

The Christian Messenger.

Bible Lesson for 1878.

SUNDAY, August 4th, 1878.—The Draught of Fishes.—Luke v. 1-11.

COMMIT TO MEMORY: Verses 8-11.

GOLDEN TEXT.—"And when they had brought their ships to land, they forsook all, and followed him."—Luke v. 11.

DAILY READINGS.—Monday, Luke v. 1-11. Tuesday, Matthew xi. 20-24. Wednesday, Matthew xiii. 1-17. Thursday, Hebrews xi. Friday, Luke xiv. 25-33. Saturday, John xxi. Sunday, Acts ii. 1-40.

LESSON OUTLINE.—I. Preaching by the sea-side. Vss. 1-3. II. Command to Simon. Vss. 4, 5. III. Miraculous draught. Vss. 6, 7. IV. Effect upon Simon. Vss. 8, 9. V. Formal call. Vss. 10, 11.

QUESTIONS.—Where did Andrew, Peter, and John, first learn of Christ? John i. 35-42.

I. Vss. 1-3.—Why was Jesus now by the Lake of Gennesaret? Whose ship did he go into? Why did he ask to have it pushed a little from the shore?

II. Vss. 4.—What does Jesus say to Simon? What is meant by "a draught"? What circumstances had happened to put Peter's faith to proof? What does Simon say he will do?

III. Vss. 6, 7.—What miracle now takes place? Is it unscientific to believe in miracles?

IV. Vss. 8, 9.—What was the effect of the miracle upon Simon? How do you account for it?

V. Vss. 10, 11.—What does Jesus say to Simon? Where was this fulfilled? What did the four apostles do once do? In what one instance only did they return to their boats?

The Lake of Gennesaret, also called the Sea of Galilee and the Sea of Tiberias, was thirteen miles in length and six in breadth, and was situated in a region of beauty.

EXPOSITION.—Verse 1.—The people pressed upon him, etc. Christ's preaching is called the word of God, not simply as expounding the revelation of God given in the Old Testament, but also as constituting a revelation of God—a New Testament. The former was by prophets, the latter by THE PROPHET. The eagerness to hear was not like that at Nazareth, but an honest and receptive eagerness. Both the greatness of the crowd, and this earnestness, show how deep and general was the impression already made by Christ's words and works. Stood by the lake. An open-air meeting, held in the early morning (vs. 5), perhaps because no synagogue would accommodate them; or because it was not the day for opening the synagogue.

Verse 2.—Two ships, vessels, or fishing-boats. Standing by the lake. This use of the word "standing" for remaining at rest, without regard to posture, may help to harmonize Acts ix. 7, with xxvi. 14. Washing their nets. Rinsing them to be rolled up for the day, as their fishing, which was done in the night, was ended. Vs. 5. This statement, and indeed much else in the narrative, shows that the occasion was another (and later one) than that noticed by Matthew (iv. 18-22), and Mark (i. 16-20).

Verse 3.—Entered into, etc.—Because of the crowd. Simon's. He had already made Simon's acquaintance. iv. 38, 39. Luke calls him Peter only once (vs. 8) before his call to be an apostle, and Simon only twice after that event. xxii. 31; xxiv. 34. The name Peter [Rock] was given to Simon when called to be a disciple (John i. 42), in token of the new nature and office. Thrust out. To make it more easy to address the crowd, and enable them better to see and hear. Sat down. This was the custom.

Verse 4.—Launch out, etc.—Our Lord has the same right to command and control us in our business as in our religion.

Verse 5.—Master, we have toiled, etc.—His first word recognizes Christ's authority. I will let down the net. The resolution and act of faith on that ground.

Verse 6.—They enclosed a great multitude, etc.—This was to teach what the work of faith would bring. Their net broke. That is, in vs. 7, they were about to sink.

Verse 7.—Beckoned. Not spake, be-

cause of the distance, or their astonishment. Partners. See vs. 10. No mention of Andrew, who would seem thus to be absent, though present at the time mentioned in Matt. iv. 18-22; Mark i. 16-20. Filled both ships [or boats]. The net was therefore very large. The event was supernatural, either as a miracle of power in gathering the fishes, or of super-natural knowledge as to where the shoal of fishes were.

