

Correspondence.

For the Christian Messenger. An Explanation.

Dear Brother,—

I have just seen a note from "Inquirer" in your issue of 19th inst., in reference to a book purchased at the British American Book and Tract Depository. I find on inquiry that two copies of the book named "Christ in the Church," by Rev. A. Sappir, M. A., were imported about eight years ago. They being sermons were dull of sale, and the only copy disposed of was that purchased by "Inquirer." New books are judged by the review notices of them, and the objectionable foot-note was not known to any member of the Committee. If "Inquirer" will return the book his money will be refunded. It has very rarely happened that a book has been returned; but in every instance the practice has either been to give other books or refund the money. In an old book which perchance "Inquirer" has seen, we find "If thy brother offend, go and tell him his fault between thee and him alone." But that may apply to Christians, and "Inquirer" may not even profess to belong to that class.

The Publication Committee consists of one member from each of the following denominations: Baptist, Methodist, Presbyterian and Episcopalian. Any book to which any one of these takes exception must be removed from our list. We shall be grateful to friends who kindly bring to our notice publications not consistent with the Society's constitution. Do it in a Christian way brethren, and further the interests of Christ's Kingdom. The greatest care is taken and the most diligent supervision given by the Committee.

Yours faithfully,

A. N. ARCHIBALD; Sec'y. B. A. B. & T. Society.

For the Christian Messenger. From Burma.

BY REV. H. MORROW.

This is the school season in Burma, and nearly all the missionaries are engaged more or less in educational work. Not many years ago teaching was not regarded with much favor by some missionaries, as well as by some at home concerned in this work. Now, however, it is generally conceded that schools are an important agency in establishing a strong, self-propagating Christianity, and this of course is the goal at which all missionary effort should aim. The very excellent schools supported by Government are, no doubt, doing much to undermine belief in old superstitions, but, as a rule, they build up nothing else in their place. Our mission schools cannot compete with these so far as secular education is concerned, but with the generous aid hitherto given by Government can maintain a respectable standing, and at the same time carry on the work of developing Christian character, and training Christian workers. A properly conducted school has an influence of untold value extending all over the district. Not only the missionaries, but the native teachers and older pupils are regarded as possessing superior advantages, and their views are respected by the pastors and members of jungle churches. In order that our Karen Christians may abandon many foolish and injurious customs, and become capable of exerting an influence for good with the Burmese, or even heathen of their own race, a considerable proportion of their young people must spend several years in the station schools, and under the direct training of American teachers. Old superstitions and modes of thinking and acting can only be overcome by association with those of a superior race, and possessed of superior knowledge.

The school at Tavoy is making steady progress in efficiency. The native teachers are also pupils, and for several years have had one or more lessons daily with the missionaries. Thus from year to year they become more capable of instructing others. At the same time the American teachers are becoming more familiar with the language, and so more useful. A young lady to assist in the school, and have the oversight of the girls, of whom there are more than forty at present, is

much needed, but at present there is little hope of that want being supplied. Only one had been found, by latest accounts, willing to give herself to work in the dark places of the earth, and she goes to Japan. To one on the field, who sees the needs of these people and knows the pleasure of working for them, it seems strange that there are so few willing to say, "Here am I." Pretty strong things are sometimes said and written to the effect that those to whom God has given wealth should bestow it more generously to send the gospel to the heathen. Is there not as much need, or more need, of exhorting our educated young men and women to be willing to be sent? The right person seldom applies for appointment to any of our Boards who is not accepted.

The Rangoon Baptist College and the Karen Theological Seminary have taken a new life. They are well attended and doing good work. The College receives pupils of any race, and, though the study of the Bible is a daily exercise, and the school is emphatically religious, it does not aim at training ministers only, but Christian men for the various walks of life. The Seminary has suffered for several years on account of a disease that several times appeared among the students. It principally affected the lower limbs, and a few cases had proved fatal. This has passed away, and the attendance has risen from twenty or thirty to more than sixty. Nothing at present seems so necessary in our Karen work as a class of intelligent, earnest pastors and teachers. The increased number of students at the Seminary gives us hope that this want will soon be supplied.

