MESSENGER. GHRISTIAN

Stea Sunday

Longings.

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BY REV. THOMAS RAFFLES, D D.

Ob. had I but wings like a dove! I'd fly to the realms of the blest; I'd soar to the mansions above, And enter the heavenly rest; I'd mingle with spiri's no more Entombed in this prison of clay-With seraphim bow and adore, As holy and happy as they !

Ob, had I but wings like a dove ! I'd fly from this sadness and care ; My spirit no longer should prove Depression, allied to despair. No longer with sickness of heart, Would I see my hopes withered and torn, Compelled from the flower to part, But doomed still to cherish the thorn

Oh, had I but wings like a dove ! I'd fly from this region of death ; No longer for friendship and love I would twine the dark cypress wreath No longer I'd gaze on the gloom Of the couch that diseases invade, Nor weep at the brink of the tomb, Where the friend of my bosom is laid.

Oh, had I but wiogs like a dove ! I'd fly from contention and strife ; I'd far from those quarrels remove That ruffle the current of life. I'd dwell in a neaceful aboile, To detraction and slander unknown, Where envy no bread shall corrode,

true that by the term word, as used in the text, only that part of revealed truth could be referred to which had been made known before the time in which the Psalm was composed ; but if such efficacy dwelt in the word before the full revelation had been made, how much more shall we expect to find life and safety in the fuller revelation that has been granted to us 1

The words on which we are meditating present to us an Object that ought to be desired by all the young, and the Method by which it muy be reached.

L. Note first what the object is. You will observe that the question is not how shall the young be happy; how shall they succeed in life, according to the common idea of success; how shall they obtain a good name? These in quiries may all suggest objects that are desirable, but the precise object here presented is something different. The question is, how shall the young live a they ought, how shall they preserve themselves from evil and develop characters that can be approved by th good?

It is true that the question here pro posed does not exclude regard to one's welfare. We should not forget that our best interests are promoted by virtue and piety. This is made abundantly clear by the precepts and examples of the Scriptures. "Seek first the kingdom of God and his righteousness and all these things," i. e., all needed earthly

his children.

the word of God abideth in you, and ye the young, to urge the responsibilities in future years. If thoughtful confor-have overcome the wicked one." It is growing out of this fact. But the con- mity to the obligations of these "minor ditions of existence here are such as to make these lessons necessary. have to impress on their minds the facts, by the knowledge of which they will keep themselves from actions that will be injurious to health and life. The fear of consequences, of which they, with their limited experience, can not form any adequate conceptions, but which they have been taught to regard as fatal to health and happiness, becomes the great motive to prevent them from courses of action that will be injurious to their physical Welfare. There is nothing degrading in this fear. On the contrary, it is wholesome and beneficial. Under its sway the young life passes through its stages of beautiful development more securely than if an erring kindness had hidden from the view all the dangers that lurk along the pathway. It will also be found to be true, that the fear of evil will bring no dismal shade over the true joys of helps to right-living that are placed youth. It will be found that the desire to know the right way and walk therein | heed to his way for himself. This is the will harmonize with the best development of intellectual strength and moral healthfulness and peace. As the years increase, the sense of responsibility should deepen, and the habits of earlier This thoughtfulness must not be exeryears should be intentionally continued and strengthened, if they are found to be right, or deliberately and firmly corrected, if they prove to be wrong. what is involved in this self-discipline nection with the ordinary and unob-

oung men, because ye are strong, and ing an unnecessary shade on the life of and honorable sentiments and conduct morals," as they have been styled, is regarded by us as a becoming ornament of the young, let us not allow ourselves to think that, if the sphere of duty is enlarged so as to take in a regard to God and his law, the thoughtfulness which was a grace and ornament when manifested in the smaller sphere, has become a badge of servitude, when it is exhibited in connection with our conduct as seen and judged by our Heavenly Father. Let it be noticed that this thoughtfulness will not come upon one, without some degree of effort on his part. Out ward influences may favor or binder its cultivation, and hence we see the importance that attaches to one's companionships and the circumstances in which one is educated. But the lesson must be brought home to us, that what is external is of small value to us, if there is no sincere and fixed purpose on our part to make a right use of the within our reach. Every one must take condition to right-living. Each one of you must reap the fruit of the seed which you sow ; it becomes you then to be careful in respect to the seed sown. cised only on what may be called the great questions of life. Character is shown in small matters quite as well as in large, and the cultivation of character Let us consider for a few moments is effected quite as successfully in con-

welk thoughtfully and humbly before the Lord. In this state of mind they would come to the written word daily and hourly, not to impress their own thoughts and feelings on it, but to find in it the guide for their own feelings and actions.

