, PAPERS RULERS, BLANK BOOKS, Manufacturers, Perfor- sters, Steam Machine PAPER BAG Manufacturers. Cheapest in the Market. Jan. 31. |
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