You tremble for poor fallen humanity, and well you might, if God were not working behind all this for the general good, and if you had not already tested the power of the Truth. But from your standpoint of faith and hope you can sing with Dr. Watts—

Should all the forms that men devise,
Assault my faith with treacherous art,
I'd call them vanity and lies,
And bind the Gospel to my heart.

2. *Be not dismayed* at their faces. You know it is coming. It is the first symptom of improvement. It need not therefore surprise you. Stand firmly at your post. This paroxysm will pass away if you persevere in directing the sinner to rely upon the Saviour. Deep distress and resistance will give place to the peace of the believer "which passeth understanding," and he will sit "at the feet of Jesus clothed and in his right mind."

3. The fearful consequences of dismay is to be *confounded before them.* That is, broken, divided. Brethren, to us as Baptists is committed a noble work, a great and sacred trust. Our fathers with dauntless courage and unflinching faith shook themselves free from the tyranny of priestly rule, on the one hand, and from the insiduous venom of free thought and scepticism, on the other hand, and planted their hopes and the expectations of our race upon the written Word of God. To us they have committed this work. Let us follow their example with a fearless spirit. If we should be recreant to our trust confusion and disaster will come to us in—

(1.) *The denial of our solemn profession.* We have already raised our banner to the breeze, and on it are plainly emblazoned those principles which give us a right to exist. Prominent among those principles stands "Fealty to the Word of God." Let us add, or substitute, or hide any portion of Revealed Truth, we have denied our profession, and are no longer worthy to remain under the Baptist flag.

(2.) But we would not only deny our professions, *but our peculiar principles and doctrines.* The gate once opened, and full liberty given to rove, what would become of our Bible doctrines? Under the free influence of tradition, ritualism, rationalism, and infidelity, what would become of our consistency of belief? Our present symmetrical system of divinity would speedily become a distorted combination of contradictions.

(3.) But further, *our history would be broken.* We claim, and not without good reason, to be the true successors of Christ and His Apostles. But if we from dismay, should be tempted to leave the ground hitherto occupied, we would have no further right to share in the history of our honored predecessors.

(4.) And further. having drifted from our moorings, we should be dismissed from the peculiar and honorable position we now hold to a more excluded station, if, indeed, we would be considered by the great Master, as worthy of any confidence at all. Others would be raised up to take our place in the fulfilment of the Divine purpose, while we would be left in the shame and confusion of our own cowardice.

Having surveyed the character, magnitude, responsibility, and difficulties of our trust, we will be anxious to afford a few moments to the consideration of

V.—A DUE PREPARATION,

in order to do our duty.

1. The necessity of preparation is recognized in every calling of life. The farmer must submit to training. The mariner must "serve his time," and obtain his certificate from the proper authorities before he can be trusted to safely navigate the ship across the wide ocean. The physician must give himself to a prescribed course of study and practice before he can claim the diploma which guarantees his professional ability. The lawyer must submit to an extended and specified course of study and practice in the law before he can be allowed to represent a client at the bar of justice. And so with the rest. But, it is conceded that the necessity of a careful preparation increases with the enlargement of responsibility. We demand more exact training from those holding most responsible stations. The farmer needs more knowledge and experience than his servant. The judge requires better qualifications than the justice of the peace. But what shall we say when men stand up for God? Paul declares the true relation, "As though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." How great the responsibility! How sacred the office! But more, the purpose of such work is the reconciliation of rebels to God, the salvation of sinners, the manifestation of the sons of God! Point out the loftiest and most responsible office the world affords, but this one, the office of a *Christian*, stands as far beyond it as spirit is beyond matter, or heaven is beyond earth. Thus, we want the best preparation that opportunity can afford.

2. The Lord said to Jeremiah, "*Gird up thy loins, and arise,*" very significant words. In one word this is *Culture*, not a narrow, one sided growth, but a broad, full-orbed development, a development in which the mind and heart have not been sacrificed to the body, nor the body and soul to the intellect, a true Christian culture.