3. If the young come to the study of ' the word " in this state of mind, it is to be expected that they will have an obedient spirit. The Bible is to many diligent readers of its pages a sealed book, because it is read with a heart unwilling to yield to the duties plainly declared. Christ taught the lesson that if any man would do the will of God, be should know the doctrine. The condition of knowing more truth is that we walk by the truth already known. This single principle gives light and relief in respect to many difficulties. It is not necessary to wait T. The Apostles, till we can comprehend the whole way with all its varieties of experience, before we begin to walk in it. We have light enough for the next step. That is enough for the present need. When that step is taken we are in better condition to take the next one, and He who has given us light for this will not desert us in the next, if we trust Him. It is not necessary to wait to comprehend all the mysteries of the mightiest doctrines, before we yield obedience to the simpler truths which have been made known to us. It is possible that we may never be able to understand all the mysteries connected with God's character and government. The finite never can comprehend the infinite. But oor 7 For what did the apostles now the way to understand more completely need all their time? What is the great the great doctrines of God is to walk work of ministers? What did the by the truth that calls for immediate apostles do? obedience. When the message comes Vss. 5-7 .- What are the names of to the young, as it does to all to whom

these exercises of the penitent soul

of life open in the mind. We are plain-

ly taught that God hears prayer. If one

waits till he can comprehend all the

prays, he will never begin to pray. But

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FEBRUARY 28, 1883.

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COMMIT TO MEMORY: Verses 6-8. GOLDEN TEXT .- " Seven men of honest report, full of the Holy Ghost and wisdom."-Acts vi. 3. DAILY HOME READINGS. MI. The Lesson, Acts vi. 1-15. T. The Head of the Church. Matt. iii. 13-17. W. Christ and his Apostles, Luke xxii. 19-30. T15-25

John xx. 19-23; xxi. F. Ministers and Deacons. 1 Tim. iii. 1-13 Gifts to be Used. Rom. xii. 1-8. Destiny of the Church, Eph. v. 17-33. THE HOLY SPIRIT'S WORK IN

PROVIDING OFFICERS FOR THE CHURCH. LESSON OUTLINE.-Deacons Needed, Vss. 1-4. II. Deacons Chosen and

Ordained, Vss. 5-7. III. Stephen and his Persecutors, Vss. 8-15.

QUESTIONS,- Vss. 1-4.-What revealed the need of more officers in the church? Who had attended to the care of the

But love reigns supreme on the throne.

Then, give me the wings of a dove ! My soul is in haste to be free ! I pant the salvation to prove, Those mansions eternal to see ! Ye chains of mortality break! And crumble thou prison of clay Then spread my glad pinions and take My flight to the regions of day !

But stay-Not the wings of a dove Till Jesus shall bid me arise ; I'll wait, till the voice from above Shall call me to rise in the skies; Till then, I will work, watch, and pray, Each talent with pleasure employ, Thus waiting, I'll welcome the day, And hail the last summons with joy.

YER. D. D., IN ACADEMY HALL, WOLFVILLE, FEB. 3. 1883.

departments in the Institutions at afternoon for the study of the Bible. to hear a discourse from some one semade that the following discourse, demonth, should be published.]

his way ? By taking heed thereto according to thy word."-PSALM CXIX. 9.

