

to will and to do of his good pleasure. The latter part of that text is good Calvinism: the first part is good Arminianism: the whole of it is good Christianity and philosophy.

Is there not to day a strong and righteous demand made upon young Ministers of the Divine Word and particularly upon young students for that ministry to undertake for themselves a fresh independent and critical study of the New Testament? It there not at all times a strong and righteous demand made upon them to become in all possible ways receptive to the purifying and enlightening influences of that Holy Spirit of Truth, one of whose declared offices is the leading of men into all the Truth?

One may suffer, it is true, from a certain social ostracism by independence of thought, utterance, conviction. Yet these little ills pertain only to time. The truth is of limitless import and pertains to eternity. The principles of the Christ, however, the principles of liberty, boldness and love are fast becoming more and more dominant in the Church Universal.

I close this article by quoting the supremely valuable words of Washington Gladden D. D.:

"To all men asking how they may live aright, the New Testament makes answer, 'Live uprightly; live unselfishly. And it must not be forgotten that Christianity makes these ethical elements supreme. It inculcates faith, but faith is always the servant of righteousness and love: We believe, not for the sake of believing, but because, by believing, we may obtain power to fulfill the law of righteousness, which is also the law of love. Whatever other elements may be included in the Divine sacrifice for men, it is acknowledged by all that the deepest meaning of it is not perceived until we behold the Divine love going forth after men to rescue them from the ruin into which their sins have plunged them, and to lead them in paths of righteousness. Christ is the end of the law for righteousness to every one that believeth, but only when he has made them righteous in thought and word and deed. He saves his people from their sins. The religion of the New Testament finds its crown and its completion in right conduct: we fast, we pray, we sing our solemn hymns, we believe and trust and worship, that we may gain strength for holy living and faithful service."

"It is true that the supremacy of the ethical has not always been well understood by the professors of Christianity; its ritual and dogmatic elements have sometimes been unduly exalted, but the fact is there in the documents, and it has not been possible for the most perverse interpretation wholly to conceal it. At the end of nineteen Christian centuries we find this truth generally recognized among Christians that the end of religion is right character; that no philosophy of Christianity will stand that does not make character the supreme thing."

These are the views of an eminent Evangelical Minister of the Word and are worthy of the most earnest consideration. Indeed these are the general views of the leading thinkers in the Church of Christ of to day.

Very respectfully,  
E. M. CHESLEY.

Boston, Feb. 29, 1884.

For the Christian Messenger.  
In Memoriam.

A TRIBUTE TO THE LATE AVARD LONGLEY, ESQ.

Where in the providence of God, a Christian man and a prominent citizen has been stricken down by the king of terrors in an unusually sudden and unexpected hour, it is certainly most proper, and indeed usual, for some surviving acquaintance and friend whose privilege it may have been to have personal knowledge of the personal life of the departed, to place on permanent record, some at least of the prominent characteristics of the life of the departed, more especially in cases where great and manly Christian and patriotic in-

stincts found practical and corresponding action and development in the life.

