

an' don't ye be introdooshin' yer sectional issues here. We's no prastie's an' no Protistint's mating'.

At the close of the 'funeral address' the clergyman proposed that they should unite with him in prayer, and began, 'Our Heavenly Father!'

'Mister, halt yer prayer a bit. I'm persuaded as how's we orter be riv'rint. Wad ye tell us shall we knale down or astand up?'

This gave occasion for a brief homily upon the nature of prayer and its proprieties, showing that the special posture was a matter of indifference.

'An' that's a mighty com'fort,' muttered one; 'for look at me pants' an' me legs is that rumatic that they'd pleasure nobody to look at, leastwise th'lmighty.'

'An' yer mug's no purtier,' said his neighbor.

For a few moments the room was in confusion, while some elongated themselves into a standing attitude, with great agony, shaking out the kinks from back and limbs; others screwed themselves into a kneeling posture; some folded themselves up in their own laps;

while the majority, unable to unweidge themselves from the dense crowd, remained sitting upright, and expressed their prayerful intent in ludicrous meekness of countenance.

The prayer ended and benediction pronounced brought the clergyman an ovation of thanks. Scores of hard grips assured him that the service had been 'a succis'; the eminently practical turn of mind among the company coming out in such hearty expressions as 'May yer riv'rince have so foine a sind off;'

The widow's gratitude was unbounded. 'The angels bliss ye, and don't forgit to lave me some siller in memory o' me husband.'

'Whin I keel up I'll sind fur ye.' The widow's gratitude was unbounded. 'The angels bliss ye, and don't forgit to lave me some siller in memory o' me husband.'

'His riv'rince' excused him-elf from riding with the 'widdy' to the cemetery, though assured that it would not cost him a cent; which declaration was confirmed by a wink from the undertaker.

The clergyman has since sought in vain for a single soul of all that motley crowd. Only the widow has appeared frequently at the basement door and more frequently at the police station, where she is known as the hardest case on the beat.

But John! The more he believes the Book the more the clergyman believes that he will see him again, not as 'the old cove,' but as a bright child spirit, 'the Lord's babby;'

Justification.

BY C. H. SPURGEON

In the Old Testament (Gen. 15: 6) we are told concerning Abraham that 'he believed in the Lord; and he counted it to him for righteousness.'

But the believer is also just in another sense, which the outside world better appreciates, though it is not more valuable than the former. The man who believes in God becomes by that faith moved to everything that is right, and good, and true.

Ashamed of Self.

I remember hearing of a young convert who got up to say something for Christ in the open air. Not being accustomed to speak, he stammered a good deal at first, when an infidel came right along and shouted out: 'Young man, you ought to be ashamed of yourself, standing and talking like that.'

'Well,' the young man replied, 'I'm ashamed of myself, but I'm not ashamed of Christ.' That was a good answer.

I had a conversation some time ago with a man in America, and we talked about confessing Christ. 'Well,' he said, 'I must go home and confess Christ to night. When he got home he couldn't help feeling a little timid, and his wife said, 'What's the trouble?'

Next morning he got up half an hour earlier and called for his family, and taking his Bible, he read a bit, and when he got down to pray he couldn't make a long prayer, but God blessed him, and his whole family were soon converted.

Now I've noticed that nine-tenths of the men who want to avoid a certain

cross get just the cross they don't want. A man says, 'I want to be converted, but I don't want to be converted amongst the Baptist, the Presbyterians or the Methodists.'

Pompeii.

In these deserted streets life suddenly stopped eighteen hundred years ago. It is true that the destruction was not instantaneous; and a great number of the inhabitants saved their lives, and even took away a good deal of their treasure.

The Conference at Jerusalem decided the great question brought before them to the effect that it was not necessary that a Gentile should pass through Judaism into the Christian faith, and that circumcision was not necessary to salvation; and sent Judas and Silas, xv. 27, with Barnabas and Paul, back to Antioch, to inform that church.

What was the decision of the Conference at Jerusalem? Who were their messengers to Antioch? How was the message received? Who remained with Paul and Barnabas at Antioch?