3. But, we must remember that as the purpose is mainly spiritual so that phase of the preparation is of the first importance. This is a preparation in which the man offers the sinners prayer, relying upon the Saviour's atonement. It is manifest in a deep and abiding love of God and man, and in a resolute purpose to receive and obey the Divine word in dependence upon the Holy Spirit. The Apostle gives us a description of the man thoroughly prepared for Christian work in his Epistle to the Ephesians. "Finally my brethren, be strong in the Lord, and the power of his might, put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God, praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak."

Brethren, with this work and preparation we shall know no failure. God owns and will own such as his instruments. He will make us equal to the day. "A defensed city," "an iron pillar," and "brasen walls," similes, indicating safety, security and ultimate success, are applied to those who declare courageously all the commands of God. Nor is this all, a covenant God is with us to deliver us. He is with us as the great design accomplishing his plans; as the Saviour seeking the lost; as the Spirit sanctifying his people. He is with us in every endearing relation the mind can conceive. "Who shall separate us from the love of Christ?" shall tribulation or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written: For thy sake are we killed all the day long. We are accounted as sheep for the slaughter. Nay in all these things we are more than conquorers through him who loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor hight, nor depths, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Amen.

Mr. Gelson Gregson has devised a blue ring for the use of the soldiers in India, who are forbidden to wear the blue ribbon. It is made of hall-marked silver, is enamelled blue with the motto "Watch and be sober," and costs three rupees.

The Christian Messenger.

Bible Lessons for 1884.

THIRD QUARTER.

Lesson IV.—JULY 27, 1884.

KINDNESS TO JONATHAN'S SON.

2 Sam. ix. 1-13.

COMMIT TO MEMORY: Vs. 6, 7.

GOLDEN TEXT.—"Thine own friend, and thy father's friend, forsake not."—Proverbs xxvii. 10.

REFERENCES.—(1) 1 Sam. xx. 14. (2) Ch. xvi. 1, 4. (3) 1 Samuel xx. 14. Ch. iv. 4. (4) Ch. xvii. 27. (6) 1 Chron. viii. 34. (7) Vs. 1, 3. (8) Ch. xvi. 9. (9) Ch. xix. 29. (10) Vs. 7, 13. Ch. xix. 17. (12) 1 Chron. viii. 34. (13) 2 Kings xxv. 29.

DAILY HOME READINGS.

M. The Lesson.
T. Jonathan's Love to David. 1 Sam. xviii. 1-4.
W. Jonathan's Covenant with David. 1 Sam. xx 11-17.
T. Jonathan's Lame Son. 2 Sam. iv. 4.
F. God's kindness, Everlasting. Isa. liv. 1-8.
S. God's kindness, in Salvation. John iii. 14-16.
S. God's kindness in Giving Christ. Rom. v. 6-11.

ANALYSIS.—I. Jonathan's Son, Vs. 1-4. II. Brought to the King, Vs. 5-8. III. At the King's Table, Vs. 9-13.

QUESTIONS.—Vs. 1-4.—What inquiry did David make? Why did he wish to discover some one of Saul's house? For whose sake would he show kindness? What answer did Ziba give the king? How was this son made lame?

Vs. 5-8.—When David found out where Mephibosheth was, what did he do? What did David promise him? For whose sake? In whose possession was the land of Saul before giving it back to Mephibosheth? Ch. xii. 8. Where was Mephibosheth to live? Why, then, did he need the possession of Saul? What effect did all this grace have upon him? How does this story, thus far, illustrate God's dealings with the saved sinner?

Vs. 9-13.—What announcement did the king make to Ziba? What directions did he give him? How large a family had Ziba? Whom were they to serve? What answer did Ziba give? What great honor did the king announce for Mephibosheth? What is said of his family? Where did he continue to dwell?

This lesson is the beautiful story of David's act of grace towards the remnant of the house of Saul. In the fullness of his power, he did not forget that friend who had loved him so dearly; and desired to show kindness to any of Saul's house, for Jonathan's sake.

