

wrong. To him Saul was not an enemy, but the Lord's anointed, and therefore sacred in his eyes. Besides this, he was his master, or king, and a high sense of loyalty forbade doing him violence. It was not for David to take the Lord's work, unbidden, into his own hands. He even held back his impetuous followers, and suffered them not to rise up against Saul. David was not a rebel, with a band of desperadoes, but a true man of God who would willingly break neither divine law nor human.

Va. 8-10.—The boldness of David in following Saul out of the cave and addressing him, was the boldness of one conscious of integrity. We hear his royal salutation, and see him bowing in reverence before the king as a dutiful subject. Wherefore hearest thou men's words? Though Saul's animosity arose from his own envy, there were not wanting slanderers who increased his rage by misrepresenting David. The fear of the Lord was David's rule of conduct. He could meet the uncircumcised Goliath alone, without fear; but, with six hundred men at his back, he could not harm the Lord's anointed.

Va. 11-13.—My father. A form of address showing an affectionate spirit at variance with any desire to do Saul harm. See. Here was evidence, in the portion cut from Saul's robe, of absence of all evil intention. Saul could see that. I have not sinned against thee. Compare Daniel's words to Darius, "innocency was found in me" (Dan. vi. 22). Thou huntest my soul (life). Words of keen reproach. What chance would there have been for David if the case had been reversed? And now David calls upon Jehovah to judge between them in this matter, and leaves it in his hands. Wickedness proceedeth from the wicked. The argument is: Revenge is wickedness, and comes only from a wicked man; and I will not be such. Mine hand, etc. See Rom. xii. 19, 20.

Va. 14, 15.—After whom is the king of Israel come out? Emphasis on king of Israel. David contrasts the dignity of the king with his own insignificance, and would disarm Saul's anger by showing the absurdity of bringing such a great army to hunt one who was of such lowly position. A dead dog... a (one) flea. The strongest similes of self-depreciation. We, sometimes, after the same manner, speak of loading a cannon to shoot a mosquito. The Lord (Jehovah) judge... plead... deliver. David rested the whole case in God's hands with perfect confidence. See 1 Peter ii. 23.

Va. 16, 17.—David achieved a greater victory over Saul than in killing him. His tender my father, brings the response my son. "A soft answer turneth away wrath." His magnanimity breaks Saul down, and wrings from him the confession, thou art more righteous than I, etc. David had heaped coals of fire upon his head, and had overcome evil with good.

SUGGESTED LESSONS.

How differently men read God's providences. To David's men, Saul's coming into the cave was the call of the Lord to kill him. To David, it was the call to show magnanimity.

A tender conscience like David's is of infinitely greater worth than the wealth of the world.

The sword wins but one victory—over our enemy. Gentleness wins two—over ourselves, as well as our enemy.

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

Saul and David are continually contrasted by their deeds—one feeding his envy and malice; the other, though hunted with great vindictiveness, almost always seeking to know and do the will of God. It will not be right to regard David as perfect and Saul as wholly vile; for neither view would be correct. Yet the good points in the character of one stand out sharply, as do the evil points of the other; hence these are what we are chiefly led to consider, as they clearly indicate the true inwardness of the two men.

Two great lines of thought appear: the hardening effects of sin, as shown in the conduct of Saul; and the restraining influence of divine grace, as shown in the conduct of David. In the course of the first, we have the pursuit of David by Saul and his three thousand men; and the outward acknowledgment which subsequent events prove was only superficial, and probably from a momentary remorse. In the other, we have an opportunity for murder put aside; a tenderness of heart that smote David because he had even mutilated the garment of Saul; a holding back of his men from doing that which might have placed the kingdom in his hand at once; a humility that found expression in a low obeisance before the king,

though accompanied by a boldness that defied danger; a vindication against evil intentions; an appeal to God to judge between them; and a final compact to secure the descendants of Saul when he, David—the hunted outcast—should become king in place of Saul—a fact which Saul openly acknowledges.—Abridged from the Baptist Teacher.

Baptists' Department.

Original and Selected.
Bible Enigma.

No. 254.

One of the three Christian graces.

