

Consecration! do we mean by this two or three hours' weekly of perfunctory—almost passive attendance upon a religious performance sustained by preacher and choir? Consecration! is this accomplished by the twentieth or fiftieth part of our income given to religious purposes—chiefly for the support of our own Sunday entertainment? Consecration! can this be the using up of almost all our mental and physical energy and almost all our time in making and keeping "a position," and then spending the lion's share of the little leisure and strength left in relaxation and recreation—in worldly companionship and light literature? Consecration? What is Consecration?

It is surely to use our life here as Jesus Christ would have used it. Is He or is He not our "example that we should follow His steps"—that we should "walk even as He walked?"

Oh, brethren, when, where and how are we consecrated? Who of our friends and neighbors thinks that we are?

Science and Christianity.

There has for several generations been a class of men who claimed that science overthrew Christianity. Christians have not been slow to reply that the Bible was capable of being interpreted so as to harmonize with science, and many are the books which have been written to establish this harmony. Each new discovery in nature and each new theory of science are arrayed against our religion, and Christians busy themselves to harmonize the Scriptures with them, claiming that between true science and the Bible rightly understood there is no conflict. While this is true, yet Christians foolishly allow themselves to be thrown upon the defensive, and they forget the history of the conflict. There is not now and has not been any conflict between science and religion. The conflict has been between the science of one age with the science of a previous age. Take the case of Galileo, which skeptics are so fond of citing. True, those who claimed to be Christians persecuted him for denying the Ptolemaic theory of astronomy. But where did that theory come from? Was it not invented and advocated by scientific men? Time was when it was "contrary to science" to deny the Ptolemaic system. Galileo's controversy, therefore, was not with any article of religion or any doctrine of Scripture, but with the science of a previous age. It was simply science against science. The fault of Galileo's persecutors was that they believed what science had taught them. Scientific men advance their theories. Theologians believe them. Presently the scientific men change their theories, and then a small class of them attack the theologians for believing what science has taught them, and say that the Bible is overthrown and Christianity must go. A more absurdly ridiculous performance it would be difficult to conceive. If the theologians of the past were to blame for believing what the scientific men of the past taught, then the proper thing is for us to refuse to believe what the scientific men of the present teach; so that we will not be blamed in the time to come, and so that no contradiction can be made out between our scientific beliefs and the future theories of men of science. —*Examiner.*

The title of the Old Hundredth, is confined almost to ourselves; in many of the continental collections the tune is allied to the 184th Psalm, versified as a long metre. Up to the beginning of the eighteenth century the prefix "Old" was not applied; and it was only on the publication of the new version by Tate and Brady that the title by which the name is now known came into use. At one time it became the fashion to call it "Savoy," and in many tune-books, up to quite a recent date, it may be found under that name. Canon Havergal was of opinion that the title took its rise from a vague fancy respecting the Savoyard origin of the tune; but a writer in Grove's Dictionary explains that the name was derived from its use by the French congregation established in the Savoy, London, in the reign of Charles II. In America the tune is commonly and very inelegantly called "Old Hundred."

The correct text of the tune has always been acknowledged; but in many of the older versions great variations appear in the time of its notes. Leaving out of the question some very evident misprints, there seems to have been very little deviation from the original melody; only it assumed a somewhat altered character, according as the rhythm was more or less changed. The early specimens of the tune show a nicely balanced mixture of long and short notes, but most of the versions of our own day give it in notes of equal value. In his "Choral Gesang-Buch," published 1780, Bach printed the tune in three-four measure, and several editors of succeeding collections adopted the unjustifiable alteration. So far as is known, however, no English editor copied it in this form. — *Quiver.*

Correspondence.

For the Christian Messenger. In Memoriam.

MRS. MARY INGRAHAM,

relict of Deacon John Ingraham, of precious memory, died on the 18th of April last, aged 84 years. Sister Ingraham was baptized by the Rev. Wm. Burton in the year 1828. She was one of the eight who formed the nucleus of the Baptist church at Margaree, and the last of those to depart to the "better land." The church was organized in her house, and for some time it was the place where the Sabbath services, as well as prayer meetings were held. The sick and the dying everywhere within her reach received her sympathy and aid. Her heart was with the church and the interest of religion in general. She attended public worship until the very last. Her faith was simple yet always lively. Our sister had the pleasure of seeing all her family profess faith in Christ. Two of her sons, Mark and William, were deacons of the church. They died comparatively young men. They held the mystery of faith in a pure conscience, and purchased to themselves a good degree and great boldness in the faith which is in Christ Jesus.

