THE CHRISTIAN MESSENGER.

Sunday Reading.

Thy Loving Kindness. Sitting alone in the shadow Of a grief that was all my own ; Silently thinking it over, Silently making moan. Sudden there swept the music Of a gladness great and deep, Over the chords of feeling Till my heart forgot to weep.

Because of thy loving-kindness "-The word stole into my brain, Like a cool hand soothing its fever, And charming away the pain, Because of thy loving-kindness, Better than life to me. My life shall be keyed to the measure Of praise unchecked and free.

Not always the path is easy, There are thickets hung with gloom, There are rougher and stronger places, Where never the roses bloom. But oft when the way is hardest. I am conscious of One at my side, Whose hands and whose feet are wounded, And I'm happy and safe with my Guide. Better than friends and kindred, Better than love and rest. Dearer than hope and triumph/ Is the name I wear on my breast. I feel my way through the shadows, With a confident heart and brave, I shall live in the light beyond them. I shall conquer death and the grave-Often when tired and tempted, Often, ashamed of sin, That strong as an armed invader, Has made wreck of the peace within,

That wonderful loving-kindness

Anger, pa sion, and wilfulness, would manifest themselves when her pleasure was crossed, or she was not allowed to have her own way. An occasional act of disobedience caused us great sorrow and distress. At four or five years of age it was very apparent that, though by no means a vicious child, she was yet a child of Adam. Then we had great auxiety about her. Was this dear child, after all, to grow up, and not to be the Lord's own? I do not wish to convey the thought that our child was more sinful or wicked than children are in general, but that it be came apparent to us that she was not regenerated. She was restless and impatient of restraint; and did not like in moments of wilfulness or times of childish disobedience, to be chidden or remonstrated with. The admonitions of the Lord's Word, especially, were no received with a submissive spirit. These were days and months of

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anxiety. The question came to us how far and how urgently we should press upon her the claims of God, and enforce a strict discipline in God's name There were two or three years in which we talked much more to the Lord about the child than we did to the child about the Lord. Parents need to be careful and very wise in their religious training of their children, not to provoke or fret them by a too severe discipline.

Time went on, till my dear child was ten years of age; still there were no signs that she was a child of God. The bitter thought often came to my heart : "After all is she to grow up without a vital knowledge of God, as so many children do?' And I cried unto the Lord afresh for my child. One day she had committed some fault : I think it was some act of disobedience, for which I chided her, and inflicted some slight punishmentfor a day, keeping her entirely in the house. The next day I took her into my study. My heart was very anxious and sore. Drawing her to me I began to talk seriously to her about her soul. I had not for a long time had a serious direct talk with her. I told her plainly what sin was in God's sight, and what the consequences of sin were; how displeasing and hateful to God it was; how guilty and devilish a thing sin was. tried to lay the subject on her con. science-not harshly, but lovingly. said to her, with my arms about her 'My darling child, you know how tenderly I love you; how your sin has grieved me; how distressed beyond this I am, that you seem not to think that sinning against God is of any great account. Oh, my dear child, do give yourself to him ! She did not like the talk. She sat in a constrained position, as if she would fain get out of my arms. She made no reply to me, but sat with downcast face and somewhat sullen looks. When I had said all I could say, I bade her go and think it over. She flew out of my arms, as if it were the greatest relief to get away from me. She went to play, and I stayed to pray. After this several months passed : and nothing occurred either to cheer me with the thought that she was turning to the Lord, nor, on the other hand, to distress me about her conduct ; for she was a loving and a dear child. I was at this time pastor of a large church in Boston. Special interest arose among the congregation; and was holding a few extra meetings, and giving some addresses to the children and young people. I was greatly pleased to see Lucy at several of the meetings, coming of her own accord. One Monday perning, a week or so after this, as w is going down to the dining room, she incercepted me at my study door. was surprised to see her down so early for she was not usually the first to come down to breakfast. She came toward me with a strange eagerness. I saw by eyes that something unusual had happened to move her. I said, 'What is it intention of being present during the dear ?' She did not reply at once in words but, with a bound, she flung her arms around my neck and began to cry and sob, not as if in sorrow, but with gladness, hugging and caressing me all the time.

