

prayer, warfare, watchfulness" As I understand the article, this work, prayer, &c., should extend over the entire Christian life.

The question is, how long before and by what process may the child of God come into the entire "renunciation of self?"

Mr. C. further says: "There is the possibility of large attainments in practical righteousness." True indeed!

He lives within. As Paul says, "Christ liveth in me and His love constraineth me." Is not love the fulfilling of the law?

Does not the Holy Spirit effect this work in the blood of Christ? Is not the striving to purify one's self inharmonious with the statement at the opening of Mr. C.'s article—"a renunciation of the world and self," &c.?

DEAR BRO.— Seven years in Burma—a complete number, and quite a long time to be privileged to work for the Master among these needy people.

Yes, true! "He that hath my commandments and keepeth them, he it is that loveth me, &c." and I will manifest myself to him, &c.

A glance at the above quotation will show that the keeping of the commandments is not the condition of the love, but is the outcome of the love, and if the heart be "perfected in love," that heart "will keep His words."

perfect in love" and that wills to do His will, certainly "will," in that blest experience, "do His will," and "will keep His commandments."

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I have at length some good news to report of the work among the Burmese of Tavoy. There is yet no American Missionary for this people, but a very earnest and efficient Burman preacher—Soo Din—has been at work for several months, and quite a few are inquiring the way of life.

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The Christian Messenger.

Bible Lessons for 1884. SECOND QUARTER.

Lesson III.—APRIL 20, 1884.

PAUL'S PREACHING. 1 Corinthians i. 17-31.

COMMIT TO MEMORY: Vs. 17-19.

GOLDEN TEXT.—"But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness."

DAILY HOME READINGS.

M. The Lesson. T. Preaching Christ Crucified.—1 Cor. ii. 1-5.

W. This Truth the Wisdom of God.—1 Cor. ii. 6-13.

F. This Truth Spiritually Discerned.—1 Cor. ii. 14-16.

F. The Jews Seeking a Sign.—Matt. xii. 38-45.

S. The Greeks Seeking Wisdom.—Acts xvii. 18-23.

S. Whom God Calls.—Isaiah lv. 1-7; Matt. xi. 25-30.

ANALYSIS.—I. The Preaching of the Cross, Vs. 17-25. II. The Chosen of the Lord, Vs. 26-31.

QUESTIONS.—Vs. 17-25.—Why did Paul not wish to baptize? Did he think lightly of baptism? What was his special mission? What did he wish to avoid in preaching? Why? Who are them that perish? What is the preaching of the cross to them? Why? What is it to them that are saved? What is meant by the wisdom of this world? How does God make it foolish? What great mistake did all the nations make about God? What nation alone knew of God's unity? How did they know it? Could man discover a way to be saved? How does God save men? Why did the Jews reject Christ? Why did the Greeks? Why do men now? What is meant by the foolishness and weakness of God? What is said about them?

Vs. 26-31.—By what means has Christianity advanced? Whom does the apostle mean by wise men? By mighty and noble? What does he mean by foolish things, and weak things, and base things? What is meant by things that are not? By things that are? Have men of themselves discovered any spiritual wisdom? What is it to be in Christ?

The only special connection between this lesson and the last is chronological. It was during Paul's stay at Ephesus, that he wrote this Epistle; in the spring of A. D. 57. After his manner, he first gives loving greetings and words of praise. Then he speaks of divisions among the brethren, some of them using his name as a party cry; some the name of Apollos, of Peter, and of Christ. He directs their attention to the unity of the faith, and to the one central doctrine of Christ crucified.