CHRISTIAN LOVE is not a dream of a philosopher sitting in his study, and benevolently wishing the world better than it is, congratulating him-elf, perhaps, all the time on the superiority shown by himself over other less amiable natures.

Injure one of these beaming sons of good-humor, and he bears malice,—deep, unrelenting, refusing to forgive. But give us the man who, instead of retiring to some small, select society, or other association, where his own opinions shall be reflected, can mix with men where his sympathies are unmet, and his tastes are jarred, and his views traversed, at every turn, and still can be just, and gentle, and forbearing.

Give us the man who can be insulted and still be courteous; meet rudeness and still be courteous; the man who, like the Apostle Paul, buffeted and disliked, can yet be generous, and make allowances.—Robertson.

Japanese houses in the larger cities, such as Tokio, Nagasaki, and Hakraadi, are of one general shape, two stories high, and are put together by a curious method of mortising, at which these people are adepts, not one nail being used throughout the construction of the building.

He liveth long who liveth well. All else is life but flung away. He liveth longest who can tell Of true things truly done each day.

The Christian Messenger.

Bible Lessons for 1884.

FIRST QUARTER.

Lesson V.—FEBRUARY 3, 1884.

PAUL'S SECOND MISSIONARY JOURNEY.

Acts xv. 35-41; xvi. 1-10.

COMMIT TO MEMORY: Vs. 9, 10.

REFERENCES.—(36) Ch. xiii. 4. (37) Ch. xii. 12, 25. (38) Ch. xiii. 13. (39) Gal. ii. 11. (40) Ch. xiv. 26. (41) Ch. xiv. 22. (1) Ch. xiv. 6; Rom. xvi. 21; 2 Tim. i. 15. (2) Ch. vi. 3. (3) Gal. ii. 3; 1 Cor. ix. 20. (4) Ch. xv. 28, 29. (5) Gal. i. 2; 1 Cor. xii. 11; Rev. i. 4. (6) 2 Cor. ii. 12. (7) Ch. x. 30. (8) 2 Cor. ii. 13.

GOLDEN TEXT.—'Come over into Macedonia, and help us.'—Acts xvi. 9.

DAILY HOME READINGS.

- The Lesson.—Acts xv. 35-41; xvi. 1-10.
T. The Great Commission.—Matthew xxviii. 16-20.
W. Paul's First Missionary Journey.—Acts xiii. 1-4; 13-16.
F. End of First Missionary Journey.—Acts xiv. 19-28.
F. Paul's Fellow-workers. Timothy.—Acts xvii. 14, 15; 2 Cor. i. 1, 19.
S. Paul's Charge to Timothy.—1 Tim. vi. 11-21.
S. Paul's Charge to Timothy.—2 Tim. iv. 1-8.

ANALYSIS.—I. Disagreement Among Workers, Vs. 35-41. II. The Call of Timothy, Vs. 1-3. III. Increase, Vs. 4, 5. IV. The Macedonian Cry, Vs. 6-10.

The Conference at Jerusalem decided the great question brought before them to the effect that it was not necessary that a Gentile should pass through Judaism into the Christian faith, and that circumcision was not necessary to salvation; and sent Judas and Silas, xv. 27, with Barnabas and Paul, back to Antioch, to inform that church.

What was the decision of the Conference at Jerusalem? Who were their messengers to Antioch? How was the message received? Who remained with Paul and Barnabas at Antioch?

What was the decision of the Conference at Jerusalem? Who were their messengers to Antioch? How was the message received? Who remained with Paul and Barnabas at Antioch?

What was the decision of the Conference at Jerusalem? Who were their messengers to Antioch? How was the message received? Who remained with Paul and Barnabas at Antioch?

What was the decision of the Conference at Jerusalem? Who were their messengers to Antioch? How was the message received? Who remained with Paul and Barnabas at Antioch?

What was the decision of the Conference at Jerusalem? Who were their messengers to Antioch? How was the message received? Who remained with Paul and Barnabas at Antioch?

