

been said in regard to the negro. The Southern white people are not responsible for the distinctness of the color line in the South. The colored people withdrew from whites, and would not stay in the churches with them.

Hon. J. C. Black, of Augusta, Ga., (one of the leading lawyers and rising men of the "Empire State of the South"), next followed in a speech of rare eloquence and thrilling power.

Rev. W. D. Powell, of Mexico, was called out, and made one of his touching and thrilling speeches, which told the story of his work and prospects in Mexico, and stirred the hearts of the large crowd.

Rev. E. F. Baldwin, of North Carolina who has just returned from a tour of inspection among the Kabyles, made an interesting statement concerning this people.

Professor H. H. Harris presented resolutions expressive of the pleasure of the Convention at the large amount raised by the Women's Societies in co-operation with the Foreign Mission Board, and at the harmony which had existed between the Board and these Christian women.

The session continued till Saturday evening when the Convention rose and sang, "Blest be the tie that binds"; the parting hand was taken, Rev. Dr. Williams, of Baltimore, led in a fervent and appropriate prayer, and thus closed one of the most pleasant and profitable sessions of the Convention which it has ever held.

Mr. Moody on Prayer.

The highest type of Christian is the one who has got clear beyond asking and seeking, and keeps knocking till the answer comes. If we knock, God has promised to open the door and grant our request.

I will tell you what I think it means to knock. In Philadelphia, a number of years ago, when we were having great meetings, it came to a point where there seemed to be very little power. We called together all the mothers, and asked them to meet and pray for their children.

The next time we meet with Martha she is grieving over the death of her only brother. Jesus had been sent for during that brother's illness, but He, for some reason unknown to the sisters, had delayed His coming.

had gone home to cheer his mother's heart with the good news. He found her on her knees. She had been knocking at the mercy-seat. While she was doing so her boy came in and told her that her prayer had been answered; his soul was saved.

On the following Monday night the first to get up at the young men's meeting was one of these brothers, who told the story of their conversion. No sooner had he taken his seat than the other jumped up and said: "All that my brother has told you is true, for I am his brother. The Lord has indeed met us and blessed us."

I heard of a wife in this country who had an unconverted husband. She resolved that she would pray every day for twelve months for his conversion. Every day at twelve o'clock she went to her room alone and cried to God.

Her husband would not allow her to speak to him on the subject, but she could speak to God on his behalf. It may be that some of you have got some friend who does not wish to be spoken with about his salvation; you can do as this woman did—go and pray to God about it.

The question arose in her mind: Could she give him up? "No," she said; "I will pray for him as long as God gives me breath." That very day, when he came home to dinner, instead of going into the dining-room he went up-stairs.

She waited, and waited, and waited, but he did not come down to dinner. Finally she went to his room, and found him on his knees crying to God to have mercy upon him. God convicted him of sin; he not only became a Christian but the Word of God had free course and was glorified in him.

Some men give according to their means, and some according to their meanness.

Some men give according to their means, and some according to their meanness.

Correspondence.

For the Christian Messenger.

Martha.

Jesus of Nazareth comes to Bethany, and as was his custom enters the house of Martha. His popularity had begun to wane among the religionists of his day, but this made Martha even the more willing to receive him.

The great mass of the Army is composed of men and women who at one time in their lives were hastening to ruin, to all outward seeming, but now with hearts and lives cleansed by the blood of their Saviour, they feel they cannot do enough to express their love and gratitude for their wonderful salvation.

The power of the Salvation Army among those who never go to church, and are openly irreligious, is unquestionably marked. Their meetings are always crowded, and are continually the means of the conversion of many.

th, so far from being, as some suppose, the mere domestic drudge, is an instance of a woman even over-scrupulous in the performance of household duties and yet reflecting much on the sublime truths of our holy religion.

About two months after Jesus had raised Lazarus from the grave he again comes to Bethany, and a supper is made for him by one Simon, and here we meet for the last time with the interesting trio—Martha, Mary and Lazarus.

