

in the financial aspect of the question will be gratifying and satisfying to all; that the hot and protracted discussion will lead to an early and large increase of the salaries of the president and professors, to a much more widely diffused and a vastly more intense, more intelligent interest in the welfare, progress, usefulness of Acadia College, and to a far better knowledge, a higher, more just appreciation of the value and power of didactics; that all the lovers and friends who have been "parted" by misunderstandings, misapprehensions, whisperings, tale bearings, false accusations, evil surmises, these being removed, may meet again, see eye to eye, look love to one another, take sweet counsel together for the promotion of a common cause and a common Christianity, and that didactics may henceforth be discussed on its own merits, and that all who participate in the discussion may speak or write without haste, without trifling, without prejudice, without anger, but with due thought, study, and deliberation, logically, truly, kindly, soberly, earnestly, wisely, charitably.

Then, even if didactics is a bad thing, we may all have "A HAPPY NEW YEAR," full of "peace" and "good will," and, if it is a good thing, a great thing, as I hope to show it is early in the new year, then we may hope for happier and happier "returns," and more and more of them, as didactics shall be more and more taught and understood.

J. J. PARKER. Wolfville, N. S. Week of Prayer for 1884, JANUARY 6-13.

Beloved Brethren in Christ.

In the consciousness of our unity in the Spirit with "all who in every place call upon the name of the Lord Jesus Christ, both theirs and ours," and, deeply thankful for the response which has been given by large numbers of our fellow-believers throughout the land to our annual call to united prayer—a response never so largely given as at the beginning of the year now past—we again very earnestly and lovingly invite you to come together with one accord at the beginning of the year 1884, that we may pour out our hearts together before the mercy seat of our adorable God and Father, in the name of our Redeemer, Jesus Christ.

Amid the tumults of the nations and the various causes of disquiet and anxiety which agitate society at this day, together with the uncertainty of all human prospects and plans, it is comfortable to be able to look up together to Him whose eye sees, and whose hand controls all events, public and private, connected with the interests of all nations, churches, or individuals, and to be allowed to entrust, without fear, our cares and wants to His wisdom from whom we have the assurance "He careth for us."

We ask you, then, once more, to unite with us in doing this, whilst we very respectfully lay before you a few suggestions, which, though by no means intended to supersede the voice of the Spirit, in particular and special cases, may yet be found useful as indicating lines of thought in which day by day the prayers, supplications, and thanksgivings of Christians may suitably be directed.

Nor let us forget very specially to thank our gracious God for the answers to united prayer to which some of us can bear witness as having been granted during the past year. In not a few cases it has been found that the week of prayer has been the beginning of a season of real and lasting revival. The spirit of prayer and friendly union thus introduced among Christians, has led to most blessed results. The future in its details is unknown to us; our own lives are all uncertain; but we know that the Lord reigneth, and in committing ourselves and all our interests into his hands, we believe that we are taking the wisest means of promoting, along with the peace of our own souls, the welfare of the whole Church of Christ, and of the human race.

We remain in brotherly love, on behalf of the Evangelical Alliance,
Yours faithfully,
S. L. SHANNON, President.
ROBERT MURRAY, Secretary.

SUNDAY, JAN. 6.—Sermons.—If ye shall ask anything in My name, I will do it. John xiv. 13, 14; I John v. 14, 15. MONDAY, JAN. 7.—Praise and Thanksgiving.—For the blessings of peace and quiet in the earth so largely enjoyed by the nations; for the removal of stumbling blocks to religion and morality in answer to united prayer; for the greater interest taken in the systematic reading of the Bible. Psalm ciii. and cxlv. ; Psalm I. 23; 2 Chron. xx. 20-29; Eph. i. ; Pet. i. 1-9; I Sam. ii. 1-10; Deut. i. 1-10; Phillip. iv. 1-9; Isaiah xii.

TUESDAY, JAN. 8.—Confession of Sin and Prayer for Cleansing and Renewal.—Of national sins,—intemperance; desecration of the Lord's day &c.; Of personal sins,—unfaithfulness to God's calls &c.; Prayer that God the Holy Ghost may convince men everywhere of sin; entreaties for pardon, renewal, full surrender to God, whole-hearted obedience and devotion to God's service. Psalm ii.; Isai. lviii. Lam. iii. 40 to 42. 56 to 68; James iv. 1 to 17; I Cor. iii 1 to 23; I John i. 5, ii. 11; Matt. xiii. 1 to 12; Rev. iii. 14 to 22; Jerem. I. 7, and iii. 12 to 14.