The Chicago Theological Seminary has lately honored itself and the President of our Seminary, Rev. Dr. A. W. Smith, by conferring on him the honorary degree of D. D. In this instance it is no fiddle D. D. either, as is so often the case. Dr. S. is an earnest student, a wise leader, and a sound and interesting preacher. In order fully to know his ability as a preacher, however, we must understand Karen. He began work among these people so early in life, and has been using their language so constantly, that he speaks it with greater ease and fluency in public address than even his own native English. Very little of special interest is taking place at the various stations. All are, no doubt, working and hoping. There are no revivals such as we hear through the Messenger are taking place in Nova Scotia. There never was a revival among the Karens, at least such as we call revivals at home—being "burdened" and "coming out into liberty," as the old Christians used to say, are unknown among these people. There is no word in their language for feeling, none for conscience, and, indeed, till Christianity was introduced among them at least, there was nothing to which such a word could be applied. It is not at all likely that the most eloquent, earnest, or emotional preaching would move a congregation of Karens in the slightest degree. A Karen hears the gospel, and makes up his mind that worshipping God is preferable to trying to appease the wrath of the spirits. When he applies for baptism he tells you he believes, but of any inward emotion, any experience as we say, any special peace or joy, he is a stranger. And yet, in many cases, the changed life leads us to believe that a new principle had been created in the heart. Culture will, no doubt, in time effect a change in this respect, as well as in other features of their character.

Tavoy, Aug. 6th, 1883.

For the Christian Messenger.

S. S. Convention at Woodville.

The Sabbath School Convention of the Central Baptist Association, according to appointment, met at Woodville, Kings Co., on Thursday, the 20th inst. At 10 o'clock, a. m., the meeting was called to order by the President, R. E. Rockwell.

Some time was spent in devotional exercises, after which the Committee of Arrangements presented a partial report, nominating the following as the officers for the ensuing year, viz.:—President, C. F. Eaton; Vice-Presidents, Andrew Shaw and A. T. Baker; Secretary, A. A. Pineo; Treasurer, J. E. Lockwood. Report adopted.

Reports were received from twenty-nine Sabbath Schools.

A large number of delegates were present, many of whom were from a distance, and whose assistance tended to excite an interest in Sabbath School work, and make the Convention a success.

A paper of "Welcome" to the Convention was read by Sister Annie Kilcup, of Woodville, which enlisted the appreciation and sympathy of all—not only on account of its kindness and hospitality tendered, but under the circumstances when her dear brother was lying very ill and not expected to recover.

Very interesting and instructive papers were read upon the following subjects, viz.: "Closing Sabbath School during winter," by W. L. Bars, LL.B. Spoken to by Rev. W. B. Bradshaw, J. W. Bars, and others.

"Hints on Sabbath School teaching," by R. S. Eaton, followed by Revs. Dr. Saunders, Dr. Welton, and others.

"How to secure the home preparation of the scholars," by S. Faulkner. Spoken to by Rev. Dr. Armstrong, and Bro. T. E. Smith.

"How to conduct a Sabbath School," by Rev. W. B. Bradshaw.

A resolution passed that the writers of the above excellent papers send the same to the editor of the CHRISTIAN MESSENGER for publication.

The Committee appointed to consider the propriety of this Convention acting in conjunction with the Central Association reported that in their opinion it would be injurious to make such connection. Which report was adopted.

A committee of five was appointed to take the matter of County Conventions into consideration, and report at next annual meeting. Names of committee: W. L. Bars, Jas. Craig, Rev. Joseph Kempton, and A. P. Shand.

Treasurer's report read and passed, showing cash on hand to date \$6.77.

The President then introduced Rev. Dr. Welton as the Model Class teacher. Bro. Welton came forward and took all present for his class. Lesson 1 Sam. i. 21-28. The class was very attentive, being highly delighted with their teacher, both in regard to his ability to teach as well as to the answers in a very satisfactory way given to many hard questions which were asked him upon the lesson.

The music throughout the day and evening was excellent, Miss Minnie Kilcup officiating at the organ.

A vote of thanks was passed to the good people of Woodville for their kindness and hospitality, and also to the choir and Miss Kilcup for the excellent music provided.

Prayer by Rev. W. B. Bradshaw. After which the Convention adjourned to meet next year at Summerville, Hants Co.

All seemed to be highly pleased with the work of the day, and each one, no doubt, felt more fully determined to be more energetic in Sabbath School work.

A. A. PINEO, Sec'y. Chipman Corner, Cornwallis, Sept. 22nd, 1883.

The Christian Messenger.

Bible Lessons for 1883.

FOURTH QUARTER.

