

ance as her truest decoration. She considers herself disgraced by sterility of body, but glories in sterility of mind. Education, music and dancing are supposed to go together, and are to her badges of a life of infamy. When a sister is observed imitating a brother's first childish attempts at penmanship, she is peremptorily ordered to desist, and that, too, by the women of the household.—Prof. M. Williams.

The Christian Messenger.

Bible Lessons for 1884. FIRST QUARTER. Lesson VI.—FEBRUARY 10, 1884. THE CONVERSION OF LYDIA. Acts xvi 11-24. COMMIT TO MEMORY: Vs. 13-15.

GOLDEN TEXT.—"Whose heart the Lord opened, that she attended unto the things which were spoken of Paul."—Acts xvi. 14.

DAILY HOME READINGS. The Lesson—Acts xvi 11-24. T. Closed and Open Hearts.—Matt. xi 20-26. W. Household Baptism—Acts xvi 33; xvii. 8; 1 Cor. i 16. F. Given to Hospitality.—Gen. xviii. 1-8; Heb. xii. 2. S. Peter and John in Prison.—Acts v. 17-33. S. The Sufferings of Paul—2 Cor. xi. 24-35.

ANALYSIS.—I. By the River-side, Vs. 11-13. II. The Heart Opened, Vs. 14, 15. III. An Evil Spirit Cast Out, Vs. 16-18. IV. Persecution, Vs. 19-24.

QUESTIONS.—What caused the separation of Paul and Barnabas? A disagreement about taking Mark with them on a second missionary journey? Whom did Paul choose as his companions? Silas and Timothy?

Vs. 11-13.—Who were the company that set sail from Asia Minor? From what point did they sail? To what island? To what sea-port of Macedonia? Why did they go? Who employed them? Where did they go on the Sabbath? Why? What was the character of the place? Whom did they meet?

Vs. 14, 15.—What woman is especially mentioned? Give her residence and business. What did she do with Paul's preaching? What did the Lord do for her? Who were baptized with her? Were they infans? What does the Great Commission say? Mark xvi 16. How did Lydia show her gratitude?

Vs. 16-18.—What occurred on the way to the place of prayer? What is meant by *distinction*? How did this slave bring gain to her owners?

Vs. 19-24.—What moved her masters to persecute Paul and Silas? Where did they take them? What was their charge against them? What aim had they in making such a charge? How were the Jews looked upon by the Romans?

Lesson Proofs.—Where, in this lesson, do we find—1. The contrast between opened and closed hearts? 2. Between the spirit of faith and persecution? 3. An example of sin's excuses and cruelty? Application.—The importance of attending church. Had Lydia been away from the prayer-meeting, she would not have heard the saving truth. The importance of listening attentively to the Word, as Lydia did. The Holy Spirit is ready to open your heart. Ask him. The importance of following Christ in believer's baptism. The Lord will give you grace even in persecution, if you serve him.

In this lesson we cross the upper part of the *Ægean Sea*, from the continent of Asia to Europe, and see the first fruits of missionary labor there.

Notes.—Vs. 11, 12.—A straight course. A nautical phrase meaning before the wind. The strong southerly breeze overcame the current which sweeps from the Hellespont, and enabled them to complete a distance in two days which it took five days to accomplish, going in the opposite direction, at another time (xx. 6). *Samothracia*. After the manner of the navigation of that day, they put into a harbor each night. The first night they anchored off this lofty and conspicuous island, at the head of the *Ægean Sea*. It was about half way on their journey. *Philippi*. Named from Philip, father of Alexander the Great. *The chief city*, a city of prime importance, because it was a Roman colony. A colony with Roman laws, language, and government. *Abiding certain days*. Waiting for the Sabbath to come around, as it was their plan to begin with the Jews.

Vs. 13.—River-side. The river was the *Gangas*, small in summer, but often swollen to a torrent in the winter. *Where prayer*, etc. A place of prayer. There seems to have been no synagogue; and this was, probably, an unroofed enclosure. It was by the river-side, because the Jews made much of washings in their worship. *The women*. Then, as now, the women made the major part of religious congregations.

These women seem to have been members of the household of Lydia.