WEDNESDAY, JAN. 9.—Prayer for Families and Instructors of Youth.—For parents,—that they may be deeply impressed with the importance of instructing and training their children and households in the principles of God's Word, and leading them one by one to Christ. For children and young people, that they may be saved; for the Universities and Schools, public and private, and for their Teachers. Gen. xviii. 17 to 19; Deut. vi. 1 to 9; Isai. liv. 1 to 10; Judges xiii 8 to 25; Psalm lxviii 1 to 8; Prov. viii.; Ephes. vi. 1 to 18; Phillip. ii. 3 to 16; James 1. 2 to 15.

THURSDAY, JAN. 10.—Prayer for the Church of Christ.—That it may be purified from its many corruptions and sins, that its members may be filled with the Holy Ghost. And for the furtherance of all that is pure, lovely, and of good report; that the spirit of party may die out and the mind of Christ be represented in his members; for all ministers of the Word, pastors, evangelists and church workers. Isa. lxiv. ; I Cor. iii. ; John xv. 1 to 19; Matt. xxv. 1 to 13; Col. iii. 1 to 15; Eph. iv. 1 to 16; I Thess. v. 14 to 24; I Corinth. xii. 12 to 26; Rev. xxii. 12 to 21.

FRIDAY, JAN. 11.—Intercession for the Nations.—For National Rulers and all in authority; for the enactment of just laws and the removal of such as are favorable to vice, cruelty, and ungodliness; for a continued blessing on the efforts made to promote temperance and social purity, and for the devout observance of the Lord's Day. I Tim. ii. 1 to 8; Psalm lxxv. and cxliv. ; Isai. xxxiii. ; Rom. xiii. ; I Peter ii. 13 to 25; Prov. xvi 1 to 17; Hosea xiv.

SATURDAY, JAN. 12.—Prayer for Missions at home and abroad.—That the Lord of the harvest may send forth more laborers into his harvest to make known the gospel to all people; that young converts may be established and built up in the faith of Christ, and that an earnest and intelligent native ministry may be raised up throughout the Mission field. Matt. ix. 36 to 38, and xxviii. 18 to 20; Rom. xi. 25 to 36; Mark iv. 3 to 20; Acts i. 29 to 41; Joel ii. 23 to 32; I Thess. I. 2 to 10.

SUNDAY, JAN. 13.—I Thess. iii. 12 to 13; Phil. iii. 20, 21.

The following arrangements have been made for the city of Halifax:— Sunday Jan. 6.—Meeting in Y. M. C. A. Hall, at 4.30 o'clock p. m. The Morning Meetings will be held in the Y. M. C. Association Hall, beginning on Monday Jan. 7 at 9.30 a. m. The Evening Meetings will be held as follows, at 7.30 o'clock p. m. Monday Jan. 7.—Granville St. Baptist Church, St. John's Presbyterian Church, Kaye St. Methodist Church. Tuesday Jan. 8.—Fort Massey Presbyterian Church, Brunswick St. Methodist Church, Grove Presbyterian Church. Wednesday January 9.—In all the Churches. Thursday Jan. 10.—Grafton St. Methodist Church, Tabernacle Baptist Church, Kaye St. Methodist Church. Friday Jan. 11.—St. Andrew's Presbyterian Church, Poplar Grove Presbyterian Church, Charles St. Methodist Church, Grove Presbyterian Church. Saturday Jan. 12.—St. Matthew's Presbyterian Church at 3.30 o'clock p. m. Sunday Jan. 13.—Meeting in Y. M. C. A. Hall, at 4.30 o'clock p. m. Collections will be made at all the evening meetings, and at the Wednesday morning meeting in aid of the funds of the Alliance.

Another Year.

Another year is dawning; Dear Master, let it be, In working or in waiting; Another year with thee; Another year of leaning Upon thy loving breast, Of ever-deepening trustfulness, Of quiet, happy rest; Another year of mercies, Of faithfulness and grace; Another year of gladness In the shining of thy face; Another year of progress, Another year of praise; Another year of proving Thy presence 'all the days'; Another year of service, Of witness of thy love; Another year of training For holier work above. Another year is dawning, Dear Master let it be, On earth, or else in heaven, Another year for thee.

The Christian Messenger.

Bible Lessons for 1884. FIRST QUARTER.

Lesson II.—JANUARY 13, 1884.

HEARING AND DOING. James i. 16-57.

Commit to Memory: Vs. 22-25.