While busy with these thoughts she recollected her alabaster box of precious ointment, the souvenir of a dear friend, and her chief earthly possession. Could she not with this anoint the head and feet of Jesus? And would not that be a manifestation of her love? The resolution was no sooner formed than carried into effect.

QUESTIONS.—What special advantage had the Jew over the Gentile? Did this save him? How does salvation come?

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The Salvation Army at Toronto.

At one of the ladies' Monday afternoon prayer meetings held in the classroom of the Y. M. C. A. building, a very graphic relation was given by one of the ladies present, who has recently been living in Toronto, of the peculiar characteristics and manner of working of the Salvation Army in that city.

It is not known who founded the Church at Rome. It is supposed that the gospel was first carried there by the "strangers of Rome," mentioned in Acts ii. 10, who were present in Jerusalem on the Day of Pentecost.

The power of the Salvation Army among those who never go to church, and are openly irreligious, is unquestionably marked. Their meetings are always crowded, and are continually the means of the conversion of many.

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us of a happy death of a young girl around whose bedside five were converted, who witnessed her dying testimony for her Saviour, and saw her glad and peaceful entrance into life eternal.

Surely for the multitudes who never enter our church doors, who defy all ordinary evangelistic efforts, this may be the appointed power to turn them to their Saviour before it be too late. Shall we, with life-long habits of more or less cold formalism, condemn their vehement language, their uncouth talk, their apparent irreverence, when we know and cannot help recognizing their downright solicitude for the salvation of lost souls, and their sole desire for the glory of God? God forbid. Let us bid them God-speed rather, and rejoice with the Apostle Paul that in every way Christ is proclaimed and sinners brought into His kingdom.

M. E. S.

The Christian Messenger.

Bible Lessons for 1884.

SECOND QUARTER.

Lesson X.—JUNE 8, 1884.

JUSTIFICATION BY FAITH.

Romans iii. 19-31.

COMMIT TO MEMORY: Vs. 24-26.

GOLDEN TEXT.—"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."—Rom. v. 1.

DAILY HOME READINGS.

M. Promised in Christ.—Isa. xiv. 25; liii. 11.

T. Not by Works.—Romans ix. 30-32; Gal. ii. 16; iii. 11.

W. Not by Ordinances.—Acts xv. 1-11. T. Comes by Grace.—Rom. v. 17-21.

F. It is by Faith.—Rom. v. 1-11.

S. Its Blessedness.—Psa. xxxiv. 1, 2; Rom. iv. 6-8.

S. Insures our Glorification.—Romans viii. 39; Titus iii. 7.

ANALYSIS.—I. Condemned by the Law, Vs. 19, 20. II. Justified Through Christ, Vs. 21-26. III. Results of Justification, Vs. 27-31.

QUESTIONS.—What special advantage had the Jew over the Gentile? Did this save him? How does salvation come?

Vs. 19, 20.—What is meant by the law? By those under the law? To whom did the Jews apply the Scripture witness of guilt and condemnation? Were they equally for them? What is meant by every mouth may be stopped? How does the law stop our self-justification? Who are guilty before God?

Vs. 21-26.—What is meant by righteousness of God? By without the law? By manifested? Does God attempt to justify us by the law? Is his way of salvation a new one? Where was it mentioned before Christ came? Give some texts in the Old Testament that witness to it? Gen. xv. 6; Psa. xxxii. 1, 2? What is meant here by no difference? Is there any one who has not sinned? What is come short?

Vs. 27-31.—What does justification through Christ exclude? Why? By what is a man justified? Have his works anything to do with it? What other result is mentioned in verse 29? Does justification through Christ give any advantage to either Jew or Gentile?

Lesson Proverbs.—Where, in this lesson, do we find—1. The folly of trying to get better in order to be saved? 2. The terms and method of our salvation? 3. How a justly condemned sinner may be declared righteous and treated as innocent? 4. The unity of the human race? 5. Something to humble, and something to exalt us?