The writer hereof is prepared to say, as the result of close observation and acquaintance extending over a quarter of a century of years at least, that few men indeed who have heretofore been born in, brought up to manhood, and lived to the age of sixty-one years in this County of Annapolis, have left behind them for the comfort, example, and emulation of family, friends, and fellow citizens, personal record so noble, so patriotic, so Christian and so praiseworthy, as does the personal life and personal history of Avard Longley, whose funeral obsequies the writer has to-day been privileged the melancholy pleasure of attending, and witnessing the largest funeral I have ever witnessed—I counted one hundred vehicles around the church. This the writer now deliberately asserts, and upon due reflection while returning to his house from the last rites of burial, and in the full belief that his statements will be freely endorsed by scores and hundreds in this county who rather intimately knew the deceased; for the circle of his personal acquaintance was unusually extended. The personal history of the deceased presents many features alike honorable, useful and praiseworthy. Being born in a rural district, and the son of a country farmer, but withal a most upright and worthy man. Avard Longley could only in youth obtain such rudimentary educational training as the Country School of that period afforded. Yet as he passed on to manhood, and upward into active life, he so diligently improved his spare hours by self-culture that he became fitted by the store of general knowledge he had garnered up, to take a position beside his compeers who had passed through an academical course of educational training. His self-culture coupled with a manly and pleasing exterior, and the gift of a pleasing and fluent utterance made him *perforce*, an effective advocate of any cause or subject which commended itself to his approbation and advocacy. This of itself, and standing apart from many other commendable traits in his personal history, which I shall presently glance at, merits no small and stinted meed of commendation. Having early in life, I think when about the age of twenty years become profoundly impressed with the necessity of seeking and obtaining personal religion, and the favor of God, he united himself to the religious denomination in which he had been brought up to manhood, and whose doctrinal tenets and church discipline commended themselves to his thoughtful and cultivated mind. This all important step, may I pause to assert, forms the key stone and corner stone of the superstructure which the record of his after life presents to us. And let not any thoughtless and flippant person, who may read this sketch, curl his lip scornfully, and characterize what I am writing as cant or nonsense. I tell him if such there be, that holy inspiration records the immutable truth, that "they who honor God, he himself will honor." And in the history of the departed for the past quarter of a century that inspired truth is amply vindicated. The responsible and honorable positions his co-religionists have called him, from time to time, to assume in that section of the Baptist Church where his home was—in the associated gatherings of the clergy and laity of the denomination—in the Baptist Conventions of those lower provinces—in the Missionary Societies Home and Foreign and in various other denominational enterprises, are all of them directly the emanations of his intelligent piety, and his Christian zeal for the extension and spread of religious truth; the mental cultivation he so diligently and successfully pursued in earlier years, effectively qualifying him to fill those respective positions with credit to himself and the satisfaction of his Christian brethren who from time to time called him thereto.

And moreover, that great moral and social reform usually designated the "Temperance Cause" has by the death of Mr. Longley lost its foremost captain and commander in his native county. I say it advisedly; the blank his demise has created in that department of Christian work, cannot be supplied by any two or three individual laymen within this county rolled into one. Wherever the call to Temperance work was sounded, his motto was that of the heroic Nelson, "Ready, aye Ready." I say also advisedly, that not the labors of any three other lay temperance workers in this county will, if summed up together, equal in volume the time spent and thought and labor, aye, and money outlay by expenses of travel, the work of Avard Longley. His convictions of the terrible consequences, temporal and eternal, resulting from the use of intoxicants in any form however mild, became a part of his inner being; a

fixed and ineradicable principle of his nature. Hence his outspoken and scathing declamation against the use of those beverages, and the aiders and advocates of their use, on all occasions; whether in social intercourse and gatherings, in the Divisions, in the Grand Division, on the platform, or, and last though not least, from his place in the Parliament of his native Province and in our Dominion Parliament. In all those particulars Avard Longley "though dead yet speaketh."

The Agricultural Yeomanry of the County and of the Province have lost an effective and intelligent compeer in the death of Mr. Longley. Every advance in the noble art of Agriculture, whether in the various modes of treating the soil or cropping it, or the introduction of improved and labor-saving implements of Husbandry, was hailed by him with enthusiastic delight. And he believed rightly in the great importance of those associations designated "Agricultural Societies." And such Associations could always claim successfully from him a helping hand.

Of the "Nova Scotia Fruit Growers' Association" he was President at his death; and was an active and working member thereof from its origin some fifteen or twenty years ago. In the youthful period of that Association, one fruit grower connected therewith could only forward to Britain, samples of our orchard products. And it has often been the writer's privilege to unite with Mr. Longley and others in gleefully rejoicing at our achievements at the exhibitions of the "Royal Horticultural Society of London" by coining gold, silver, silver gilt and other prizes awarded to our fruit. And frequently has the writer mingled his rejoicings with Mr. Longley for the fact, that by the efforts of the Association our apples came to be known and appreciated in the parent country, and the period came round, that our fruit growers now command an unlimited market for their orchard produce in Britain. And let it be recorded, that Avard Longley largely participated in the efforts which have produced this magnificent result.

This article has already assumed dimensions I did not at first intend, and yet I remember, that I have not made any reference to the more private excellencies of the deceased. His personal honor and strict uprightness I have never heard impeached or questioned. In this respect the mantle of his pureminded father Asaph Longley had fallen on him. I remember to have often heard a current anecdote of the father among the old folks who have passed away. It deserves I think to be recorded, as illustrative of the force of good example. The old gentleman became indebted on a cattle purchase in the sum of nine pounds, now thirty-six dollars, and promised payment on a certain day. He failed to realize the amount, for thirty-six dollars at that period means about one hundred and thirty-six among our present farmers. Rather than fail in his promise, he borrowed the amount and promised repayment on a certain day. He again failed to realize the amount, and again borrowed of a friend and promised repayment on a certain day. He failed again to realize and again borrowed. And before he could personally realize the amount he was obliged to go through the same routine nine times rather than forfeit his pledge. What a commentary on the shuffling prevarication, and breaches of promises so disgracefully prevalent at the present day!

