

an' don't ye be introdooshin' yer sectional issues here. We's no prastie's an' no Protistint's mating.' The question was, however, answered in such a way as to satisfy both 'sections' that heaven was a place of sufficient democratic associations to allow the admission of honest souls, though they came with letters of introduction from neither the Pope nor Martin Luther.

At the close of the 'funeral address' the clergyman proposed that they should unite with him in prayer, and began, 'Our Heavenly Father!' when he was interrupted by a big fellow, who sat on a stool, nursing his left foot in his right hand, and who, though heretofore silent, had reflected all the varying sentiments of the occasion in his marvellously broad and plastic countenance.

'Mister, halt yer prayer a bit. I'm persuaded as how's we orter be riv'rint. Wad ye tell us shall we knale down or astand up?'

This gave occasion for a brief homily upon the nature of prayer and its proprieties, showing that the special posture was a matter of indifference, if only the heart was reverent and earnest, for 'God looketh on the heart.'

'An' that's a mighty comfort,' muttered one; 'for look at me pants' an' me legs is that rumatic that they'd pleasure nobody to look at, leastwise th'lmighty.'

'An' yer mug's no purtier,' said his neighbor.

For a few moments the room was in confusion, while some elongated themselves into a standing attitude, with great agony, shaking out the kinks from back and limbs; others screwed themselves into a kneeling posture; some folded themselves up in their own laps; while the majority, unable to unweave themselves from the dense crowd, remained sitting upright, and expressed their prayerful intent in ludicrous meekness of countenance. The fellow who 'raised the point of order,' was the last to get quiet; for, having determined to kneel, his long legs had difficulty in making a clearing for themselves without kicking away the rights of other legs. Finally, having adjusted his huge hulk, he raised his head from the stool, and, with a look of forced seriousness, which belied the native comicality of his face, announced, 'Now, mister, I'm all right. Go on wid yer prayer.'

The responses to the petitions, though neither in Scripture phrase nor limited to 'Amen,' were appropriate and hearty, especially to the confessions of sin, asking pardon and grace for the dying hour. The request that the good Lord would care for the widow met with the single oche: 'A purty widdy's she.'

The prayer ended and benediction pronounced brought the clergyman an ovation of thanks. Scores of hard grips assured him that the service had been 'a success;' the eminently practical turn of mind among the company coming out in such hearty expressions as 'May yer riv'rin' have so foine a sind off;' and 'Whin I keel up I'll sind fur ye.'

The widow's gratitude was unbounded. 'The angels bliss ye, and don't forgit to lave me some siller in memory o' me husband.' The leader of the party declared that the whole affair was 'bully.' Some said that they would not forget the good words nor the Book which had been read to them, for 'we's a' have need o' 'em,' and others, 'Wud ye mind if I sight yez on the street?' an' 'If yez iver nades a frind, jist heave to an' spake us.'

'His riv'rin' excused himself from riding with the 'widdy' to the cemetery, though assured that it would not cost him a cent; which declaration was confirmed by a wink from the undertaker. Pipes and stumps were relighted, and amid the strange incense, the coffin-lid was screwed down.

The clergyman has since sought in vain for a single soul of all that motley crowd. Only the widow has appeared frequently at the basement door and more frequently at the police station, where she is known as the hardest case on the beat.

But John! The more he reads the Book the more the clergyman believes that he will see him again, not as 'the old cove,' but as a bright child spirit, 'the Lord's babbie;' and, perhaps, then he will sit down at this Saint John's feet, and learn from him the ways of life in that new world.

Justification.

BY C. H. SPURGEON

In the Old Testament (Gen. 15: 6) we are told concerning Abraham that 'he believed in the Lord; and he counted it to him for righteousness.' This is the universal plan of justification. Faith lays hold upon the righteousness of God, by accepting God's plan of justifying sinners through the sacrifice of Jesus Christ, and thus He makes the sinner just. Faith accepts and appropriates for itself the whole system of divine righteousness which is unfolded in the person and work of the Lord Jesus. Faith rejoices to see him coming into the world in our nature, and in that nature obeying the law in every jot and tittle, though not himself under that law until he chose to put himself there on our behalf; faith is further pleased when she sees the Lord, who had come under the law, offering up himself as a perfect atonement, and making a complete vindication of divine justice by his sufferings and death. Faith lays hold upon the person, life and death of the Lord Jesus as her sole hope, and in the righteousness of Christ she arrays herself. She cries, 'The chastisement of my peace was upon him, and by his stripes I am healed.' Now, the man who believes in God's method of making men righteous through the righteousness of Jesus, and accepts Jesus and leans upon him, is a just man. He who makes the life and death of God's great propitiation to be his sole reliance and confidence is justified in the sight of God, and is written down among the just by the Lord himself. His faith is imputed to him for righteousness, because his faith grasps the righteousness of God in Christ Jesus. 'All that believe are justified from all things, from which ye could not be justified by the law of Moses.' This is the testimony of the inspired Word, and who shall gainsay it?