1. In what was Elijah taken up to heaven?
2. Who was the owner of the rod by which God worked signs before Pharaoh?
3. By what name did God make Himself known to Moses?
4. What was the word used by Jesus to raise Jairus's daughter?
5. What is the Christian's home?

CURIOUS QUESTIONS.

No. 156.

Finding a word.

- My first and last are alike,
You will own.
My second and fourth are the same,
Of either my first or my fifth
Be it known.
My third just its half will proclaim.
My whole is a compliment
Frequently paid
To ladies of every grade.
Behold me and then it may
Truly be said,
I'm first of the kind ever made.
Curtail but this last, and then
Truly the name,
Of a lady my letters convey,
Read backwards or forwards.
I'm each way the same,
Now tell me this riddle, I pray.

No. 157.

Charade.

- First; a kind domestic creature,
You can pet, caress and teach her;
Next an article we view,
Alpha and a vowel too;
Third will measure our course at sea;
A list of names my whole may be.

No. 158.

1. What man hired an hundred thousand men for one hundred talents of silver?
2. Who stole money from his mother that she had dedicated to the Lord?
3. Who was removed from being queen because she made an idol in a grove?

No. 159.

Form a diamond of words.

1. The nose of a domestic animal.
2. A covered carriage.
3. A man servant.
4. A large boiler.
5. An organ of sensation.
6. What goes first in a boat?
7. The centre of one.

No. 160.

- An animal is my first;
My next is seen on high;
My whole, with brilliant ray,
Shines in the summer sky.

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. 253.

Double Acrostic.

N ekod A
O de D
A gripp A
H adora M

Noah. Adam.

ANSWERS TO CURIOUS QUESTIONS.

No. 153.

1. Abijah (1 Kings xiv. 13).
2. Children of Rachab (Jer. xxxv. 1-10).
3. Joshua, x. 11.
4. Maaseiah.
5. Three years. Ex. vii. 7.
6. In Hosea xii. 4 it is said, "He had power over the angel and prevailed."
7. In Deut. xxxiii. Moses does not name the tribe of Simeon.

No. 154.

Words contained in words.

1. Wasp, asp.
2. Reel, eel.
3. Shag, hag.
4. Snip, hip.
5. Sire, ire.
6. Lark, ark.

No. 155.

Word Square.

G U A R D
U N D E R
A D E L A
R E L I C
D R A C O

The more you are like God, the happier you will be; and God receives not, but gives. Why should I not give a few crumbs to my Saviour, who daily supplies my table, and gives me all things richly to enjoy? Would I receive more from Him? Then let me give more.—Muller.

Kind looks, kind words, kind acts, and warm hand shakes—these are secondary means of grace when men are in trouble and are fighting their unseen battles.—Dr. John Hall.

MISSIONARY INTELLIGENCE.

Foreign Mission News.

The great barrier to the success of Mission work in India has been the hostility of the women and the difficulty of reaching them with the Word of Life. This it appears is fast giving way and a happier state of things is succeeding. We read in the London Missionary Herald, November:

In a recent letter to Sir Morton Peto, Bart., written from Delhi, the Rev. R. F. Guyton says:—"One most important feature of our work just now, and one for which we are all grateful to God, is a very manifest deepening and freshening of spiritual life among our native Christians: this is especially remarkable in the women, these have hitherto been most apathetic and unmovable, after the fashion of women in this country: they are now beginning to move. Only last Sunday quite unknown to us, and even unsuspected by us, some of them went out into the 'bustees' round, and there preached. It that Spirit can only be maintained, we shall win all in the bustees; for our difficulty hitherto has been that, however much we influenced the men, the women were against us. I should explain that these women were simply the wives of native Christians, not Bible-women, and not paid in any way, therefore."

Rev. Robert Spurgeon also writes from Barisal to his wife now in England, which she forwards to the secretary, Mr. Baynes.

CHEERING TIDINGS FROM BARISAL.—The new feature in the meetings was the presence of a large number of women. Two of them read short papers, two others spoke to their sisters, and a number offered prayer. (Perhaps the friends would like to know that the women would do all this, read, speak and pray, squatting on the ground with their feet under them, and their cloth or chudder drawn over their face almost to their mouth.) I was glad to see the ability displayed, and trust that next year more honour still will be rendered to our sisters. Many of them remember you, and ask to see your portrait; and they are very interested in all I have to say about you and the children.