NOTES.—Vs. 1-4.—*Is there any left of the house of Saul?* That David should ask such a question, in doubt whether any of Saul's descendants were living, shows how completely the dynasty of Saul was overthrown. Ordinarily, an Oriental sovereign's inquiry for a member of a rival house would be with a sanguinary intention; but David was of a far different spirit. He had received ill treatment from the members of Saul's house, with the exception of Jonathan; but he desires now to show kindness to any one left of it, *for Jonathan's sake.* In his prosperity, he had not forgotten the devoted and self sacrificing friend of his days of peril; nor his oath to Jonathan. (1 Sam. xx. 15). *Ziba*, a servant or slave in the house of Saul was questioned by David, and revealed the fact that a son of Jonathan was still living, but in retirement and obscurity, as one afraid of the king. *Kindness of God*, such kindness as God shows to sinful men. *Lame on his feet.* Only one scion of the former royal house remaining, and he a cripple. He was five years old when his father was slain in battle; and when the disastrous tidings came, his nurse caught him up and fled. But in her haste and distraction she let him fall; and that resulted in life-long lameness in both feet. See iv. 4. *Machir the son of Ammiel, in Lodebar*, east of the Jordan, near Mahanaim, the capital of his uncle, Ishbosheth. A man of wealth and position, and very naturally gave refuge to Jonathan's son. David's kindness upon this occasion won his heart, of which he gave proof afterwards in David's time of need, when the king fled from Absalom. See xvii. 27-29.

Vs. 5, 6.—*David sent and fetched him.* How like the Lord's way with the sinner! The king considerately sent and brought him to the palace. *Mephibosheth.* Such was the name of Jonathan's son; he is called Meribbaal in 1 Chron. viii. 34. *Fell on his face.* This young man seems to have been of a timid, doubting spirit. The misfortunes of his enforced retirement from society, had apparently developed a morbid and almost abject frame of mind. Evidently he fears for his life, in David's presence, not understanding the great heart of the king. *Behold thy servant*, a picture of humility. He had no thought of the high position to which David would bring him, as a member of his own family. It was enough to be the king's servant.

Vs. 7, 8.—David hastens to relieve his fears by those words which have become the sweet refrain of the gospel—*Fear not;* and unfolds to him his purpose of grace. David made no conditions, and exacted from him no promises, but acted towards him in pure grace. The extravagant expression of humility in verse 8, is such as is common in Eastern countries. At Lodebar, Mephibosheth might have spoken proudly of his royal descent; but before David's kindness his spirit is broken.

Vs. 9-11.—*I have given unto thy master's son*, etc. This some suppose was a remanding of Ziba and his family back to slavery, and a diversion of profits from him to Mephibosheth, and that this accounts for Ziba's treachery to Mephibosheth afterwards (xvi. 3); what *pertained to Saul and to all his house* was in David's possession, and the king took from himself, to supply the means for Mephibosheth to live in such a style as befitted his new position. *Eat always at my table.* A mark of the greatest honor. But though he sat at the royal table, he needed the revenues of his grandfather's estate for the support of his household. Thus David makes ample provision for Mephibosheth, as does our Lord for all who become his children. Henceforth, the fortune of Mephibosheth were linked with David's.

Vs. 12, 13.—*Young son, whose name was Micah.* This is the only child of Mephibosheth mentioned; but through him, he had a numerous posterity (1 Chron. viii. 35-40); and thus the name and house of Jonathan were preserved. *Did eat continually at the king's table.* This crowning act of grace is worthy of the repetition. The separation at the table from his family, was in accordance with the customs of the East. *Lame on both feet.* No physical beauty in Mephibosheth came as an aid to David to inspire kindness.

SUGGESTED LESSONS.

The Position of Mephibosheth illustrates the sinner's condition.

David's Act of Grace began with David, as salvation begins with God. It was in remembrance of his covenant with Jonathan.

The Fullness of the Blessing Bestowed. There was the revelation of grace without conditions, he treats him as a son; makes full provision for his needs; overwhelms him with favors, and seats him at his own table.

The Conduct of Mephibosheth. He had not to merit the grace, but simply to receive it. Mephibosheth did not refuse to receive the great blessing for fear of not holding out.

—Abridged from the *Baptist Teacher.*

Youths' Department.

Original and Selected.

Bible Enigma.

No. 286.