Vs. 14, 15.—Lydia. Probably so called from Lydia, her native country. She was, very likely, a Jewish proselyte; for she is said to have worshiped God. *Seller of purple*. Either of the dyed goods, which were chiefly worn by princes and by the rich, or of the dye itself. *Whose heart*, etc. Sin closes the heart; only the Lord can open it. *Attended*. Gave heed. Here was her conversion, not in doing some great thing, but in receiving the good news spoken by Paul. See John i. 12. *Household*. Probably the women who assisted her, and certainly those capable of believing. Neither were they baptized upon her faith; for the command and the usage were for each to be baptized upon a personal profession of faith. The Baptist usage, and that of the New Testament, in the matter of baptism, are one. *If ye have judged me*, etc. By receiving her to baptism, they had declared their confidence in her as the Lord's child. Very modestly she makes this the basis of asking the favor that they will accept her hospitality. *Constrained us*. Paul may have been reluctant lest he should seem to be actuated by mercenary motives. See xx. 33, 34.

Vs. 16, 17.—To prayer. Rather, to the place of prayer referred to in vs. 13, at a subsequent period, when Paul and his company were more known in the city. *Damsel*. A female slave. *Spirit of distinction*. Paul treated this case as a form of demoniacal possession; but her masters reported her as having the spirit of prophecy, and used her for telling fortunes. Thus she brought them much gain by soothsaying, or by her ravings, to which were attached mysterious meanings. *Followed*, and *cried*, etc. Just as the two in the country of the Gergesenes, who were possessed with evil spirits, declared Jesus to be the Son of God (Matt. xviii. 29), this girl gave testimony that Paul and his company were servants of the most high God. It seems to have been a supernatural recognition of their position and mission.

Vs. 18.—Grieved. Greatly moved; indignant at the clamor of the evil spirit, full of pity for her who was this spirit's victim. *Said to the spirit*. As distinct from the woman. Like his Master, Paul would restore this afflicted one to her true self. *In the name of Jesus Christ*. The source of all power, the "name above every name." *Came out*. According to our Lord's promise in Mark xvi. 17.

Vs. 19-21.—Gains. . . gone. Covetousness was at the bottom of this first heathen persecution. Compare xix. 25-27, and also Matt. viii. 23-34. What care the liquor-sellers, who pander to vice now, though their wealth comes from the degradation and ruin of their fellows? *Caught Paul and Silas*. Seized them with violence. Luke and Timothy, as less prominent, or perhaps being out of reach, were not apprehended. *Market-place*. The open space used for public gatherings and public business. *Magistrates*. Roman magistrates, or governors. *Being Jews*. The fact that they were Jews is cunningly made prominent to prejudice the magistrates, as the Jews were despised by the Romans. *Exceedingly trouble our city*. It wasn't the city that was troubled, but the owners who lost their gains. *Not lawful*. Pious cant is called in to cover covetousness. The laws were severe against any attempt to proselyte the Roman pagans. Hence the force of the phrase, *being Romans*.

Vs. 22-24.—Multitude. The mob spirit is easily excited. *The magistrates*, etc. Are no better than the mob. Without trial, and to please the mob, as Pilate in the case of Christ, these rulers adjudged Paul and Silas guilty, tore off the clothes of the condemned men, and ordered them to be beaten with the licitor's rods, or *fasces*. *Many stripes*. Not restricted to forty, as by the Jewish law. A very severe punishment, inflicted upon naked backs. See Paul's reference to this in 2 Cor. xi. 25, and 1 Thess. ii. 2. *Inner prison*. A dark filthy, underground dungeon. *Stocks*. An instrument of torture, as well as confinement. A heavy piece of wood with holes in it, into which the feet were put so far apart as to cause great suffering.

It is in the house of God that the way of salvation is unfolded. How sad that so many are never found there. See the simple way of life. Lydia gave heed to the good news and was saved. What a big root of all sorts of evil is the love of money. Learn the cruelty of prejudice and of party spirit, which can turn even magistrates into brutes. How to be saved, is beautifully illustrated in Lydia's case. She came to

the prayer-meeting; she listened to the gospel; she gave heed to and welcomed it; she let the Lord open her heart. How many hearts are closed and bolted against the truth. How many think they are to do, when they are to receive. The proper conduct of a young convert is prompt obedience in baptism; earnest work for others; a readiness to contribute to the support of God's servants.

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

Paul was weak, and often sick. What sort of companion would he need? A doctor; and God sent a good Christian doctor to go with them, who also helped to tell the gospel story to the heathen. Show Gospel of Luke. He wrote the story of this journey. Our lesson is part of it. Make very vivid the story of the prayer meeting in the building with sides, but no roof, with its little company of women clustered around Paul. Tell how Lydia listened; and the words went through her ears into her heart.