As a parent, his religious example and his judicious parental oversight and careful training of his children demand recognition and commendation. As a neighbor his reputation credits him with being peaceful, obliging, sympathetic and kind. But among his other good works, his efforts as a Sabbath School worker, teacher and Superintendent claim for him a high meed of praise. The sorrow for his death is intensified by the fact, that on the last Sabbath of his life, he was found by his pastor at his post in the Sabbath School which assembled in the vestry of the church where he worshipped on a wintry day. And here we meet with another wide breach which his unexpected demise has created. While I am assured that the fellow citizens of Mr. Longley who knew him thoroughly, and had opportunity of scanning the varied phases of his useful life, will endorse all I have written in this sketch, let it not be claimed that he exhibited in his course an absolute exemption from the frailties of our common humanity. Those who have scanned his personal instincts carefully, will admit that he was endowed with a strong and implacable will, which may have betrayed him into an unyielding mood, when perhaps he ought to have yielded his personal convictions, and opinions to the more cogent and just

reasonings of others. Indeed this personal defect, if I may perhaps call it such, occasioned in a number of instances within the writer's knowledge, an alienation of political friendship and support. Yet I am not aware of any case where alienation of personal respect resulted. All were willing to concede the honesty of purpose which actuated him.

In closing this sketch, let me say to any youthful reader of it—mind that you emulate the labor and zeal of the deceased to store your mind with useful practical knowledge—emulate him in the pursuit and attainment of personal religion, love to God, and love to man. And to every adult reader let me say, emulate his patriotism. Like him be ready on all occasions to use your time and talents to promote whatever is intended and calculated to enhance the moral, religious and social well being of your fellows and if possible let your efforts and your example be as expansive and as far reaching as were those of the departed Avard Longley; and be assured that like him when you die, your name and memory among your fellows, like his, will be "as ointment poured forth."

T. W. C.  
Annapolis Co., Feb. 25, 1884.

On all female servants in Prussia an Al-ace-Lorraine who have uninterruptedly remained in the same family for forty years, the German Empress confers a gold cross, with an autograph diploma, and between the 1st of January, 1877, when the order was founded and the end of December last, the distinction has been bestowed on no fewer than 1,027 persons—a creditable and interesting fact.

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The Christian Messenger.

Bible Lessons for 1884.

FIRST QUARTER.  
Lesson XII.—MARCH 23, 1884.

CHRISTIAN DILIGENCE.  
2 Thess. iii 1-18.

COMMIT TO MEMORY: Vs. 1-5.

GOLDEN TEXT.—"Be not weary in well doing."—2 Thess. iii. 13.

DAILY HOME READINGS.

V. The Lesson.—2 Thess. iii 1-18.

F. Patient Waiting Illustrated.—Jan. v. 7-11.

W. The Rule of Discipline.—Matt. xvii. 15-18.

F. Pictures of the Slothful.—Proverbs xxvi. 13-16.

F. Exhortation to Industry.—Prov. vi. 6-11.

S. The Rewards of Industry.—Prov. xxvii. 23-27.

S. An Apostolic Benediction.—Eph. iii. 14-19.

ANALYSIS.—I. Prayer and Patience, Vs. 1-5. II. Disorders from Idleness, Vs. 6-15. III. Salutation and Benediction, Vs. 16-18.

QUESTIONS.—To whom was this letter written? When? Why? What error had some in the church fallen into?

Vs. 1-5.—For what does Paul exhort them to pray? What is the meaning of free course? From what would Paul be delivered? What evil did such men do? What was Paul's confidence? What was his prayer? What is meant by the patience of Christ?

Vs. 6-15.—What command is given in vs. 6? What does he mean by disorderly? What by tradition? In what were they to follow Paul? Where does Paul speak of his right? Why did he not exercise it? How was the idler to be treated? For what purpose? Was he to be cut off at once?

