NOVEMBER 12, 1884.

CHRISTIAN MESSENGER.

Literally, steermanship, hence, guidance. Through these Proverbs, a man of discretion will be the better enabled to steer his course through life. Proverb and the interpretation. Better, proverb and enigma-equivalent to the dark sayings in the latter part of the verse. They are something that compel and reward study.

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Vs. 7-9.-Fear of the Lord. Not terror; but a reverence which leads to love and obedience-one of the essential elements in true piety. Beginning of Christ for not repenting. knowledge. The first part, or foundation. The first step in true wisdom is fear of the Lord. Fools. The the stupid and indifferent to God's character and law-hence the wicked. My son. A form of address common in this book. The author speaks with the tenderness and plainness of a father to a son. Hear the instruction of thy father, etc. Father and mother are spoken of as of equal authority. The Scriptures everywhere enjoin obedience to parents, and represent them as second only to God in authority. They. That is, the instruction and law of verse 8. Ornament of grace. Revised Version, garland of grace, as a wreath or beautiful crown for the head. Chains. A necklace of precious stones. Vs. 10-14.- Sinners. The first great

danger which besets the simple and the young is evil companionship. Entice. With artful blandishments, and promises of pleasure in sin. Consent thou not. Learn to say and mean NO. Let us lay wait for blood. The specious argument and temptation of the sinners is

Bouths' Department.

Original and Selected:

Bible Enigma.

No. 303. Find the answers to the following and the initials will shew the means by

which God has brought all things into DEAR FRIENDS,being:

1. The name of a city upbraided by

2. The Moabite daughter-in-law who went with Naomi.

3. The place where the Israelites found water and palm-trees after they crossed the Red Sea.

4. He whom God sent to help Moses when he was to speak to Pharaoh. 5. He to whom Paul wrote : "Study to show thyself approved unto God." 6. Who were called the people of God

in a special manner? 7. For whom did Paul intercede to

Philemon ? 8. Whom did Elisha cure of his leprosy ?

No. 304.

Take a word from each of these texts and they will give a valuable domestic proverb :

1. "A wise man feareth, and departeth from evil" (Prov. xiv. 16)

2. "Thou makest the earth soft with showers; thou blessest the springing thereof." (Paa. lxv. 10.)

3. "Before they call, I will answer and while they are yet speaking, I will hear." (Isa. 1xv. 24.)

4. "The king's heart is in the hand of the Lord, as the rivers of water. He turneth it whithersoever he will." (Prov.

Corvespondence. For the Christian Messenger.

Letter from Burma.

TO THE YOUNG READERS OF THE "CHRIS-TIAN MESSENGER."

I few months ago I wrote you briefly, concerning our work in the dry season, perhaps you may wish to know how we are engaged during the rains. I presume you know that we have not Summer and Winter as you have, but seasons of dry weather extending from November till May, and from that time till November again there is almost constant rain. In the north of Burma, at Prome and Toungeo, the rain fall is from 60 to 70 inches during the season, while at Tavoy and Mergui in the north, it always exceeds 200, and we have had 250 inches. We have no frost or snow in Burma, and no cold weather, though from the use of these filthy things. In we call November and December " the cool season," and it is cool too at night, and early in the morning. May is the time with us for fresh green grass and new leaves, just as it is with you. It is not a change from cold to warm as in America, however, but from intense heat and drought to dark cloudy weather with frequent rain that keeps the air cool and pleasant. We welcome the rain just as you do the warm sunshine. After a few heavy showers the whole country puts on a new dress. The



harm and must do good no matter what is the com-plaint. They are made of bloth, slik lined, and the Discs are so ar-that they retain

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preacher who uses these fi thy things or and sustaining pastors. Two extremes allows them to be used in his family. We are forced to take this strong stand. of a church whose pastor is supported by on account of the many evils arising law; the other a society-it cannot be addition to the injury done to their health and their appearance, the money spent yearly by Karen Christians for these things exceeds many times what American Christians contribute for the Lord's work among them. Will you not help us by your prayers to put down these evil habits? We are going to try him for pastoral labors. to root them out, and we know God will help us. There are many other reforms

Above all we try to teach our pupils law compelling the people to support parched fields, without any appearance to love our Saviour, and very many of them out of the property of the dis-

we aae trying to make, of which I have

not time to write you now.

are brought to view here. One is that called a church-where every one does as he pleases in the election and pay of the pastor, or does nothing at all. It is clear that the happy medium between these extremes is that of mutual dependence: the dependence of the pastor on his church for temporal support ; and that of a well organized free church upon

In the conception of ecclesiastics and politicians of old, that was a grand scheme of dividing a country into parishes, appointing ministers, and by

living for life are worthy of the trust committed to them for the "cure of souls."