world. multiplying; telling of continual and healthful bodily development, and thus way of life according to God's word. accepts what happens to him as best passage need not detain us long. The It is to be feared that with reference uninterrupted prosperity. But Satan, prepare him for the duties and enjoy. There is needed then, first of all, a word way evidently means one's conand never feels concern about his course to most of us the trouble is not so much who failed to destroy the church by exments of mature life. Moral develop knowledge of this word. This knowor its end? This would be to admit duct, or course of action. The term ternal persecutions, hopes to gain his that the precepts and doctrines by which ledge is the light of the path. The that the man destitute of reason and ment is analogous. A sense of this occurs frequently in the Scriptures with we may walk safely are unknown to us, end by internal dissensions: Murmurneed of aid and instruction is befitting this signification, as "When a man's ways foresight is the ideal man. But when knowledge, then, ought to be possessed. ing, a whispered expression of discon as that there is unwillingness to act acthe condition of the young, and its please the Lord, he maketh even his shall one begin to be solicitous about to a large extent at least, in advance of tent. Grecians. Hellenists. The Jews cording to the knowledge possessed. the occasions when it may be in demand. his conduct? After his habits have manifestation; gives promise of safety enemies to be at peace with him,"-Not to attain to the blessedness of the in Jerusalem, at that day, were of two It will not do to wait till some event and success in later years. We may not "the way of righteousness," that been formed and he has become accus man "that walketh not in the counsel classes: Those who had always dwelt in occurs which calls for consideration in tomed to evil? No one would advise be able exactly to define the area that righteous conduct, -- " the way of peace of the ungodly," but whose "delight is Judea, here called the Hebrews, and respect to our duty. Generally in such is bounded on the one hand by this. When one's power of thought has have they not known," that is a peacein the law of the Lord," is to lose spoke the Hebrew language, or a modia case there will be no opportunity for been developed, it is time to use that dependence that indicates helplessness able course of life,-" train up a child fication of it, the Aramsan, and prided the chief value of life,-it is to incur such examination, neither is there likely and forebodes permanent weakness and in the way he should go," that is train power in guiding his conduct aright. inconceivable loss. The way of lifethemselves upon their pure stock ; and passivity, and on the other hand by that to be any disposition to consider. The him to the actions, the conduct by which When one is old enough to understand the way of death,-the difference be those of foreign birth, here styled current of events in that case is almost he should be marked, " and when he is self confidence and assertion of ability the ordinary communications between tween them is involved in your choice, Hellenists, who spoke the Greek lanto care for one's self independently of old he will not depart from it," and in certain to make the unprepared youth one mind and another, he is old enough another place, "All the ways," i e., the its victim. If he has neglected to into consider the obligations of truth and all others, which we call folly. And yet sur act. guage, which as a sort of universal How applicable to us the admonitions language of that day, was used in the actions, the course of life, "of a man, quire for right principles of action be- honesty. When the young, who are we all admit that humility becomes the of the wise man ; Enter not into the path countries where they had lived. The are clean in his own eyes, but the Lord | fore the time for action has arrived, it is | ripening into the early stages of manyoung better than arrogance, that it of the wicked. Ponder the path of thy Judman Jews were wont to look down weigheth the spirits." not probable that he will pause in his bood, exhibit a controlling thoughtfulis proper that they should be learners feet. The fear of the Lord is the beginupon their foreign-born brethren. course to inquire, when circumstances ness on these points, it would be a before they are teachers,-that when To cleanse one's ways, then, must be ning of wisdom and the knowledge of the Hence, a sensitiveness on the part of they have the rules of right-living emto purify his conduct, to make clean or are pressing him to an immediate deserious mistake to represent them as Holy is understanding. If thou be wise, the converted Hellenists. Their widows right his acts. This form of expression cision. The mind should be fortified prematurely old and concerned with mat. bedded in the memory, they should were neglected in the daily ministration. thou shalt be wise for thyself, but if thou implies that already some fault or for such crises by previous familiarity ters beyond their years. No one would cultivate respect for the judgment of scornest, thou alone shalt bear it. The beautiful action of love in the disblemish attaches to one's acts. This with sound principles of action. This like to see the young destitute of the persons of riper age and experience in would be true of all. But some transciples in making a common fund, is the makes evident to us the necessity of grace and beauty that belong to a proper the application of these principles, occasion of a danger. The apostles had some plan or method for instructing the deportment. The manifestation of sinlators give the thought in a different modified, as it ought to be, by the The Baptists of England contributed superintended the distribution to the form : " How shall a man keep his way young from their earliest years in regard | cere respect for older persons, genuine shifting circumstances and conditions last year over \$300,000 to the support pure? By taking heed thereto accord- to the practical duties of life. If this kindness and courtesy towards those of life. This humility has in it nothing needy; but as the church rapidly inof their foreign mission work. This can be done in the family and by the creased, much of this work had to be ing to thy word." It will not make who are of the same age with themdegrading. It is not a confession of about \$1.50 for each member, the total much difference which form we accept, parents, it is best. If it cannot be acdelegated to others. The Palestine selves, a thoughtful regard for the such weakness as should awaken shame. membership being 203.304 .- San Fran as the lesson will be essentially the same complished in that way, as in many in- unfortunate and the sorrowful,-such On the contrary the desire to appear to Jews, employed in it, were naturally cisco Bulletin, 17th Jan. better acquainted with their own people for us with either. stances it cannot, then the purest benevpossess extraordinary strength of judgrestraints as these, if restraints they than with the "strangers at Jerusalem." olence can find no more worthy and The word here mentioned is evidently may be called, do not seem to us unsuitment, has been the source of disaster Hence the native poor would be better the word of truth spoken by holy men useful manner in which to exert itself ed to the nature and condition of the The Baptists have built a steam to many a young man. If the young provided for. It does not appear that as they have been moved by the Holy than some well-considered system for young. Indeed, the absence of these could properly conceive the conditions launch of one hundred tons measure ment for Mission work in Alaska, this was intentional, though the Hellen-Ghost. This meaning is conveyed by | teaching the young the principles of the in the midst of which they live, if they restraints on their actions and manners British Columbia and Washington Terists, probably, thought it was. the same term in other verses in the moral law, the application of these to could see how many are the dangers is marked as a misfortune, lessening the ritory. The vessel is eighty two feet same Psalm. "Thy word have I hid the ordinary actions of life, and the which lurk on every side, how watchful true enjoyment of their lives, as well as II. The Deacons, (Vs. 2-7). long, with a cabin twenty-five by fifteen in my heart that I might not sin against method of God's government by which the enjoyment of all with whom they powerful enemies are to draw them Vs. 2-4 .- The apostles were quick to feet.-Ib. thee,"-"Thy word is very pure, theremay be connected. Freedom from these from the right way, how often evil the transgressor is brought back into discern the evil, and prompt to meet fore thy servant loveth it,"-" Mine fellowship with Him. This is kindness restraints on the young could awaken examples counteract the lessons of good it. They acted with unanimity. Called We are glad to hear that Miss Abby A. Judson, who went to Minneapolis a eyes prevent the night-watches, that I to the young, the value of which can be no sympathy or kindly regard for them examples, now easy it is by the bias of the multitude; the general body of the might meditate in thy word." Similar measured by the difference between in the present, and it certainly would be few years ago to open a school, and with strong feelings to call evil good and disciples. It is not reason (fit) that we but one personal friend in the city, has expressions are used by the Apostles, as success and failure in the great purpo- no good ground of hope that they would good evil, how narrow is the range of should leave the word, etc. They had been admirably successful. She has ses of life. But the child soon arrives be agreeable companions or useful mem- their vision, how momentous even for when Peter speaks of Christians as born neither the strength nor the time, and now a school of sixty young women, at a time when he must bear some bers of society in the future. On the this life are the consequences that hang again by the word of God, and the writer with a full corps of competent teachers. it was not wise for them to be doing of the Epistle to the Hebrews speaks of responsibility for his actions. The contrary, patient and considerate sub- on their hourly decisions,-surely if She and her school command the rewhat others could do as well. Look ye spect and support of the best familes in the place. Miss Judson is the only surthe word of God as quick and powerful, ability to note the difference between jection to such requirements of good they could see all this, they would no out. A division of labor recognizing the that is full of life and power, and when right and wrong is reached at a conduct on the part of the young, is longer be inclined to lean to their own congregational form of government. viving daughter of the late Dr. Adoniram John says : "I have written unto you, | very early age. It may seem like bring- the promise and pledge of wholesome understandings, they would choose to The church is to choose ; the apostles Judson.