On Saturday we called at Ambolia. After a short service two were examined for baptism, but asked to wait, and then I had to go in a dingy to one of my boatmen's houses, who was ill, and pray for him. It was sundown when we reached Askor; but we had a delightful Saturday night prayer-meeting, and felt somewhat refreshed for the morning.

But what a day that was! Askor Chapel was crowded by ten o'clock. Mr. Kerry preached, then candidates for baptism were examined till nearly one o'clock. By half-past three the people began to return to the service. A larger audience than in the morning filled every crevice of the chapel. I preached on the words, "Grieve not the Holy Spirit of God by whom ye are sealed unto the day of redemption." A church-meeting followed, and the names of candidates read out one by one to be accepted or not by the church. Thirty women and thirteen men were accepted, and our good brother John and I immersed them in a large tank in front of the chapel. Mr. Kerry stood among the crowd, praying as John and I went to change clothes in the boat.

As soon as possible we met again in the chapel, and I gave the right hand of fellowship to each one, and then we had the Communion together. Anondo's wife was present with her little one, all she has left now, and she is so young to be a widow! (You, my dear Mr. Baynes, will remember Anondo! A young school-master, to whom you sent a case of medicines. His wife I believe, not more than fourteen or fifteen years of age.) We left Askor early this morning and are returning to Barisal. Mr. Edwards stayed at Soogram to preach on the Sunday and to baptize at my request. I shall not remain at home more than two days, as I have promised to be at Digaleah (D. V.) on Sunday next. God is filling my hands with work. This year will be the most remarkable one in my missionary career in most respects; but the sense of loneliness I have to endure is also as remarkable. But we are Christ's. "That we might by it means save some" is our desire, and we count it an honour to suffer for His sake." And Mrs. Spurgeon adds: "In the letter I received from my husband last week, he tells me that thirty-two more have been baptized." Is not this cheering news?"

ITALY is an interesting field of Mission work to our English brethren. Rev. J. Wall writes from Civita Vecchia the seaport of Rome, Aug. 24: "MISSION WORK IN CIVITA VECCHIA.—The very greatest blessing that can happen to a little missionary church, that finds its courage oozing out, is to be led to work which it would never have thought of being able to accomplish. If there is life in it, the struggle saves it. Last month, in the principal street of the city, a small shop was to be let. We took it immediately. The members of the church objected to be dragged into the market-place. It was fitted up in the simplest manner possible. The orthodox lobby at the door, with its dark and narrow entrances, was pleaded for; but only two light folding doors, with partially frosted panes in them, were put, as near as possible, on a line with the street. On the following Sunday morning the new place was opened. Beside the family of the evangelist, not a single member of the church was present. Nevertheless we had a good meeting, composed principally of Christians from Rome. In the evening the campaign really commenced. We had brought a small harmonium with us from Rome, and a good supply of tracts containing the Gospel. In a little while the room, which seats about fifty persons, was filled and a number were standing round the door. I gave the first of a series of discourses on the Romans of the New Testament, in hope that the faith and example of their forefathers might stimulate some to Christ. Sig. Fasulo and I take the services alternately, and while the one occupies the pulpit the other stands at the door. The conversation at the door, outside the line of excommunication, is often most interesting; indeed, it is at this point that the destiny of a meeting is often decided. The meeting has not only kept up, but the members of the church have presented themselves, and at a special church-meeting, voted a hundred francs towards a harmonium, and promised to help to keep the door."

The work here has thus had another impetus supplied to it; and, unless I am greatly mistaken, it will be some time before our nascent native churches will be able to stand long without some such extraneous help. There is also need of help for the sailors of various nations in this rising port of Rome. I wish some Christian family, who have our mission at heart, would come and reside here, and give their life to work among the French and English steamships, the coral and sardine boats, the numerous native sailors, the eight hundred convicts who labour in chained gangs around the city; and, above all, among the many children, who are very accessible. Bible and tract distribution might be carried on freely and extensively.