unrenewed nature were apparent in her. been very sorry and ashamed about it, The and have often since prayed to God to make me a better child. Well, you know the little meetings you had with the children. I went to some of them, and resolved that I would give my heart to Jesus; but I did not. Yesterday yoursermon in church made me see what a great sinner I was; and I went to bed very unhappy last night, thinking of my sins, and wondering if God would forgive me. I do not know how it was but I think God must have awakened me. It was in the night and quite dark, when 1 awoke. I thought of my sins, and then I thought of all you had taught me about Jesus. Then I got out of bed and knelt beside it, and gave my heart to Him. And on I am so happy ! and I have been awake ever since, waiting for the morning to come so that I could tell you.'

Dear friends, you may believe that there was a happy father as well as happy child. I speak of this incident to encourage parents not to relax their purpose to bring their children out of Egypt. There may be times when your heart will fail you. but only be believ. ing; seek wisdom from God, and pur pose truly and reverently that you will not leave your little ones behind you. God will assuredly give them to you.

Pastor and People.

The connection between a pastor and his people is a close and vital one,even that of essence with essence, and mind with mind. The heaven of thought

Sabbath School, its Aims tunity for activity as teacher, pupil or and its . Results.

AN ESSAY READ AT THE CENTRAL BAPTIST SABBATH SCHOOL CONVEN-TION AT SUNMERVILLE, HANTS CO.

BY REV. W. B. BRADSHAW.

(Concluded.) But as already intimated, the facts of the Bible are also Doctrinal. A study of its pages will reveal the nature, character, purposes and attributes o Jehovab, as also the nature, duties, needs and destiny of man. The Sabbath School aims to press these things upon the convictions of the people. 3. To impress upon the minds personal interest in this revelation.

The importance of this is manifest upon a moment's consideration. If the Bible contains a history of the human family, of human depravity and human redemption, then every man ought to be interested for himself. It is important for him not only to know these things, but to experience their power in his heart and conscience. If God is the being he is represented to be in Revelation, then every man ought to pay sincere homage to him without delay. If man is fallen, depraved and exposed to the curse of a violated law, then every man ought to satisfy himself that he has openly and fearlessly confessed the truth, for his own honor, the sake of his friends and the glory of God. If Christ be the Savior of the world then it is of deep moment that every man embrace the proffered mercy held out to a race cursed by sin and sinking down into its own ruis. The aim is not to be satisfied with any mere formal presentation of Bible history and doc trine, but to search for the heartstrings ot every one, and by the wisdom, power and love of God to impel all to make an immediate, complete, and final surrender of self to God.

both ; and such activity trains for usefulness in other departments of Christian labor. Having considered some of the aims the Sabbath School has in view, we feel like making a place for general participation of the church and community in this laudable enterprise. What higher aims and nobler worl could we have, as Christians, than to implant in the minds of society the firm conviction of an ever-present God; than to make plain to our neighbors the mind and will of God I than to convince them of the great need of immediate surrender to God and reception of Christ? What could be so soul-stirring and strengthening to a true Christian, as to encourage and persuade all who love Christ to own him, and live a life conformable to their high calling ? And what would give such cause for thankfulness or afford such a prospect of still unfolding blessings as to have all who love the Lord united in maintaining an institution with such worthy aims-aims which if charged with the divine love, give promise and assurance of such untold consequences?

We will now glance at some of the RESULTS

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which have arisen as a natural conse quence of the Sabbath School.

1. And here let us first notice the untold advantage to Christians. It has opened to them a promising field

3. As we mark the numerous results of the Sabbath School, perhaps there is none that deserves our consideration more than an intelligent christian church Among other marks of an intelligent church arising from this source we may mention without elaborating-(1.) A supreme confidence in the Word of God and the rejection of tradition. (2.) A broad view of life and destiny. (3.) A deep sense of personal responsibility and an intensified interest in the destiny of the human family.