blessings, "shall be added unto you." standard. "What shall it profit a man, if he gain

We may remark in passing, that there the whole world and lose his own soul ?" is not involved in it a minute knowledge The form of expression in this case suggests the corresponding thought, recorded in the Bible. The mature How great shall be the profit, if one does mind with its stores of practical experinot lose his soul, if one seek first the ence will find in these historical narrakingdom of God? Our Heavenly Father tives, powerful illustration of the princidoes not cause us to rise to some transcendental virtue at once. He knows much that is in this form is better our infirmities. As an earthly parent, who seeks to develop in his child the adapted to the conditions of riper years. formation of some habit because of its The ability to walk safely amidst the remote benefits, is nevertheless satisfied evils of life will not depend so much on the quantity and variety of Biblical for the present if he call his attention knowledge, as on acquaintance with par. to some nearer though inferior advanticular principles for regulating moral tage ; so the Heavenly Father deals with conduct and the spirit with which this

years the foresight, experience and to be careless about one's highest inter-II. We are thus brought to notice the in wonderful clearness, and your way is nought, it increased in members daily. watchfulness of older persons to protect ests is the best state? Shall we admit method by which this object is to be made bright by a light that is not of this The was multiplied is, literally, was The explanation of the terms in this him and secure for him a sound and that the wise man drifts on the current, reached. It is by taking heed to one's

and regulation of conduct by a right served affairs of life as in connection with marked events that attract the notice of the multitude. The excellence that commands respect and admiration

faithful also in much.