There is great difference in the reception given to the gospel in European countries with their State Churches, as well as in the dark regions of heathendom. We find in the Baptist Missionary Magazine, November, 1883, accounts from several missionaries of the A. B. M. Union laboring in different countries of Europe. We copy a few extracts:

HERSFELD, THURINGIA.—Brother M. Gute, pastor of the Baptist church, writes, "On my regular visitation tour to the different out-stations and preaching-places of our church, which always takes me three weeks, I had the joy of baptizing three young men. Two of them were baptized in Rubla, as several friends in that place had the desire to witness one of our baptisms. We could not get the bathing-place for that purpose, but a rich manufacturer offered us his beautiful park, in which there is a pond, and we changed our dresses in a neighboring pavilion. A policeman was present, who kept the spectators in exemplary order, and the whole congregation listened attentively to my explanations of the ceremony. In the evening our meeting-place was crowded by strangers who had never been to our service before. Here in Hersfeld we baptized nineteen persons during the first and second quarter; but we also had the sorrowful duty of excluding three members."

ZURICH, SWITZERLAND.—Brother Bues reports from the first quarter, that he had the joy of baptizing two persons who had found peace with Christ. "One of these," he writes, "the husband of one of our sisters, has attended our services for twenty years before he could make up his mind to give his heart to the Lord."

ST. PETERSBURG, RUSSIA.—Brother Schieve, pastor of the Baptist church, writes, "During the past quarter four converts have applied for baptism. Two of these ladies belonged to the Russian church, and therefore we should have got into conflict with the government if we had granted their wish. One went to Kiev, where she was baptized by a brother who is a Russian by birth; the other was baptized in Tilsit, Prussia. The two others, a married couple, were baptized on Ascension Day in a little river before the Narvian Gate. Some brethren had pitched the tents beforehand, which of course drew a great multitude to the spot, who were curious to witness the proceedings. Thus the sacred ceremony was performed before a great gathering of people."

AUSTRIA, GALITZIA.—Brother Masier writes, "In March I travelled from here to Roumania to fetch my family; and on this occasion I visited Bukarest, the capital of Roumania."

The darkness concerning the way of salvation about here is very grievous, and great exertions are made by our enemies to hinder the progress of our mission. In Stanestie, a village in Bucovina, we were not permitted by the governor of the district to hold meetings. I appealed to the government, and at last we got permission to hold closed meetings with invited guests; and, although that is not much liberty, it is still a great progress, and we sincerely thank the Lord for his grace. In Sereth, a town in Bucovina, some Roman Catholics have been converted, and they have had to endure many persecutions from their relatives and friends; but as they still remained firm, their enemies tried to destroy our whole mission. We trust in the Lord, and he will give us victory over our enemies.

From Alexandersdorf, a German colony near Bucovina, I recently received an invitation, signed by seven, men to come and show them the way of salvation. Accompanied by two brethren I arrived there on the 16th; but they had been so frightened by our enemies, that they did not dare to speak to us; and as we were in danger from the excited crowd, we had to leave the village, and went to Wischnitz, asking those who wished to speak to us to come thither. Our enemies, however, threatened to kill everybody who should try to go to us. Therefore only one man came secretly to us in the darkness, and from him we heard what they had to suffer. When they had gathered together during the night in order to read the Bible, a crowd had surrounded the house, broke all the windows, and, armed with great clubs, threatened to kill every one of them if they would not give up reading the Bible. These are not Roman Catholics, but Lutheran Christians, who rave thus about reading the Bible, and persecute men who do nothing but meet together to sing hymns and read the Scriptures.

On the 1st of June I baptized eight converts in the River Pruth during the calm and stillness of a beautiful night. Three others have applied for baptism, and thus we hope to continue to reap. At present we have seventy-one members living at ten different places."

—and this deservedly for its merits far exceed any possible success it can meet with.

Then followed The American Institute of Hebrew which soon expanded into The Society of the American Institute of Hebrew. This Society is now incorporated and possesses a capital of ten thousand dollars with Dr. Harper as principal—which means sole manager. While designing, carrying forward, and perfecting these several departments, the Professor neglected none of his work in the Seminary, and beside founded a Summer School, taught a School of Hebrew at Chautauqua, prepared notes on the International Series for the Standard, Superintended the Morgan Park Sunday School, and performed other feats too numerous to mention.

