

wrong. To him, Saul was not an enemy, but the Lord's anointed, and therefore sacred in his eyes.

Vs. 8-10.—The boldness of David in following Saul out of the cave and addressing him, was the boldness of one conscious of integrity.

Vs. 11-13.—My father. A form of address showing an affectionate spirit at variance with any desire to do Saul harm.

Vs. 14, 15.—After whom is the king of Israel come out? Emphasis on king of Israel.

Vs. 16, 17.—David achieved a greater victory over Saul than in killing him. His tender my father, brings the response my son.

Vs. 18, 19.—David achieved a greater victory over Saul than in killing him. His tender my father, brings the response my son.

Vs. 20, 21.—David's men, Saul's coming into the cave was the call of the Lord to kill him. To David, it was the call to show magnanimity.

SUGGESTED LESSONS.

How differently men read God's providences. To David's men, Saul's coming into the cave was the call of the Lord to kill him.

A tender conscience like David's is of infinitely greater worth than the wealth of the world.

The sword wins but one victory—over our enemy. Gentleness wins two—over ourselves, as well as our enemy.

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

Saul and David are continually contrasted by their deeds—one feeding his envy and malice; the other, though hunted with great vindictiveness, almost always seeking to know and do the will of God.

Two great lines of thought appear: the hardening effects of sin, as shown in the conduct of Saul; and the restraining influence of divine grace, as shown in the conduct of David.

The more you are like God, the happier you will be; and God receives not, but gives. Why should I not give a few crumbs to my Saviour, who daily supplies my table, and gives me all things richly to enjoy?

though accompanied by a boldness that defied danger; a vindication against evil intentions; an appeal to God to judge between them; and a final compact to secure the descendants of Saul when he, David—the hunted outcast—should become king in place of Saul—a fact which Saul openly acknowledges.

Baptists' Department.

Original and Selected. Bible Enigma. No. 254. One of the three Christian graces. 1. In what was Elijah taken up to heaven?

QUIRIOUS QUESTIONS. No. 156. Finding a word. My first and last are alike, You will own.

CHARADE. No. 157. First; a kind domestic creature, You can pet, caress and teach her; Next an article we view, Alpha and a vowel too;

ANSWERS TO QUIRIOUS QUESTIONS. No. 155. 1. Abijah (1 Kings xiv. 13). 2. Children of Rachab (Jer. xxxv. 1-10).

ANSWERS TO QUIRIOUS QUESTIONS. No. 156. 1. The nose of a domestic animal. 2. A covered carriage.

ANSWERS TO QUIRIOUS QUESTIONS. No. 157. 1. An animal is my first; My next is seen on high; My whole, with brilliant ray, Shines in the summer sky.

ANSWERS TO QUIRIOUS QUESTIONS. No. 158. 1. What man hired a hundred thousand men for one hundred talents of silver?

ANSWERS TO QUIRIOUS QUESTIONS. No. 159. 1. The nose of a domestic animal. 2. A covered carriage.

ANSWERS TO QUIRIOUS QUESTIONS. No. 160. An animal is my first; My next is seen on high; My whole, with brilliant ray, Shines in the summer sky.

ANSWERS TO QUIRIOUS QUESTIONS. No. 161. 1. A large boiler. 2. An organ of sensation. 3. What goes first in a boot?

ANSWERS TO QUIRIOUS QUESTIONS. No. 162. 1. Wasp, asp. 2. Reel, eel. 3. Shag, hag. 4. Snip, hip. 5. Sire, ire. 6. Lark, ark.

ANSWERS TO QUIRIOUS QUESTIONS. No. 163. 1. A large boiler. 2. An organ of sensation. 3. What goes first in a boot?

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MISSIONARY INTELLIGENCE.

Foreign Mission News.

The great barrier to the success of Mission work in India has been the hostility of the women and the difficulty of reaching them with the Word of Life.

In a recent letter to Sir Morton Peto, Bart., written from Delhi, the Rev. R. F. Guyton says:—'One most important feature of our work just now, and one for which we are all grateful to God, is a very manifest deepening and freshening of spiritual life among our native Christians: this is specially remarkable in the women.

Rev. Robert Spurgeon also writes from Barisal to his wife now in England, which she forwards to the secretary, Mr. Baynes.

CHERRING TIDINGS FROM BARISAL.—The new feature in the meetings was the presence of a large number of women.

On Saturday we called at Ambolia. After a short service two were examined for baptism, but asked to wait, and then I had to go in a dingy to one of my boatmen's houses, who was ill, and pray for him.

HERSFELD, THURINGIA.—Brother M. Gute, pastor of the Baptist church, writes: 'On my regular visitation tour to the different out-stations and preaching-places of our church, which always takes me three weeks, I had the joy of baptizing three young men.

There is great difference in the reception given to the gospel in European countries with their State Churches, as well as in the dark regions of heathendom.

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plish. If there is life in it, the struggle saves it. Last month, in the principal street of the city, a small shop was to be let.

The darkness concerning the way of salvation about here is very grievous, and great exertions are made by our enemies to hinder the progress of our mission.