But the believer is also just in another sense, which the outside world better appreciates, though it is not more valuable than the former. The man who believes in God becomes by that faith moved to everything that is right, and good, and true. His faith in God rectifies his mind, and makes him just. In judgement, in desire, in aspiration, in heart, he is just. His sin has been forgiven him freely, and now, in the hour of temptation, he cries, 'How then can I do this great wickedness, and sin against God?' He believes in the blood-shedding which God has provided for the cleansing of sin, and, being washed therein, he cannot choose to defile himself again. The love of Christ constraineth him to seek after that which is true, and right, and good, and loving, and honorable in the sight of God. Having received by faith the privilege of adoption, he strives to live as a child of God.

Ashamed of Self.

I remember hearing of a young convert who got up to say something for Christ in the open air. Not being accustomed to speak, he stammered a good deal at first, when an infidel came right along and shouted out: 'Young man, you ought to be ashamed of yourself, standing and talking like that.'

'Well,' the young man replied, 'I'm ashamed of myself, but I'm not ashamed of Christ.' That was a good answer.

Hedley Vickers took a very good way when he laid down his open Bible on the mess table, and when his brother officers began to laugh and joke at it he began to defend it. That was how he confessed among his ungodly comrades.

I had a conversation some time ago with a man in America, and we talked about confessing Christ. 'Well,' he said, 'I must go home and confess Christ to night. When he got home he couldn't help feeling a little timid, and his wife said, 'What's the trouble?' He had made up his mind it would be good to begin by erecting a family altar.

Next morning he got up half an hour earlier and called for his family, and, taking his Bible, he read a bit, and when he got down to pray he couldn't make a long prayer, but God blessed him, and his whole family were soon converted.

Now I've noticed that nine-tenths of the men who want to avoid a certain

cross get just the cross they don't want. A man says, 'I want to be converted, but I don't want to be converted amongst the Baptist, the Presbyterians or the Methodists.' I've always noticed that he gets converted just right there where he didn't want to. The fact is, man wants his own way, and God will teach him that he must take his will. When a man gives up his will and says, 'Lord, I take thee to be my Priest and Prophet and King,' then he learns to confess Christ.—D. L. Moody.

Pompeii.

In these deserted streets life suddenly stopped eighteen hundred years ago. It is true that the destruction was not instantaneous; and a great number of the inhabitants saved their lives, and even took away a good deal of their treasure. But enough was left to show us every detail of Roman life. The old world is set before us, with all its good and its evil, its glories and its shames. We know what manner of men and women they must have been, and what their daily lives were like, almost as well as if we had actually dwelt among them. These old Pompeians were very modern. There is nothing new under the sun. They had folding doors and hot water urns; they put gratings to their windows, and made rockeries in their gardens; their stately arched doorways were like ours—bears, lions, pigs, cats, dogs—made of clay, and sometimes serving as jugs also. Poor children! poor mothers! How did they fare in these three days of darkness and dismay? People wrote on walls, and cut their names on seats, just as we do now. They kept birds in cages. In Naples to-day, as you walk along the Chiaja, you may find yourself in the midst of a herd of goats, with bells round their necks, exactly like those in the Museum. They gave tokens at the doors of their places of entertainment—the people in the gallery had pigeons made of a sort of terra cotta. They put lamps inside the hollow eyes of the masks that adorned their fountains. They even made grotesque shells—vulgarity itself is ancient. They ate sausages, and hung up strings of onions. They had stands for public vehicles, and the school-master used a birch to the dunce. They put stepping-stones across the roads, that the dainty young patrician gentleman and the purdy old senators might not soil their gilded sandals. It was never cold enough for their pipes o' burst, but they turned their water on and off with taps; and their cookshops had marble counters. They clapped their offenders into the stocks—two gladiators were kept there eighteen hundred years! When their crockery broke, they rivetted it. At Heroulanum there is a huge wine jar half buried in the earth. It has been badly broken, but is so neatly rivetted—with many rivets—that it is no doubt held the wine as well as ever. Those rivets have lasted eighteen hundred years! It is a strange thing to think about. What would the housewife have said if some one had told her that her cracked pot would outlast the Roman Empire?