GOLDEN TEXT.—"Be ye doers of the word, and not hearers only."—Jas. i. 22.

- DAILY HOME READINGS. M. The Wise Hearer, Matt. vii. 24, 25. T. The Foolish Hearer, Matt. vii. 26, 27. W. The Noble Bereans, Acts xvii. 11, 12. T. Putting off the Old Man, Col. iii. 8-14. F. Practical Duties, Luke iii. 10-14. G. Practical Religion, Isa. lviii. 6-12. S. Reality, not Form, Isa. i. 11-18.

ANALYSIS.—I. God the Author of all Good. Vs. 16-18. II. How to Receive the Word, Vs. 19-21. III. Doing the Word, 22-25. IV. Practical Duties, Vs. 26, 27.

QUESTIONS.—Who is the James who wrote this Epistle? What does James say about trials? What good results flow from them? How do they differ from temptations? Does God ever tempt us to evil?

Vs. 16-18.—How does James show the goodness of God? What name does the apostle give him in vs. 17? What is its meaning?

Vs. 19-21.—Why should we be slow to speak? Why slow to wrath? Are we at liberty to contend for the truth with an angry spirit? Why not? What is this word, received into the heart, able to do for us? Can we be saved without the word? Acts iv. 12. Who is called the Word? John. i. 1.

Vs. 22-25.—What is the exhortation in vs. 22? What is meant by hearers only? What is the effect of hearing and not doing? Who are the self-deceived? Show how Paul and James agree on this point. Rom. ii. 13. Who is the blessed man?

Vs. 26, 27.—Should one's religion affect his tongue? Suppose after conversion his tongue is as evil as before, what then? What does his religion amount to? How may we become unspotted? I John i. 7. How may we keep so? Matt. xxvi. 41; Eph. v. 26. Where, in this lesson, do we find—1. That spiritual life comes only through the gospel? 2. That the gospel is to be set forth in our daily living? 3. That professed religion without possession is vain?

This Epistle was written by the James, who presided over the Conference at Jerusalem—James, the Lord's brother (Matt. xiii. 55). He is also identified with James the son of Alphaeus (Matt. x. 3), James the Less or Little (Mark xv. 40), James the son of Mary (Matt. xxvii. 56), and James the brother of Jude (Luk. vi. 16). It is believed that the one person was called by these different titles. He was also called "the Just" by the Jews, as a tribute to his integrity; and sometimes the "camel-kneed," as it was said that his knees were calloused, owing to his being upon them so much in prayer. See references to him, after Christ's resurrection, in the following order: I Cor. xv. 7; Acts ix. 27; Gal. i. 18, 19; Acts xii. 17; xv. 13; Gal. ii. 9; Acts xxi. 18. He is said to have been hurled from a pinnacle of the Temple, and finally despatched by stoning, for his fidelity to Christ, about the year 69 immediately before the siege of Jerusalem.

His Epistle was written to Jewish Christians, both in Jerusalem, and "scattered abroad" (i. 1). Most likely, before the Conference, which was the subject of our last lesson, as there is no reference to its decisions in the Epistle. His object was to warn his Jewish brethren against sins to which, as Jews, they were most liable, and to console and exhort them under sufferings to which, Christians, they were most exposed. There is no opposition in his teachings to the doctrine of Justification by Faith, as set forth by Paul; though he dwells chiefly upon works as an evidence of the faith that justifies. The Epistle is occupied chiefly with practical duties, and is kindred in spirit to the Sermon on the Mount. His style is curt, sententious, sometimes fiery, sometimes tender; but always plain, straightforward, and practical.

This first chapter presents the general subject of trials. These should be received joyfully, instead of with sorrow, because of their fruits. They work patience; drive one to God for wisdom; strengthen faith; beget lowly-mindedness; and give opportunity for endurance. Trials differ from temptations to evil. The former come from God; the latter from one's own lusts. God is not the source of evil, but of good.

NOTES.—Vs. 16, 17.—Do not err.

