and Greeks in attendance. The fact that he was persuading shows that, as for none of these things. " An often usual, he had some success. When Silas and Timotheus, etc. Timothy had, apparently, tarried at Thessalonica (1 Thess. iii. 6), and Silas at Berea (xvil. 14.) The news they brought was the occasion of the First Epistle to the Thessalonians. Pressed in the spirit. New Version, constrained by the word. Paul's experience in Athens had been depressing, but the presence of Silas and Timothy, with the good news they brought of the brethren at Thessalonica (1 Thess. iii. 5), and the contribution sent him by the Macedonian Churches (2 Cor. xi 9), cheered and encouraged him. Paul's intense earnestness at once awakened fierce opposition among the Jews Blasphemed. They probably called "Jesus accursed" (1 Cor. xii. 3), as well as spoke vilely against Paul. Shook his raiment. Shook off the dust as a testimony against them. See Matt. x. 14. As done by a Jew to Jews, no words and no act could so well express the apostle's indiguant protest. Your blood. The responsibility and consequence of your guilt. I am clean. Have discharged my duty, and am free of the responsibility. Henceforth . . unto the Gentiles. That is, so far as Corinth was concerned. He afterwards elsewhere preached again to the Jews.

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Vs. 7, 8 .- Thence. From the syna gogue. Denied the synagogue, Paul found a convenient place near by in which he could preach the gospel-the house of Justus, who is described as one that worshipped God-a Gentile proselyte, but not necessarily at this time a Christian, though having more sympathy with Paul than with the Jews. Paul's heart was cheered by the conversion of Crispus-one of the few in Corinth whom he baptized with his own hands (1 Cor. i. 14). Chief ruler of the synagogue. A man of prominence, as president of the elders who had the synagogue in charge. Believed on the Lord, with all his house. Another household of faith. Believed and were baptized. The universal order-faith first, then baptism.

Vs. 9-11.—By a vision. Compare ix. 12; xvi. 9, and note the recurrence of these visions at the great crises of the apostles' life. Be not afraid. A man of Paul's intense temperament would be liable to periods of depression. He had been driven away from other cities, and he knew not how soon the storm migh burst upon him here. How consoling such words. Speak, and hold not thy peace. No command could have been more congenial. I am with thee. As promised in Matt. xxviii. 20. No man shall set on thee, etc No attack upon thee shall prevail. God, who shut the lion's mouths for Daniel, would frustrate every attempt to injure this faithful servant. Much people. The encouragement rises to a climax; for the "much people" was that for which Paul's soul was longing. A year and six months. A period fruitful not only for Corinth, but also for its sea-port town, Cenchrea (Rom. xvi. 1), and for Achaia, as well (2 Cor. i. 1). During this time Paul wrote the two letters to

the Thessalonians. Vs. 12. 13.-Gallio. A brother of Seneca, the philosopher and moralist, a man of easy temper and of agreeable manners; also a polished scholar, popu lar, and much admired. Deputy. Proconsul, or governor. Achaia. A Roman province, nearly co-extensive with the modern kingdom of Greece. Made insurrection. Rose up against, N. V. Judgment seat. The tribunal of Gallio, held probably, in the market-place. Contrary to law. The same charge as in xvi. 21. The law was not the Mosaic law: for that would be a religious matter not coming within the province of

a Roman governor. Vs. 14-17.—But Gallio was a different kind of man from the magistrates of Philippi. He saw through the pretence of the malignants. A matter of wrong or wickedness lewdness (villainy). That is, if it were a real infraction of the law, if Paul had committed some crime, then the governor must take notice of it. though evidently having little sympathy with them. But if it be a question of words. If it refers to a matter of different doctrines in your Jewish theology. Names. Such as the title of Messiah, as applied to Jesus. I will be no judge, etc. Compare Gallio's conduct with Pilate (John xviii). Drave them, etc. By a peremptory refusal to interfere; not necessarily with violence. Sosthenes. Either successor to Crispus. or head of another synagogue. Though Greeks is omitted in the New Version, and is likely to be an interpolation, the sense of verse 17 is probably what the insertion of that word requires, viz., that the Gentiles who held the Jews in contempt, made this the occasion of an outbreak against one who may have

Paul. If the Sosthenes of 1 Cor. i, 1 is

and opened the Scriptures to the Jews | the same as this chief ruler, his beating seems to have been beneficial. Cared misapplied text,"-Abbott. Gallio was indifferent to the matter put before him, and to the action of the Greeks, as it was outside of questions upon which he was called upon to decide.