NOTES.—Vs. 17.—Not to baptize. Paul never speaks lightly of baptism; on the contrary, he exalts it, and brings out with clearness its special symbolism (Rom. vi. 3, 4; Col. ii. 12; 1 Cor. xv. 29). But his one work was to preach the gospel, and to introduce it into as wide a region as possible, leaving the baptism of the converts to his assistants. Peter acted in the same way (Acts x. 48), and perhaps all the apostles. Baptism, as an external ordinance, required no special apostolic gift to administer it. Paul says that he had baptized a few with his own hands; but he was thankful that it was only a few, lest it might be said that he had baptized in his own name. Not with wisdom of words. The plainness and simplicity of Paul's speech, had been one cause of the alienation of the Corinthians from him. Apollos was "eloquent"; but Paul's speech was "rude" (2 Cor. xi. 6), "of no account" (New Version rendering, in 2 Cor. x. 10). He discarded the philosophic garb, the speculative skill, the rhetorical ornament, the showy setting of truth, lest the attention of his hearers should be taken up with oratory, with his style and manner; and the cross of Christ should be made of none effect. His theme was not, nor must his style of speech seem to indicate that it was, a Christian philosophy of religion; but the humbling doctrine of salvation alone through the crucified Christ—a doctrine which, so far from exalting human wisdom, brings it to naught.

Vs. 18.—The preaching (word) of the cross. Not the word of human wisdom; but the word of the cross is that which Paul preached. The cross here includes an atoning sacrifice for sin. That perish. Are perishing, because they prefer man's wisdom to God's. Saved (being saved, New Version). Salvation is the present and habitual condition of the believer. Power of God. The cross is not weakness, as the world supposes, but the power of God.

Vs. 19, 20.—It is written. See Isaiah xxix. 14. Paul gives the sense of the passage, not the exact wording. Where is the wise? Nowhere, they are clean

gone, all the sages, all the scribes (Jewish learned men), the disputers (Greek learned men). They have, all failed to discover spiritual truth, and are brushed aside. God has, by the cross, shown man's wisdom to be foolishness.

Vs. 21, 22.—After that. Seeing that, in the wisdom of God, as a part of the wise arrangement of God, which we are not called upon to explain, he left the world, for a long period, to its own wisdom, that this being fully tested, its insufficiency might be clearly shown. The result was that the world by wisdom knew not God. Its wisdom did not even discover God's unity, much less a way of salvation. The increase of wisdom only led men farther away from God, by multiplying the number of deities—as in the case of the Athenians. Foolishness of preaching. But not foolish preaching. That preaching of the cross which the world calls folly. Them that believe. See Rom. i. 16; John iii. 15, 16, 36, etc. Notice the restriction. This great power of God cannot save unless we receive it.

Vs. 23.—Sign. Or, signs. See Luke xi. 16, for the kind of signs demanded by the Jews. They were not satisfied with miracles of healing; but demanded direct and dazzling tokens from heaven that Jesus was the Messiah. Wisdom. The Greeks demanded a philosophical demonstration of Christianity, exalting reason above faith. Christ crucified. Not the crucifixion of Christ; for the apostles dwelt the rather upon his resurrection; but Christ, as slain for our sins, and our Saviour only because he tasted death for us. Stumbling-block. The Jews anticipated a glorious temporal prince; and to call him the Messiah who was put to death as a malefactor, was an offence.

Vs. 24, 25.—Called. The saved of verse 18. Those effectually moved upon, by the Holy Spirit, to receive the truth. Christ. Not simply in doctrine; but in person, also. In receiving the truth of a crucified Saviour, the called received him in person; and he is both the power and the wisdom of God.

Vs. 26-29.—Not many wise. The apostle points to the facts of the case as an illustration of the foregoing. Christianity did not begin its career with the high-born, the educated, the people of social position. There were a few of these who believed; but the great company of converts was from among slaves and persons of humble rank. Things that are not, etc. A climax. Language cannot be stronger to express at once the contempt which the world has had for the means by which Christianity advances, and the mighty power of these means.

Vs. 30, 31.—Those who are in Christ Jesus (united to him) have become so not by their wisdom, but by his agency. Christ is the representative of those in him, to the Father; and he is the representative of God to them; and hence, is made unto them from God, wisdom, etc. He is the true wisdom which restores to us our lost righteousness, by granting us forgiveness and justification; which makes us holy by taking away sin and regenerating us in spirit, tastes, desires, and affections; which redeems both soul and body from the thralldom of sin. And Christ is this. He is made unto us sanctification. Glory in the Lord. In what Christ is to every believer.

