

Literally, *steersmanship*, 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.

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 knowledge*. The first part, or foundation. The first step in true wisdom is the fear of the Lord. *Fools*. 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 given in verses 11-14. In unsettled times, the temptation to join lawless and plundering bands, would be frequently presented. The invitation would be put in an attractive form, as if it were a matter comparatively innocent; but it would lead the unwary into becoming assassins, robbers, and, by degrees, hardened criminals. The representation of the tempters is that the danger would be little; for those attacked would be swallowed up, and there would be none to tell the tale; also, that the reward would be great, for they would find abundance of booty, and all should share alike.

Vs. 15, 16.—*Walk not thou, etc.* The best defence is to walk in the way of righteousness, which goes in the opposite direction. *Refrain thy foot*. Do not take the first step, for it is the first step that binds one to the second, and makes all evil courses possible. *Run to evil*. This is no slow progress in sin.

SUGGESTED LESSONS.
1. How sad that one who talks so wisely as Solomon, should have acted so foolishly! But this makes his teachings none the less wise; and, moreover, they are indited by the Holy Spirit.

2. It is better to have the wisdom of true piety and of moral training, than millions of gold and silver. The Scriptures care little about precepts of how to become rich, but they ply us with precepts of how to become wise.

3. The true mark of a wise man is his desire to become wiser. It is only the fool that knows everything.

4. How little many learned men know, because they would enter the realm of knowledge without the first step, the fear of the Lord. Hence the atheism of some scientists.

5. The value of a decided and resolute NO, is seen in this lesson.

The Lesson for the younger Ones.

Children are in danger, at a very early 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—Hear with the ear.
Consent with the mouth.
Walk with the feet.
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 so 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.—Henry Home.

Booth's Department.

Original and Selected. Bible Enigma.

No. 303. Find the answers to the following and the initials who shew the means by which God has brought all things into being:

- 1. The name of a city upbraided by Christ for not repenting.
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 Eblimon?
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." (Psa. lxxv. 10)
3. "Before they call, I will answer; and while they are yet speaking, I will hear." (Isa. lxxv. 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. xxi. 1)
5. "But they cried out, Away with him, away with him; crucify him!" (John xix. 15)
6. "Surely the wrath of man shall praise thee." (Psa. lxxvi. 10)

CURIOUS QUESTIONS.

No. 331. Form word diamonds of

- 1. Half of myself.
2. A son of Jacob.
3. A son of Japheth.
4. Where Cain went on leaving Eden.
5. The beginning to depart.

- 1. Half of him.
2. A writing instrument.
3. A wicket king.
4. A door handle.
5. Beginning to act.

No. 332. Curtailments.

- 1. Curtail a beast, called in the East "the land ship," and leave arrived.
2. Curtail spoils taken in war, and leave an article of wearing apparel.
3. Curtail an ancient city near the Dead Sea, and leave the chief idol of the Babylonians.
4. Curtail a station of the Hebrews in Moab, and leave an insect.
5. Curtail a Midianite chief, and leave a natural compound of metal and other matter.

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. 301. Door.

No. 302.

- 1. Cain. 2. Canaan. 3. Christian.
4. Crown. 5. Captain. 6. Congregation.
7. Cherozin. 8. Cyrenian. 9. Cyrus. 10. Cedron.

ANSWERS TO CURIOUS QUESTIONS.

No. 327.

Robert Burns, Tam O' Shanter.

No. 328.

Snap-dragon.

No. 329.

Medicant.

No. 330.

SPACE

PAVER

AVILA

CELTIS

ERASE

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 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 endeavoring 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.

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 wife and I loved war, Jack; so I went. What made you go?" "Well," returned Jack, "I had a wife, and I loved peace, Tom; so I went."

Correspondence.

For the Christian Messenger. Letter from Burma.

TO THE YOUNG READERS OF THE "CHRISTIAN MESSENGER."

DEAR FRIENDS,—

I few months ago I wrote you briefly, concerning our work in the dry season, perhaps you 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 Toungoo, 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 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 parched fields, without any appearance of green are soon covered with tall grass—the poor naked looking trees by the road side covered with dust and looking so forlorn and weary, spring into new life, and you would almost expect to hear them shout for joy. In a few days the rice fields are covered with water and the farmers begin to plough as you would call it. Their plough is however only a large heavy rake dragged through the mud and water by oxen. Having thus stirred up the earth a little they sow the rice just as farmers do at home. These great rice plains are crossed in every direction by small low dykes which mark each man's field, and also prevent little waves which might otherwise rise in these shallow seas, and injure the young plants. When the youngshoots become three or four inches in height, they like to have their heads above the water, and if covered over as they sometimes are when there is too much rain, they will die in the course of four or five days.