C

days, send the Germa

Some ministers, with considerable, grace and propriety, can drive into the fields of their people for a load of hay or potatoes, as the case may be. This reminds us of the custom of Episcopal Incumbents, in England, who, when the tithes have not been paid, send their Proctors into the fields of the parishoners to take it. Here, the two cases are similar; only one is attracted by some amount of good feeling in the breasts of his brethren, the farmers-the other clergyman, and his Proctor. are sustained in the act by the authority of il law. The reader may be left to ge for himself which position he ald rather assume. be annual donation to our ministers, en comes in for a large amount of icism. No doubt it has its weak nts, though 'tis said the pastor winks them on that particular time. Peros necessity is laid upon him. It is inesting to know that the same necesy is is laid upon hundreds of Episcopal rgymen to do annually what must be en far more objectionable. Reference here made to the "Tithing time." nong Cowper's poems may be found ne very amusing verses, entitled The early Distress, said to be "addressed" the poet, who himself was the son of rector, to a country clergyman comining of the disagreeableness of the y annually appointed for receiving the es at the parsonage. The verses, in rt, are as follows : Come, ponder well, for 'tis no jest, To laugh it would be wrong, ne troubles of a worthy priest, The burden of my song.

CUT THIS OUT. being trusted with the interests of their pastors than incumbents appointed to a

GERMAN ELECTRO-GALVANIC BELT Write Name and Post Office Address very plainly nd give your waist measure in inche FORREST & CO., Sole Agents, 116 Flatbush Avenue, Brooklyn, N. Y. Good Agents Wanted.

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Appliance ever introduced, being the invention of the great German Ziegenfust, and has met with the most marvelous success in Europe ed and endorsed by the entire Medical Profession of Germany. The is possession letters from Primee Bismarck and several members of y. A quarter of a million of them were sold in the German Empire Belts, unlike many so-called electric appliances, are very light and no ear, and generate a current that can be immediately felt. Their action

Having obtained the sole right to sell the German Electro-Galvanie Belt in America from the inventor, Prof. Conrad Ziegenfust of Berlin, we are determined, whatever may be the cost, to introduce them here at once. The price of the Belt has always been Six Dollars (\$6.00), but to

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valids to give it a trial we will, for the next ninety days, Galvanie Belt for ONE DOLLAR, provided you will cut