CHRISTIAN LOVE is not a dream of a philosopher sitting in his study, and benevolently wishing the world better than it is, congratulating himself, perhaps, all the time on the superiority shown by himself over other less amiable natures. Injure one of these beaming sons of good-humor, and he bears malice,—deep, unrelenting, refusing to forgive. But give us the man who, instead of retiring to some small, select society, or other association, where his own opinions shall be reflected, can mix with men whose sympathies are unmet, and his tastes are jarred, and his views traversed, at every turn, and still can be just, and gentle, and forbearing. Give us the man who can be insulted and not retaliate; meet rudeness and still be courteous; the man who, like the Apostle Paul, buffeted and disliked, can yet be generous, and make allowances.—Robertson.

Japanese houses in the larger cities, such as Tokio, Nagasaki, and Hakradai, are of one general shape, two stories high, and are put together by a curious method of mortising, at which these people are adepts, not one nail being used throughout the construction of the building. All interiors are of the bare grain of the wood, and are kept scrupulously clean by three and sometimes four washings a day.

He liveth long who liveth well. All else is life but flung away. He liveth longest who can tell Of true things truly done each day.

The Christian Messenger.

Bible Lessons for 1884.

FIRST QUARTER.

Lesson V.—FEBRUARY 3, 1884.

PAUL'S SECOND MISSIONARY JOURNEY.

Acts xv. 35-41; xvi. 1-10.

COMMIT TO MEMORY: Vs. 9, 10.

REFERENCES.—(36) Ch. xlii. 4. (37) Ch. xlii. 25. (38) Ch. xlii. 13. (39) Gal. ii. 11. (40) Ch. xiv. 26. (41) Ch. xiv. 22. (1) Ch. xiv. 6; Rom. xvi. 21; 2 Tim. i. 15. (2) Ch. vi. 3. (3) Gal. ii. 3; 1 Cor. ix. 20. (4) Ch. xv. 28, 29. (5) Gal. i. 2; 1 Cor. xii. 11; Rev. i. 4. (6) 2 Cor. ii. 12. (9) Ch. x. 30. (10) 2 Cor. ii. 13.

GOLDEN TEXT.—'Come over into Macedonia, and help us.'—Acts xvi. 9.

DAILY HOME READINGS.

1. The Lesson.—Acts xv. 35-41; xvi. 1-10.

2. The Great Commission.—Matthew xxviii. 16-20.

3. Paul's First Missionary Journey.—Acts xiii. 1-4; 13-16.

4. End of First Missionary Journey.—Acts xiv. 19-23.

5. Paul's Fellow-workers. Timothy.—Acts xvii. 14, 15; 2 Cor. i. 1, 19.

6. Paul's Charge to Timothy.—1 Tim. vi. 11-21.

7. Paul's Charge to Timothy.—2 Tim. iv. 1-8.

ANALYSIS.—I. Disagreement Among Workers, Vs. 35-41. II. The Call of Timothy, Vs. 1-3. III. Increase, Vs. 4-10. IV. The Macedonian Cry, Vs. 6-10.

The Conference at Jerusalem decided the great question brought before them to the effect that it was not necessary that a Gentile should pass through Judaism into the Christian faith, and that circumcision was not necessary to salvation; and sent Judas and Silas, xv. 27, with Barnabas and Paul, back to Antioch, to inform that church. The message was received with joy. Then Judas returned to Jerusalem, but Silas remained with Paul and Barnabas at Antioch.

QUESTIONS.—What was the decision of the Conference at Jerusalem? Who were their messengers to Antioch? How was the message received? Who remained with Paul and Barnabas at Antioch?

Vs. 35-41.—Who continued in Antioch? What is the difference between teaching and preaching? Who suggested a second missionary tour? In what cities had they been? For what purpose did Paul want to go? Whom was Barnabas determined to take with them? Who was he? Why did Paul dissent? Was there much of a disagreement? What was the result? Were both Paul and Barnabas to blame? Were they afterwards good friends? Where did Barnabas and Mark go? Where Paul and Silas? What is meant by confirming the churches?

Vs. 1-3.—Where were Derbe and Lystra? What had happened to Paul at Lystra? Whom did he find here? Who were his parents? What was his reputation? What did Paul want of him? What did he do? Why? See 1 Cor. ix. 20.

Vs. 4, 5.—What did Paul deliver to the church? What were these? What is the force of so? What is being established in the faith?