- 1. October 7.—Eli's Death. 1 Sam. iv. 10-18.
2. " 14.—Samuel the Judge. 1 Sam. vii. 3-17.
3. " 21.—Asking for a King. 1 Sam. viii. 1-10.
4. " 28.—Saul Chosen King. 1 Sam. x. 17-27.
5. November 4.—Samuel's Farewell Address. 1 Sam. xii. 13-25.
6. " 11.—Saul Rejected. 1 Sam. xv. 12-26.
7. " 18.—David Anointed. 1 Sam. xvi. 1-13.
8. " 25.—David and Goliath. 1 Sam. xvii. 38-51.
9. December 2.—David's Enemy—Saul. 1 Sam. xviii. 1-16.
10. " 9.—David's Friend—Jonathan. 1 Sam. xx. 32-42.
11. " 16.—David Sparing his Enemy. 1 Sam. xxiv. 1-17.
12. " 23.—Death of Saul and Jonathan. 1 Sam. xxxi. 1-13.
13. " 30.—Quarterly Review.

Lesson II.—OCTOBER 14, 1883.

SAMUEL THE JUDGE.

1 Sam. vii. 3-17.

COMMIT TO MEMORY: Vs. 12, 13.

GOLDEN TEXT.—"Hitherto hath the Lord helped us."—1 Sam. vii. 12.

DAILY HOME-READINGS.

- M. The Lesson and Context, 1 Sam., ch. 7.
T. Encouragement to Repent, Psa. cxxx.
W. Confession and Fasting, Dan. ix. 1-19.
T. Divine Deliverance, Psa. xviii. 1-19.
F. Work of John the Baptist, Luke iii. 1-18.
S. Intercession of Christ, Heb. vii. 24-28; ix. 11-28.
S. The Great Deliverance, Rom. viii. 1-23.

SAMUEL'S WORK AS A DELIVERER.

LESSON OUTLINE.—Call to Repentance. Vs. 3, 4. II. Intercession, Vs. 5-9. III. Deliverance, Vs. 10-17.

QUESTIONS.—Vs. 3, 4.—What had Samuel long been? What did he now become? For what was his work a preparation? Did he know it? How was he like John the Baptist?

Vs. 5-9.—Where was Israel gathered? What did they do? What did Samuel begin to do? What was a "judge"? What did the Philistines do? Describe Samuel's intercession.—Of what was this a type?

Vs. 10-17.—What was the result of Samuel's intercession? What do we learn as to prayer for others? What monument was set up? What deliverance wrought? What further successes? Where, probably, was the tabernacle? Where was the ark? v. 1.

Scripture Searchings.—What can you find in the Bible about Baal and Asherah? What does Jesus say about repentance?

Though the ark was captured, it continued to be the symbol of Jehovah's presence and power, as the Philistines discovered to their cost. At Ashdod, where it was first taken, Dagon fell before it, and many of the Philistines were destroyed. Removed successively to Gath and Ekron, it was the source of death to the people; and after keeping it seven months, and suffering plagues from it, the Philistines sent it back to Israel. Finally, it was removed to Kirjath-jearim, where it remained until David took it to Mount Zion. For a period of twenty years after the disasters of the preceding Lesson, little is known of the history of Israel. It was a time of national humiliation, "and the time was long" (vii. 2). Samuel was quietly preparing for his great work, and was acknowledged as the prophet of the Lord. And partly as a result of his teachings, and partly from the severe discipline which they had received, the people began to repent of their sin, and "all the house of Israel lamented after the Lord" (viii. 2).

NOTES.—Vs. 3, 4.—If ye do return, etc. Samuel's labors among the people for the twenty years since the ark was taken, were not in vain. A spirit of penitence began to prevail, and the house of Israel appear as earnest inquirers. They long for the return of the days of the right arm of Jehovah, and see that bearing his name will not bring his presence, but that repentance is needed. Samuel now instructs them as to what they must do. It must be a return not simply in form, but with all your hearts. They must put away the strange gods (Baalim, see v. 4) and Asherah. See Notes on Lesson VIII. of Third Quarter. Prepare your hearts unto the Lord. By turning away from other gods to Jehovah, in obedience to the First Commandment. Serve him only. The only is emphatic. The Lord sits upon no divided throne. The attempt on their part to mingle Baal-worship with Jehovah-worship was the cause of their trouble. He will deliver you. Only Jehovah can; and, with these conditions fulfilled, he will. Then a prompt response. Did put away. No longer words, but heart-action. Baalim and Asherah. The Baals (Baal-Peor, Baal-Jebub, etc.) and the Asherahs.