Vs. 16-18.—What precious title is given to the Lord in vs. 16? What prayer does Paul breathe? What kind of peace do we need? How is it obtained? What token did he append? With what benediction did he close this letter?

Lesson Proving.—Where, in this lesson, do we find—1. That it is our duty to pray for the spread of the gospel? 2. That evil associations are to be avoided? 3. That idleness is sin? 4. That the gospel gives peace?

This Epistle was written from the same place, Corinth, and by the same author as the First Epistle, and but a few months after it. Either in their alarm or their joy at the prospect of the Lord's speedy coming, some Christians in Thessalonica were sinking into idleness, and hence into disorders. This Epistle is written to correct this tendency.

NOTES.—Vs. 1, 2.—Finally. Literally, as to what remains. Pray for us. A frequent request on Paul's part. See Rom. xv. 30; 2 Cor. i. 11; Eph. vi. 18, 19; Col. iv. 3; 1 Thess. v. 25. May not the volume of prayer which he thus evoked from the churches, have had much to do with success in the work? Free course. New Version, run. Spread rapidly, without hindrance. This, in substance, is his one desire, as expressed

in the passages referred to above. Not that he might be spared persecution, but that the gospel might prevail, glorified. Not by winning applause, but by sinners accepting it. As with you. See 1 Thess. i. 6; iv. 10; v. 11. Unreasonable. Perverse. Wicked. More than usually so. Paul is writing at Corinth, and evidently has in mind such perverse Jews as are spoken of in Acts xviii. 6, 12, 13, who acted as the dog in the manger—neither receiving the good themselves, nor suffering others to receive it. See 1 Thess. ii. 15, 16.

Vs. 3-5.—The Lord is faithful. Whatever men may do, God is true to his promises, and stands by his servants, and will establish you, or confirm you "in every good word and work" (2 Thess. ii. 17), and keep you from evil, or the Evil One, as in New Version, i. e., Satan. See, also, the petition in the Lord's Prayer: "Deliver us from (the) evil (one)." We have confidence in the Lord. His confidence was not in their strength or promises, but in God's grace extended to them, and his purpose to save them. Love of God. A heart directed into the love of God, alone has the grand motive power for holy living. Patient waiting for Christ. N. V., the patience of Christ. Christ-like, or Christian endurance.

Vs. 6-9.—In the name of the Lord. By his authority. Withdraw yourselves. Avoid, steer clear of. Note the difference between withdrawing one's self, and expelling or compelling another to withdraw. Disorderly. Lapsing into evils which spring from idleness. Tradition. Oral instruction. Such sentiments as are found in 1 Thess. iv. 11, 12. Follow us. Imitate our example. Paul now again refers to the fact, an illustration of which is recorded in Acts xviii. 3, that he himself wrought with labour and travail (severe toil) night and day, for his own support, that he might not be chargeable to any of you, and also that no mercenary motive could be attributed to him in preaching the gospel. Hence, by example, as well as by words, he discouraged idleness; setting them a pattern of arduous labor both by his hands and by his preaching; and thus did double work. But he teaches here, as well as in 1 Cor. ix. 14, that they who preach the gospel have a right to live of the gospel.

Vs. 10-15.—If any would not work. That is, was not willing, neither should he eat. It is a false charity to feed the idle. Idlers should not be permitted to draw from the common fund. They should be taught that eating necessitates working. Hence indiscriminate charity is an evil. Busybodies. People must be busy about something, and if they will not work, they become mischief-makers—the servants of Satan. Command and exhort. Paul uses both authority and persuasion. With quietness. Idlers have noisy tongues. Their own bread. Not other people's. Christianity begets manliness, thrift, and a sturdy independence. Ye, brethren. That is, the orderly, industrious ones. Be not weary. Be not affected by the example of idlers. Well doing. They honored their profession of godliness by honest labor. The failure of a portion of the church to bear any burdens, sometimes discourages those who give and work. Note that man. As one to be avoided. Have no company. Social ostracism is sometimes necessary discipline. This does not include anything like active persecution. That he may be ashamed. It is not with a vindictive spirit, but with a loving desire to bring them to repentance. Admonish. Treat him not as an enemy, but as an erring brother, to be taught the right way.