The Lord sometimes uses persecution and trials to drive us into larger work. Labor is honorable. Jesus was carpenter; the great apostle to the Gentiles, a tent-maker.

What a blessed Lord is ours, who knows just how and when to encourage his servants.

How much we need hot hearts in our work for the Lord. no pointanti

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

Take the four words, "I am with thee," and tell what they did for Paul, show what they will do for each little child who believes them? Jesus said to Paul, " Be not afraid." Paul's friends were far away, his enemies were near and many; but what did it matter if Jesus was right there? Why was Paul not afraid of Jesus, but glad to know he Temple on Feb. 11. The Rev. J. H was with him? Because he was trying to please him.

to do wrong. How can we quarrel, if himself at the close of the Lecture was we remember Jesus sees? How quickly we would hush the wrong word, if we only thought of Jesus as near, and listening.

Jesus has given you some little everyday duties by which you can serve him. Paul did his work the best he could for Jesus' sake, and that is what you can do. -Abridged from the Baptist Teacher

Bouths' Pepartment.

Original and Selected. Bible Enigma.

No. 266.

Here is a scene in Palestine in the early harvest. The reapers are gone out to the work of gathering in of the fruits of the earth. In the valley below are a large company of hostile Philis-tines. The wonderful joy and exultation of yesterday make the present gloom almost impenetrable; and now a feeling of loneliness — homesickness comes over me, as I think of my child hood's home among the mountains at Bethlehem. Its peaceful avocations, the starry nights, the hours of repose and pious meditation, and above all, my weary, thirsty spirit longs for a draught from the dear old well which stood "by the gate." Who, and where am I?

> CURIOUS QUESTIONS. No. 195.

1. Who was king in Jerusalem at the time the Israelites first entered the 2. Where is it said that a girl was

sold for wine? 3. Who had his eyes enlightened by tasting a little honey? 4. Where in Scripture do we find

constellation spoken of as the figurehead of a ship? 5. Where do we find the oldest fable

on record? 6. Where in Scripture have we an account of a money-box with a hole in the lid in which to drop in money offer

No. 196. Beheading and Curtailing. 1. Behead string and leave a beverage; curtail and leave to gain, behead again

and leave a preposition. 2. Behead a piece of crockery and leave behind; behead again and leave eaten; curtail and leave a preposition. 3. Behead a wound and leave crude metal : curtail and leave a conjunction.

4. Behead an article of clothing and leave a garden tool. Behead a couple and leave the atmosphere.

6. Behead and curtail an important part of a house and leave an animal?

No. 197. NINE-LETTER PUZZLE.

P	L	С	
0	1	A	
Y	R	D	

Arrange the letters in the squares so that they will form nine words of two or three letters. The words must read from left to right horizontally or diagon ally, and from top to bottom vertically.

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. 265. Abraham, Wisdom, Issachar, Solomon, Enoch, Saul, Orpan, Nebuchadnezzar, Micah, Abijam, Keturah, Ephraim, Terah, Haran, Adam, Goliah, Levi, Aman, David, Faith, Asher, Thomas, Hezekiah, Eli-

melech, Rebekah. been a leader in this accusation against "A WISE SON MAKETH A GLAD FATHER."

ANSWERS TO CURIOUS QUESTIONS.

No. 193. Rabbi, rabbit. Pate, paten. Raven, rave. Forge, forget. Lawn, law. Cove. cover. Fir, fire.

No. 194. Learn to wait-life's hardest lesson Conned, perchance, through blinding

While the heart-throbs sadly echo To the thread of passing years.

Learn to wait Hope's slow fruition;

Faint not, though the way seem long; There is joy in each condition, Hearts, through suffering, may grow

Correspondence.

For the Christian Messenger. Joseph Cook's Lectures.

out recovered to a Har BOSTON MONDAY LECTURESHIP.

Prelude: Mormonism. Lecture: The New Theology. Interlude: Questions Answered.