Vs. 5, 6.—Gather all Israel. We are reminded of Joshua gathering the tribes at Shechem (Josh. xxiv. 1). This gathering was to prepare them by public confession, prayer, and consecration, for the work of deliverance. Mizpeh. A city of Benjamin, adjacent to the Philistines, and suitable for commencing the conflicts with them. I will pray for you to the Lord. Like Moses, Samuel was powerful in prayer. He is mentioned in Psalm xcix. 6 and Jer. xv. 1, as one noted in intercession; and other instances are found in viii. 6; xii. 17-19; 23; xv. 11. In this he set forth Christ, who ever liveth to make intercession for us. Dress water, etc. Various interpretations are given to the ceremony here spoken of. It, doubtless, expressed their penitence and humility. It was a symbol that they poured out their hearts like water before the Lord. Perhaps, too, they would represent, that as water spilled on the ground cannot be gathered up again, so their penitence and turning to the Lord were beyond recall. Some suppose that it was a ceremony connected with taking a solemn oath; but there seems to be nothing elsewhere in Scripture analogous to this, although we find there many forms of oaths. Fasted. As a further expression of humiliation and repentance. We have sinned, etc. An honest and needed public confession. See 1 John i. 9. Samuel judged Israel. He combined the three-fold offices of prophet, priest, and judge. And his judgment, like that of other judges who preceded him, was both civil and military. He expounded and applied the law of God to the people, and also organized them for battle against their oppressors.

Vs. 7, 8.—The lords of the Philistines went up against Israel. The gathering of Israel at Mizpeh was rightly judged by them to be a movement towards throwing off their yoke; and the Philistine leaders were prompt to meet it. The children of Israel... were afraid. They had lost their self-confidence seen in iv. 1, and the courage begotten of superstition, as seen in iv. 3; and conscious of their sin, their faith was yet weak. But their weakness took them to the Lord, through Samuel, his representative; and they said to him, Cease not to cry unto the Lord, etc. Notice that they call Jehovah our God now, and look to him for salvation. This is a great change.

Vs. 9-11.—Took a sucking lamb. Seven or eight days old (Lev. xxii. 27). Burnt offering. The language of which was consecration to the Lord. Notwithstanding the approach of the hostile Philistines, Samuel went calmly on with his sacrifice and prayer. The sacrifice was accepted, and the prayer was heard. And while the Philistines were rushing upon the ill-prepared Israelites, the Lord answered with the voice of thunder (Pa. xxix. 3), and discomfited the Philistines. The assailants, panic stricken, were thrown into disorder, and fled. And the Israelites, recognizing the hand of the Lord in answer to prayer, pursued them, and smote them with such havoc that it was a long time before the Philistines recovered from the blow (v. 13).

Vs. 12.—Took a stone. To raise a memorial of victory through the Lord. Ebenezer. Stone of help. This stone, upon which was written, Hitherto hath the Lord helped us, also, by contrast, brought to mind Israel's defeat upon the same spot (iv. 1), twenty years before, when they ventured to battle without the Lord.

Vs. 13, 14.—Subdued. But not driven out of Palestine. They came no more, etc. They were in wholesome dread of the God of the Israelites; and during Samuel's active judgeship the Lord's hand was against them, and for Israel. This does not conflict with the fact that while they could not overcome Israel in battle, they continued to be as a thorn in their side. See ix. 16; x. 5; xiii. 3, 19; xiv. 21; xvii. 1; xxiii. 27. It is only after Samuel's death that we read: "Now the Philistines fought against Israel, and the men of Israel fled" (xxxi. 1). As a consequence of the discomfiture of the Philistines, as above, they were compelled to restore to the Israelites certain cities which they had taken, and were shut up within their own boundaries. Peace between Israel and the Amorites. Perhaps because the Amorites were overthrown by the great victory of Israel, and thought it wise to make peace with them. Or they may have become allies of Israel against the common enemy, the Philistines.

Vs. 15-17.—He judged Israel all the days of his life. Although in his old age, he associated his sons with him in the judgeship; and during the latter part of his life Saul was made king; yet his influence and authority were pre-eminent. There seemed to be no locality which was an efficient centre as Shiloh had been, and Jerusalem was to be; and therefore he lived at Ramah, his own home, and from that point made a circuit to Bethel, Gilgal, and Mizpeh, judging Israel in those places, but always returning to Ramah, his birth-place, where he built an altar unto the Lord. The simple piety of his life is well expressed by this statement of his altar, where he constantly held communion with God.