It is not known who founded the Church at Rome. It is supposed that the gospel was first carried there by the "strangers of Rome," mentioned in Acts ii. 10, who were present in Jerusalem on the Day of Pentecost.

In this Epistle is the most thorough unfolding of the Christian faith in the Scriptures. Coleridge calls it "the profoundest book in existence." Luther says of it: "It is the chief book of the New Testament; the more time one spends on it, the more precious it becomes." From this Epistle and the Epistle to the Galatians, the Reformers of the sixteenth century drew their chief weapons. The apostle begins it by a picture of sin and its ravages in the heart of man. Jew and Gentile are alike guilty before God, and helpless so far as any method of justification is concerned. Salvation is alone through Jesus Christ, and by faith in him. Our lesson reveals the one way of being justified before God.

NOTES.—Vs. 19, 20.—Now we know. The Jew, in his pride of position and self-righteousness, claimed salvation as an inherited right. As a child of Abraham, he could not be finally condemned, like the Gentile. The apostle has just shown the fallacy of this view, and that Jews and Gentiles alike "are all under sin" (v. 9), and that "there is none righteous, no, not one" (v. 10). Here he emphasizes this fact. The law

The Old Testament Scriptures, as a rule of duty. The Jews were especially under the law, because they had the Scriptures. Therefore, the quotation which Paul introduces from the Psalms, in verses 10-18, a picture of guilt and condemnation—which they had referred entirely to the Gentiles, was true of them, as well. In this, Jew and Gentile were alike—under the law, and under condemnation as breakers of the law.

Every mouth . . . stopped. Deprived of excuse, or self-justification, or merit. The plea of having "Abraham to their father," would not avail before the broken law. All the world . . . guilty. Not simply the Gentile world. Therefore. New Version, because. This word introduces the reason why the whole world shall be brought under judgment. By the deeds of the law. By attempts at obeying the moral law; by our own doings. Justified. Acquitted as guiltless, and treated as righteous.

All our deeds, even our best efforts are mixed with sin. The law demands perfect obedience, but the sinner cannot give that, therefore the law cannot acquit, but must condemn him. By the law is the knowledge of sin. The province of the law is to reveal our sin, but it can never take it away.

Vs. 21, 22.—Now. Since Christ's great work. Righteousness of God. God's way of justification. Without (apart from) the law. If God's method of justification were dependent upon our obedience to the law, it would differ in nothing from man's, and would fail; but it is a plan apart from this. Manifested. God's method, justification which is not by the law, is now specially revealed in these gospel times. It was witnessed by the law and the prophets. But what is this method? It is, By (through) faith of (in) Jesus Christ. It is not by our obedience—which is disobedience—but by our receiving Christ. The believer obeys in Christ. His perfect obedience is set to our account. And this justification is unto all . . . that believe. Only the believer lets go his own righteousness and takes Christ's. The unbeliever holds on to the "deeds of the law." No difference. All alike are guilty; none can be saved in any other way than through faith in Christ's righteousness.

Vs. 23-26.—Come short of the glory of God. Have failed, by reason of sin, of his approval. Justified. Justification includes pardon, acquittal from punishment, but also a great deal more. He is not a discharged criminal, but a child; and accompanying justification is the spiritual renewing, or regeneration of the believer. Freely. Gratuitously, by no doings of ours. By his grace. Christ did not die to make God love us, but the grace of the Father sent him. Through the redemption. Though justification to us is gratuitous, it nevertheless cost a great price. It is based on redemption—the paying of a ransom price by Christ's death. Propitiation. God set forth, or publicly exhibited Christ on the cross as a propitiatory sacrifice, in expiation of sin. Sin must be expiated, in order that the sinner may be pardoned. In his blood. Not through faith in his life, or example. "Without the shedding of blood there is no remission." To declare his righteousness, etc. In Old Testament times the sins of believers were remitted, through the forbearance of God. But this forbearance did not arise from indulgence toward sin. God was righteous in the remission of sins that are past, and this is declared by the sacrifice of Christ. At this time, by the atonement of Christ, his righteousness in justifying Old Testament saints is declared. Just and justifier. A glorious combination, a wonderful paradox. God is infinitely just, yet justifies one who has been justly condemned.