A splendid audience again greeted the Monday Lecturer at Tremont Clough of the Telugu Mission was present and offered prayer at the close of These words are a shield, when tempted | Prelude. The prayer of Mr. Cook another of the notable prayers for which he is distinguished. He said: May Tny kingdom come; may 'Thy will be done in our hearts and lives; we do hereby declare our willingness to have Thy righteous will done in us; we do hereby make that full selfsurrender. Mr. Cook is a firm believer in the co-operation of man with God in all the processes of our salvation from the terrible bondage of sin. He is ever emphasizing this great principle. In the course of the lecture he said: Work out your own salvation in fear and trembling; for it is God that worketh in you. The first part of this text is good Arminianism; the last part is good Calvinism; the whole is good Christian Theology. Mr. Cook has ever in mind that great law of all our spiritual lifethe doing of the will of the Christ surely leads to a better and better knowledge of the doctrine of the Christ According to the Theology of Mr. Cook the will of man is free and responsible. We are to turn to the light and over the high behests of Duty. The Holy Spirit or the present Christ, as Mr. Cook would say, is manifested in those who love and try to do His will. And coming to the Christ means the continual self surrender to that law of righteousness which is the nature, the will of the Christ. Not one act of self-surrender,

> but the permanent self-surrender. Let me remark here by way parenthesis that the writer of these reports will endeavour to the extent of his ability to give your readers thoroughly accurate and conscientious transcrip tions of the words and doctrines of the Boston Monday Lecturer.

I noticed another notable expression in the prayer above mentioned : O God. Thou art Love; but because Thou are Holy Love, Thou art also a consuming

I shall first give a very brief outline of the Lecture: The great event of the 20th century in Philosophy and Theol ogy will be the upsetting of the supremacy of natural laws. There will be seen to be a Power over the moral as well as the physical universe. We are beginning to see the completion of the proofs of the enthronement of a Personal God. The 20th century is to show that it is not Nature but God who governs this universe. There will be seen to be, not a government by law but a government according to law. In the 20th century science will speak of the course of nature in the tone of the Psalms. There will be the revival of the faith of a David and an Isaiah. There will be a triumphant repulse of the attacks of the agnostic and materialist.

Theology embraces the whole range of religious Truth. There are certain transcendent questions to be met. The supreme question is What is the test of certainty? This test must be applied to all the departments of Theology.

There are two kinds of Theology. One is a broad and liberal Theology; The other is a practical Theology which consiste in the answer to the question : What must I do to be saved? There must be progress in the broad and liberal Theology. The opponents of Theology must be silenced. In the question: What must I do to be saved? there is not much progress. Let that be granted. But this very question presupposes three things:

(l.) A soul. (2.) The danger of that soul. (Eternal Death.)

(Eternal Life.)

for the discussion of the relations between Religion and Science. Experts are needed to settle the great question of Theology.

What are we to lay down as a test of certainty? Self-evident truths. These correspond to the cans and cannots of the Sacred Scriptures. Ye cannot serve God and mammon. This is a high spiritual intuition. The opposite is self-contradictory, inconceivable. The self-evident truths are the intuitions of the soul. We must distinguish between the Intuitions and the instincts. The Intuitions are authoritative; the Instincts are measurably authoritative. There are four distinct characteristics of the Intuitions:

(1.) Self-evidence.

Necessity. (3.) Universality. (4.) Consistency.

Space and time are Intuitions. I can in imagination eradicate all ideas things. I cannot eradicate the idea of space. There are primary moral and religious intuitions. For every one of these I can furnish you with a can or a cannot of the Scriptures. Axiomatic Theology is based on the Intuitions.

I take the liberty just here to call the attention of readers to the great differ. ence existing between this doctrine of Mr. Cook and the ancient doctrins of the total depravity of man. Herein there has of course been great progress

in Theology. But to return, Mr. Cook said: We have an instinct of the existence of God. This is not an Intuition, is not an absolute certainty to the mind The same is true of our Instincts of Immortality. Yet a great many of our convictions depend on the moral and spiritual Instincts. These are very valuable in the Science of Theology. Experimental Theology is based on

the Instincts. We must have: (1.) Axiomatic Theology.

(2.) Experimental Theology.

(3.) Biblical Theology. The Interlude: Questions answered (1.) What is the best scheme for the promotion of International Copyright? The French. France is far in advance of Great Britain and the United States in this particular. France gives anyone the right to reproduce with consent of the author and a foreign author has the his peaceful death his ashes were same rights as a native author on French soil.

(2.) Ought Temperance books to be introduced by law into Common Schools? Yes, with decision.

(3.) Do we not require a New Theology for the case of Scipio and the Roman Gracchi? No, not while the case of Cornelius stands recorded in the Scriptures.

(4.) Ought there to be a triple pledge against intemperance, tobacco profanity in Sunday Schools? One thousand times, yes. If there be preacher who cannot in conscience ask this of any young person under his instruction, God pity the preacher rather than the young person.