SUGGESTED LESSONS.

A revival of religion comes from returning to the Lord with all our hearts, and making his honor and glory supreme.

Happy the church that is ready to pursue when the Lord thunders; that is up and doing when his time to favor Zion is come.

Though the Philistines were subdued, Israel had need to keep near God, lest their enemy should again overcome them.

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

Eli being dead, the succession naturally was in Samuel, he comes before us as Judge of Israel. Something more than twenty years had elapsed since the date of the last Lesson. Samuel was about fifty years old. During forty years Israel had been oppressed by the Philistines. They were suffering what Moses and Joshua had told them would surely come to pass if the Canaanites were not destroyed. It was a dreadful time. No capital. No abiding place for their tabernacle. No high priest. No ruler. They had long been debased by idolatry. Then they turned to the Lord. The expression used is significant: "All the house of Israel lamented after the Lord." Well they might. It was time.

Notice the successive steps in the Lesson. "Return unto the Lord with all your hearts." It was a true and sincere REPENTANCE. This must ever be the first step, when one is away from God. We must, like the Prodigal, return to the Father's house. The second step—"Put away the strange gods." We have so often learned that God will not have a divided heart. It must be all, to be accepted of him. No one can lay the blame of his bad conduct on God. We are not to be turned aside by anything. Samuel made an offering, and prayed; and the Lord answered, and delivered Israel by his mighty power. The answer was immediate. Israel was then freed from the Philistine power and had peace.

—Abridged from the Baptist Teacher.

Booths' Department.

Original and Selected.

Bible Enigma.

No. 245.

Find out the following names, and their initials and finals, both such things which our Lord told his disciples to consider:

- 1. The beautiful wife of Jacob.
2. A city that was once taken by stratagem.
3. That which Moses put on his face when he spoke to the people.
4. The old priest who failed properly to govern his sons.
5. A name of reproach given to Jesus.
6. What were the captives at Babylon called on to sing.

CURIOS QUESTIONS.

No. 124.

Form a diamond of words of

- 1. Half of the singular number verb to be.
2. What belongs to it.
3. What the philosopher said when he made a discovery.
4. The first Christian martyr.
5. Not the same.
6. What boys wish to be.
7. Half a negative.

No. 125.

1. What king of Judah had a mother who gave him counsel to do evil?

- 2. What was her name and whose daughter was she?
3. What company of builders worked with their swords girded by their sides?
4. To what relatives did Paul send salutations in a Roman letter?
5. Who was the bearer of the letter?
6. How many returned to Jerusalem from Babylon?
7. Where did all the people gather to hear the scribe read to them?
8. What was the name of the scribe?
9. What did he stand upon, while reading to the people?

No. 126.

Take one word from each of the following verses and with them form an important injunction of Christ:

If we live in the Spirit, let us also walk in the Spirit.—Gal. v. 25. This I say then, Walk in the Spirit and ye shall not fulfil the lust of the flesh.—Gal. v. 16.

For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself.—Gal. v. 14. And they glorified God in me.—Gal. i. 24.

Little children, keep yourselves from idols.—1 John v. 21. Take my yoke upon you, and learn of me.—Matt. xi. 29.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—Rev. xxii. 14.

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. 243.

- 1. J are d.....Gen. v. 18.
2. U r i.....Exod. xxxi. 2.
3. D ago n.....1 Sam. v. 4.
4. A mas a.....2 Sam. xvii. 25.
5. H anania h.....Jer. xxviii. 10, 17.

JUDAH—DINAH.

Judah's emblem was a lion.

No. 244.

- 1. C ain.....Gen. iv. 6.
2. R am.....Gen. xxii. 13.
3. O badiah.....1 Kings xviii. 4.
4. S amaria.....1 Kings xvi. 29.
5. S apphira.....Acts v. 1.

CROSS.—Gal. vi. 14.

ANSWERS TO CURIOS QUESTIONS.

No. 121.

- D ee D.
A nn A.
M ada M.
A d A.
S ee S.
C ivi C.
U a U (al).
S ada S.

DAMASCUS.

No. 122.

Richard Coeur de Lion made an ordinance for seamen: "That if any one were condemned for stealing, he should have his head polled, hot pitch poured upon it, and the feathers of a pillow shaken over it, that he might be known as a thief."

No. 123.

Formerly, the lions belonging to the great menagerie which was kept in the Tower, were the most attractive of all the sights in London; hence, points of highest interest in all places are called the Lions.