Verse 8.—Simon Peter.—Taking here his name Peter, because presented specially in his character of a believer. Fell down, etc. In worship. Acts iii. 11-13; xiv. 11-18. Depart from me, etc. We learn to abhor ourselves when God reveals to us himself. Job xl. 4, 5; xliii. 6; Isa. vi. 5. This revelation does not make us sinful, but shows us to be, and to have been, sinful.

Verse 9.—All that were with him.—The hired men all shared Peter's astonishment, but not his clear, deep conviction.

Verse 10.—Fear not.—See Luke ii. 10. This was to correct Peter's view, not of himself as sinful, but of Christ, as not having come for the very purpose of taking to himself and the Father the sinful, through his redeeming grace. From henceforth, etc. And not only that, but to make Peter himself, under Christ, a mighty agent in saving multitudes of just such sinners as himself.

Verse 11.—They forsook all.—The three here mentioned, and, of course, Andrew with them.

COURSE OF THOUGHT.—I. Preaching.—Verses 1-3.—(1.) The preacher is God's Son. (2.) Hence the message is "the word of God"—the Gospel of revealed truth. (3.) The hearers are those who hunger and thirst for the Word. (4.) The promise and provision are for all the multitudes—"whosoever will."

II. The Provision.—Verses 4-11.—(1.) To preach Christ, one must know Christ. As Master over us in all things, even our worldly affairs, and as Saviour of sinners. (2.) To preach salvation, one needs the experience of salvation—in the conviction of sin; in the power of forgiving love; in a large and rich growth in grace, through an inward revelation and communication of Jesus Christ to the soul. (3.) The preachers whom Christ calls and prepares, have his promise of success. Their success is success in the work of saving men, and in that only. (4.) To be such a preacher, all must be left, and Christ followed—no divided service. (5.) This principle holds not less in our life as Christians than as preachers. We get and do good as we are Christ's wholly.—Abridged from the Baptist Teacher.

SUNDAY, August 11th, 1878.—The Centurion's Faith.—Luke vii. 1-10.

GOLDEN TEXT.—"Then touched he their eyes, saying, According to your faith be it unto you."—Matt. ix. 29.

Youths' Department.

The following letter will interest many of our young readers as well as those to whom it was written in Toronto. It may serve as a picture of the children where our missionaries—Mr. and Mrs. Armstrong, Mr. and Mrs. Churchill, and Mr. and Mrs. Sanford—are laboring, as it came from a neighbouring station:

The Girls and Boys of Cocanada.

COCANADA, 13TH MAY, 1878.

To the Jarvis St. Baptist Sunday School.

DEAR TEACHERS AND SCHOLARS,—I know that you are all interested to some extent in our work among the Telugus, and I am going to write to you now, partly because I think your past efforts deserve to be remembered, and partly because I want to increase the interest you feel in this work. I was much pleased to see that you gave \$150 last year, and I hope that this year you will give as much and more too. We do really need much more money than we receive. However, I know that boys and girls, whether they are ten years old or twenty or forty would sooner hear something about the people in Cocanada than about the need of money. And I think that boys would sooner hear about boys than about men, while girls would sooner hear about girls than about women. I must be polite and give the girls the first place.

You know that most of the people here worship idols, but some of them have learned to worship God, and to

love our blessed Saviour Jesus. Well, there is a school here for the daughters of Christians, a boarding-school I mean, and about 16 girls attend it at present. These girls live in the building which we use as a chapel and school house. The lady who has charge of this school lives in part of the same building, and looks after the girls. These girls do not dress like the girls in the Jarvis St. Sunday-school; they wear a light skirt fastened round the waist by a string, the ends of which are drawn together and tied, and a jacket to cover the upper part of the body. Sometimes they wear also a large cloth of white muslin thrown over the shoulder, wound round the body, and falling to their feet. They wear no hat and no shoes or stockings. But some of them wear ornaments such as earrings, rings, and bracelets. These ornaments are not always made of gold, sometimes they are as cheap as the cheap jewelry you can see in Canada.

I have told you what the girls in the boarding-school wear, now I must tell you what they eat. Rice is the chief thing; you all know what rice is, and what it tastes like when it is boiled. Sometimes they have curry to mix with the rice. Curry is made of meat or fish or vegetables mixed with the curry powder and all cooked together, making a very hot dish.

Now I must tell you about the day-school. The girls in the boarding-school are taught along with those in the day-school.

