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God. And only one, as opposed to "gods many." And he is our Father, and creator of all things. See how emphatically the unity and fatherwood of God are declared. One Lord, as opposed to "lords many." And he is Jesus Christ. There is but one God, the source of the universe; and but one Lord, the administrator of the universe. All things are of God, and the same all things are by Christ-God creating all things through him who is the incarnate Word: We by him. We, believers, are recreated, redeemed, made children of God by this Jesus

Christ. Vs. 7.-Here the apostle comes back discussion of the knowledge in vs. 4, that "an idol is nothing in the world," and that the gods of the heathen are imaginary beings. Every man does not know this. Some, with conscience (or consciousness) of this idol. Some weak brethren, just brought out of heathenism, though taught the truth of God's unity, and accepting Christ as Saviour, having been brought up among idols, were so accustomed to thinking them real, that they seemed so to them, unto this hour. They had not as yet been able to cast aside their superstitious feelings, and hence meat offered unto an idol, seemed to them polluted thereby, as if the idol had real existence. The apostle acknowledges that it is a weak conscience which looks at the matter in this light, and that the defilement to them arises not from the nature of the meat which they eat, but from their eating with a weak conscience, i. e., one which considers it wrong or dreadful to do so. But with this weak conscience, they are led to do what is wrong for them to do, by the example of others, who, with clearer light, eat these meats as though unaffected by the idols. Vs. 8.-Meat commendeth us not to

God. The apostle argues that all, even with the clearer light spoken of, are at liberty to abstain from eating these meats. Eating them is not an act of worship, or merit, which commends man to God. They are not required by their conscience to eat. They gain nothing, in their relation to God, by eating; they lose nothing by refraining. This is the entering wedge of his plea.

Vs. 9, 10.—Take heed, lest by any means this liberty of yours. The very fact that, of itself, eating or not eating is matter of indifference in morals, hould make them look about to see the bearings or influence of their act. If conscience demanded they should either eat or not eat the meat, the question was settled without reference to consequences. But if they had liberty to do either the one or the other, they should take a wider sweep with their vision; and in that larger circle, they would find its influence upon a weak brother, which must be the determining power. If any man' (one of the weak brethren, for instance) see thee which hast knowledge. Knowledge brings responsibility. One's superior position makes his example the more dangerous, if not used aright. Sit at meat in the idol's temple. A glaring exercise of their boasted liberty.

Vs. 11, 12.—Through thy knowledge. A noble way, indeed, to use the knowledge and liberty of which they boasted. to cause a weak brother to perish! For he who sins against his considence is on the swift road to destruction. For whom Christ died. Dr. Hodge remarks on the power and pathos of these words. Christ died for the weak as well as the strong. Christ died for him; and have you so little of Christ's spirit as not to be willing to abridge your liberty of action to save him? When ye sin so against your brethren. The wilful exercise of Christian liberty is sin. The wounding the weak conscience of a brother is not harmless, but sin-and it is a sin, as is all sin, against Christ, See Matt. xxv. 40.

Vs. 13.-This verse gives us the exalted law of love-the conclusion of the whole matter. Only Christianity presents this sublime height. Here is a principle for all time, and of daily application. Offend. Stumble. I will ear no flesh. Paul declares that he would go to the extreme of self-abnegation, rather than that by his example his brother should stumble into sin.

-Abridged from the Baptist Teacher.

The Lesson Story for the little jurisdiction of any State.

Most of the Christians of Corinth had been heathen. They had been used to offering meat to idols, and then eating part of it. They no longer offered such sacrifices, but many others did, and most of the meat sold in the markets had been set before idols. Some of them said it was right to eat this meat, and some thought it wrong. Paul said an idol was nothing, and could not hurt the meat, and it would not be wrong | paper.

for a Christian, who was strong in this knowledge, to eat it just as he would any other meat. But then, a weak Christian, knowing that he did so, might eat it just as he did before, as an act of worship to an idol, and so might be led away from Christ. It would be a great deal better, that even a strong Christian should never eat any meat at all, than that he should lead another to sin .- Primary Quarterly.

## Bouths' Department.

Original and Selected: Bible Enigma.

No. 273. Find the answers to the following questions; and the initial letters, describe what was proclaimed by angels, and left by our Lord a legacy to his dis-

1. Who was the first person mentioned in the Bible as having worn a ring on his finger and a gold chain on his neck? 2. Of whom does the Bible relate that when frightened his hair stood on end?

