

Correspondence.

For the Christian Messenger. From London.

Dear Bro. Selden,

I have been quite unable hitherto to redeem my promise to furnish something for your columns. The months have passed pleasantly filled with active and not unimportant service in Old Scotia, where no truly worthy cause fails to receive support, such as Scotchmen know how to give. In Edinburgh I had the pleasure of hearing Dr. Lindsels, late of Regent's Park Baptist Church, London, preach an excellent sermon. He will be able to rank among the many noted clergymen of the Scotch capital, and, it is hoped, will enjoy great prosperity in his church work. Excellent work is being done by the various churches in Edinburgh and Glasgow, in leading the masses of those cities to Jesus. The Salvation Army contribute their quota to this work, but I judge that their success in Scotland is not so marked as in England. Divisions in the ranks and their irreverence in sacred things, with their policy of boasting, have materially affected their standing and influence in Great Britain.

Reluctantly, a few days since, I turned southward, and reached this great city with its population of (some say) four and three quarter millions. Among the conveniences for moving about the city the "Metropolitan Underground Railway," ten and three-quarter miles in length is the most notable. To give an idea of its value I need only state that 363 trains, generally packed with passengers, leave Mansion House Station daily. Of course I have heard Spurgeon more than once, and in common with others, was amazed at the physical, mental, and spiritual power of the man. I shall not attempt a description of him or his work, a task that so many have undertaken. Lately he requested his people to stay at home on the evening of Sabbath, June 3rd, and give strangers their pews. With more than 6,000 who packed the body of the Tabernacle and its two galleries extending around the building, I listened to a stirring sermon from Luke ix. 42. I send you, for publication if desired, a very precious sermon, "Supposing Him to have been in the company," preached on the previous Sabbath. For 29 years he has preached to the same people, and to-day they listen as eagerly as of yore to words which carry to all the conviction of the deep toned piety of the preacher and his sole desire to exalt the Saviour.

The Missionary Breakfast of the Religious Tract Society was held in the Cannon St. Hotel on the 17th ult., and was attended by a large number of the Society's friends. More than two billions one hundred and ninety millions of publications, in 60 languages, have been scattered by the Society since 1799. During 1882 the circulation reached ninety-three millions, while 809 new publications were added to the list. Well, at this meeting, brethren from different parts of the world, prompted by a sense of gratitude for liberal help from the Society, came to report in ten minute speeches what the Lord had wrought. The speakers were as follows: A. H. Baynes, Esq., of the Baptist Missionary Society; Rev. J. Gilmour, from Pekin and Mongolia; John Murdoch, L. L. D., from India; Rev. J. H. Taylor, from China; Bishop Titcomb, from Burmah; M. Sutter, from France; Rev. J. B. Wood, (Baptist), from Sagos, Africa; and the writer, from Nova Scotia. The chairman pointed out that there was cause for joy in the signs of deepening interest in missionary work throughout the world, and made special reference to the progress in China during the last two years. Intensely interesting reports of work in that great empire were given by the delegates, and the inestimable value of tracts in their mission was attested to. While from the Scriptures the heathen in many cases cannot obtain the knowledge of salvation, by the simple tract they are enabled to grasp the truth, and, subsequently, to understand God's Word. Reference was made to Mr. McAll's mission in France resulting in opening twenty-five places for daily preaching and tract distribution, which are being crowned with success. Dr. Murdoch said that in Calcutta a native newspaper called the Anti-Christian, and in Madras another, the Freethinker, are published; while the works of Bradlaugh, Mrs. Besant, Ingersoll, Foote and Paine are freely circulated. The Religious Tract Society, by its publications, is counteracting the mischief done by such works. It was a great privilege for the Nova Scotia representative to testify to the value of the Society's help in the years past, in assisting the British American colonies to stem the tide of corrupt literature, of ignorance, indifference, and irreligion, and to give the assurance that through the thousands of ex-

cellent publications very many had been brought into the light of God's favor.

I am quite sure, dear brother, that you will rejoice with me in the reports lately received from several colporteurs of reviving and rich blessing accompanying their efforts, even as occurred in Cape Breton some years ago, where good men have testified that the books and personal efforts of the devoted colporteurs were important elements under God in the quickening of dead souls.