Very many of the day scholars are the children of people who are still heathens. Sometimes there are one or two present whose parents are Mohammedans. There is a broad verandah running round the school-house, and most of the girls sit on it, while others sit in a room inside the building. The floor of this verandah is made of cement, and is quite smooth. The girls who are learning their letters and those who are just learning to spell sit in a long line on this floor, while the others sit on benches. If you could see and hear the little girls who are learning to spell, you would laugh, partly on account of the way in which they sing off the letters, and partly because they have such funny slates and slate-pencils to write the letters of a word as they pronounce them. A little sand is scattered along in front of these girls, and with their finger, the fore-finger, they make the shape of the different letters as they spell a word. It is so easy to rub out their writing, they just smooth the sand over again, and their slate is clean. Here is an example of the way they spell. I will take the word "Kakinada," which is the correct name of this town and means "Crow country or district," because there are so many crows here. I can hear numbers of them cawing while I am writing this.

Now listen to the girls spell this word: One of the girls spells each syllable first, and then all the others repeat together what she has said. Kakara akara, ka; kakara ikara, ke; nakara, akara, na; dakara akara, da; Kakinada.

Perhaps this is not simple enough for you to enjoy it, but I thought it might interest some of you, and so I have written it. I am sure you will all be glad to know that these girls learn what people at home call a catechism, which consists of questions and answers about God and Christ and the Holy Spirit, so that many of these girls hear there what they would never hear at home, I mean that they can be saved by trusting in Jesus. Then most of these girls go to the Sunday school which is held at half-past seven on Sunday morning, and some of them stay to the service which commences at half-past eight. They sit on the floor on each side of the preacher and also behind him. Only the small ones sit on the floor; the larger ones sit on chairs. The girls in the boarding-school take a walk every evening at sunset, and sometimes they come up to the mission house, where the missionaries live.

There is a swing under one of the trees. Mr. McLaurin put it up for his two little girls. Perhaps you think Telugu girls are not like Canadian girls. Well I think you are wrong, for these girls just enjoy that swing as much as any of you could enjoy it, while some of them are so pleased when they are allowed to play with the toys of Mr. McLaurin's little girls. Of course I could tell you more about the little girls who

live in Cocanada, but I must leave room for the boys.

There isn't any boarding school for boys, though there are three or four boys who might be called boarders, and who live in a little house near the mission-house. However, there are a good many boys in the day school. Those whose parents are Christians dress in trousers and jacket, but they do not wear shoes or socks. They have their hair parted and smoothed down like the boys at home.

The heathen boys wear a kind of loose garment or else only a cloth tied round their loins. Many of them have part of their head shaved. Some have only a kind of queue or tail left on the crown of the head. When boys are very little their parents use this tail as a handle to lift them out of the way, if they are in danger of being run over in the street. I often see them lift little boys in that way. However, these boys are a good deal like boys at home in some respects; they like to run after carriages and hang on behind, when the driver does not see them.

But I must tell you more about the boys' school. The little boys have to do just what the little girls do, that is, learn to spell, after they have learnt their letters. They sit on the floor of part of the verandah on a different side of the house from where the girls sit, and they write the letters on some sand just like the girls. Only they spell this way: Kaku deergum istay, ka; kaku goddee istay, ki; kaki, a crow. This means to "k" put "a" and you have "ka," to "k" put "e," and you have "ke" make, a crow.

The older boys learn geography as well as reading, and some of them learn English. Some of these boys may become preachers of the gospel some day, so it is worth while to give them some education. I hope you will pray both for the boys and also the girls, that many of them who are now unsaved may become Christians.

For the very little ones in the Jarvis St. school I want to say that mothers do not carry their babies in their arms here; they set them across their hips: so it requires only one arm to support them. Sometimes this makes the children bow-legged. When babies cry here, they make just the same kind of noise that the babies do at home, I mean in Canada. Now do not forget the boys and girls in Cocanada, nor the missionaries working for their good.

I remain,
ONE WHO WAS ONCE A SCHOLAR, AND FOR SOME YEARS A TEACHER IN BOND ST. SUNDAY SCHOOL.

Cyprus.