3. Who prayed "Give me neither poverty nor riches "?

4. What biscuit of modern use is mentioned as part of the present sent by a king to a prophet? 5. Of what people was it said that there should be no nation whither its

outcasts should not come? CURIOUS QUESTIONS.

No. 224. Find the following words having two different meanings

1. A tree that is part of the hand. A mineral that is aship's mast. 3. A fruit that is a day of the month. 4. A fruit that is a friable material used in building.

No. 225 Behead a country of Europe, and leave suffering. Behead a useful vegetable, and leave loose. Behead a piece furniture, and leave power. Behead a

headland, and leave a quardruped. No. 226. Transpose the letters of a loud voice and it becomes one of the points of the

compass. Transpose a chair and it becomes another point, again and it becomes the plural of a beverage. Transpose a sharp point and you have another point of the compass. Transpose an Irish combination of food and you have another point of the compass. No. 227.

Form an inverted pyramid of the following, and the central letters downward are the name of a beautiful woman who was willing to die for her people:

1. A condition of being squeezed. 2. Heavenly.

3. A part.

4. A villige on the I. C. R. 5. A solemn tree. 6. A rat's head.

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. 272.

THE LOVELIER "NINE."-Love, joy peace, long-suffering, gentleness, good ness, faith, meekness, temperance. (Gal. v: 22, 23.) Three Graces: Faith, Hope, Charity. (1 Chron. xiii: 13.)

ANSWERS TO CURIOUS QUESTIONS.

No. 221 1. John xi. 35; 2. In 2 Kings xvi. 6; 3. Elisheba, Ex. vi. 23.

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There is a point in the Connecticut River where the boundaries of four towns meet. A gentleman of that vicinity says that one side of the river there is in New-Hampshire and the other side in Vermont. "A person may so place his feot," he adds, " that a part of the foot will be in two States and four towns. The states are Vermont on the west and New-Hampshire to the east. The towns are Fairlee and Thetford, in Verment, and Lynn and Oxford, in New Hampshire." There is a small piece of land, triangular in shape, between the States of Delaware, Maryland and Pennsylvania that is not under the

A member of the United Brethren Church sets his fellow-Christians a good example in sending his church paper to each child. This custom he has followed for years, and believes that his child ren, several of whom have gone West, have been saved to his church through the reading of this paper. Cannot Baptists learn something from this brother? See that your children read a Baptist

## Correspondence.

For the Christian Messenger.

From Late English Papers. I .- ROME-WARDS.

In a late Anglican newspaper we read as follows :- "The Order of the Sacred Redeemer is prepared to supply pure and fragrant incense at 3s. 6d., 5s., 7s. 6d., 10s., 16s. and 24s. per pound. Address The Rev. Superior, the Priory."

In the same paper there appears letter from a correspondent proposing the formation of a "Society for Promoting the use of Incense in our Churches."

We read in the Apocalypse, v. 8, of somewhat different kind of incense, a kind that is neither bought nor sold, and consequently of which the price is not so easily fixed. That incense is the "Prayers of the Saints." We may assume that these are a far more acceptable offering to God than the " pure and fragrant incense" which the Church Times advertizes, and for which it is proposed to form a "Society to promote the use of in our churches."

II .- PRIESTISM.

A few weeks since a Mr. Hobson, an aged Christian gentleman of nearly fourscore, of Epping, and his wife, nearly as old, were debarred from the Communion bythe new Rector of the Parish. The offence was that more than fifty years ago Mr. H. had, by the advice of the then Rector of the Parish, married his wife's procured the license. Although Lord Lyndhurst's Act renders such marriages legal, yet it is contrary to a rule of the Anglican Church, which rule is borrowed from the Church of Rome. Hence the holy horror, all the priestly intollerance. The marriage was valid by the law of the land, and therefore Mr. H. has an action for damages against the Rector; but he is aged and infirm, and will not therefore prosecute.

It has been proved, ad nauseam, that marriages with a deceased wife's sister are not contrary to Scripture; but what does the Rector care for that? They are contrary to a canon of the Church-Anglican and Romish-and the Bishop of St. Albans, his Diocesan, sanctions the act of his subordinate. In the Jewish Church, "Tradition had made void the Law of God," and in the socalled Christian Church the example is followed. The next step in order would be for the Bishop and Rector to go the rest of the journey to Rome, but there is a serious obstacle in the way. To do so would involve the sacrifice of their fat livings, and for that they have no particular desire.