Vs. 6-10.—What countries are spoken of in vs. 6? Where are they? Where were they forbidden to preach? By whom? What are the places mentioned in v. 7? Where are they? Why did the Spirit have them pass by Bithynia and Mysia? Where is Troas? What appeared to Paul there? What did the man say? What kind of help did he desire?

NOTES.—Vs. 35.—Antioch: capital of Syria. Teaching and preaching: instructing the disciples, and preaching to unbelievers. This was in the interval between the return to Antioch, vs. 30, and the departure on the second missionary tour.

Vs. 36.—Some days after: a short period. How they do: refers to their spiritual welfare.

Vs. 37.—Determined: had a mind. John . . . Mark: the author of the second Gospel; a relative of Barnabas, either nephew or cousin. Col. iv. 10.

Vs. 38.—Departed from them: see ch. xiii. 13. He had proved fickle and unstable, at that time; but afterwards Paul commends him as 'profitable to him for the ministry.' 2 Tim. iv. 11.

Vs. 39.—Contention: a sharp passage of words, proving the truth of ch. xiv. 15. The best of men are not perfect. Departed asunder: not a permanent rupture of friendship. See 1 Cor. ix. 6; Col. iv. 10; but they went to different fields of work, instead of going together.

Cyprus: the large island northwest of Palestine.

Vs. 40.—Silas: see ch. xiv. 27, 32, 34. Recommended: showing the sympathy of the Antioch Church with Paul.

Vs. 41.—Syria: north of Palestine. Officia: district west of Antioch. Confirming: establishing in the faith by teaching and encouraging.

Vs. 1.—Derbe and Lystra: note the course of the apostles, on map. See xiv. 6. At Lystra, Paul had been

stoned. Timothy: Timothy. Certain women: Eunice. 2 Tim. i. 5. Greek: a pagan.

Vs. 2.—Which: referring to Timothy. Well reported: he had probably been a Christian three years, and had proved faithful.

Vs. 3.—Circumcised: his mother being a Jew, he was a Jew. Because of the Jews: to take an uncircumcised Jew among Jews would have hindered Paul in his work.

Vs. 4, 5.—Decrees: The decision, or opinion of the Conference. See xv. 28, 29. This decision, although not obligatory, was to the Gentiles like a charter of rights. So. Therefore. Peace on the disputed question was attended with strength and increase. Daily. Not the churches daily increased in number, but the converts.

Vs. 6-8.—Phrygia: This term indicates rather a race of people, than a province. With Galatia, it occupied the great central space of Asia Minor. It must have been upon this journey that Paul laid the foundation of the Galatian Churches (Gal. i. 2). The Holy Spirit forbade the missionaries to turn their steps to the province of Asia, most likely because he would have them go at once into Europe, into the very heart of heathendom. For the same reason they were not permitted to go into Bithynia. The Spirit. New Version, Spirit of Jesus. See Rom. viii. 9.

Vs. 9, 10.—Vision: It isn't called a dream, though it appeared in the night. A vision was something in which the object shown had a real existence. See Matt. xvii. 9, where the Transfiguration is called a vision; also Luke i. 22; Acts x. 3, 17. Come over. This vision and call explained the mystery of the Spirit's forbiddings in vs. 6, 7. Immediately. Notice Paul's eager obedience. Endeavored to go. By seeking a ship. The writer here uses the first person *we*, Luke having probably joined the party at Troas, and attending upon Paul as his physician. Assuredly gathering. Paul had no doubt of his guidance by the Spirit, and had large faith for a great work in Europe.

SUGGESTED LESSONS.

Paul's zeal calls for our imitation. Even wise and good men may sometimes use bitter words, but only fools retain anger. (1 Cor. ix. 6; 2 Tim. iv. 11).

God can make the wrath of man to praise him. The separation of Paul and Barnabas resulted in the going forth of two companies of missionaries instead of one.

Great deeds may be put in a few words, as is seen in verse 5.

The Lord has a plan for our work, although he may not always disclose it at the beginning.

A lesson on Foreign Missions. Some say: 'Why go to the heathen when so many here are unsaved?' See how the Lord hurried Paul off to Europe.

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

We have to-day the story of a little boy. He lived more than eighteen hundred years ago. He really lived, and was just as truly a little boy, as the boys who live to-day. Timothy did not treat his grandmother as some children treat old people, but listened respectfully and attentively to her.

Timothy learned to recite perfectly a good many Scripture verses. Among these were many promises of a Saviour who should some time come. How he wished that Saviour would hasten! Why did not some one tell him that he had already come, and that his name was—JESUS. Represent him getting taller and older. At last, one day a stranger came to Lystra, and told a wonderful story. Repeat a little bit of the story, and lead the children to know that it was Paul, and let them help finish the story.