But May also brings together our school of Karen boys and girls. They are not all little children, however, but many are more than twenty years of age—some more than twenty-five. A good many have been with us several years, and we look for their return to school like the coming of loved friends. Each year some drop out, and their places are filled by new ones. We do not admit any until they have learned to read and write in the Jungle schools. After a few days spent in washing their old clothing and purchasing new, for which their parents usually supply money, the classes are arranged and the work of the school begins. Their studies are much the same as those in country schools in America. Besides the ordinary studies through their own language, all learn Burmese and a good many English. This latter they find difficult and it is not uncommon for a boy or girl to get discouraged and give up English. But there are many things we try to teach them besides the ordinary school studies. The Karens are a very filthy people, more filthy than any of you in 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 people at home who are so unwise as to use these 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 betel. 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 join our two highest classes till he or she pledges to abstain for life—we give no financial assistance to any native

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preacher who uses these filthy things or allows them to be used in his family. We are forced to take this strong stand, on account of the many evils arising from the use of these filthy things. In 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 to root them out, and we know God will help us. There are many other reforms we are trying to make, of which I have not time to write you now.

Above all we try to teach our pupils to love our Saviour, and very many of them while here are led to trust in Him. This year quite a number have been converted we trust. If time permitted I would like to tell you a little of the experience of some of these children. Let me tell you of one little boy named Say-Saw. He came here for the first time in May. His father and mother are not Christians, and both of them are addicted to drinking. He had great difficulty to get them to allow him to come school. After attending our Monday evening meeting for those who are not Christians, a few times, he became much concerned in reference to his salvation, and came to the Tuesday evening meeting for inquirers, to learn how he could be saved. He is a little fellow, but he was in such earnest, saying with tears, "I cannot live unless I become a Christian." Soon after he found peace in believing in Christ, just as all do who seek Him with the whole heart. He has not been taught in a Christian family and Sabbath School as many of you have, and so does not know how to express how his heart feels, but he is filled with peace. He says, "I am living in God." He is so anxious to continue in school for many years, but fears his parents may not allow him. He prays every day that God will convert his father and mother, and I am sure some of you will unite with him. A few weeks ago I baptized five, two young men, Moses and Samuel, and three girls. Say-Saw and several others will soon follow.

I have said our chief object is to lead our pupils to Christ. We study the Bible in school every day. Then on Monday evening each class meets for prayer-meeting, while Mrs. M. and I take those from all the classes who are not yet Christians, and those who have lately become Christians apart for a little special service and prayer. On Tuesday evening all meet in the chapel for prayer. Wednesday evening is the time for the girls prayer-meeting. Thursday evening all the classes meet to recite passages of Scripture. Friday evening all meet to sing. On Sabbath we have prayer-meeting at six in the morning, preaching at nine, Sabbath School at two P. M., and preaching or prayer-meeting at seven in the evening. Do you not think we are quite busy? I wish I could tell you about a dear little girl that died here a few weeks ago, and how happy she was in going to be with Jesus. She was a sister of Samuel who has since been converted. Three since, Burman young men, have been converted, and Mr. Stevens of Prome is coming down in a few weeks to baptize them. The few Burmah Christians 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 God 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.

Contemplation of the difficulties connected with the support of the ministry naturally brings us into contrast with other denominations, especially with established churches. Many of the differences of religious bodies are expressive of the varied methods of appointing

and sustaining pastors. Two extremes are brought to view here. One is that of a church whose pastor is supported by law; the other a society—it cannot be 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 him for pastoral labors.

In the conception of ecclesiastics and politicians of old, that was a grand scheme of dividing a country into parishes, appointing ministers, and by law compelling the people to support them out of the property of the district. Ages have shown that this system is as repugnant to human nature as it is contrary to New Testament doctrine; but there is a certain outside glitter about the whole thing so dazzling to the eyes of multitudes that they cannot see that TRICKLE is most assuredly written on the church walls, right over the symbol of state patronage and control. The fascination of the English State Church is so far-reaching that among Episcopalians this side the Atlantic gleam about the whole thing so dazzling to the eyes of multitudes that they cannot see that TRICKLE is most assuredly written on the church walls, right over the symbol of state patronage and control. 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