III. - ANTI-DISESTABLISHMENT.

In the South Wales Daily News o Feb. 16th, we have the following: "At the Anglican Sunday School at Aber dare, this was a portion of the examination: Examiner-How many places of worship are there in Aberdare? Children-Three, sir. Ex.-Would'nt it be a sin to close these good places? Ch.-Yes, sir. Ex.—Are there any people trying to rob us of them? Ch.—Yes, sir. Ex.-Don't they try to rob us of our money, too? Ch.-Yes, sir. Ex.-Who are they, my good children? Ch. -The people of the Liberation Society. (The Liberation Society are labouring for the dis-establishment of the Church, that is, its liberation from the State.) Ex.—Are the people of the Liberation Society good people? Ch.-No, sir. Ex. -What then are they? Ch.-Robbers, sir. Ex.-Well done, good children; Scriptures. don't you forget these facts."

IV .- "STAND BY THYSELF."

In a town on the banks of the Thames there lately lived a fashionable, aristocratic Rector. Some of the citizens, who were anxious to promote the spiritual welfare of the young men of the place, thought perhaps the clergyman would join them in forming a "Young Men's Christian Association." Four of the leading Evangelical denominations, who, with the Church of England, made up most of the population of the town, were willing to unite in the good work. If the Rector would join them, the movement would be general, which was greatly to be desired. So a courteous and earnest letter was addressed to him on the subject. The following is the

"Sir,-I am obliged by your well meaning letter with respect to the establishment of a Young Men's Christian Association in this parish. My to combine ministers of different denominations in some work in which they may sink their differences, but-as you may see from the Prayer Book-to banish all erroneous and strange doctrines, contrary to God's will. I am to unite them in 'One Lord, One Faith and One Baptism.' (Sic.) What is contrary to the Church Creed is heresy. What splits the Church into sects is schism. Heresy and Schism are both sinful: and while I am glad to see among the

young men of my parish a seal to serve God, I must entreat you not to invent (!) for yourselves the manner of your service, and so perhaps find yourselves estranged from the Church, which is the pillar and ground of the Faith."

One is strongly tempted to make a good many comments on the above, as almost every sentence would furnish an admirable text; but a few can scarcely be avoided.

We have in the document before us a fine example of the "ambiguity of terms" which figure in treatises on logic. What "church" does the Rector mean? or did he regard the Church of England as synonomous with the Church of Christ? Such undoubtedly he did. But he unconsciously admits a difference, notwithstanding. The Church of England he represents as " the pillar and ground of the Faith." The Church of some of the finest grazing lands in the Christ is described by an Apostle as "the pillar and ground of the Truth." But perhaps the Rector thought he was quoting Scripture, and that the language of the Sacred Writer so aptly described the Anglican establishment that he would appropriate it word for word to ca and the metropolis of Mexico, the his own use.

He might have had Scripture in view again when he was "magnifying his office," as he did in his letter. He informs the gentlemen deputed to solicit | the ocean level; doubtless it was a his co-operation that his "special duty surprise to Cortez when he emerged is not to combine ministers in some work in which they may sink their differences." Ordinary intelligence would have taught him that they made no such request, and that nothing was | with islands floating on its sparkling sister—said clergyman having himself further from their thoughts than that he bosom extended for miles away, temples, possessed any such prerogative.

But the Rector not only tells us what was not his duty, but what was. It was to "banish all erroneous and strange doctrines, contrary to God's will," and to "unite them"-we must go back a number of lines to find the antecedent | throngs of citizens and the beauty of its of "them," grammar and logic are here surroundings, was in a few months laid at issue-" in one Lord, one Faith, one Baptism;" and yet strange to say, the church which he characterizes as "the pillar and ground of the Faith," allows, or enjoins, or practises three modes of Baptism, or rather three forms of ceremony denominated Baptism. It is necessary to remind the learned Rector that when the Scripture, which he so glibly quotes, says there is "one baptism," the word "one" has the same signification that it has when it is said that there is "one Lord" and "one

zealous a son of the Church has, since the writing of the above letter, obtained | The city is laid out in paralled lines with "preferment," with an income of nearly £1000 per annum—that is about £3 per head for each parishioner.