Here is an enigma concerning women only. Give the answers to the following and the initials will give the name of a woman who was buried in Bethlehem:

1. A woman who saved her life by being hospitable.
2. A woman who is characterised in the Bible as one of good understanding and of a beautiful countenance.
3. A woman whose family reported to St. Paul that there were contentions among the Corinthians.
4. A woman whose earnest prayer was misunderstood by men, but granted by God.
5. A queen who saved her people at the risk of her own life.
6. A woman whose heart the Lord opened while she was listening to St. Paul.

CURIOUS QUESTIONS.

No. 266.

Form a representation of a carpenter's square by the following described names:

1. The great source of salvation.
2. The place to which he is gone.

No. 267.

Form a diamond of words of the following:

1. The tail of dog.
2. An ancient city of the Canaanites.
3. The giant killed by David.
4. To long for.
5. To have eaten.
6. The beginning of a hill.

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. 285.

1. S cri p...Luke xxii. 35.
2. A bimelec h...Gen. xx. 2.
3. D rusill a...Acts xxiv. 24.
4. D o r...Judges i. 27.
5. U r i...Exodus xxxi. 2.
6. C yreniu s...Luke ii. 2.
7. E unic e...2 Tim. i. 5.
8. E v e...2 Cor. xi. 3.
9. S tephana s...1 Cor. i. 16.

SADDUCEES—PHARISEES.

Correspondence.

For the Christian Messenger.

Incidents of Ministerial Life.

A TALE AND SOMETHING MORE.

CHAPTER VII.

"Happy to meet you, Sir, take a seat and feel at home." The speaker was a Mr. Prudens, deacon of the Baptist Church at Taxis. Mr. Alethes had received an invitation to supply the pulpit in this village, and was being introduced by Mr. Eudokia, another of the deacons, who had accompanied him from the Railway Station.

No one, without such an experience can conceive the feelings by which a young minister whirls in the train through the country, with the expectation of finding a sphere of labour and a home among strangers, in a place of which he has barely heard the name. Whatever clouds pervaded the mind of Mr. Alethes, were all dispersed soon after he met Mr. Eudokia; and together with brother Prudens and his charming family, he enjoyed as comfortable a cup of tea as he had ever taken.

After tea Mr. Eudokia told him how happy they were to welcome him to Taxis. He hoped that the place and people would be agreeable to him. They were far from what they might be, and many of the people were in humble circumstances; but he was sure they would do all they could to make his sojourn pleasant. He was afraid their quiet village would be too great a contrast from the liveliness of town and college.

Timothy replied, "I am sure it will give me great pleasure to participate in the good feeling of the people here"

"As we informed you in our letter," said Mr. Prudens, "it is desired that you spend seven weeks with us, on the conditions mentioned. As far as possible, throw off all reserve, and labour with us as though you were already our pastor. Our people will receive you with kindness and candour, and you will know by the end of the time, whether you would be disposed to cast in you lot with us."

"Very good," said Mr. Alethes; "but there will be a great contrast between me and your aged and honoured pastor who has just gone to his rest and reward. It must be borne in mind that I am comparatively inexperienced and have much to learn in ministerial duties. I have, however, been brought up in connection with our Baptist interests, and have no doubt, if it be made a matter of our earnest prayer, that we all shall be guided aright."

The village of Taxis is beautiful for situation. It lies at the foot of a conical hill of some three hundred feet high. Above the gardens and orchards, the hill is surrounded by an evergreen pasture of a mile in circumferance, quite narrow near the village; above this, the whole is thickly wooded. The hill is a member of a considerable range which extends a long distance to the left; and ends, abruptly, about two miles to the right, in a high table-land of sheep pasture containing quarries of valuable free-stone, in which about one hundred men are constantly employed.

Near the village, the hills are adorned by nature and art, with soft and hard wood trees in great variety; they also contain numerous perennial springs of sweet and sparkling water, in quantities sufficient to cleanse the whole village. A magnificent mansion with its beautiful lawns and gardens, and richly wooded park is situated on the other side of the village.

It is interesting how much we may enjoy the possessions of others, without the care and anxiety of ownership; this was especially the case at Taxis; and almost free access to the whole was allowed the respectable part of the community.

Mr. Alethes took in these beauties at a glance; and was pleased with the clean and orderly condition of the village, when he first passed through it.