MRS. CATHERINE ROSS,

another useful and loving sister, died on the 4th inst., aged 70 years. She was the daughter of the late Deacon John Meloney, of North Sydney, a man whom to get acquainted with was to love as a Christian. Sister Ross resembled her sainted father and mother in no small degree, and was a Christian of more than ordinary character. She was baptized by the late Rev. Geo. Richardson, and for 46 years went on in the even tenor of her Christian course. Her interest in the church and Sabbath School continued with unabated zeal. As a Sabbath School teacher she excelled. Being a skillful nurse she often visited the sick and dying, in fact many looked to her as a tender and kind mother. The death of her son Aaron, who died eight years ago, apparently to us in the beginning of his Christian usefulness as a minister of the gospel, inflicted a deep wound on her motherly affections, yet the thought of him being with Jesus was a balm to her wounded spirit. Her last illness was short. She died suddenly and unexpectedly. Her death has cast a gloom over the whole community. The comforting words of Paul to the Philippians never came with more force to the writer's mind than when looking down in our departed sister's grave, "Who shall change our vile body that it may be fashioned like unto His glorious body." May the Lord comfort the bereaved husband and family.

L. MACDONALD.

Margaree, C. B., Aug. 26, 1883.

Miss Nannie Lee and her sister, aged twelve years, attempted to cross Buck Creek, Ky., on horseback. The horse's feet became entangled, and he threw the girls into the stream. Nannie had sunk twice when her sister caught her by the hair, and the horse swam to them. The youngest sister caught him by the tail with one hand, and holding Nannie with the other they all reached the shore safely. The horse started home on a gallop, and neighed as if in great trouble, but getting no one to notice him started back at full speed to the girls. Finding them both alive and on their way home, he ran up to them, rubbed his head on their shoulders, and neighed as if he was very glad to see them alive.

The Christian Messenger.

Bible Lessons for 1883.

THIRD QUARTER.

Lesson XIII.—SEPTEMBER 23, 1883.

THE CHILD SAMUEL.

1 Sam. iii. 1-19.

COMMIT TO MEMORY: Vs. 10-13.

GOLDEN TEXT.—"Speak, Jehovah; for thy servant heareth."—1 Sam. iii. 9.

DAILY HOME READINGS.

- MR. The Lesson and context, 1 Sam., ch. iii.
- T. A Striking Contrast, 1 Sam. ii. 11-26.
- W. A Threatening Message, 1 Sam. ii. 27-36.
- T. A Good Young King, 2 Kings, ch. 22.
- F. Another Young Prophet, Jer. i. 1-11.
- S. Timothy's Youth, 2 Tim. i. 1-7; iii. 10-17.
- S. The Child Jesus, Luke ii. 40-52.

SAMUEL A PROPHET IN ISRAEL.

LESSON OUTLINE.—I. Calling the Child, Vs. 1-10. II. Speaking to the Child, Vs. 11-14. III. Speaking through the Child, Vs. 15-19, also 20, 21.

QUESTIONS.—What was Samuel's employment? What proof that in early childhood he was truly pious? What was the character of Eli's sons?

Vs. 1-10.—What is said of prophetic revelation at that time? What is said of Eli? Relate the circumstances of the Lord's calling the child? Does the Lord call children now? What promises to those who seek the Lord early and obey his voice? What will result from resisting the Holy Spirit?

Vs. 11-14.—What terrible revelation came to Samuel? What was Eli's sin? What warning had he received? How do Christian parents now often sin? Can wilful sinners be saved? What if they persist in sin?

Vs. 15-19.—What is said of Samuel? What was he afraid to do? How did he feel towards Eli? What right had Eli? What did he require of Samuel? What did Samuel do? What qualities did Eli's answer show? How did God honor the child Samuel?

Scripture Searchings.—What other instances of pious children in the Bible? What resemblances between the child Samuel and the child Jesus?

The Child Serving.—We saw, last week, that "the child Samuel ministered before the Lord, being a child." On the one hand, he did not wait till he was a man, saying: "A child can do nothing"; and on the other, the child did not attempt a man's duties. There was not much at first that he could do; but, from year to year, he would be better able. His work was such things as helping to keep the temple clean, filling and lighting the lamps, opening the doors. Whatever he did, we may be sure was faithfully done. This is shown by his quick obedience; rising, though he must have been tired and sleepy, to wait, as he thought, upon Eli; and by his rising early, after an exciting night, and the possession of so great news, to perform his usual duty of fastening back the tabernacle curtains. Having been faithful in little things, God now honors him by giving him greater duties.