given in verses 11-14. In unsettled	xxi. 1.)	of green are soon covered with tall area	to love our Saviour, and very many of	them out of the property of the dis-	came
times, the temptation to join lawless	5. "But they cried out, Away with	of green are soon covered with tall grass	them while here are led to trust in Him.	trict Ages have showed that this	civil
and plundering bands, would be fre-	him, away with him; crucify him!"	-the poor naked looking trees by the	This year quite a number have been	system is as repugnant to human	judge
quently presented. The invitation	(John xix. 15.)	read side covered with dust and looking	converted we trust. If time permitted	nature as it is contrary to New Testa-	would
would be put in an attractive form, as if	6. "Surely the wrath of man shall praise thee." (Psa. lxxvi. 10.)	so forlorn and weary, spring into new	I would like to tell you a little of the	ment doctrine; but there is a certain	The
it were a matter comparatively inno-		life, and you would almost expect to	experience of some of these children.	outside glitter about the whole thing so	often
cent; but it would lead the unwary into	CURIOUS QUESTIONS.	hear them shout for joy. In a few days	Let me tell you of one little boy named	dazzling to the eyes of multitudes that	critic
becoming assassins, robbers, and, by	No. 331.	the rice fields are covered with water	Say-Saw. He came here for the first	they cannot see that TEKEL is most as-	point
degrees, hardened criminals. The re-	Form word diamonds of	and the farmers begin to plough as you	time in May. His father and mother	suredly written on the church walls,	at the
presentation of the tempters is that the	1. Half of myself.	would call it. Their plough is however	are not Christians, and both of them are	right over the symbol of state patronage	haps
danger would be little; for those at-	2. A son of Jacob.	only a large heavy rake dragged through	addicted to drinking. He had great	and control. The fascination of the	teres
tacked would be swallowed up, and	3. A son of Japheth.	thus stimed we the earth a little them	difficulty to get them to allow him to	English State Church is so far-reaching	sity i
there would be none to tell the tale;	4. Where Cain went on leaving Eden. 5. The beginning to depart.	thus stirred up the earth a little they	come school. After attending our Mon-	that among Episcopalians this side the	clerg
also, that the reward would be great,	to president and beauty of the argent with	sow the rice just as farmers do at home.	day evening meeting for those who are	Atlantic may be found some very super	often
for they would find abundance of booty,	1. Half of him.	avery direction by small low dakes	not Christians, a lew times, he became	cilious persons who affect to belong to	
and all should share alike.	2. A writing instrument.	which mark each man's fold and also	much concerned in reference to his	a higher caste, by going to "Church;"	Amo some
Vs. 15, 16 Walk not thou, etc. The	3. A wicked king. 4. A door handle.	nevent little waves which might other	salvation, and came to the luesday	for the reason, so they say, that it is	Contraction of the second second
best defence is to walk in the way of	5. Beginning to act.	wise rise in these shallow sees and	how he could be saved. He is a little	"more genteel." "Distance lends	by th
righteousness, which goes in the opposite		injure the young plants. When the	follow but he mee is such served.	who have been brought up in the rural	are
direction. Refrain thy foot. Do not	Ourtailments.	Voungshoots become three or four inches	ing with toors the connet line uplose I	districts of England, and have gone	plair
take the first step, for it is the first step	1. Curtail a beast, called in the East	in height, they like to have their heads	hecome a Christian " Soon after he		
that binds one to the second, and makes	" the land ship," and leave arrived.	above the water, and if covered over as	found name in believing in Christ inst	there is not much to choose in favor of	dues
all evil courses possible. Run to evil.	2. Curtail spoils taken in war, and	they sometimes are when there is too	as all do who seek Him with the mhale	the State Church. The pyramid looks	part
This is no slow progress in sin.	leave an article of wearing apparel.	much rain, they will die in the course of	heart. He has not been taught in a	fair enough about the apex, but for ages	4 Co
SUGGESTED LESSONS.	3. Curtail an ancient city near the Dead Sea, and leave the chief idol of	four or five days.	Christian family and Sabbath School as	its base has been in a state of decay.	To
	the Babylonians.			The head, breast and arms of the image	1 00
1. How sad that one who talks so wisely as Solomon, should have acted	4. Curtail a station of the Hebrews in	school of Karen boys and girls. They		may be of gold and silver, but its feet	
so foolishly ! But this makes his	Moab, and leave an insect.	are not all little children, however, but		are part of iron and part of clay. This	A CONTRACTOR OF CONTRACTOR OFO
teachings none the less wise; and,	5. Curtail a Midianite chief, and leave	many are more than twenty years of		is true of the State Church only. The	
moreover, they are indited by the Holy	a natural compound of metal and other matter.	age-some more than twenty-five. A		feet of the Episcopal Church proper will	But
Spirit.	the part design of the state and the second day of	good many have been with us several		be as bright and solid as her head when	W
2. It is better to have the wisdom of	Find answers to the above—write them			she has been remodelled and made to	"H
true piety and of moral training, than	down-and see how they agree with the		vert his father and mother, and I am sure		A
millions of gold and silver. The Scrip-	answers to be given next week.		some of you will unite with him. A few	医白色素 医静脉炎 化化学 网络拉拉拉 化化学拉拉拉 化化学拉拉拉 化过去式 化过去式 化过去式 化化学 化二乙烯 化乙二乙烯 化乙二乙烯 医子宫的 化化合金 医白色的 化化合金 医白色的 化分子	And
tures care little about precepts of how	Clange Spice and in the of the art hereine	places are filled by new ones. We do			H
to become rich, but they ply us with	· · · · · · · · · · · · · · · · · · ·	not admit any until they have learned	men, Moses and Samuel, and three girl.	I THE	"Fo
precepts of how to become wise.	Answer to brote Enigma.	to read and write in the Jungle schools.		Churches and disorganized Baptist	A
3. The true mark of a wise man is his	No. 301.	After a few days spent in washing their	follow.	churches in relation to the support of	Esci
desire to become wiser. It is only the	Door.	old clothing and purchasing new, for	I have said our chief object is to lead	the ministry. Many of our churches	1 F
fool that knows everything.	No. 302.	which their parents usually supply	our pupils to Christ. We study the	will have to do without pastors, because	"In
4. How little many learned men know,	1. Cain. 2. Canaan. 3. Christian.	mony, the classes are arranged and the	Bible in school every day. Then on	they cannot be trusted with a minister's	an Is
because they would enter the realm of	14. Grown. D. Captain. 6. Congrega-	work of the school begins. Their studies	Monday evening each class meets for	financial interests. The opposite to this	Whe
knowledge without the first step, the	tion. 7. Cherozin. 8. Cyrenian. 9. Cyrus. 10. Cedron.	are much the same as those in country	prayer-meeting, while Mrs. M. and I	has ever been the trouble in State	A
fear of the Lord. Hence the atheism		schools in America. Besides the ordi-	take those from all the classes who are	churches. Ministers supported by law,	"No
of some scientists.	ANSWERS TO CURIOUS QUESTIONS.	nary studies through their own language,	not yet Christians, and those who have	as a rule, cannot be trusted with the	T
5. The value of a decided and reso-	A strange of the second of the second s	all learn Burmese and a good many	lately become Christians apart for a lit	spiritual interests of the people. Make	Wit
nant NO, is seen in this lesson.	Robert Burns, Tam O' Shaater.	English. This latter they find difficult	tle special service and prayer. On Tues-	a minister independent of the people,	H
	ha shart with the set when it when a market	and it is not uncommon for a boy or girl	day evening all meet in the chapel for	and he often becomes cold, formal and	" A1
and the second s	No. 328.	to get discouraged and give up English	prayer. Wednesday evening is the time	indifferent, it is especially so when the	E
The Lesson for the younger Ones.	Snap-dragon.	But there are many things we try to	for the girls prayer-meeting. Thursday	door of the ministry is open to ineffi-	Inst
一部分别的。1999年1月1日日,一日日日日,一日日日日日,1月1日日日,1月1日日日	NO. 329.	teach them besides the ordinary school	evening all the classes meet to recite	cient men, and every degree of disposi-	N
Children are in danger, at a very early	Mendicant	atudias (Phal Training	manager of Conjutions Triller	Prest of Manufacture	I