Cyprus is a small island, snugly enclosed in the north-east corner of the Mediterranean, about two hundred miles north-east by north from Jerusalem, "as the crow flies," and forty-four miles south of the coast of Asia Minor. It is about one hundred and forty miles long, and for a hundred miles is about forty miles broad; for the remaining distance it is a few miles broad. Its area is 3,670 square miles, and its population 200,000, of whom two-thirds are Greeks, and the rest Moslems, Armenians, Roman Catholics, Jews and Maronites. A range of bold and rugged mountains called the Olympus, runs almost the whole length of the island. Three-fifths of the island is mountains, one-fifth of this portion furnishing splendid forests of oak and walnut, and being capable of yielding large supplies of sulphur, pit coal, and different metals. The rest of the mountainous portion is adapted for vine and olive culture and the growth of fruit trees, while the remaining two-fifths of the island is open country, very productive in cereals. There is only one river in the island, the Pedieus, although there are many mountain torrents, which in summer are completely dry. The ports are said to be choked up through neglect, but one at Famagusta is large, well sheltered from all winds, and it is said, can be easily deepened to accommodate hundreds of large ships. The population of Cyprus has for some years back been growing in prosperity, and its revenues over cost of collection, government, &c., has been a clear gain of some half million dollars annually to the Sultan. Historically, Cyprus is most interesting ground. It was early colonized by the Phoenicians, and passed

under the successive rules of the Pharaohs, Persians, Ptolemies and Romans. The Greeks also colonized it at an early date, and their influence grew until it became supreme and Alexander and his successors. The island is extremely interesting as having been the scene of the first mission work of the Apostle Paul, who, in company with Barnabas, a wealthy Jew of Cyprus, chose that as the first field of his labors. At this time it was under the proconsular Government of one Sergius Paulus, from whom some think the apostle took his Gentile name. In the reign of Trajan, the Jews at Salamis rebelled, and, rising en masse, put to death some 240,000 of their fellow-citizens. Subsequently the rebellion was suppressed and the Jews expelled, and no Jew allowed to touch its shores. If one were shipwrecked on it even, he was instantly put to death. It was one of the chief seats of heathen worship, the place where the polluted worship introduced from Assyria, and the beautiful conceptions of Greek thought, met, all of which gave way before the glorious light of the gospel of Christ. At the time of the Crusades it was detached from the Greek Empire and made a Kingdom, for Guy of Lusignan, and from his descendants passed into the hands of the Menetians, when it became of great importance. In 1570 it was seized by the Turks after a brave defence, and for eight years subsequently to 1831 was governed by the Viceroy of Egypt. Its early cities have been completely buried, and some years ago the American consul, Cennola, by the consent of the Sultan, set to work to uncover them. He was successful in striking on the ancient temple of Venus, and rescuing many valuable and precious relics; but the jealousy of the Sultan being aroused, he was ordered to discontinue his investigations. Now that it is probable the island has passed into more generous hands, we may expect that much light will be thrown on the ancient forms of worship, and the history of olden times, by the relics which may be there uncovered.—Daily Witness.

The First Sermon in Chicago.

It is believed that the first sermon preached at Chicago, was by a Baptist minister. This belief is not without foundation, as will appear from the following, taken from *The History of Baptist Missions*, (p. 376) by Rev. Isaac McCoy, missionary to the Indians in Michigan: "In the fore part of October I attended at Chicago, the payment of an annuity by Dr. Wolcott, United States agent, and through his politeness addressed the Indians on the subject of our mission. On the 5th of October, 1825, I preached in English, which, as I am informed, was the first sermon ever delivered at or near that place."

It would be interesting to compare that scene with the one witnessed at the late Baptist Anniversaries held on the same ground. What a contrast between Chicago then and now; between that lone missionary surrounded by a small company of agents and Indians, traders and trappers, preaching the glorious gospel, and the assembled ministers and multitudes; the songs, speeches and sermons of the late gathering of the great Baptist family. Let the imagination fill the picture and complete the comparison.—National Baptist.

A writer in *Sunday Afternoon* thinks that

One of the most remarkable things in human nature is the willingness of women to sacrifice a girl's life for the chance of saving the morals of a scapegrace man. If a pious mother can only marry her son Beelzebub to some "good, religious girl," the chance of his reformation is greatly increased. The girl is neither here nor there, when one considers the necessity for saving the dear Beelzebub.

This won't be relished in some quarters—but relished or not, it is strong, Christian common-sense—there is such an article—in a nutshell. These are the days of reform, but don't put all the work on feminine shoulders. Let "the dear Beelzebub" do a little of his own before he is taken "for better or worse"—oftener for worse. As long as marriage isn't absolutely necessary to a woman's existence, and as long as bachelors must exist, there isn't any reason why all the Beelzebubs should be Benedicts, that we can see.—*Christian at Work*.