As the features in the human face are indicative of the spirit that dwells within, he concluded that the same law held good regarding the natural features of a community; forgetting, a while the truth contained in Heber's lines—

"Every prospect pleases,
And man, alone, is vile."

But he was not altogether mistaken in his own conclusions; having soon found that the Baptist people there were spirited, independent and kind. They were a type of the old stock of the denomination, who regarded depth a little more than breadth, and quality than quantity. They believed their church to be a place essential and congenial to Christian men, capable of conducting their own affairs with discretion, apart from outside help, in the form, either of pay, patronage, or control. Yet several of these men were mechanics, quarry men, and farm labourers who expressed their minds freely and voted regularly on any church matter.

Mr. Alethes preached morning and afternoon in the village, and at an outstation in the evening; he passed through a prayer meeting to the pulpit on each occasion. Both the form and the spirit of the cause of God at Taxis gave him great satisfaction; and there seemed very little to hinder a growing attachment, between the young preacher and his new congregation. He prided himself on having been behind the screen on occasions of ministerial probation, and knew something about how the scenes were shifted, which gratify or perplex many a minister, when seeking a settlement; but there did not seem to be any wire-pulling at all at Taxis.

Knowing the temper of the people, any one far or near, having a prejudice against the candidate would have been very careful in mentioning it; and if the best minister in the denomination had been recommended as available, no notice whatever would have been taken of the fact, until they had fulfilled their engagement with Mr. Alethes. He was planted in the good-will of the people, on the very day of his arrival; and soon developed into an accepted pastor. His probation was the carrying out of a plan which culminated in a church meeting and an unanimous invitation.

(*To be continued.*)

For the Christian Messenger.

From France.

PARIS, June 18th, 1884.

The easiness of life in Paris has always charmed the stranger who has sufficiently penetrated the nature of the Frenchman to accept him as a rational being, which he essentially is. At the open air restaurants in the Champ Elysée you have your table spread beside a babbling fountain, and you see the pale moon rise above ancient trees. Your leisure is thoroughly leisure. All the time you feel that you are living in an atmosphere of great ideas in art, literature and speculation.

In this lovely summer weather as you watch the carriages gliding noiselessly over the wood pavement which is spreading rapidly all over the town; as you recognize in the brilliant movement this and that celebrity of science, art, letters, or fashion; as you observe the general neatness of attire of the workman in his blouse, as well as of the errand boy or the milliner's apprentice; as you remark the elegance of the equipages, the beauty of the buildings, the purity of the atmosphere, and the pervading sensation of luminousness and happiness, you are inclined to think that the French are well on the way to realising that the beautiful Athenian republic which Theophile Gautier foreshadowed in 1848, a republic full of light and joyous hum, sung by the poet, sculptured by the statuary, colored by the painter, employing for the happiness of its children all the resources of the sciences and the arts, offering to the feet of all alike its staircases of marble, and displaying in relief against a sky of tranquil blue the pediments of its palaces and its temples.

Tourists in Paris are generally delighted with the cheapness of the wine, but their satisfaction would be a good deal tempered if they always knew its ingredients. The following it appears, is the receipt for wine for the Parisian market: "Pour into a cask a quantity of water to which add potato-juice, barley-juice, sugar, yeast, vinegar, cream of tartar, violet-roots, elder-blossoms, bleaching liquid, and glycerine. Vary the names of the wine according to the different proportions in which the ingredients are used."

You may safely say that never, since the empire, has there been a more brilliant social season at Paris than the one just ending and never more money spent on receptions and entertainments, and toilets. Old Parisians complain of the burdensomeness of this increasing luxury, and regret the time when a glass of sugar and water with a spot of orange flower essence was considered ample refreshment for evening guests. It is true that times have changed, and the old-fashioned orange flower water has almost disappeared even from the cafés, where it is now only rarely asked for by provincials on a visit to the capital.

AUGUST.

Are you not surprised to find how independent of money peace of conscience is, and how much happiness can be condensed into the humblest home? A cottage will not hold the bulky furniture and sumptuous accommodation of a mansion; but *if God be there*, a cottage will hold as much happiness as might stock a palace.—*Dr. James Hamilton.*