From Alexanderstorf, a German colony near Bucovina, I recently received an invitation, signed by seven men to come and how them the way of salvation.

On the 1st of June I baptized eight converts in the River Pruth during the calm and stillness of a beautiful night.

NO LACK OF MISSIONARIES.—In the history of the South-Sea Mission, truth is stranger than fiction. The marvellous power of the gospel has been such as to fulfil literally the prediction.

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here to Roumania to fetch my family; and on this occasion I visited Bukarest, the capital of Roumania.

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—and this deservedly for its merits far exceed any possible success it can meet with.

Then followed The American Institute of Hebrew which soon expanded into The Society of the American Institute of Hebrew. This Society is now incorporated and possesses a capital of ten thousand dollars with Dr. Harper as principal—which means sole manager.

While designing, carrying forward, and perfecting, these several departments, the Professor neglected none of his work in the Seminary, and beside founded a Summer School, taught a School of Hebrew at Chautauqua, prepared notes on the International Series for the Standard, Superintended the Morgan Park Sunday School, and performed other feats too numerous to mention.

A few days ago I received a letter from him in which he told me of a new departure that he is instituting—the prospectus of which came a day or two later.

He designs now to form an Old Testament Correspondence School. The aim of this school he gives as follows: 'The Old Testament during the next half century will be the battle-ground of Christianity. Its topics are to-day engrossing the attention of thinking men and women everywhere.

THE AIM OF THE OLD TESTAMENT CORRESPONDENCE SCHOOL is, in a word, to assist Bible students in the study of the Old Testament, by arranging and systematizing the work, by indicating courses of reading, by suggesting topics which the student may profitably follow out in his study, and by furnishing, when needed, discussions upon this most difficult topics which present themselves in this course of study.'

In the prospectus Dr. Harper specifies further the particular ones for whom he especially designs the school, the plan of work to be adopted, and many particulars with reference to it. He says 'The work which it is proposed to do will be divided into eight regular courses, each of which will include forty recitation lessons and ten examinations. Each course will extend over one year.'

These eight courses comprehend the whole Old Testament. Beside the regular courses there are also eight special courses to be carried on in connection. The work of the school begins the first of the coming January.

With respect to "assistance" it is said, "no one man would dare to undertake all this preparation necessary for a work so vast, so difficult and so responsible as that which is to be accomplished by The Old Testament Correspondence School. To do this work faithfully, there will be required the co-operation of scholars and specialists in various departments of this broad field. This co-operation has already been in part secured. The assistance of men who occupy the highest rank in the departments of history, exegesis and theology has been promised, and no time or expense will be spared to make the several courses invaluable to those who may undertake them. The tuition fee for each course is placed at six dollars in advance a sum sufficiently large to incite the pupil to study in order to get the worth of his money, yet small enough to place the lessons within the reach of nearly all.

The importance of the work Professor Harper here proposes to do, cannot it seems to me, be overrated. Would that every minister in the Maritime Provinces might take these lessons! Many, I am sure, will feel how exactly this work is adapted to their need, and will avail themselves of the opportunity here afforded of gaining a more adequate knowledge, of the old books of God's word. Wishing the enterprise, and the Professor who is at its head, well.

I remain, Very truly yours, C. R. B. D. Milton, Nov. 23, 1883.

Correspondence.

For the Christian Messenger.

The Most Recent and Best.

No one at all acquainted with the versatile and prolific genius of the Hebrew Professor at Morgan Park will be surprised to know that he is again the originator of something new.

The first public endeavor of Dr. Harper was the establishment of a Hebrew Correspondence School. The idea of studying Hebrew by correspondence was an entirely new one, and aroused no little curiosity and some prophecies of the immediate failure of the undertaking, but it was soon found to be just what pastors needed, and the small band that began with the lessons soon increased, and has gone on in increasing until the number to-day is greater than was that of the army of Saul when the hosts of the Philistines encamped against him in Michmash.

Quickly following The Correspondence School of Hebrew came the Hebrew Student, a journal designed for students of the Old Testament. At first this journal was a sheet of sixteen pages but it has been enlarged, and to-day is a handsome magazine of double the number of pages, and is soon to be enlarged again. The circulation of this magazine has been continually increasing, and it has met with great favor not only among scholars of this continent but among those of England and Germany as well.

ST. PETERSBURG, RUSSIA.—Brother Schieve, pastor of the Baptist church, writes: 'During the past quarter four converts have applied for baptism. Two of these ladies belonged to the Russian church, and therefore we should have got into conflict with the government if we had granted their wish. One went to Kiev, where she was baptized by a brother who is a Russian by birth; the other was baptized in Tilsit, Prussia. The two others, a married couple, were baptized on Ascension Day in a little river before the Narwian Gate. Some brethren had pitched the tents beforehand, which of course drew a great multitude to the spot, who were curious to witness the proceedings. Thus the sacred ceremony was performed before a great gathering of people.'

AUSTRIA, GALITZIA.—Brother Masrier writes: 'In March I travelled from