DECEMBER 24, 1884.

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4. No account of the results of the Sabbath School would be complete without noticing the work of Missions. It has gone hand in hand with the work of modern Missions. They are in many important senses one and the same. They also mark the same epoch. They have grown side by side in the same lands. The same minds have been intrusted in their progress. The same sympathies have been called out by each. And the same golden harvest has ripened under the influence to gladden the heart of the Christian reaper. They mutually, support, sustain and complement each other. Numbers of missionaries who have poured out their lives in foreign lands, and many who are still there, as lamps in a dark place, irradiating the light of the divine love and reconciliation among the perishing heathen, received their first impulse in their divine mission, as of labor. It has given them work to do. they learned in the Sabbath School. As they studied the divine Word in class the incorruptible seed found a themselves no longer as idlers or loung- lodgement in their hearts. As they marked the holy and self-sacrificing example of a loving and dying Christ, a zeal for God and humanity was kindled in their souls, a zeal which blazed forth with an unquenchable longing to make all men see and understand the love of Christ "which passeth knowledge." Here also they were brought in contact with a Christian literature, which, by an enunciation o divine principles, by its delineation of noble christian character in story and biography, fed the fire of love already kindled, and sustained them in a complete consecration of life to God and man. " a possible turning an annals the It might not be out of place to mention here the efforts of the Sab. Schools upon the benevolence of the people in relation to the missionary cause. With enlarged views, enlarged sympathies have come. Deeper gratitude has been felt, and has incited to larger deeds of beneficence. 为尊称的风险 首 白色白色 白色色 山 5. The great impetus given to Biblical learning may be regarded as partly effected by the Sabbath School enterprise. Original texts have been exhumed, examined and compared under the severest criticism. Opinions of the past have been brought from their musty retreats to do service in the study of the Bible. Volumes of criticism, ponderous in size and character have been published. Ancient and modern minds have been brought to the frunt and made to face each other in ancient and modern lore upon the arena of today. So that the knowledge of the Bible, its origin, its character, its purpose, its language, its meaning has increased one hundred fold in the last demands of the Sabbath School. 6. The results of the Sabbath School may also be traced in the character and rise to an immense amount of Christian literature. Our studies are crowded with Encyclopodias, Bible Dictionaries and Commentaries. Our Sab. Schools abound in Lesson Helps for teachers and pupils. The public newspaper is brought into requisition, and the Sabbath School lesson is scattered broadcast over the land. Then we have the inevitable Sabbath School, Library meeting us in the homes of every community, all legitimate results, as well as helpmates of the Sabbath School. In fact it would be difficult to tell what line of Christian literature has not been affected directly or indirectly by the Sabbath School. The records of the American Baptist Publication Society show the immense amount of literature the Sabbath School circulates. For the year 1883. to divert & more thank Pages destributed. 670,000,000 That is 15 pages to every man, woman and child in the United States. Add

Patient, and full, and free, Has stooped for my consolation, Has brought a blessing to me.

Therefore my lips shall praise thee, Therefore, let come what may, To the height of a solemn gladness My song shall arise to-day. Not on the drooping willow Shall I hang my harp in the land, When the Lord himself has cheered me, By the touch of his pierced hand. -Margaret E. Sangster

Another Changed Life. BY G. F. PENTECOST.

But I am more urgent to entreat you to-day not to leave the little ones behind you. These, I believe, under God you have largely in you hands. beg of you not to let them grow up out of your Christian training and influence. Whatever you do, do not let Satan get an advantage here. God wants you, and means you, to bring up the little ones; I solemnly believe that parents are often responsible for their children going astray. Whatever else you forego or neglect, be sure you consecrate yourselves for your children. I am sure I should be the most unhappy man in the world if I thought one of my children should miss the kingdom of heaven. I grant you that it is a task of great delicacy rightly to train and bring up a child. But by the grace of God it can be done.