This priest he merry is and blithe Three quarters of a year, at oh 1 it cuts him like a scythe, When tithing time draws near.

He then is full of fright and fears, As one at point to die, nd long before the day appears, He heaves up u.any a sigh.

For then the farmers come jog, jog, Along the miry road, ich heart is heavy as a log. To make their payments good.

In sooth, the sorrow of such days, Is not to be expressed, hen he that takes and he that pays, Are both alike distressed.

Now all unwelcome at his gates The clumsy swains alight. ith rueful faces and bild pates-He trembles at the sight.

And well he may, for well he knows, Each bumpkin of the clan. istead of paying what he owes. Will cheat nim if he can."

In the same strain Cowper describes the usual dinner at the parsonage, the

age, of being led away by bad company, and we cannot begin too early to teach its dangers. In the downward course of sin, we-

(Department) Hear with the car.

> Consent with the mouth. Walk with the feet.

Children are in danger, at a very early

Run swiftly to evil. Give some reasons why we should not consent. 1. When we begin to sin, it is hard to stop. Illustrate by child running down hill, gets going faster and faster, and cannot stop; perhaps runs into river at the foot. Or, prisoner in jail; how came he in such a place? Not ss bad all at once. 2. It is dangerous. Illustrate by railway train thrown off track. Make two straight lines on blackboard-label them, God's commands. Sin throws us off the straight track of God's commands; then what happens? 3. It is disgraceful. Speak of the effect on our very looks of such sins as anger, deceit, envy. 4. The bad company sin brings us into, both here and hereafter. 5. Sin must meet punishment. Shall we keep from sin merely because afraid of punishment? Is that the sort of fear of which the Golden **Text** speaks?

-Abridged from the Baptist Teacher.

Men are guided less by conscience than by glory, and yet the shortest way to glory is to be guided by conscience .-enry-Home.

No. 330. SPACE PAVER AVILA CELTS ERASE 一行教 一部子 化 化化学

and the second second

Mendicant.