Last week I attended a Committee meeting of the Religious Tract Society. Meeting opened at eight o'clock in the morning with earnest prayer for divine guidance. While partaking of breakfast the minutes of last meeting and the correspondence of the week were read and dealt with. Applications for grants from many sections were favorably entertained. Then some tracts, which had been placed by the Tract Editor in the hands of each member of the Committee some time previously, were taken up and sharply criticized. Every one of the score of Committee men took part in pointing out the literary or doctrinal defects. Two tracts were thrown out altogether, and others with amendments, will be published. With Rev. Dr. Green as editor-in-chief, and three or four other distinguished Baptists on the Board, your readers have nothing to fear in the heresy line. Who can refrain from thanking God for the blessed work of these brethren dwelling together in unity? But I must not trespass on your space, and close with best wishes for yourself and the work in which you engage.

Yours faithfully, A. N. ARCHIBALD. London, June 14th, 1883.

Independence gone wild.

Independence is a grand sounding word, and highly prized by us as a people. Justly so, properly understood. As a fact, however, it is never absolutely enjoyed or suffered by any person or thing under the sun. There is no yod from the king on the throne to the help less pauper, or from the planet in the heavens to the blade of grass or grain of sand on the earth beneath absolutely independent. There are mutual relations and interdependence existing between all the members of these bodies of ours so wonderfully made.

Even in our family government we are not, to a certain extent, outside of the right of the interference and dictation of others. Compulsory education as well as the suppression of all nuisances are based upon this recognized right. This claim of absolute independence even of each other is the germ of anarchy, and is not in harmony with the analogy of nature around us, which is one way in which the Divine reveals His will to us.

In some of our churches the doctrine of independence is carried to a dangerous extreme. If we regard our churches as a system of which God is the centre their dependence upon and obedience to Him certainly make them not absolutely independent of each other. If we regard our churches as members of the one body they are not wholly independent of each other by any means, nor can they have clashing interests. The view of church independence which I deprecate is to my mind fraught with twofold trouble. Not infrequently in churches one man, having certain kind of influences, may be able to lead a majority to vote against a person who may not have been guilty of anything demanding discipline, thus often fairly good men are sacrificed upon the altar of personal jealousy or petty spite.

The cry of church independence is raised, and the victim of hasty, unscriptural discipline is deprived of any redress, consequently a life of usefulness is buried for all time. Another evil to my mind even of greater magnitude arising from this mistaken idea of independence is this, parties who have been guilty of wrong on account of which they have been justly disciplined often succeed in creating a schism in the body by clamouring for a Council, when knowing the views of the church as they do are satisfied they cannot obtain. They will, however, manage to create sympathy for themselves, and finally they go over to some other denomination and are regarded as martyrs to "Baptist tyranny." Often the prospect of having their request acceded to would keep the disaffected very quiet. So remove the ground of complaint by which sympathy has been created, thus saving many members and their posterity to our denomination, as well as stripping the guilty of his weapons of offence.

The conduct of one church in her matters of discipline or the lack of discipline often seriously, though it may be indirectly, interferes with the rights and interests of another sister church, here interdependence ought to be recognized as well as independence. Yours, J. A. GORDON. Yarmouth, June 22nd, 1883.

The Christian Messenger.

Bible Lessons for 1883.

THIRD QUARTER.

Lesson IV.—JULY 22, 1883.

ISRAEL DEFEATED AT AI. Joshua vii. 10-26.

COMMIT TO MEMORY: Vs. 10-12.

GOLDEN TEXT.—"Be sure your sin will find you out."—Num. xxiii. 23.

DAILY HOME READINGS.

- M. Israel Defeated at Ai, Josh. vii. 1-9. T. The Lesson, Josh. vii. 10-26. W. God again with Israel, Josh. viii. 1-13. T. Ai taken, Josh. viii. 14-29. F. Ananias and Sapphira, Acts v. 1-16. S. Christian Purity, Heb. xii. 14-29. S. Warning from our Best Friend, Mark ix. 38-50.

THE LORD CLEANSSES ISRAEL.

LESSON OUTLINE.—I. Sin Hidden, Vs. 10-13. II. Sin Revealed, V. 13-23. III. Sin Put Away, Vs. 24-26.

QUESTIONS.—Vs. 10-13.—How was the cause of defeat revealed? How did God describe the sin? What threatening and command? What beside prayer is needed when one has sinned?

Vs. 13-23.—How was the sinner found? What was his confession? How confirmed? In what did his sin begin? What greater wickedness involved? What great harm wrought? Why was this deed called "folly in Israel"?

Vs. 24-26.—What was the punishment? Who and what were "devoted" besides Achan? Where? At whose command? vs. 15. What does the nation's prompt action show? What did Joshua say to Achan?