Paul came again to Lystra. He was taking another journey, farther and farther away, to tell the heathen about Jesus. Timothy wanted to go with him. Why? Because it was pleasant? No, very hard work. To see new things? No—wanted to help tell the good news to the heathen. What would Paul want to know? Whether he was fit for this work. How find out? Ask the people what sort of a young man he was. Explain substance of verse 2: Tell of the man Paul saw, and teach the Golden Text. If you heard any one calling so, what would you do? Tell of the multitudes of heathen who are still calling—God is so good as to let them help, now, to-day they help by praying, by speaking to those they know, by giving money to send books and preachers.

—Abridged from the Baptist Teacher.

The nature of things is but another name for the Divine nature. God would not be God if there could be blessedness without holiness.—Joseph Cook.

Bouths' Department.

Original and Selected.

Bible Enigma.

No. 261.

Find the answers to the following; place them in order and the initials and finals, read downwards, will both give important commands of our Saviour:

1. That by which our Saviour was betrayed.
2. Timothy's mother's name.
3. Who did Elijah anoint to be a prophet?
4. The disciple that smote the high priest's servant.
5. Trade between two places.
6. The mother of Samuel.
7. Where did the star appear to the shepherds?
8. One of Ham's sons.
9. What is the name of the leaf which a dove brought to Noah?
10. The name of one who was elected to be one of the apostles.
11. The king of Salem.
12. Manasseh's grandson.
13. Ruth's mother-in-law.
14. On what is darkness said to have rested at the time of creation?
15. An herb on which the Jews demanded tithes.
16. One of Job's friends.
17. The fourth deacon chosen.
18. An ancient city of Paenonia.
19. Who was imprisoned with Paul?

MINNIE McKERN.

CURIOUS QUESTIONS.

No. 182.

Find an English word that has the greatest number of the Roman numerals C, D, I, L, M, V, X.

No. 183.

Supply a letter after each of the following letters, and you will have an invitation to partake of gospel blessings given by Isaiah:

H, eeyntatise, oeeohwtr, adehtahoen; cmy, by, net; e, cm, byienml, wtoeadihu pie, hfrdyedoeofruthcintra? adoraorta whisafeho?

No. 184.

1. Curtail a large basin, and leave an ancient instrument of war.

2. Curtail a color, and leave the top of a hill.

3. Curtail a king's cap, and leave a black bird.

4. Curtail a monk's cap, and leave a useful animal.

5. Curtail a disgrace, and leave a falsehood.

6. Curtail a large storehouse, and leave a long piece of iron.

7. Curtail a slight burn, and leave the making of a pleasant noise.

8. Curtail a young lady, and leave a sounding instrument.

9. Curtail the last act, and leave the close of a book.

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. 260.

- | | |
|----------------|------------------|
| 1. B ethel. | 11. T ama. |
| 2. E nvy. | 12. H uldah. |
| | 13. E lim. |
| 3. S alvation. | 14. L ord. |
| 4. T ruth. | 15. O lives. |
| 5. R eligion. | 16. R edemption. |
| 6. O phir. | 17. D avid. |
| 7. N ecessity. | |
| 8. G race. | |
| 9. I thimar. | |
| 10. N ectar. | |

BE STRONG IN THE LORD. Eph. vi. 10.

ANSWERS TO CURIOUS QUESTIONS.

No. 178.

1. A child. 1 Kings xvii. 22.
2. Luke xxiii. 34; Luke xxiii. 43; John xix. 26, 27; Matt. xxvii. 46; John xix. 28; Luke xxiii. 46; John xix. 30.
3. In Exodus x. 22, 23, and Matthew xxvii. 45.
4. Uzza. 1 Chronicles xiii. 9-13.
5. The strangers in the land. 2 Chron. ii. 17, 18.

No. 179.

1. The horse's main beauty is his name.
2. You may try to pare that pear with a pair of scissors.
3. I have seen a grand scene.
4. She knew I had a new dress.
5. They meet once a week to mete out meat to the sufferers.
6. They veil him and take him across the vale.
7. Tell them I'll visit the isle next summer.

No. 180.

S
APE
ATONE
SPORTED
ENTER
EER
D
No. 181
Liver-pool.

Many people regard religion very much as they regard small pox. They desire to have it as light as possible, and are very careful it does not mark them.—Sel.

Men who have little business are great talkers. The more one thinks the less one speaks.