

The Christian Messenger.

Bible Lessons for 1884.

FIRST QUARTER.

Lesson IV.—JANUARY 27, 1884.

LIVING AS IN GOD'S SIGHT.

James iv. 7-17.

Commit to Memory: Vs. 13-15.

GOLDEN TEXT.—"Humble yourselves in the sight of the Lord, and he shall lift you up."—James iv. 10.

DAILY HOME READINGS.

M. The Lesson.—James iv. 7-17.

T. Not Eye-servants.—Eph. vi. 1-9.

W. Christ in his Humility.—Phil. ii. 3-8.

T. Christ in his Exaltation.—Phil. ii. 9-11.

F. Christ Resisting Satan.—Matt. iv. 1-11.

S. Shortness of Life.—Job xiv. 1-12.

S. Be Ye Ready.—Matt. xxiv. 36-44.

ANALYSIS.—I. Duties to God. Vs. 7-10.

II. Duties to our Fellow Men. Vs. 11, 12.

III. Boasting of the Future. Vs. 13-16.

IV. Knowing and Doing. Vs. 17.

QUESTIONS.—What part of the body has the greatest power for good or evil?

The tongue. To what is the power of the tongue over our whole being compared?

To the bit in the horse's mouth, and to the rudder of a ship. To what is the mischief the tongue can do compared?

To a fire. What can make us use our tongue aright? The wisdom that is from above.

Vs. 7, 10.—How much must one submit of self in order to be a Christian?

Is Satan a being, or merely a principle of evil?

With what weapons must we resist him? Who has set us an example in this? How shall we draw nigh to God?

What is meant here by clean hands? What is meant by afflicted? Whom does the Lord lift up? How does he regard the proud? Psalm cxxxviii. 6.

Vs. 11, 12.—What law does the slanderer and backbiter transgress? What is meant by judging the law? Have we any right to alter, annul, or disobey any law of God? He commands us to repent; have you obeyed it? He says, Believe in Christ; do you receive him? He says, Be baptized; will something else do as well? He says of the Lord's Supper, This do; are you neglecting it?

Vs. 13-16.—Of how much time in the future can we boast? What ought we to say, in speaking of the future? Is it necessary always to say, if the Lord will?

Vs. 17.—What obligation does knowing God's will bring? Suppose we know and do not do, what then? Where do we find the record of God's will? Do you know God's will? Do you do it? Is there any valid excuse for disobedience?

Lesson Proving.—Where, in this lesson, do we find—1. The nature of true humility? 2. Its reward? 3. The duty of living for the world to come?

The last lesson closed with a contrast between worldly and heavenly wisdom. In the use of the tongue. The first six verses of this chapter show what that worldly wisdom produces in men, viz.: wars, neglect of prayer, unanswered prayer, desire of this world's friendship, and envy. Our lesson opens with the earnest exhortation to submit to God, and to live as in his sight.

NOTES.—Vs. 7.—Submit yourselves to God. The essence of true piety is the submission of the heart and will to God; as the essence of sin is selfishness, or arraying self against God. The Christian life begins with submission to God's way and will. That is conversion. And Christian living is continued and more perfect submission day by day. Resist the devil. Submission to God involves fighting against his enemy. The devil is seen to be not a mere principle of evil, but an active, vigilant, malicious personage. He will flee from you. As he did from Christ in the wilderness; who fought him, not with his divine almightiness, but with the same weapon which we may use—the sword of the Spirit. This saying of the apostle, is not merely a prediction, but a promise.

Vs. 8.—Draw nigh to God. In faith and prayer. Blessed privilege! We may "come boldly to the throne of grace." He will draw nigh to you. In forgiveness and love. Blessed promise—never broken. See illustration of this truth in the father of the prodigal (Luke xv. 20). Cleanse your hands; i. e., your doings—hands being the outward instruments of action. Purify your hearts. Give your hearts wholly to God, and not partially to the world. Only the clean handed and purified in heart can "ascend into the hill of the Lord." See Psalm xxiv. 4. Double minded. Divided between God and the world, like Israel in Elijah's day. See 1 Kings xviii. 31.