Scripture Searchings.—Point out the resemblances between Achan's sin and punishment and the case of Ananias and Sapphira. Find, in Proverbs, what is the greatest wisdom and the greatest folly.

When Jericho was taken, all its inhabitants were destroyed, except Rahab and her family; and the city was swept out of existence. The next place attacked was Ai, a city of 12,000 inhabitants (vii. 25), some fifteen to twenty miles to the northeast. But Israel was affected by an unconfessed transgression, and by self-confidence, and suffered defeat. Joshua, in deep dejection, goes to the Lord with the matter. Our Lesson begins with the Lord's reply, and gives an account of the purging of Israel of the sin in question, and God's judgment upon the guilty one.

NOTES.—Vs. 10.—The Lord said to Joshua. Who, with the elders, was lying in humiliation before the ark of the Lord (vs. 6); and in answer to his prayer. Get thee up, etc. In his discouragement, Joshua's prayer savored of unbelief and fault finding with Jehovah. But God rebukes him, and shows him that the cause of defeat is not failure in God, but the sin of the people. Better than moans and tears is the putting away of sin.

Vs. 11.—Israel hath sinned. Here is the secret of disaster. The transgression of one member had affected the moral purity of the whole nation. It is no unusual thing that many should suffer for the sin of one. This is a law which runs through society. The Lord makes six distinct allegations against Israel. 1. Sinned, is the general charge, including the others. 2. Transgressed my covenant. See Ex. xxiv. 7, where the people promise obedience to God in all things. 3. Have taken of the accursed thing. Forbidden by a special command (vi. 18). 4. Have stolen. See vs. 1. 5. Dissembled. See vs. 21. 6. Put it among their own stuff. Thus polluting their own effects; for Jericho and all in it was accursed. It was as the little leaven, leavening the whole lump. Only putting it in the Lord's treasury could hallow it.

Vs. 12.—Therefore. Gives the close connection between cause and effect. Sin is always ruinous. They were accursed. The one sin polluted the whole nation. They were harboring a portion of Jericho, which was accursed, and were therefore doomed like Jericho, until purged. Neither will I be with you. God cannot countenance sin by his presence. See Hab. i. 13. Except ye destroy, etc. There can be no compromise with sin. Either it or the sinner must be destroyed.

Vs. 13, 14.—Sanctify yourselves. By washings, etc., as in vs. 1 of Lesson II. As the whole nation was implicated, the command is to all the people. This was a preparation for the purging on the morrow. Ye shall be brought. To the tabernacle, where the Lord manifested himself. According to your tribes. The twelve tribe princes came before the Lord and cast lots, and the lot fell to the tribe of Judah. Then the

heads of the families of Judah, and so on to the end; each one in turn being subjected to the lot. The family which the Lord shall take. By directing the lot.

Vs. 15.—He . . . shall be burnt with fire. Not alive, but after stoning. This was practiced in extreme cases of wickedness (Lev. xx. 14). Fire is a striking token of the wrath of God. See Heb. x. 27; xii. 29. He and all that he hath. Nothing can more strongly set forth the dreadful nature of sin.

Vs. 16-18, record Joshua's promptness in executing the command of the Lord, and the result of the lot. The plan was one calculated to give great solemnity to the occasion, and to make a profound impression. But why did not the guilty Achan hasten to make confession before the inevitable detection?

Vs. 19.—My son. The magistrate here speaks with the tenderness of a father, pitying the sinner while judging the sin. Give glory, etc. A form of adjuring a man to confess (John ix. 24). Confession would be testimony to God's omniscience in detecting, and to his justice in punishing, the sin.

Vs. 20, 21.—I have sinned. Compare confession of Judas in Matt. xxvii. 4. I saw . . . I coveted . . . I took. A volume could not more vividly express the rise and progress of a guilty deed. Goody Babylonish garment. A large outer cloak, of fine texture and rich embroidery. Two hundred shekels of silver. Equal to about \$120, but with ten times the purchasing power of that amount with us. Wedge of gold, etc. Equal, perhaps, to \$250. His hiding these treasures showed that he was conscious of committing sin.

Vs. 22, 23.—Laid them out before the Lord. Poured them out of the cloth in which they were wrapped, before the tabernacle.