12 12 12 197

MR. H. M. STANLEY has been putting the fertility of Equatorial Africa into figures for the benefit of English merchants, and if it were not that, from the ple at home who are so unwise as to use magnitude of the figures their accuracy is to be questioned, the result of his speech would be that every English cotton firm would be already endeavouring to establish a branch on the Congo. Enormous as the figures are, however, there is reason to believe that in course of time, after railways have been constructed around the rapids of the river. steamboats placed on the upper reaches. and the natives induced to turn their attention to producing articles for which there is a demand in Europe, the trade of the Congo cotton cloth, will be far more than twenty-six million pounds. a stand of the second second second second

Two soldiers lay beneath their blankets, looking up at the stars. Says Jack : 'What made you go into the army, Tom ? ' Well,' replied Tom, ' I had no wile and I loved war, Jack; so loved peace, Tom ; so I went.'

studies. The Karens are a very filthy passages of Scripture. Friday evening tion and intellect have been formed people, more filthy than any of you in all meet to sing. On Sabbath we have among the State clergy, from imbecility your neat, clean homes can imagine. They have many bad, injurious habits. When they come to school we make them keep their persons and clothes perfectly clean. You are no doubt aware that all these heathen people smoke and chew tobacco, and other vile things. These render them very unpleasant to be with, just as they do peothese horrid things. We do not allow a particle of tobacco in our school, and now about fifty of our pupils have signed a pledge never to taste them again. We have formed a "Blue Ribbon Society," and have a meeting every fortnight, at which we usually have debates, essays, readings, music, etc., as you would at home. We are much pleased with the change that is now taking place in Burma in reference to the use of tobacco and betle. When we came here eight years ago, there was not a school in the country that forbade their use, and so far as we know not a family in which they were not used by all the members, old and young. We began the warfare against them, and now several of the missionaries are working with us. We now go further than forbidding them in school-we allow no pupil to went. What made you go?' 'Well,' join our two highest classes till he or she returned Jack, 'I had a wife. and I pledges to abstain for life-we give no financial assistance to any native

two P. M., and preaching or prayer. meeting at seven in the evening. Do you not think we are quite busy? I now happy she was in going to be with Jesus. She was a sister of Samuel who has since been converted. Three since, ed, and Mr. Stevens of Prome is coming down in a few weeks to baptize them. The few Burmah Coristians are so happy to see others coming to Christ, I wonder do you know that one dear old lady is yet living who was baptized by Dr. Judson, the first missionary. Her grandson is now asking to be baptized. So Cod is working away out here, just as in our loved America.

Your friend, H. MORROW. Tavoy, Sept. 17th, 1884.

For the Christian Messenger. Incidents of Ministerial Life.

A TALE AND SOMETHING MORE.

CHAPTER XIX.

prayer-meeting at six in the morning, itself up to some of the greatest and best preaching at nine, Sabbath School at of men. There are elements of discord 10 some churches of ours which, time after time, drive away good pastors ; on wish I could tell you about a dear little the other side is often something so girl that died here a few weeks ago, and repellant in State Churchism, or the clergy, that in many instances there are none who attend services besides the Burman young men, have been convert- officials of the places and a few poor people who are there for the loaves and fishes.

Baptist ministers are often amazed at the conscience by which some of their people listen to them year after year and give but a mere pittance. What a contrast to many of the State clergy in England, who have the conscience to take four or five hundred pounds per annum to conduct service once a Sab bath in a place where the church build ing and the congregation are ridiculously smail ! Disunion among some of our people often provokes the wish that a minister could be sustained there in an independent position, that by the faithful utterance of the truth a church might be restored to the order of the Contemplation of the difficulties con- New Testament pattern; but it should nected with the support of the ministry help us to bear pur troubles with panaturally brings us into contrast with tience, to remember that this principle other denominations, especially with has in numerous instances proved as established churches. Many of the dif- futile of good as congregationalism in ferences of religious bodies are expres- its worst condition. History shows that sive of the varied methods of appointing free churches are far more worthy of

signal for receiving the cash, and the various complaints made :-

"Quoth one, 'a rarer man than you, In pulpit none shall hear : But yet, metninks, to tell you true, You sell it plaguy dear.'

"Oh, why are farmers made so coarse, Or clergy made so fine ! kick that scarce would move a horse, May kill a sound divine."

We may congratulate ourselves to-day that farmers are far more cultivated in manner, and that Baptist clergymen are not half as fastidious as their brethren. of the Establishment.

This comparison has been undertaken principally to show that in the most noted of Protestant churches, in which there is so much to admire, the difficulties are even greater than our own, and liable to more objection. In like manner it may be shown that the troubles of any other denomination are at least equal to ours. All that is needed is greater loyalty to our principles, and more of the fear of God in our hearts. Pastors and people must learn to bear with each other-to love one another with purea heart fervently. Our enemies surely, are not our brethren, nor any who have assumed that position. We wrestle not against flesh and blood. The doings we dread are the works of the devil, who seeks to stop the progress of the interests of the Redeemer. (To be concluded.)