(5.) What of Matthew Arnold or Emerson? What of any pessimist or any optimist? What of any agnostic or any theist? Matthew Arnold is polished icicle. He does not se through Nature to Nature's God-Emerson complains that Nature is too thin to hide God. This may be Neo-Platonism; but it is preferable to agnosticism.

(6.) What shall we say of Matthew Arnold's agnosticism? It is going out of date. Meiognosticism is now the doctrine of the soundest heads on the globe. This word means partial know-

arbitrary or benighted minds. I shall omit the Prelude on this occasion.

Very respectfully, E. M. CHESLEY.

For the Christian Messenger. Wickliffe and Tyndale, Baptists. Dear Bro. Selden :-

The editors of the Wesleyan) and "An Enquirer" both decide that there is no evidence that the assertion in my Sabbath address at Hillsboro that Wickliffe and Tyndale were Baptists is true. Sence they evidently are in darkness on this point, I take it for granted that they will thankfully accept of light.

Truth ought to be a welcome commodity at all times. If they were Baptists, what profit can it be to any one to deny it? Supposing we had not positive documentary evidence that Wickliffe was a Baptist, never theless it would seem almost self evident that following reasons: -He lived one brought into being such societies as days of the Apostles, and as a Christian salvation. - Religious Intelligencer.

I would have Professorships founded | Pre-byterians, Church of England and not quite, a certainty that the only religions communities then in England were Roman Catholics and Baptists, or as they were then called. Anabaptists. Therefore, if Roman Catholics persecuted him and burned his bones it must have been because he was teaching Bible or Baptist principles. But

your readers want proof:

John De Wickliffe, after being train ed at Oxford University, entered the clerical order and beheld before him the highest honors of the "Church." But, like Luther, God's word had found entrance into his sonl, and, in obedience to its teachings, he tore away from his heart the webs and wrappings of error which encased and deadened it. On step by step, he struggled into light until on the Bible, and the Bible alone. he took his sublime and defiant position Among the principles he advanced were these :- That the church consist ed only of believers-the saved; that bantism was a "sign of grace received before," and consequently should be administered to those only who prolessed to have received "grace."

From Neal's History of the Puritans we have the following:-"It was in 1371," says Walsingham, " that Dunn and Wickliffe read the accursed opinions ot the Berengerians, one of which undoubtedly was the denial of Intant Baptism." Thomas Walden, who was familiar with Wickliffe's writings, called him " one of the seven heads that rose out of the pit; for he denied the the baptism of infants, that herisie of the Lollards of which he was so great a leader." (The Lollards were Baptists.) And so Dr. Cramp remarks: "The expression of even a doubt your wind. It is a terrible strain, but respecting the connection between infant baptism and salvation would be garded in that age as equivalent to a denial of the divine authority of the rite." And further, Wicliffe, in the eleventh chapter of his Trialogues, as

quoted by Danvers, states that "believ-

ers are the only subjects for baptism. In his adherence to the Bible as his only rule of faith and practise; in his denial of grace or pardon communicated in baptism; in his rejection of infant and avowal of Christian baptism, and in his clear defini ion of a church as an assembly of baptized believers-WICK-LIFFE WAS A BAPTIST. Among Baptist heroes and martyrs must his name be enrolled. As one of them he was reviled while living, and 40 years after violated by the foes of Truth. But Wickliffe did not stand alone. Thousands were around him, and followed him. Branded, and burned, and driven from the haunts of men, these Wickliffites—these Baptists—were found scattered throughout England. " They were as numerous, "says Sir William Newbury in his history of England, "as the sands of the sea."

Much of the evidence in reference to Tyndale's origin, history and principles is obtained from the different histories of the Welsh Baptists, who claim that in the vale of Carleon (the Piedmont of the Welsh Alps), the ordinances of Christ have been administered since the days of the Apostles, A. D. 63. Without taking up your space with quotations I will sum up the whole evidence in the language of S. H. Ford, L. L. D.—" These are most con clusive evidences that William Tyndale. who translated the Bible into the English language and the four books of Moses into the Welsh language in 1536, was a Welsh Baptist of that plain strict, apostolic order. He lived most of his time in Gloucester, England, but Llewellyn Tyndale and Hezekiah Tyndale were members of the Baptist Church in Abergaveny, South Wales.