The Church Times of Jan. informs its readers that "the Rev. Mr. Hastam is unsound in his doctrine, teaching an opinion unknown to the Bible and to all Christendom, till after Luther invented! his heresy! on justification; namely, that of emotional conversion as the only

way of salvation. It is not at all likely that Mr. H. teaches that there is only one mode of conversion; if he does, he is alone in his views. But when we read in the Scriptures of so many who under deep anxiety of mind put such questions, as "Men and brethren, What must we do to be saved?" there would seem to be such a thing as "Emotional conver sions," and that they are "known to the Bible." The only trouble is, that they are not known to the Church Times, as the Church Times would sir. Ex.-What else are they? Liars, know, if it knew anything about the

It is true that the conversions sanctioned by the Prayer Book, and the Church of England very generally, are quite of another stamp. Indeed there is not much room left for conversion, in the ordinary acceptation of the term, or as to that, for conversion of any kind. The congregations at large consist, with but very few exceptions, of "Christians," made such in their infancy and nurtured in grace and holiness by a regular observance of the forms of worship and ceremonies of the church. In those ceremonies, and in that worship, the word conversion is rarely heard, nor i the use of the term more frequent in the Sermons, which have the imprimatur of the authorities of the Church And at the Burial Service, which so charitably provides for the future blessedness of those who have been baptized, the same silence is observed, and conversion entirely ignored; as much so as if it was, to borrow again the language special duty, however, as Rector, is not of the Church Times, a thing "unknown to the Bible." When persons are excommunicated in the Angelican Church -an event which in any definite congregation happens, perhaps once in century,-the Offender, in order to be restored, must repent or profess to: this

> LECTOR. Wolfville, March 20, 1884.

is possibly a conversion—an orthodox

For the Christian Messenger. From Mexico.

CITY OF MEXICO, March 14, 1884. -The last spike on the great Mexican Central R. R. was driven a few days ago, and this city has been bound with "bands of steel" to the United States. But little demonstration, in way of celebrating this notable event, has yet taken place. The 4th of July is the time proposed to have a grand jollification, the heads of each government will meet in hearty congratulations. The run from Chihuahua to this city is one of about 800 miles, through a diversified country, much of it full of peculiar interest, sometimes on the plains, and sometimes amidst mountain gorges and grand scenery. The railroad goes through world. Cattle are sleek and fat. Much of the range is unoccupied, awaiting the coming of that wave of an irresistable energy that is sweeping over every nook and corner of vacant domain. Arriving at this the oldest city in North Ameritraveler is most forcibly struck with the surrounding scenery. The city is situated on a plain surrounded mostly by mountains, seven thousand feet above from the mountain gorge with his army and for the first time looked down upon this the Empire city of, not only Mexico but the new world. A magnificient lake | Mexico. palaces and grand works of art, adorned the vast capital spread out before him, the sight of which, no doubt fed the flame of desire to conquer in the bosom of that daring man. The city, with its splendid buildings, almost countless waste before the furious army of Cortes, urged on by the spirit of bigotry and a longing for great achievements. A great change has taken place since that day the present city is built upon the ruins of the old Aztec capital, but not so grand as that was. The present population is about 300,000 composed of a remnant of the old Aztec population, Mexicans, Spaniards, Germans, Englishmen with but few Americans proportionally speaking. The climate is fine, similar to Southern Cal., temperature varies but little through the year from 60 We are not surprised to learn that so to 70 degrees. There is a considerable rain fall during the Summer season. intersecting streets at right angles. Canals from the lake are cut so as to intersect most of the streets. The beautiful twin lakes lie east of the city,

> and the drive-way out is lined with the palm and eucalyptus trees. What are called floating islands are covered with beautiful gardens where large quantities of vegetables are raised. The valley surrounding the city contains much fertile land. Orchards, groves, and beautiful surroundings spread out for miles, meet the eye as one looks out toward the blue mountains that rise up apparently, to meet the clear sky. The house-tops are mostly flat, and some of the people have gardens thereon, from whence one can look out over the vast city, watch the gorgeous sunset, and take in the magnificent sunrisings while fanned by the cool breeze. There are some fine buildings worthy of note. The Cathedral, Convent of St Francis, the Treasury, hospitals, the School of Mines and the University, are the most conspicuous. Scientific and Philosophical institutions, municipal, and national establishments are of a better class than one would expect to find. Once the city had a substantial wall around it but it has fallen down, excepting here and there an ancient gate-way still stands as a monument of an age long since gone. Some yet have, in a good state of preservation, stucco decorations just as they were left many years ago by the builders. The remains of an old aqueduct stretches out across the valley toward the castle of Chapultepec; it was an extensive work of immense value. Its decay is evidence that the people of Mexico have degenerated more or less from that state of energy and high state of architectural design the ancient inhabitants had attained to. The aqueduct rests on immense arches supported by heavy masonry, and through it the clear water from Chapultepec flows toward the city.