NOTES.—Vs. 1-4.—The child Samuel. His age at the time of this first revelation to him, is not stated, but is supposed to have been about twelve years. He was still the child Samuel (ii. 18). Ministered. As a Levitical assistant to Eli, wearing a linen ephod (ii. 18), in imitation of the ephod of richer material worn by Eli. He lighted the lamps of the golden candlestick (v. 3), opened "the doors of the house of the Lord" (v. 15), and did such other services as a child could perform. It was a time when God gave but few revelations to his people. The Law of Moses was their general guide, and sometimes a special revelation came through the Urim and Thummim; but this was precious, or rare, owing to the degeneracy of both the priesthood and people. Though God may have here and there revealed himself to private individuals, there was no open vision, or general communication. The long series of prophets had not begun.—Samuel himself being the first of them. Laid down in his place. Eli and Samuel slept in quarters assigned to the high priest, close to the tabernacle. Eyes began to close dim. Because of his age. Ere the lamp of God went out. That is, before daybreak, while yet the seven lamps of the golden candlestick, which were extinguished in the morning (Ex. xxvii. 21; xxx. 7, 8), were burning. The ark of God was the visible symbol of the presence of him from whom the voice proceeded. The Lord called Samuel. By an audible voice, and by his name. See Gen. xxii. 1; Ex. iii. 4.

Vs. 5-10.—Ran unto Eli. Showing a prompt, obedient spirit. It was very natural that he should suppose the voice to be Eli's. Eli, at first, evidently thought that the child was mistaken about hearing any voice, and kindly bade him lie down and go to sleep again. A second time the Lord called, and a third, and there was the same prompt running to Eli, under the impression that he had spoken. An explanation is given why Samuel did not at once know that it was the Lord speaking to him. He had never before received direct communications from him.—The third call opens Eli's eyes to the fact that it is the Lord who is speaking to Samuel; and though he may have seen that the Lord had passed him by, he gave, without jealousy, the simple directions to Samuel how to respond to the divine voice. In the last call, the Lord came and stood; i. e., presented himself in a visible appearance, as he had done to Abraham, Jacob, Moses, and Joshua. What honor to a child! There is an intensity in the repetition of the name of Samuel, in the call. The boy answers according to instructions. Vs. 11-15.—I will do a thing in Israel. The message to Samuel was concerning judgments to be brought upon the house of Eli, whom, on account of his weak negligence, God would not favor with a personal interview. Eli's weakness amounted to unfaithfulness.—Failure to discipline his sons, was encouragement to them in their wickedness; and they were in a position of conspicuous responsibility, where their course tended to debauch Israel. Hence God enters into judgment with Eli; and that which he proposed doing to him and his house would be so radical and surprising, that the ears of those hearing it would tingle with the news. In fulfillment of these words, his two wretched sons were slain in battle; the ark of God, which was his care, was taken by the Philistines; his own neck was broken; and, in time, the high-priesthood was taken from his family forever (1 Kings ii. 27). Eli's sin is specified in verse 13. His sons made themselves vile (or, have cursed, or brought curses upon, themselves,) and he restrained them not. Though his sons, as priests, indulged in the most open and flagrant licentious conduct, Eli contented himself with mild expostulations (ii. 23-25), but did not punish them and deprive them of their office and power to do harm, which, as father, judge, and high priest, he should have done. Though a pious man, he had no such views of sin as abhorrent to God, as one in his position should have had, and suffered his feelings as a father to obscure his duty as a keeper of the holy religion. Shall not be purged. By such sacrifices as are mentioned in Num. xv. 25. They had sinned "with a high hand," and willfully. See Heb. vi. 4-6. Samuel feared to show Eli the vision. It was a great burden for one so young to carry, but it must have made a powerful impression upon his mind as to God's view of sin. Vs. 16-19.—Samuel was not allowed by Eli to keep the matter to himself. And in obedience to the command and solemn adjuration of Eli, he told him every whit. We see here in Samuel's youth that straightforward simplicity of character and high moral courage, that distinguished his after life. "The boy is father to the man." It is the Lord, etc. The resignation of Eli is most remarkable, showing him to be a man of deep piety, though of inferior will power. It was more consonant with his moral nature to suffer than to do the will of God. He could not breast the current of difficulties, but he could passively say, "Thy will be done," even though that brought him shame and loss. Samuel grew. In body, mind, spiritual power, and influence. The Lord was with him. As with Joseph and Gideon. Did let none of his words fall to the ground. All that Samuel said, as prophet of the Lord, came to pass, and he was soon recognized as the divine mouth-piece to Israel.