When we do not let the good words we hear get through our ears, into our hearts, so that we do them, we are like a closed room. We get very full of sin. Jesus wants hearts to be clean, and is glad to open them. Sin keeps God's Word from taking root and growing in our hearts, until he takes away the stone. Now let us see what one with an open heart will do. Question back from the story as already told, how Lydia went to prayer-meeting, on purpose to hear; how attentively she listened to Paul.

An open heart attends to what it hears. Lydia believed that Paul's words were true—that she ought to do what he said—and at once she obeyed. She showed her love by being baptized, to let people know that she loved Jesus. It will be well to explain that baptism does not wash hearts clean; but that it is a sign that the heart has been opened to let Jesus come in, and wash it clean.

AN OPEN HEART Listens Attends. Believes. Obeys. Shows its love.

—Abridged from the Baptist Teacher.

The peace of Christ is pure as crystal, warm as sunbeams, and as firm as mountains.

Boys' Department.

Original and Selected. Bible Enigma.

No. 262. Place the following in order; the initials, downward, give a name often applied to an important Bible city.

- 1. One of the three great festivals of the Jews. It was celebrated in the month Tishri.
2. A place in the valley of Megiddo, mentioned in Zechariah as a place of mourning.
3. The spring which burst out in answer to the cry of Samson after his exploit with the jaw-bone.
4. A small, portable vessel used in the temple service.
5. The land to which Cornelius, the centurion, belonged.
6. Two Syrian words uttered by our Saviour in performing a miracle, recorded by Mark.
7. Something that the king's merchants brought out of Egypt for Solomon.
8. A swift footed bird of the desert, unclean by Levitical law.
9. Was laid at the feet of the child Jesus.
10. A feast of the Jews instituted in the second century B. C.
11. A Phœnician goddess, identified by some with the moon, by others with Venus.
12. Was offered to our Saviour while upon the cross.
13. Was used in the temple service.
14. The national god of the Philistines.

CURIOS QUESTIONS. No. 184. I am something bad. Transpose the letters, and I am a vegetable; change my head I am a support, now transpose I am a city. Again change my head I am a nationality, transpose, I am a church dignitary. Change my head I am a temple. Again change my head I am a feminine name, transpose, I am a battle field, again transpose I am a kind of cloth. As at first, change my head I am a narrow way, transpose I am a quality, again transpose I am a large river. What am I?

No. 185. Behead a dog, and leave a large bird. Behead a bird, and leave a part of fence. Behead a promontory, and leave sailing towards the wind. Behead a fish, and leave 20 quires of paper. Behead a sailing vessel, and leave her masts and sails.

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. 261. 1. K is S 11. M elchisede C
2. E unio E 12. A biegs R
3. E lish A 13. N am I
4. P ete R 14. D es P
5. T raffi C 15. M in T
6. H anna H 16. E lih U
7. E as T 17. N icano R
8. C us H 18. T yr E
9. O liv E 19. S ila S
10. M atthis S

KEEP THE COMMANDMENTS. SEARCH THE SCRIPTURES.

ANSWERS TO CURIOS QUESTIONS. No. 182. Exclaimed has all but the numeral V. No. 183.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend for money that which is not bread? and your labor for that which satisfieth not?"

No. 184. 1. Bowl, bow. 2. Brown, brow. 8. Crown, Crow. 4. Cowl, cow. 5. Shame-sham. 6. Burn, bur. 7. Singe, sing. 8. Belle, bell. 9. Finish, fins.

Correspondence.

For the Christian Messenger. The Holy Spirit.

AN OPEN LETTER TO A FRIEND.

My Dear Friend,—

I believe that in our last conversation we were discussing the matter of the identity or non-identity of the Holy Spirit and the Christ. There was a difference of opinion. You will remember I stated it to be my conviction that they were the same being, yet with this difference, namely, that the Holy Spirit was the Christ in vital conjunction with the souls of men. The Holy Spirit is the veritable Christ; in other words, spiritually, personally, momentarily present to the souls of men. This conjunction of the Divine with the human, I thought, you will remember, was accomplished by the life, death and resurrection of our Lord. Here was the glorification of the Son. And I referred you to that passage of the Scripture: "For the Holy Spirit was not yet glorified." In other words, the Holy Spirit of the new dispensation of the Spirit of the New Testament scriptures, has become that which it is to the Christian church, with all its glorious grace and power in inspiration, through the self-inflicted humiliation of the Christ, through His assumption of our humanity. What great things has He had in store for us, what great things has He done for us! It is a pleasure and an assurance to find strong confirmation of this view in the works of the ablest evangelical thinkers and students of the word.