of the history of persons and events in public, has grown under assiduous culture in private. The real worth of your lives is not to be measured so much by the manifestations of character on extraordinary occasions as by the fixed ples of God's government. But possibly purpose to be faithful in what may be called the small duties of every day life. If one is thoughtful and true in respect new views of God's love and of the way to these, there will be small room to question his fidelity in regard to the duties and service of more public posi. tions. Here it will be made evident. that he who is faithful in the least, is mysteries involved in prayer before he

if he studies the word in an obedient knowledge may be applied. But while we are not to renounce all 2. But it will not be enough that accused ? Whom had the Jews before spirit he will seek God in prayer, beregard to our welfare, we are called to one be thoughtful in regard to his 1. Following then the suggestion of treated in a similar manner? What The Path of Purity. cause He has promised a blessing to all something more than a wise pursuit of token of God's approval was given to way, he must, also, exercise this our text, we observe in the first place who truly seek Him in this manner. Stephen? What change in popular our own interests. 'He will not live thoughtfulness in a right spirit. It that if the young are to walk safely, A SERMON DELIVERED BY REV. A. W. SAW The most casual reading of, "the Word" feeling was taking place? rightly who lives only for himself. He would be unbecoming in the young, and they most cultivate thoughtfulness in Scripture Searchings .- When did the will show that one is to trust God for life will not have right ideas of God, who a presage of evil to them, if they should respect to the way,-they most take heed faces of Moses and Christ shine? Trace through Christ. This is the germinal thinks of Him as existing merely for be characterized by self-confidence and to the way. It may be said that this is the parallel between the treatment of [It is customary for the different spirit out of which all virtues and graces man's advantage. He will not have the an assurance of the soundness of their Jesus and of Stephen (as far as this expecting something contrary to the grow, and without which they cannot be reward of righteousness, who is righteous Lesson goes.) Wolfville to meet in classes on Sabbath nature of youth,-that they should be own judgments in opposition to the merely because he thinks it will pay to possessed. To attempt to use the Bible opinions of their older friends-if they permitted to live unconcerned and On the first Sabbath of every month all be righteous. If one is to seek ouight to as your guide in life and reject this por-Notes. - I. The First Murmuring. should display a confidence in their thoughtless. Let life for them, it may the classes assemble in Academy Hall tion of it, is to make another Bible for keep his way of life pure, he must love (Vs. 1.) ability to apply by their own wisdom be urged, take its course, do not attempt yourselves. If you honestly seek in it In those dags. Used indefinitely, as goodness because it is goodness. His lected for the occasion. A request was the principles of right conduct, which to change its current-do not afflict for guidance, this lesson will be accept-'inquiry must be, What is evil that I may in i. 15. It may have been after the they may have learned from some higher those in the morning of their days with livered on the third of the present ed and in the exercise of this faith you lapse of a year or two. According to avoid it; what is good that I may attain source. In the development of his a sobriety and anxiety that do not bebecome the children of God. Then all Gamaliel's logic, (vs. 39), the church to it? physical nature, the child needs for come them. But shall we conclude that "Wherewithal shall a young man cleanse the precepts of this Book will stand out was of God; for, instead of coming to

those chosen ? How were the deacons set apart? What is this rite called? the gospel comes, "Repent for the What was the result? What kind of kingdom of God is at hand." it finds us men ought deacons to be? What other all with some sense, of sin, some conoffice was afterward established in the church ? Acts xi. 30. What does Paul sciousness of wrong. If this message is teach of this office ? Titus i. 5-9. What received with an obedient spirit, wrong offices now in the church? is repented of and forsaken, and in

Vss. 8-15 .- What was the first work of the deacons? Who was foremost among them? How was his work enlarged? What fanatical Jews disputed with him? With what result? What promise was fulfilled ? What did his enemies do? What false charges make? What teaching of Stephen's did his enemies probably pervert? Before what body was he brought? Of what crime