In a social point of view, Mexico is city of refinement; many of the homes of the better classes located around the public square or plazza have finely decorated facades facing the street, and their houses are well furnished with modern conveniences aud costly furniture. Their carriages or coupes are of a much heavier build than those of the United States, and are drawn by fine handsome horses that even the nabobs of New York city might be proud to own. Among the higher classes the

rules of society are very strict. No lady will walk the streets or make call in person in any store or shop, but sits in her carriage in front of the door and makes her wants known through her servant, the clerks carry out goods to her that she may select what she wants: A senorita is not allowed to make calls or receive friends unaccompanied by her attendant. The whites, as they are called, constitute the principal portion of the upper classes, they are called Creoles and are the direct descendants of the Spaniards. The progeny of the Hispano-Indian claim to belong to the white classes, and chiefly follow the military profession and most of the officers under the Government. The Indians and Aztec race are the ones who raise the agricultural products. There is a class called the Mestizos who are the descendants of different grades and classes and of all shades of colors, many of whom are reduced to a state of misery and servitude. The established religion is Roman Catholic, any other is barely tolerated. The church is controlled by one archbishop, twelve bishops and a host of clergy, many of whom are of inferior distinction, suited to the character of the inferior classes. Every city or large town in Mexico is full of churches, monasteries, convents and schools. The wealth of the church is simply immense, which to maintain requires a heavy tax both by state and church imposed upon the citizens of

J. S. F.

Mackerel Catching.

The mackerel-catchers are vessels of the same rig, tonnage, and lading as the cod-fisher, except that in them the seine takes the place of the trawl. The scene of their operations is rather wider, too, as they meet the mackerel on their appearance in the spring as far south as Virginia, and follow them to the shores of Greenland and Iceland. Georges' Banks in the open sea about one hundred and fifty miles off Cape Ann, and the Dominion waters are, however, the favorite fishing-grounds. When one of these vessels reaches the spot where her prey may be taken, a sharp watch is kept for the schools, which may be seen playing about on the surface. Old salts aver that they can smell a school of mackerel as well as menhaden. When one is sighted, the listlessness of the crew gives way to animation. The purse-seiner coiled on the after hatch, is hastily thrown into the seine boat, which has been towing astern since the vessel left port. Two dories are let down, and, in company with the seine-boat, row out toward the school. At the proper time the seine-boss gives the word, the two dories take each an end of the seine, some two hundred and fifty fathoms in length; and in three minutes inclose the school. Then, the seine is "passed," and the schooner is signaled to come alongside. There are five hundred barrels of large, fat mackerel in the "purse." The method of transferring them to the vessel is much like that practiced by the mehhaden steamers. A large dip net, with a long handle, worked by tackling, is let down into the struggling mass, and throws them on the vessel's deck by the half-barrel. This done, the operation of "dressing down" begins by throwing the catch into a square trough. Twelve men of the crew of fourteen then attack them with knives, dexterously open them by a split down the back, and clean them at a stroke. They are then washed, assorted into various grades according to size and fatness, and packed in barrels. one barrel of Liverpool salt being required for four barrels of fish. So rapid. ly do they work, that forty seven barrels have been cleaned and packed in two hours and a half. Meantime two men have been overhauling the seine, repairit where a shark or blue-fish has made a rent, and the men are readyfor anotherhaul,-perhaps to work for hours without securing a barrel.-New York Post.

## What are you Doing?

We mean to be somewhat personal. Reader, what are you doing for the extension of the Master's kingdom? You profess to love the truth, and pray daily. 'Thy kingdom come,' but are you laboring to bring about the triumph of that kingdom? have you done recently to spread the knowledge of God's grace and to lead men to trust in Christ? Have you helped in any good work? What are you doing for the heathen in distant lands? for the heathen at home? Our Boards, all of them-State and general - are calling for increased contributions. Have you responded to the measure of your ability? If not, brother, sister, as you love Jesus, help. 'He who helps quickly, helps twice.'