Vs. 24-26.—All that he had was consumed with him. Even the silver and gold that he stole were burned up, in stead of being put into the treasury; for "God would not allow the sanctuary to be polluted by the proceeds of theft." Thornley Smith. His sons and daughters were stoned with him. They may have been cognizant of his sin, and therefore sharers in it. His oxen, asses, and sheep, shared the same fate. What might be properly killed for food, might as properly be slain for the instruction of the people, and to express God's detestation of sin. A great heap of stones. A memorial and a warning; such a landmark of wrath as the pillar of salt in Gen. xix. 26. Turned from the fierceness of his anger. Because the sin was put away. "God's anger is not an ebullition of blind passion, but a holy displeasure against the unrighteousness of men."—Lange. The valley of Achor. The valley of trouble. So called from this scene in which Achan troubled Israel, and was himself troubled of God. Thus both stone-heap and name commemorated to after ages God's hatred against sin.

SUGGESTED LESSONS.

This whole story is a striking commentary upon the "exceeding sinfulness of sin." Verily, sin is no trifler. There is no such a thing as a little sin. Cherished in the heart, it corrupts the whole life.

Let us beware of the smallest thing that has on it the taint of Jericho, for it is accursed.

A lesson on covetousness. How full the Bible is of denunciations against this sin.

There is a vast difference in confession, even though the same words be used.

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

Review the main facts of the last Lesson and tell the story of the defeat at Ai, as given in ch. vii. 1-9. This will properly introduce the present Lesson, and furnish a reason for the stern words to Joshua in vs. 10. Perhaps Joshua had not sought the Lord's direction, but he did not know that a great sin was in the way of success.

In obedience to divine direction, steps were at once taken to find out who was guilty. Sin was finding out the man for swift punishment. All this time the guilty one knew his danger, but perhaps hoped it might be averted. Show how much better it would have been to confess. Perhaps then all would have been forgiven; but he waited until too late.

Notice how Joshua addresses Achan. "My son." There is loving pity in the words. "Give glory to the Lord God of Israel," for he it was who had pointed out the sin and the sinner. Though punishment was at hand, he must glorify God, who was always right. "Make confession unto him." Why had he not done that before? "Tell me . . . hide not from me." Alas! there could not now be any hiding, for Achan stood in

the presence of God, whose truth was piercing him through and through.

Notice the steps in sin. "I saw. He should not have looked longingly upon the things that God had devoted to himself, or to destruction. "I coveted." It is only a step from one to the other. Had Achan turned resolutely away, he had not been overcome. "And took." Closer the chain of sin was being bound about him. "And hid." But God saw the act, and because of it, turned away his holy face from all Israel. Nothing can be hidden from God. Describe the articles that Achan took, and the finding them in his tent, where he had said they were hidden. The rest is quickly told. Achan and all that he had was buried beneath the stones or burned with fire. In the wicked effort to obtain the object of his desires, he lost all that he had taken, and life besides. —Abridged from the Baptist Teacher.

Booths' Department.

Original and Selected.

Bible Enigma.

No. 231.

- 1. What was the name of the land where Moses died. 2. What the chief town of that land. 3. A name of reproach by which Christ was called. 4. The mother of King Jehoiachin. 5. The son of Schem. The initials of the answers give the name of the food sent down from heaven. The last letters give the name of our daily food.

CURIOS QUESTIONS.

No. 82. A buried Proverb to be found by taking one word from each of the following texts:—

- 1. "Whom the Lord loveth He correcteth." (Prov. iii. 12) 2. "A man's heart deviseth his way." (Prov. xvi. 9) 3. "The turning away of the simple shall slay them." (Prov. i. 32) 4. "A soft answer turneth away wrath." (Prov. xv. 1) 5. "A fool hath no delight in understanding." (Prov. xviii. 2) 6. "A fool's mouth is his destruction." (Prov. xviii. 7) 7. "The thoughts of the righteous are right." (Prov. xii. 5) 8. "In the way of righteousness is life." (Prov. xii. 28) 9. "A fool layeth open his folly." (Prov. xiii. 16) 10. "Most men will proclaim every one his own goodness." (Prov. xx. 6) 11. "The eyes of the Lord are in every place." (Prov. xv. 3)

No. 83. What am I?

I dwell in the garden of Eden, In the ark too with Noah I stayed, I came to the kings and the prophets, Who oft my suggestions obeyed. I am old you must know, yet I'm younger Than any who're reading this page; Indeed I am like many others, Who never will tell you their age. I dive to the depth of the ocean, But oftener still do I fly; I travel all lands and all countries, Though unseen and oft unknown am I. Sometimes I am pleasant and cheerful, Again I am gloomy and sad! Sometimes I am kind, good and happy, Though often malicious and bad. I burr, though I'm cold as an iceberg; I'm hard as a flint, I am soft; I'm humble yet puffed with pride off. I dwell with the wise and the prudent, From the simple I turn not away; With the high-born and rich do I tarry, With the lowly and poor also stay. Throughout all the day I am busy, And often I work too at night. You must know I can see in the darkness, As well as in broadest daylight. The evil I've done none may know it, The good, too, can never be told. When bad I far worse than worthless, When good I'm more priceless than gold. —Selected.