A few days ago I received a letter from him in which he told me of a new departure that he is instituting—the prospectus of which came a day or two later. He designs now to form an Old Testament Correspondence School. The aim of this school he gives as follows: "The Old Testament during the next half century will be the battle-ground of Christianity. Its topics are to-day engrossing the attention of thinking men and women everywhere. Never before in the history of the church has this portion of the Divine revelation figured so prominently. Questions have come up in relation to it which are vital. Discoveries are being made which throw great light upon its pages. In view of these and other facts, there is a wide spread desire to study this ancient record carefully and systematically. Men feel that its facts ought to be known, and that its teachings must be understood. To do this work in a manner which shall be profitable, it is necessary that a definite plan of study be marked out—a plan which shall cover the ground as comprehensively and yet as minutely as possible. The events, the characters of Hebrew history should be examined in the light of the whole Bible, and of the rich stores of modern research which have so recently been placed within our reach. Doctrinal and ethical subjects should be studied in their historic setting. The literature should be read in connection with the history of the age in which it was produced. This work should be done with the English Bible as the basis; all possible aid, however, must be secured from outside sources."

The aim of The Old Testament Correspondence School is, in a word, to assist Bible students in the study of the Old Testament, by arranging and systematizing the work, by indicating courses of reading, by suggesting topics which the student may profitably follow out in his study, and by furnishing, when needed, discussions upon this most difficult topics which present themselves in this course of study."

In the prospectus Dr. Harper specifies further the particular ones for whom he especially designs the school, the plan of work to be adopted, and many particulars with reference to it. He says "The work which it is proposed to do will be divided into eight regular courses, each of which will include forty recitation lessons and ten examinations. Each course will extend over one year." These eight courses comprehend the whole Old Testament. Beside the regular courses there are also eight special courses to be carried on in connection. The work of the school begins the first of the coming January. With respect to "assistance" it is said, "no one man would dare to undertake all this preparation necessary for a work so vast, so difficult and so responsible as that which is to be accomplished by The Old Testament Correspondence School. To do this work faithfully, there will be required the co-operation of scholars and specialists in various departments of this broad field. This co-operation has already been in part secured. The assistance of men who occupy the highest rank in the departments of history, exegesis and theology has been promised, and no time or expense will be spared to make the several courses invaluable to those who may undertake them. The tuition fee for each course is placed at six dollars in advance a sum sufficiently large to incite the pupil to study in order to get the worth of his money, yet small enough to place the lessons within the reach of nearly all."

The importance of the work Professor Harper here proposes to do, cannot it seem to me, be overrated. Would that every minister in the Maritime Provinces might take these lessons! Many, I am sure, will feel how exactly the work is adapted to their need, and will avail themselves of the opportunity here afforded of gaining a more adequate knowledge, of the old books of God's word. Wishing the enterprise, and the Professor who is at its head, well.

I remain,
Very truly yours,
C. R. B. D.
Milton, Nov. 23, 1883.

Correspondence.

For the Christian Messenger.

The Most Recent and Best.

No one at all acquainted with the versatile and prolific genius of the Hebrew Professor at Morgan Park will be surprised to know that he is again the originator of something new. Naturally however all may inquire what that something new can be.

The first public endeavor of Dr. Harper was the establishment of a Hebrew Correspondence School. The idea of studying Hebrew by correspondence was an entirely new one, and aroused no little curiosity and some prophecies of the immediate failure of the undertaking, but it was soon found to be just what pastors needed, and the small band that began with the lessons soon increased, and has gone on in increasing until the number to-day is greater than was that of the army of Saul when the hosts of the Philistines encamped against him in Michmash.

Quickly following The Correspondence School of Hebrew came the Hebrew Student, a journal designed for students of the Old Testament. At first this journal was a sheet of sixteen pages but it has been enlarged, and to-day is a handsome magazine of double the number of pages, and is soon to be enlarged again. The circulation of this magazine has been continually increasing, and it has met with great favor not only among scholars of this continent but among those of England and Germany as well.