Will you pardon me if I refer to the mercy of God in giving me my oldest danghter when she was a little, thing about eleven years old. I venture to speak of the mercy of God to this child of my own by way of illustration.

During the first year of my ministerial life I was a missionary in one of the small western towns in our great country. We were living in one room ; for we were but very poor, serving little feeble church. In that room, which constituted our dwelling. our first child was born. Of course she was solemnly consecrated to God. So far as we could do it, we gave her to the Lord, and asked Him to receive her and make her His own child. W believed that He would ; but we were sure that it was for us to watch over her, and to train her up in 'the fear and admonition of the Lord.' She was the subject of constant and unceasing prayer during all the period of her infant days. As soon as she could speak a word, he name of 'Jesus' was taught her. She could lisp that name almost as soon as she could those of 'mamma' and "papa.' Our thought was that she would grow up and never know anything otherwise than that she was a child of God; that being closely trained and tenderly cared for under the very wing of the Almighty, she would pass unconsciously from the death of nature into the life of grace in Christ. From her childhood we taught her the Scriptures; and her earliest delight was to listen to the Bible stories, and and By and by, signs fand marks of the

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above is one; and whatever darkens me casts a shadow upon you. This is the universal law dominant over all the churches. I seek to hasten the day when it shall be recognized; when the members of a church shall feel toward their pastor as children old enough to apprehend relations feel toward the head of the family. His health, his happiness, his prosperity, are precious to them, not alone because they perhaps restrained her from her liberty love him, but because their condition is affected by his. They are rich when he is rich; they are poor when he is poor. This then, is my proposition, that whatever is calculated to make the minister of a church healthier in body, fresher in mind, hopeful and unvexed in spirit, is, to the same extent, calculated to benefit the church of which he is pastor - W. H. H. Murray.

An imperial Schoolmaster,

The Berlin correspondent of the Daily Telegraph writes : " A charming trait related of the German Crown Prince. He and the Crown Princess often visit the village schools of Bornstedt and Eiche, near Potsdam. Recently he unexpectedly made his appearance at the Bornstedt school, and entered the room occupied by the third class for the purpose of seeing a newly appointed master of whose method of teaching his Imperial Highness wished to judge in person. He then proceeded into the next room for the purpose of inspecting the first class, and had hardly entered it when a messenger arrived with a telegram summoning the master (Mr. Mathias) to come to his mother, then dying in a village near Spandau. The Crown Prince insisted that the master should instantly depart in obedience to the last request of his mother. "But how can I leave the children ?' objected the master. 'Never mind,' answered the

4. To induce the scholars to receive Christ and own him before the world -according to his appointment.

Many who acknowledge the truthfulness and reasonableness of the Word of God, and want to be saved, and even seem to have some love to Christ, wish to keep those convictions and experiences to themselves. This arises from an ignorance of God's word and the duties imposed upon them by Christ, or great insincerity of purpose. The Sabbath School will make the people acquainted with their duties and privileges in this respect. The female man in that any

5. To direct those who receive Christ in the path of Christian duty.

To the believer a new life is opened. It is entirely different from his previous career. He needs especially to study. the Guide-book as the mariner studies his chart. He needs the instruction and sympathy of some experienced Christian both to understand and practice the truth he reads. The duties of his unseen life, of home, of society, of friendship, of the church, all need to be founded upon and guided by the Word of God. He is weak in himself, he wants to know where his strength lies. He is not his own, he wants to render service to Him whose right it is. He has received great blessings, he return to his Saviour, and for His sake to suffering humanity. He knows of the uncertainty of all things here, and is anxious and earnest to work without delay. It is the aim of Sabbath School workers to mutually assist each other to a full apprehension and appreciation of the many duties and opportunities which present themselves in the various circumstances of life, and to lead to their immediate and earnest performance. 6. To engage all in this and other Christian work,-The great difficulty in the Christian life is its tendency to idleness. Christians are eager and satisfied to receive the blessings of grace, but slow to take trouble or make sacrifices to bring those blessings to others. This has arisen sometimes partly from our appearance of modesty. They have feared it might be presumption to busy themselves in the mere ordinary way of public prayer and exhortation. Here they have fallen unintentionally, it may be, into the habit of inactivity and sluggishness in the Master's service-a habit which is detrimental to their own happiness and the bath School. They have been enlightgood influence they may exert upon ened with true wisdom, have been contheir friends and neighborhood. Now, verted to God, and have lived useful