Vs. 16-18.—Lord of peace. See Rom. xv. 33; xvi. 20, where the title is given to the Father. Here, to the Son. The Lord is the source of peace, and therefore able to give peace upon all occasions, even the most trying. The Lord be with you. Giving his presence as well as infusing his peace. All. The unruly as well as the faithful. The Lord's presence corrects all evils in heart and life. Mine own hand. Paul dictated the letter to an amanuensis, but wrote a few lines at the end with his own hand, which was his token in every epistle, to prove its genuineness as coming from him. Grace. Some think that he wrote this word in a peculiar manner, as a kind of autograph salutation, to distinguish his letters from any forgery. Notice the tender breathing of apostolic benediction at the close of all his Epistles.

SUGGESTED LESSONS.  
If our prayers were less about self, and more that the gospel might speed along, the column of conversions and baptisms in associational statistics would present a different appearance. God's faithfulness is always the same. It is worth while, sometimes, to deny ourselves even of our rights, that others may find no excuse to sin, in our conduct.

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

A review of the lesson on Paul in Corinth, will give much material to illustrate and enforce the teachings of this. We shall serve the Lord by doing, the very best we can, no matter how small it may seem. "Whatsoever ye do, do it heartily, as to the Lord." Children should be taught very early to make use of their minutes. Never say you have no time to do a thing, till you are sure all the tiny little spaces of the day are entirely filled. —Abridged from the Baptist Teacher.

Bouths' Department.

Original and Selected.  
Bible Enigma.

No. 268.

Find answers to the following, place them in order, and the initials read downwards, and the initials upwards will be the name of a famous Bible fruit.

1. What should be the principal part of public worship?
2. What is the extent of God's power?
3. The heavenly food?
4. A Christian doctrine taught by Paul?
5. From what city did Samson take the gates?
6. What was Nicodemus?
7. Who did Samuel cut in pieces?
8. What was the character of the Bereans?
9. The name of one of Sam's wives.
10. The number of the captains in the house of Abitub.
11. What does the Lord do about his people?

CURIOS QUESTIONS.  
No. 202.  
A Charade.

My first on a warm summer day,  
Is very grateful to the weary,  
And little children tired with play,  
By me become refreshed and cheery.  
Without my second, life were sad,  
Lonely we should feel and dreary.  
When at their meals, each lass and lad  
Should use my whole, both John and Mary.

No. 203.  
Imperfect Poetry.

Add the proper word to complete the rhyme:  
Near where a field of wheat was —,  
Some sailors in a boat were —,  
Their course so near the wheat was —,  
To birds upon the —,  
The incident was quite —,  
As while I stood in silence —,  
And while the men their oars were —,  
The birds began to —.

No. 204.

What righteous but indolent man was slain while taking his noon-day nap?

No. 205.

Who saved the life of her nephew by hiding him and his nurse in the temple, from the murderous malice of his grandmother? Name the three.

No. 206.

What woman, at the time of Israel's settling in Canaan, built cities, and which one bore her name?

No. 207.

Form a word square of:  
1. A broad sword.  
2. Pungent.  
3. To carry.  
4. To wash slightly.  
5. Sharpened parts.

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. 267.

1. T.erah.
2. H. ebrews.
3. E. phraim.
4. S. olomon.
5. S. pikenard.
6. A. ber.
7. L. ebanon.
8. O. n.
9. N. chemiah.
10. I. conium.
11. C. herith.
12. A. lmond.

THESSALONICA.

ANSWERS TO CURIOS QUESTIONS.  
No. 198.

The Birds of the Bible.

1. Partridge, Jer. xvii. 11.
2. Quail, Num. xi. 31.
3. Eagle, Hawk, Osprey, Ossifrage, Vulture, Raven, Cuckoo, Owl, Swan, Goshawk, Kite, Pelican, Heron, Night-hawk, Cormorant, Stork, Heron, Lapwing, D. ut. xiv. 12-18.
4. Crane, Jer. viii. 7.
5. Pigeons, Lev. v. 7.
6. Bittern, Isaiah xiv. 23.

No. 199.

The five important men I mean,  
That you and I so oft have seen,  
Are old companions, good and true,  
Their names are A E I O U.

No. 200.

Caleb, Uriah, Bakkon, Lubims, Elidde, Wench.

No. 201.  
Brew, brewer, brewery.

The bread of life is love; the salt of life is work; the sweetness of life, poetry; the water of life, faith.