Help for Parents, or for the Teacher of the Primary Class. Samuel "did minister unto the Lord before Eli." It was a child's ministering. It was such service as only a child could render, yet just as acceptable to God as the service of Eli. The mother's love is shown by her annual present of a little linen coat, and she no doubt followed him day by day in prayer, as only a mother could. Picture the condition of Eli, and give some account of his wicked sons. Describe the duties of the child, Samuel, now probably twelve years old. Show how easy it was to suppose that Eli was calling, when he heard his name pronounced in the night hours. He believed God, and was ready to hear. When God spoke, he was not afraid. Notice especially the last verse of the Lesson. It has strong and clear truths

for children. "Grew." Not in years only, nor in mere bodily strength. Grew in grace. Grew into roundness of character. Grew into more perfect nearness to God. A child prophet. Loved, revered, honored, even as a child. It was the beginnings of a royal life.

The Christ-child "grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." And again: he "increased in wisdom and stature, and in favor with God and man." (See Luke, chapter ii. 40, 52.) —Abridged from the Baptist Teacher.

Booth's Department.

Original and Selected.

Bible Enigma.

No. 241.

A little Girl's Enigma.

Find answers to these questions. The initials give the name of a beautiful and good queen:

1. Who was the mother of Cain?
2. Who was the mother of Isaac?
3. Where did Samson's wife come from?
4. Who was the mother of Samuel?
5. Who was the mother of John the Baptist?
6. Who was the mother of Obed.

No. 242.

Find the names of the following persons in alphabetical order:

- A priest akin to Moses; a worker with St. Paul;
- The man who killed his brother; a king who mourned his fall;
- One who despised his birth-right; the man who called Paul mad;
- A giant of great stature; a king so very bad;
- The prince of all the prophets; one of the favored three;
- A wife of Father Abraham; a beggar now we see.
- Called Levi or a publican; he went to Christ by night;
- One of the minor prophets; he taught the eunuch's right;
- In Romans called "a brother;" by Jacob loved and won;
- One of the sons of Noah; he's called the doubting one;
- King David sinned against him; a queen we cannot blame;
- Were round about Jerusalem; this letter ends his name;
- When we should seek the Master the wise man names the time;
- A man of stature little. Now ended is the rhyme.

CURIOS QUESTIONS.

No. 113.

Mary has oranges, apples and pears to the number of eighteen. The pears and the oranges together equal the number of the apples, while the pears and the apples together equal twice the number of the oranges. How many had she of each.

No. 114.

Who is the only woman whose age is recorded in the Bible?

No. 115.

Find what the fisherman had in his basket:

- I once went out a-fishing,
- A-fishing in the sea,
- And a very odd lot of fish I got,
- As you will all agree.

For first I caught a sunbeam,
And a portion of a shoe,
With piece of moorland heather,
And a pretty lassie, too.

I caught a situation,
To which I had an eye,
And a prickly hinder portion
That floated gently by.

I caught a cooking apple,
And a wilding sour as well;
A toll-gate from the king's highway,
And a past tense of a smel.

An insect on a streamlet,
And a verb that disagrees;
A crooked letter listening,
And the signet of the seas.

A shoe for icy weather,
A thing to roast your meat;
Some lime wash for your ceiling,
And a feathered creature's seat.

The last thing I caught was a tumble,
And that was enough for me;
So that was the end of my fishing,
In the wonderful, deep blue sea.

—Home Circle.

No. 116.

Make a word square of

1. Ancient.
2. To go away.
3. A tropical fruit.
4. Birds houses.

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. 240.

1. C ymbal.....1 Chr. xvi. 5.
 2. R avens.....1 Kings xvii. 4.
 3. O mri.....2 Kings viii. 26.
 4. W ages.....Luke iii. 14.
 5. N oah.....Gen. vii. 7.
- A CROWN OF RIGHTEOUSNESS,
2 Tim. iv. 8.

ANSWERS TO CURIOS QUESTIONS.

No. 110.

Palindromes.
Madam; Mum, Anna, Deed, Anana, (the pine-apple), Madam.

No. 111.
Thrill. Prince's feather. Thyme. Pansies. Rosemary. Four o'clock. Wall flowers. Stocks. Foxgloves. Crocus. Narcissus. Money vine. Creeping Charley. Wandering Jew. Canary Vine.

No. 112.
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