The Speaker's Commentary says, in commenting on the sixteenth verse of the sixteenth chapter of St. John: "As long as His earthly presence was the object on which their eyes were fixed, their view was necessarily imperfect. His glorified presence showed Him in His true nature." The idea is that the presence of the Holy Spirit is the veritable presence of the Christ in His true nature, in His spiritual nature, in His glorified nature. For the true nature of the Christ is in the universality of the Spirit. He is essentially Spirit, even as God is spirit.

Dean Alford, commenting on John xiv. 18, says: "This makes our Lord's declaration that He was coming to them plain, as applying to the coming of the Spirit, who is one with Christ."

Prof. Golet, one of the most scholarly exegètes of modern times, in commenting on John xiv. 18, says: "We hold the objective revelation given in Jesus, the Spirit would have nothing to reveal in us; without the Spirit, the revelation given in Jesus would remain exterior to us and resemble a parable which is not understood. Hence it is in one sense true that when the Spirit comes, it is Jesus who comes again; from one without, he becomes One within us. The completed work of the Spirit is Christ formed in the believer, or to express the same idea in other words, it is the believer come to the measure of the stature of the fulness of Christ."

But again, you will remember we were conversing as to the meaning of the Master when He uses the pronoun I in referring to the coming of the Holy Spirit in John xvi. 16. The opinion was expressed that the Christ here referred to His resurrection. It will be found that Meyer distinctly contradicts this view; and Meyer is of a rare very high authority. It will be found that the constant reference in these sayings of the Christ is to an abiding presence. And this is none other than the presence of the Holy Spirit. Neither, according to Meyer, is the reference to the Parousia. And this also is evident from the whole tenor of these discourses of the Master.

Meyer says under John xiv. 18: "Justly therefore have most of the moderns (Tücke, Tholuck, Olshausen, B. Cnesius, Frommann, Köstlin, R. u. s., Meier, Braumlein, Godet, Scholten) understood by the Paraclete the spiritual coming of Christ, in which He himself, only in another form of existence, came to the disciples."

In the "Doctrine of the Holy Spirit," ninth series of the Cunningham Lectures, by George Smeaton, D. D., we read: "And accordingly in the memorable passage where he says, now the Lord is that Spirit, the close connexion in which he places Christ and the Spirit shows how fully he apprehended their joint mission, and how emphatically he intimates that Christ is never to be conceived of apart from the Spirit, nor with the Spirit conceived of apart from Him."

It is worthy of especial note that the "Comforter" is not a good rendering for the Paraclete. The idea is rather one who stands by us, the Helper, in all our spiritual and moral and practical warfare against the subtle powers of evil. A true conception of the meaning of this term, of the office of the Paraclete, is, I think, calculated to modify greatly the older conceptions of religion and religious experience. The true Christian is the Christian who feels that he is called to labor while there is opportunity. And the reward is to him that overcometh and is faithful. And the supreme desire of the Master is that we should be kept from the evil that is in the world.

In a discussion of this subject one ought not to omit these words from the pen of the Rev. Joseph Cook: "Go to your Doener and Martensen and Rothe, and all the best students of religious science from the sides of Ethics and evangelical truth and you will find them rejoicing to illustrate in all detail and with all the radiance of philosophy and evangelical learning the truth that the Holy Spirit is the present Christ; and they identify it with the innermost holiest of conscience."

As the glorious sunlight is the source of life and growth to the whole vegetable and animal creation, so is that divine light, the Holy Spirit, the spirit of truth, the very life and inspiration of all spiritual natures and principles. The Christ is the life and light and the Savior of our world. And all really divine truth everywhere is a part of the truth of the Christ. And He was manifested and is being manifested in our world that we might be reconciled to God. This is not a reconciliation of good and evil, but it is a reconciliation of man to God through the establishment of rightness, through the impartation of spiritual life.

How important a concern for us all that we are not doing despite from day to day unto this Holy Spirit of grace within us, who is the one only way, the Truth and the Life. For it is indeed a law of the divine economy that the Holy Spirit works along the lines of our working, and there is indeed a co-operation of man with God in all the processes of our salvation from that evil which is death.

Boston, Mass. E. M. CHESLEY.

For the Christian Messenger. P. E. Island Notes.