Refers directly to vs. 13, where the apostle cautions against attributing to God the temptations to evil. Men are drawn away, he says, by their own lusts. Therefore the responsibility is upon them, and not upon God. He meets that specious plea, which men make for their evil courses, that God has suffered sin to exist, and they cannot help yielding to it. He teaches that God is not the author of sin, and neither tempter, nor is tempted to evil. But, on the contrary, every good gift and perfect gift comes from God. The use of the phrase, my beloved brethren, shows his earnestness in this caution, Gift . . . gift. Not the same words in the Greek. The first is the act of giving; the second, the gift itself. Father of lights. The lights of the natural world, the sun, moon, and stars; the light of reason and conscience; the light of his law; of all spiritual light; of Jesus Christ, the Light of the world. Variableness. New Version, variation. Shadow of turning. No Version, shadow that is cast by turning. The moon is eclipsed by the shadow of the earth, or the sun by the body of the moon. But God is subject neither to change, nor shadow falling upon his infinite brightness. The heavens shall at last be "rolled together as a scroll" (Isa. xxiv. 4), but God says: "I am the Lord, I change not" (Mal. iii. 6).

Vs. 18.—A still higher proof of his goodness, is his delivering us from the power of sin, by regenerating us. This he does of his own will, self-moved, showing that it is his essential nature to do good. As he begat creation by his Word, so he begets us spiritually with the Word, the gospel of his Son. Making us new creatures, with holy tastes and affections. First fruits. In Old Testament times, the first-born of man, cattle, and fruits, were to be consecrated to God. The early Christians had special honor in being first called into the Kingdom of Christ.

Vs. 19, 20.—Let us be swift to hear (the truth that builds up our spiritual life); slow to speak—guarding both the thoughts and the tongue, for "the quick speaker is the quick kindler"; slow to wrath—for he who is slow to anger, will assuredly forbear all evil anger. Anger has its place, and sometimes may be appropriate; but quick wrath is generally evil and dangerous. See Prov. xvi. 32. The righteousness of God. That which is righteousness in God's sight, to produce which is God's end in begetting us to a new life. Anger is not a helper, but a foe to spirituality. "The fruit of righteousness is sown in peace" (iii. 18), not in wrath.

Vs. 21.—Filthiness. See I Pet. iii. 21, filth of the flesh. As one lays aside a filthy garment, so lay it aside. All filthiness—making no exception for any evil way. Sin should be viewed as disgusting, loathsome, offensive. Superfluous. New Version, overflowing. Sin takes full possession of the heart, if it is not rooted out. Naughtiness. New Version, wickedness. Positive maliciousness. The teaching is not that we should lay aside only what wickedness seems to us superfluous—the grosser forms of sin—but the apostle characterizes by the phrase overflowing of wickedness [New Version], the malignant nature and rank growth of all sin. With meekness. Mildness, as opposed to wrath. See "as new-born babes" (I Pet. ii. 2). Engrafted. Rather, implanted. Word. Gospel, which is sown as the seed of the kingdom.

Vs. 22.—Be ye doers of the Word, etc. Obey the gospel: do not merely hear it. Deceiving your own selves. The gospel becomes "a savor of death unto death," if it be received only in the ear.

Vs. 23, 24.—The apostle here gives an illustration of self-deception. Glass. A mirror made of polished steel. One looking into a mirror sees the defects of his face; but, turning away, forgets all about them. The Word of God is a mirror, which shows us our evil hearts, our natural face, and also the provision of grace for their cleansing; but if we do not obey the Word, and thus avail ourselves of this provision, our hearts are as evil as before. Forgetteth. Forgetfulness of the truth is no excuse.

Vs. 25.—Looketh into. The original gives the force of stooping down to take a close look into. Gases attentively. Perfect law of liberty. Free from flaw or defects; a law of life, and not of death. The careless looker sees little but condemnation, because of his sin. Did he look deeper, he would see the blood which cleanses from all sin. Continueth therein. Contrasted with goeth his way, in vs. 24. He continues both looking and obeying. Doer of the work. New Version, a doer that worketh; i. e., an actual worker. In his deed. Rather, in his doing. In obedience is blessedness. Vs. 26, 27.—Seemeth to be. Thinks himself to be. Religious. Devout,

given to pious deeds. Vain. An un-ruled tongue destroys many a good work. Pure religion. Genuine religious service, or worship. Visit, etc. Deeds of benevolence are needed evidence of true piety. See I John iii. 17. But these may be done by those who are not Christ's. A second evidence is needed. Unspotted from the world. None can keep himself thus who is not first washed in the blood of the atonement, and then repeatedly washed in "water by the Word" (Eph. v. 26.)

SUGGESTED LESSONS. Sin is not a mere disease, and the sinner is not a helpless victim. The responsibility for his sin is not on God, but on himself. Discretion in speech is better than fluency. The more fully one studies and receives the Word, the more clearly does he come into spiritual light and liberty. There is no pretence about Christianity.