Vs. 27-31.—Boasting. As salvation is a free gift, none can boast of earning it. Of works. If salvation were by our deeds, we could boast; but faith shuts our self-glorifying forever. A man. Jew and Gentile alike, are justified not by doing, but by faith in Christ. It alone gives the basis for a universal religion. By faith . . . through faith. Practically the same.

Do we make void the law through faith? A very natural objection in the mind of a Jew striving for righteousness by the law. If our efforts to save ourselves by obedience are fruitless, and we are saved in another way, will not this invalidate the law? No. On the contrary, it establishes the law. The law is honored in Christ's obedience, and the new creature in Christ is constrained by the love of Christ to fulfill it.

It is infinitely better to have the law stop our mouths and adjudge us guilty here, than at the judgment. The Scriptures make no account of different degrees of man's goodness. "Come short," is written on all that we do.

SUGGESTED LESSONS. It is infinitely better to have the law stop our mouths and adjudge us guilty here, than at the judgment. The Scriptures make no account of different degrees of man's goodness. "Come short," is written on all that we do.

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How fitted to be the one religion of the world is Christianity. Hence, our obligation to send it into all the world.—Abridged from the Baptist Teacher.

The Lesson Story for the little ones.

ones.

If I were to give you a rule a yard long, and tell you to see if a piece of ribbon measured just as long as that, you could soon tell me whether it was too short, or "just right." God has made a rule by which to measure our goodness. He says you must be perfectly good, and never sin in thought, or word, or act. Do you measure just right by that rule? No, indeed. Though you are a child, you have often sinned.

No man ever kept it perfectly. The Bible says: "All have sinned, and come short of the glory of God." What must be done with those who do not come up to God's measure. He says: "The soul that sinneth, it shall die." As your own goodness cannot be made to measure just right, your soul must die. But Jesus, who was always perfectly good, took your place as a sinner, and died that you might not die. God will look at his goodness, instead of at your badness, and if you believe all this, will forgive your sins, because Jesus took them himself, and will treat you as if you had done just right. This is called justification.—Primary Quarterly.

Find one of King David's short prayers as given in one of his Psalms. You may do this by finding the names referred to in the following lines. Give the text of each:

1. Vain is thy pride, thy boast, Assyrian king!

2. To this great name still Israel's children cling.

3. Thou'rt brave and modest, yet they do thee wrong.

4. Fair maiden e'en in weakness thou art strong!

5. A queen's adopted sire, an upright Jew.

6. The land whence march'd God's people not a few.

7. Muzzle not this that treadeth out the corn.

8. A mineral from distant regions borne.

9. The place from which the precious ore was brought.

10. A faithless wife who traitorously wrought.

Curious Questions.

No. 246. A Charade.

My first is not tame,— A desert the same, Devoid of both flower and fruit;

My second, a fowl, Not wise like the owl, A person who tries to be cute;

My third is rare fun, With horse, dog and gun; My whole is a foolish pursuit.

No. 247. Find the coldest and the hottest seasons by answers to the following. The initials are the hottest and the finals are the coldest:

1. What is that which is given for work?

2. A brief acknowledgment of debt.

3. A quack medicine.

4. A small wagon for a railway.

5. Freedom from pain.

6. The back part.

No. 248. Find in the Old Testament the name of the king who had the thumbs and great toes of seventy kings cut off, and afterwards suffered the same punishment himself?

No. 249. Who slew seventy men—all sons of his own father?

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. 278.

T innath, I taly, H ours, N athaniel, E vil, T homas, R ebekah, H annah, E phraim, E unuch,

I gnorant, P hilistine, S criptures, O rion, D aniel, T hebes, E li, A mbition, T inothy, H eaven,

THERE IS DEATH IN THE POT.— 2 Kings iv. 40.

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