SUGGESTED LESSONS. If infants or adults were regenerated by baptism, Paul would not say, "Christ sent me not to baptize." If Christ is the power of God and the wisdom of God, he is God; for power and wisdom are inseparable from God.—Abridged from the Baptist Teacher.

The Lesson Story for the little ones.

While Paul was in Ephesus, he wrote a long letter to the church in Corinth. You remember Paul lived about two years in Corinth, working at tent making, with his friends Aquila and Priscilla. He says this letter is for "all that in every place call upon the name of Jesus Christ our Lord." When Paul was in Corinth, he loved to tell often the story of how Jesus died on the cross to save us. Corinth was in Greece. The Greeks thought themselves very wise, because they knew a great deal of the learning that is in books. They called the simple story Paul told, foolishness. The Jews wanted a great king, and were angry when Paul said their king hung on the cross, and died such a shameful death. But God was so kind, that he made his gospel so simple that a little child may understand the way to be saved. He did not choose that only learned people should know about Jesus.—Primary Quarterly.

Boutly's Department.

Original and Selected. Bible Enigma.

No. 272.

THE LOVELIER "NINE." The ancient Greeks had "Muses" nine, Whose sway o'er men was esteemed benign. We are told they had also "Graces" three Excelling those others in dignity. But the Christian Muses outshine them far. As the sun eclipses the morning star. These fit each soul endowed with them here. For life in a holy and blissful sphere; And in one cluster the nine are enrolled, Commended by Paul to the church of old. In another place he has also given Three "Graces"—possessed by all heirs of Heaven. The Greeks styled their "Muses" the "Lovely Nine,"—Most lovely are ours for they are divine. Young reader! can you in the Scriptures find These virtues that bless and adorn man kind? —Watchman.

CURIQUS QUESTIONS. No. 221. Bible Questions.

1. Find a verse in the New Testament in which there are only nine letters? 2. Where does the word "Jews" first occur in Scripture? 3. What was the name of the High Priest, Aaron's wife?

No. 222. Form two easy diamonds of words:

1. The tiger's tail. 2. To take against the will of the owner. 3. A welcome spring bird. 4. A large box. 5. The lion's tail.

1. Ego. 2. Anger. 3. A lady's name. 4. The last of all. 5. Half of me.

No. 223. Form two easy squares of words [of four letters]:

1. A lonely island in mid-ocean. 2. A fierce wild animal. 3. An advantage. 4. A woman's name.

1. A short measure. 2. A long river. 3. A relationship. 4. The birdies' mothers.

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. 216.

1. E gypt. 2. L ebbes. 3. I ssachar. 4. S almon. 5. H iram. 6. A chan.

ELISHA.

ANSWERS TO CURIQUS QUESTIONS. No. 217.

1. C haracte R 2. H om E 3. R unnin G 4. I nvitatio N 5. S portiv E 6. Truthfulness S 7. I ngeniuo S 8. A greeabl E 9. N asturtiu M

CHRISTIAN MESSENGER. No. 218.

Wink, ink, Kin, win. No. 219. Patch-work.

No. 220.

1. Nero was the reigning Emperor when Peter wrote his 1st Epistle in which he enjoined on Christians to "Honor the king." 2. Nero is called Augustus and Cesar in Acts xxv. 21. It was to him that Paul appealed when wrongfully accused by the Jews, Acts xxv. 10. 3. 1 Chron. i. 25.

A young mother, travelling with her infant child, writes the following letter to her husband at home:—"We are all doing first rate, and enjoying ourselves very much. We are in fine health. The boy can crawl about on all fours. Hoping that the same may be said of you, I remain, &c., Fanny.

We sorely complain of the shortness of time, and yet have much more than we know what to do with. Our lives are either spent in doing nothing at all, or in doing nothing to the purpose, or in doing nothing that we ought to do. We are always complaining that our days are few, and acting as though there would be no end of them.—Seneca.

"I print a kiss on your soft, white cheek," says the type to the paper "The impression you make is good," is the reply.

Whoever is sensible of his own faults craps not at another's failings.—Persian.