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

Talk about the yoke we need not wear; the useless forms which Jesus put away. Then talk about the yoke we should wear. If we would be servants of Jesus, we should show that we are. It is not hard, like the other. Jesus says: "My yoke is easy."

When Jesus was asking those who loved him to wear his yoke, he said: "Learn of me, for my yoke is easy." What must we learn? How can we learn of Jesus? He does not stand here and talk to you, as teacher does. Answers to this will draw out the thought that Jesus has left us his words in the Bible, and we are to listen when we read, or any one speaks of them.

Pure religion is in two parts—doing good; and being good. Let each child think of one thing which it will try not to do this week, and one which it will do. Follow with a very short, tender, prayer, that Jesus will teach the little ones how to do his will.

—Abridged from the Baptist Teacher.

Booths' Department.

Original and Selected. Bible Enigma. No. 258. Double Acrostic.

Find the following; place them in order. The initials read upwards form a sentence in the Lord's Prayer, and the finals read downwards the words that were upon the high priest's breast-plate:

- 1. A wicked king of Israel who was slain by Zimri. 2. Where Abaziah fled after having been smitten by Jehu. 3. The woman who interceded for her husband before David. 4. The son whom Jacob called a "hind let loose." 5. What the king's merchants brought for Solomon out of Egypt. 6. What is prepared against the day of battle. 7. St. Paul's native city. 8. A race of giants that dwelt in Ai of Moab. 9. What Esther prepared for Ahasuerus and Haman. 10. The father of Eleazar, second of the three mighty men. 11. Where the cherubims were placed in the garden of Eden. 12. What did Jesus tell the blind man to do after he had been healed? 13. What kind of leaf did the dove bring to Noah? 14. The name of the king whose mother taught him a lesson of temperance. 15. An exclamation often used in the Bible. 16. The man who was treacherously slain by Joab. 17. The king who persecuted Christians and imprisoned Simon Peter.

ALICE MCDONALD PARSONS.

CURIUS QUESTIONS.

No. 174. Give the names of ten well-known places which begin with "Beth," meaning "House of." 1. The place where Jacob saw the ladder ascending to heaven. 2. The place near which Moses was buried. 3. The city where the miracle of the five loaves and two fishes was performed. 4. The place from which water was brought to David. 5. A pool in Jerusalem. 6. The place where the miracle of the figtree was performed. 7. The place to which the Ark was brought from the Philistines. 8. The place where Christ was baptized. 9. The scene of one of Joshua's victories. 10. The village where Simon the leper lived.

No. 175. My first an exclamation; My second never good; My third, if a relation, Is nearer than brotherhood; My fourth, you might partly laugh it; My whole a Bible prophet.

No. 176. Form a diamond of words: 1. Half of what belongs to me. 2. A small member of the body. 3. That which is said to answer all things. 4. A crooked fish. 5. The other half what belongs to me.

No. 177. Form a word square of 1. A mountain east of the Dead Sea. 2. A country east of the Jordan. 3. A male of the forbidden flesh. 4. The sixth king of Israel.

No. 178. Supply the proper vowels and make a rhyme: M n v b l y s gr w n t l l H r t d n t chng men ftr ll.

Find answers to the above—write them down—and see how they agree with the answers to be given next week.

Answer to Bble Enigma.

- No. 257. 1. S aul. 2. E uoh. 3. A ar n. 4. R euben. 5. C eruelius. 6. H erod. 7. T abor. 8. H erman. 9. E mmaus. 10. S alome. 11. C apbas. 12. R euekah. 13. I saac. 14. P hiliip. 15. T abitha. 16. U z. 17. R ome. 18. E uice. 19. S tephen.

SEARCH THE SCRIPTURES.

- ANSWERS TO CURIUS QUESTIONS. No. 170. Pi-son. No. 171. 1. Stove; 2. Pan; 3. Chair. No. 172. T W I N E O N E No. 173. Nautical word enigma. "Around the Table."

SQUALID POVERTY CLOSE TO ROYALTY.—The Rev. A. Robins, chaplain to the Queen and the Prince of Wales and rector of Holy Trinity, Windsor, took occasion to remark on Sunday, in his sermon, on the "scenes of unloveliness" that were to be found in the "Royal Borough." The rev. gentleman stated that in some of the "rook-eries" under the shadow of the Castle "many of the poor had to herd in pigsty dwellings, and were too often housed no better than the swine."

It sometimes seems as though the types insisted on telling the truth in spite of the vigilance of the proofreader as when an obituary notice read, "The deceased bore an accidental character, and the jury returned a verdict of excellent death."

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