It has prevented many from living a dwarfed Christian life. They regard ers, but persons upon whom a grave responsibility weighs. This has enlarged their view, and developed their power to labor and endure. It has been the stepping stone to more important toil. It has been the opening door to a no hler and worthier manhood.

Nor has this line of labor been unproductive of enthusiastic enjoyment. The making of plans and their development afford enjoyment to the ordinary mind, even when the consequences are not fraught with much value. But when the Sabbath School worker explores the field of his toil, and measures the probable returns from his endeavor, we need not wonder that his soul exults with joy at the prospect. For this he is willing to make sacrifices and endure hardness. Thus the Christian has been made useful and happy, and being such, has broadened in his view, deepened in his experience and become capable of still grander work.

2. But as the work is for the benefit of those attending the Sabbath School especially, it is proper to look there for its more direct results. Who can estimate the amount of knowledge of God and his Word that has been imparted to the illiterate, to the children of the ungodly or to the children of those professedly christian parents who fail to teach their youth the oracles of God ? Then, this knowledge has opened to them the path of duty-has shown to them their sad deficiencies-bas pointed them to the love of God-and has inclined them to enter in at the open door. By the grace of God they have turned from ignorance, sin, shame and woe to the testimonies of God. Who wants to make some gratefol and loving can tell how many received their first century, and that to do service to the impressions of duty in the Sabbath School which at length led them to become the fruitful servants of God? This we know, the vast majority who wonderful accumulation of Christian in these days receive the Saviour in literature. The increased study and Christian lands, come to him by way of knowledge of God's Word has given the Sabbath School. But this was but the opening to them of the door of happiness and joy. It was but the first strains of a grand Anthem. It was only teaching them the alphabet of Christian experience, alterward uttered with confidence : "The Lord is my Snepherd," and hopefully confided in the Shepherd's care. Time would fail us, to tell of the true content of him who walks by faith in a loving Saviour in the face of earthly dangers, and even in view of their approaching judgment. As conversion was to them the door of happiness, so it was the entrance upon the Christian life. And this was the unfolding and development of their spiritual powers which was exerted in their turn upon others. Thus we see the untold and inestimable results that have come to them from attending the Sabthe Sabbath School furnishes an oppor- Christian lives.

Presently she said, 'Papa, I have got session." something to tell you.' I at once turned and drew her with me into the study. And catching her in my arms she sat on my knees in the same chair where a few months before she had so unwillingly sat to receive my rebuke and instruction in righteousness.

'Now tell me all about it, dear,' I said to her.

"Well, papa, you know how naughty was when you talked to me here a long time ago. I did not forget it; and Thave

away, and may you find your mother still slive !' Thus were the Bornstedt children examined for a whole hour in history by the heir to the throne, who possesses an intimate knowledge of the great Reformation period, and gave his pupils the benefit of it. When the clock struck eleven he drove up to the vicarher face and the tears standing in her age, intimated the departure of Mr. Mathias to the vicar, and announced his religious instruction ." He stayed until the end listening attentively, and freely distributing praise where it was merited. Before leaving, he promised the school a new set of Bibles, instead of the superannuated copies at present in its pos-

Prince, 'I will take the class till eleven

candidates for confirmation. Run

clock, when the vicar comes to prepare

Slander is the solace of malignity.-Joubert.

Every man, however wise, requires the advice of some sagacious friend in the affairs of life.-Plautus.

A STAL BALLET ALL AND A STATULE The wider the base of life, the highe we may expect to raise the summit.-ESPACION A FRAME

Innocense is like polished armour, it adorns and it defends .- Dr. South.