What was the decision of the Conference at Jerusalem? Who were their messengers to Antioch? How was the message received? Who remained with Paul and Barnabas at Antioch?

What was the decision of the Conference at Jerusalem? Who were their messengers to Antioch? How was the message received? Who remained with Paul and Barnabas at Antioch?

What was the decision of the Conference at Jerusalem? Who were their messengers to Antioch? How was the message received? Who remained with Paul and Barnabas at Antioch?

What was the decision of the Conference at Jerusalem? Who were their messengers to Antioch? How was the message received? Who remained with Paul and Barnabas at Antioch?

What was the decision of the Conference at Jerusalem? Who were their messengers to Antioch? How was the message received? Who remained with Paul and Barnabas at Antioch?

What was the decision of the Conference at Jerusalem? Who were their messengers to Antioch? How was the message received? Who remained with Paul and Barnabas at Antioch?

What was the decision of the Conference at Jerusalem? Who were their messengers to Antioch? How was the message received? Who remained with Paul and Barnabas at Antioch?

What was the decision of the Conference at Jerusalem? Who were their messengers to Antioch? How was the message received? Who remained with Paul and Barnabas at Antioch?

stoned. Timothy: Timothy. Certain women: Eunice. 2 Tim. i. 5. Greek: a pagan.

Vs. 2.—Which: referring to Timothy. Well reported: he had probably been a Christian three years, and had proved faithful.

Vs. 3.—Circumcised: his mother being a Jew, he was a Jew. Because of the Jews: to take an uncircumcised Jew among Jews would have hindered Paul in his work.

Vs. 4, 5.—Decrees: The decision, or opinion of the Conference. See xv. 28, 29. This decision, although not obligatory, was to the Gentiles like a charter of rights. So therefore, Peace on the disputed question was attended with strength and increase. Daily. Not the churches daily increased in number, but the converts.

Vs. 6-8.—Phrygia: This term indicates rather a race of people, than a province. With Galatia, it occupied the great central space of Asia Minor. It must have been upon this journey that Paul laid the foundation of the Galatian Churches (Gal. i. 2). The Holy Spirit forbade the missionaries to turn their steps to the province of Asia, most likely because he would have them get at once into Europe, into the very heart of heathendom.

Vs. 9, 10.—Vision: It isn't called a dream, though it appeared in the night. A vision was something in which the object shown had a real existence. See Matt. xvii. 9, where the Transfiguration is called a vision; also Luke i. 22; Acts x. 3, 17. Come over. This vision and call explained the mystery of the Spirit's forbiddings in vs. 6, 7. Immediately. Notice Paul's eager obedience. Endeavored to go. By seeking a ship. The writer here uses the first person we, Luke having probably joined the party at Troas, and attending upon Paul as his physician. Assuredly gathering. Paul had no doubt of his guidance by the Spirit, and had large faith for a great work in Europe.

Paul's zeal calls for our imitation. Even wise and good men may sometimes use bitter words, but only fools retain anger. (1 Cor. ix. 6; 2 Tim. iv. 11).

God can make the wrath of man to praise him. The separation of Paul and Barnabas resulted in the going forth of two companies of missionaries instead of one.

Great deeds may be put in a few words, as is seen in verse 5.

The Lord has a plan for our work, although he may not always disclose it at the beginning.

A lesson on Foreign Missions. Some say: "Why go to the heathen when so many here are unsaved?" See how the Lord hurried Paul off to Europe.

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

We have to-day the story of a little boy. He lived more than eighteen hundred years ago. He really lived, and was just as truly a little boy, as the boys who live to-day.

Timothy learned to recite perfectly a good many Scripture verses. Among these were many promises of a Saviour who should some time come. How he wished that Saviour would hasten! Why did not some one tell him that he had already come, and that his name was—? Jesus. Represent him getting taller and older. At last, one day a stranger came to Lystra, and told a wonderful story. Repeat a little bit of the story, and lead the children to know that it was Paul, and let them help finish the story.