The greatest agitation that has been for years is now going on in Prince County on the Temperance Question. Shall we repeal the "Scott Act," and have instead the New License Law? The liquor power has forced the election upon us to take place Feb. 7th. Clergymen of every name are leading in the battle. Every night in not a few places, the clamor of our strongest weapons resounds in the fray. Truth is mighty; and we believe will prevail. We dare not go back to the shameful old ground of Licensing a moral wrong, and thus making respectable our greatest natural and social evil. We believe in entire prohibition by the State but we will work County Prohibition until the moral sentiment of the Dominion shall compel our Ottawa Government to give us the Maine Law. Happy will be that day when instead of seeking to swell our revenue from the accursed duties on spirits, we shall teach our people to divert the produce of honest labor in distributive goods, which would yield an increasing revenue with untold blessings in the homes of the people.

It is pleasing to know that the \$100 expected to be raised by the Island Baptist Churches for the Northern Home Mission Field, was most cheerfully given. Bedque, \$50. North River, \$25. East Point, \$15. Summer-ride, \$10.

The Belque Church are yet without a pastor. A very good man would find a field for usefulness with a parsonage and \$400 at least.

Rev. E. C. Corey is holding special services at Tryon. How much we all have to put forth our best efforts to win souls. For time is short and souls are passing into the great unseen.—Com.

For the Christian Messenger. Dear Editor,—

The following lines were composed by Jennie C. Smith, daughter of Robert Smith, Esq., of Chester, N. S. She was the subject of a nervous debility from her birth, which rendered her a cripple during life, and though she lived to the age of 27 years, she was never able to walk. Her intellectual faculties developed wonderfully, considering her physical debility, and her almost entire seclusion from society. She was thoughtful on the subject of religion, and her views of truth were clear, and at one time she intimated to her sister, who was her constant attendant, that she would like to be baptized—if she was fit—but felt her unworthiness. She is released from a life of constant suffering which she bore, for the most part, with remarkable cheerfulness, to mingle, I believe, with the glorified throng above.

The accompanying lines are selected from quite a number of pieces, which by her request were sent to me after she passed away. To one, who knew her, perhaps, better than any body outside of her family circle, they are exceedingly interesting, and I have no doubt will be read with interest by all her acquaintances.

Will you kindly give them a place in the Christian Messenger in connection with this brief sketch of her sufferings. And oblige, I. J. SKINNER.

P. S.—Good news from Chester and the Basin, cheer our hearts though far away. I. J. S.

The Story of Jacob's love.

Heard Rebecca's wail of woe, In a strange and far off land; Where she met so long ago Him who claimed her heart and hand.

Should my Jacob take to wife Daughter of the land of Heath, What good then should be my life? Gladly would I welcome death.

So she sends her darling son To the land where she was born, His fierce brother's wrath to shun, And to wait love's glorious morn.

Now he hears his journey's end, Where his mother's kindred dwell, And ere evening's shades descend Stops to rest at Haran's well.

While he lingers, Lo! he hears Flocks approaching from afar, Now the shepherdess appears, Like some radiant eastern star.

And he, lifting up his eyes, Saw a d loved his cousin fair, With that love that never dies, Loved he Rachel standing there.

As 'tis love's first wish to serve, Jacob watered Rachel's sheep, Then love thrilling every nerve Turns to kiss her and to weep.

And does she return his love? Does her heart go out to his? Ask the Angels from above, Maidens cannot speak of this.

Then he tells her who he is And she answers soft and mild; Let me tell my father this, He will love his sister's child.

Laban hears with eager joy The glad news she has to tell, Runs to greet his sister's boy Saying kindly, "It is well."

But he adds—though near to me— If thou wilt with us remain, Ask what seemeth right to thee, Thou shalt serve me not in vain.

He replies, 'tis die is cast; I will serve through storm and shine, Serve thee truly, if at last Thy sweet Rachel may be mine.

So he serves him seven years, Happy as the birds of May; For such love casts out all fears And makes years seem as a day.

Then he claims his lovely wife, But alas! that cry of pain, 'Tis not her my love's life; I have served these years in vain.

Laban only said and smiled, Listen now and cease thy strife; In our land, the elder born Must be given first to wife.

Trials make love stronger grow; Jacob, firm of heart and will Answers proudly, he it so; I will serve for Rachel still.

So he serves the time again For the idol of his heart; Surely this time not in vain, They no more in life shall part.

Now her tears may freely flow, Now her heart to speak is free, Hark, she murmurs soft and low, Thou art more than life to me.

JENNIE C. SMITH. The cheapest postal service in the world is that of Japan, where letters are conveyed all over the empire for two sen, about seven-tenths of a penny. This is the more wonderful, considering the difficulties of transit over a mountainous and irregular country, which has less than 100 miles of railway, while waggon cars can only pass over a few of the chief roads, and the steamers connect but a small number of coast stations.