No. 84. Put together the following fractions and make another vegetable: 2-6 of a potato, 1-7 of a pumpkin, 1-3 of a pea, 1-4 of a beat, 1-6 of a carrot.

Answer to Bible Enigma.

No. 230.

- 1. Manna (Ex. xvi. 15.) 2. Omer (Ex. xvi. 16.) 3. Tongue (Job xx. 12.) 4. H oney (Cant. v. 1.) 5. E arring of gold (Prov. xxv. 12.) 6. R ich man's wealth (Prov. x. 15.) 7. H eart (Prov. xxi. 1.) 8. O ld men (Prov. xvii. 6.) 9. M erciful man (Prov. xi. 17.) 10. B evil (Prov. xii. 21.) 11. H orse (Prov. xxi. 31.) 12. E ver (Prov. xii. 19.) 13. A ll (Prov. iii. 9.) 14. V anity (Prov. xxii. 8.) 15. E ath (Prov. xiii. 25.) 16. N ame (Eccl. vii. 1.) MOTHER, HOME, HEAVEN.

ANSWERS TO CURIOUS QUESTIONS.

Completed Text.

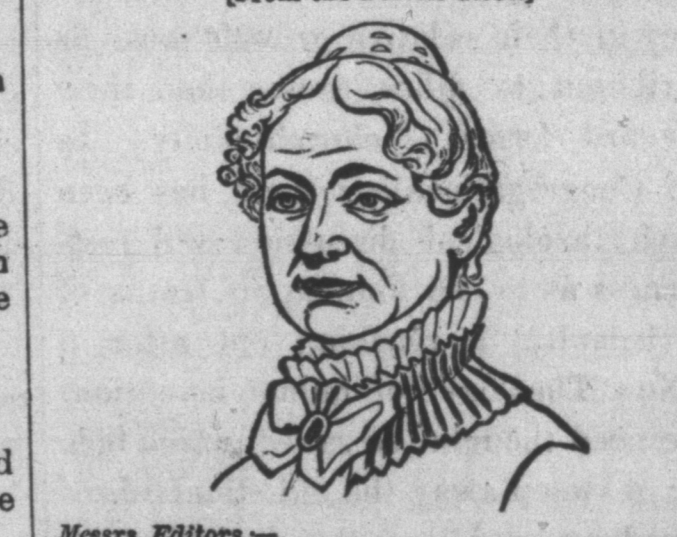
No. 79. "And I turned, and lifted up mine eyes, and looked, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass. In the first chariot were red horses; and in the second chariot black horses; and in the third

chariot white horses; and in the fourth chariot grizzled and bay horses."—Zech. vi. 1-3.

No. 80. Completed Poetry. True worth is in being, not seeming; In doing each day that goes by, Some little good—not in dreaming Of great things to do by-and-by; For whatever men say in their blindness, And spite of the fancies of youth, There's nothing so kindly as kindness, And nothing so royal as truth. No. 81. Palmyra, Zenobia.

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Oct. 4. 1 year. A NOTED BUT UNTITLED WOMAN. (From the Boston Globe)



Mrs. Lydia E. Pinkham of Lynn, Mass., who above all other human beings may be truthfully called the "Dear Friend of Women," as one of her correspondents has written to her. She is zealously devoted to her work, which is the outcome of a life-study, 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 proven 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 Troubles, Inflammation and Ulceration, Floodings, all Displacements and the consequent spinal weakness, and is especially adapted to the Change of Life." It permeates every portion of the system, and gives new life and vigor. It removes faintness, flatulency, destroys all craving for stimulants, and relieves weakness of the stomach. It cures Headaches, Nervous Prostration, General Debility, Sleeplessness, Depression and Indigestion. That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use. It will at all times, and under all circumstances, act in harmony with the law that governs the female system. It costs only \$1. per bottle or six for \$5., 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 for 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 its special line and bids fair to equal the Compound in its popularity. "All must respect her as an Angel of Mercy whose sole ambition is to do good to others. Philadelphia, Pa. Mrs. A. M. D. Oct. 4. 1 y.

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