ledge. Agnosticism is held only by fully made known to the literary world, way and they throw off their arms in a the intent of books written for Union an oval body. Societies to state these facts clearly. Second-It is not to be wondered at that the history of such men should be obscured, since they and their writings were consigned to the flames and we left to learn their principles from the writings of their enemies. Third-It is unfortunately the habit of many of the lessor lights among Pedobaptist | their people. Pastors are the servants theologians to teach that the Baptists of their churches, and the churches are a new sect that have sprung into have a right to use them. But, brethren being since the Reformation. But the greater lights cannot afford

to be uninformed or deceptive; therefore Mosheim testifies that the "Baptists lay concealed in almost all the countries of Europe before the rise of Calvin and Luthur." In the year 1819 Dr. Ypeij, and Dr. J. J. Dermont. distinguished Pedobaptist scholars published a history of the Reformed Church of the Netherlands. In the last chapter they give a history of the Dutch Baptists. The concluding statement is as follows :- "We have now ly Anabaptists, and in later times Men- experience to talk about? Such connonites, were the original Waldenses, fessions of weakness and inconsistency, he must have been a Baptist for the the church received the honor of that have a bad induence. How glad many origin. Un this account, the Baptists | would be to hear these self-condemned hundred and fity years before the dawn | may be considered the only Christian | people change the current of their talk, (3) The salvation of that soul. of the Retormation period, which has stood since the and rejoice for once in the assurance of

society which has preserved pure the Lutherans. It is, therefore, almost, if doctrines of the gospel through all

Hoping that this will prove satisfactory to " Inquirers" and others. I am.

Yours truly, D. ARCHIBALD. Sackville, N. B., Feb. 9, 1884.

Sixty feet under the Sea.

'I was once a diver-not a wrecker, but pearl diver-and hard business it was,' recently observed the captain of a Spanish brig to a reporter of the Califoruia Times. 'We worked off the Mexican and Panama coasts, principally on the Pacific side. Sometimes we worked alone, but generally on shares, and sometimes for pay. We went to the grounds in small sailing vessels, then we took to the small boats and covered as much ground as possible. Each man had a basket, a weight and a knife. For sharks? Yes, but it is a poor defence, for it is almost impossibe to swing the arm with any force under water. The best weapon is a short spear. When you reach the ground you strip, put you feet in a big sinker, take the basket that has a rope for hoisting, drop over, and soon find yourself at the

'Then your business is to knock off

as many oysters as you can and pile them into the basket before you lose I could stand it in those days for six minutes, and I have known some men who could stay down ten : but it is sure death in the long run. If the ground is well stocked you can get twenty or more shells, but it is all luck. When the basket is full it is hauled up, and after you come up for your wind down you go again, the sinker being hauled up with a small cord for that purpose. It was on one of these trips that I ran afoul of the animal that gave me a lasting fright. You will smile when I say it was only a star fish, but that it really was. I went down sixty feet with a rush, and landed on the edge of a big bunch of coral, swung off into a kind of basin. The basket went ahead of me, and as I swung off to reach the bottom something seemed to spring up all around me, and I was in the arms of some kind of a monster that coiled about my body, arms and legs. I tried to scream, forgetting that I was in the water, and lost my wind,

'It was just as if the plant had sprouted under me and threw its vines and tendrils about me. There were thousands of them, coiling and writhing, and I thought I had landed in a nest of sea snakes. I gave the signal as soon as I could, and made a break up vard, part of the creature clinging to me, while the rest. I could see, was dropping to pieces. They hauled me into the boat when I reached the surface, and pulled the main part of the animal from me. It was oval, about three feet across, and the five arms seemed to divide into thousands of others. I probably landed on top of that one, which at this time was the largest I had even seen. I afterward saw the body of one that was washed ashore on the isthmuss that must have had a spread of thirty-five Should any critic or enquirer ask feet. Their power of grasping is conwhy these facts have not been more siderable, but touch them in a certain I answer: - First-It would not suit regular shower, and are soon reduced to

> Dr. J. C. Long tells of a quaint old brother who used to pray: "Lord, use me-use me up completely-but Lord, use me up economically." Let all pastors of large churches say Amen I It is a prayer which they may offer to do not abuse them. Do not load them with unbearable burdens. Do not wound them with neglects, nor sting them with complaints. Make their yoke easy and their burdens light. This is the Master's way; let it be yours .- Religious Herald.

Why is it that some professing Christians, whenever they speak in meeting. or talk anywhere of religion, do nothing but bewail their own unworthiness, untaithfulness and coldness in seen that the Baptists, who were former- spiritual things? Have they no other and who have long, in the history of in the presence of young Christians