Paul came again to Lystra. He was taking another journey, farther and farther away, to tell the heathen about Jesus. Timothy wanted to go with him. Why? Because it was pleasant? No, very hard work. To see new things? No—wanted to help tell the good news to the heathen. What would Paul want to know? Whether he was fit for this work. How find out? Ask the people what sort of a young man he was. Explain substance of verse 2: Tell of the man Paul saw, and teach the Golden Text. If you heard any one calling so, what would you do? Tell of the multitudes of heathen who are still calling—God is so good as to let them help, now, to-day they help by praying, by speaking to those they know, by giving money to send books and preachers.

The nature of things is but another name for the Divine nature. God would not be God if there could be blessedness without holiness.—Joseph Cook.

Booth's Department.

Original and Selected.

Bible Enigma.

No. 261.

Find the answers to the following; place them in order and the initials and initials, read downwards, will both give important commands of our Saviour:

- 1. That by which our Saviour was betrayed.
2. Timothy's mother's name.
3. Who did Elijah anoint to be a prophet?
4. The disciple that smote the high priest's servant.
5. Trade between two places.
6. The mother of Samuel.
7. Where did the star appear to the shepherds?
8. One of Ham's sons.
9. What is the name of the leaf which a dove brought to Noah?
10. The name of one who was elected to be one of the apostles.
11. The king of Salem.
12. Manasseh's grandson.
13. Ruth's mother-in-law.
14. On what is darkness said to have rested at the time of creation?
15. An herb on which the Jews demanded tithes.
16. One of Job's friends.
17. The fourth deacon chosen.
18. An ancient city of Paenonia.
19. Who was imprisoned with Paul? MINNIE McKERN.

OURIOUS QUESTIONS.

No. 182.

Find an English word that has the greatest number of the Roman numerals C, D, I, L, M, V, X.

No. 183.

Supply a letter after each of the following letters, and you will have an invitation to partake of gospel blessings given by Isaiah:

I, eeyntatiseh, oeeohwtr, adehtahoen; ecm, byienml, wtotoeadihu pie, hrfrdyedoejfrthcintra? adoraorta wisaifeho?

No. 184.

- 1. Curtail a large basin, and leave an ancient instrument of war.
2. Curtail a color, and leave the top of a hill.
3. Curtail a king's cap, and leave a black bird.
4. Curtail a monk's cap, and leave a useful animal.
5. Curtail a disgrace, and leave a falsehood.
6. Curtail a large storehouse, and leave a long piece of iron.
7. Curtail a slight burn, and leave the making of a pleasant noise.
8. Curtail a young lady, and leave a sounding instrument.
9. Curtail the last act, and leave the close of a book.

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. 260.

- 1. B ethel. 11. T ama.
2. E nvy. 12. H uldah.
3. S alvation. 13. E lim.
4. T ruth. 14. L ord.
5. R eligion. 15. O lives.
6. Q uir. 16. R edemption.
7. N ecessity. 17. D avid.
8. G race.

9. I thimar. 10. N ectar.

BE STRONG IN THE LORD. Eph. vi. 10.

ANSWERS TO OURIOUS QUESTIONS.

No. 178.

- 1. A child. 1 Kings xvii. 22.
2. Luke xxiii. 34; Luke xxiii. 43; John xix. 26, 27; Matt. xxvii. 46; John xix. 28; Luke xxiii. 46; John xix. 30.
3. In Exodus x. 22, 23, and Matthew xxvii. 45.
4. Uzza. 1 Chronicles xiii. 9-13.
5. The strangers in the land. 2 Chron. ii. 17, 18.

No. 179.

- 1. The horse's main beauty is his name.
2. You may try to pare that pear with a pair of scissors.
3. I have seen a grand scene.
4. She knew I had a new dress.
5. They meet once a week to mete out meat to the sufferers.
6. They veil him and take him across the vale.
7. Tell them I'll visit the isle next summer.

No. 180.

- S
APE
ATONE
SPORTED
ENTER
EER
D
No. 181
Liver-pool.

Many people regard religion very much as they regard small pox. They desire to have it as light as possible, and are very careful it does not mark them.—Sel.

Men who have little business are great talkers. The more one thinks the less one speaks.