Vs. 9, 10.—Be afflicted. mourn. weep. Outward signs put for inward repentance of sin. For inward contrition is attended with outward lamentation. Laughter. Careless mirth and jollity, afflicted unconcern at the consequences of sin, give place to mourning over your godless condition. Humble yourselves. The proud is in no condi-

tion to receive pardon. In the sight of the Lord. Who sees the heart, and is not deceived by false humility. He shall lift you up. "Before honor is humility" (Prov. xv. 23). "He that humbleth himself shall be exalted" (Matt. xxiii. 12). Christ taught by his example that the true way to exaltation is through humility. See Phil. ii. 8, 9. Compare Isa. lvii. 15; 1 Pet. v. 6. Notice the positiveness of this promise.

Vs. 11, 12.—Speak not evil of one another. The word brethren implies in itself a reproach; for how inconsistent for brethren to speak evil of one another; and yet, alas, how common. Judged. The echo of Christ's words in Matt. vii. 1. In evil speaking, motives which we cannot know are often impugned. Speaketh evil of the law. Which says, "Thou shalt love thy neighbor as thyself." Not a law doer. Speaking evil of a brother is judging him; God's law bids us love him, thus we take God's place as law maker. One lawgiver. And only one; and that is God. Only he is able to deal with men, saving the obedient, and destroying the disobedient. Who art thou? The Greek is emphatic—thou, who art thou? Only feeble man, who art to be judged thyself, instead of judging others.

Vs. 13, 14.—Go to now. A phrase to arrest attention; equivalent to come now. See Isa. i. 18. Ye that say. With boastful confidence. To-day or to-morrow. As if sure of both, though sure of neither. "Mortals think all men mortal but themselves." We will go, etc. Laying plans as if having a certain and long lease of life, and plans that are only worldly. Ye know not, etc. Solemn sentence. Death may be knocking at the door, or the Lord may come. It is even a vapor. New Version, Ye are a vapor. Not simply life, but ye, yourselves, and all belonging to you. There is no finer image of brevity and uncertainty of human life, and of the vanity of building upon future days in this world.

Vs. 15, 16.—Ought to say. Compare ye say (verse 3). If the Lord will. See Paul's use of the phrase, if the Lord will, in 1 Cor. iv. 19. The sentiment should be in our hearts, and all our plans be in humble submission to him in whose hands is the breath of our nostrils. But now, etc. How different is your spirit from this; says the apostle. Ye rejoice or glory in your self-confidence as to the future. You pride yourselves in your presumption. But all such rejoicing is evil.

Vs. 17.—This verse expresses a principle which applies to the subject just discussed—the forming of plans for the future; but does not stop there. It is of a general character. The knowledge of the right, or the ability to do good, imposes obligation to do it. "Nothing more injures the soul than wasted impressions." While the apostle convicts us of the sin of omission, our Lord presents the other side of the same truth, and says to every hearer of the gospel: "If ye know these things, happy are ye if ye do them."

SUGGESTED LESSONS.

The natural heart yields to the devil and fights against God. In conversion this is reversed—We yield to God and fight against the devil.

Our combativeness is not for naught; we may give it full vent in battling against the great adversary.

There is comfort in the truth that though powerful, the devil is not omnipotent; and he will flee when properly resisted.

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

Tell the children that our life is so that—we cannot do right unless some strong hand leads us and holds us up. Ask whose hand we need. Some may say, mamma's. Show that mamma may indeed help, but is not in herself strong enough—cannot be with us all the time, etc. Show how our Heavenly Father is even more tender and loving than the best mamma, and will lead us, if we only let him.

Teach that we must do the best we can every day, with God's help. What we want is, that he will take us, when he is ready, to his heavenly home. We learned that he sees so much that is wrong in us. Need that make us afraid? Not if we are sorry, ask him to forgive us, and do the best we can, trusting to him for help.

—Abridged from the Baptist Teachers.

Words spoken in unkindness are like a dagger which pierces the flesh. Penitence and forgiveness, like a poultice, may heal the wound, but a scar will remain which the tears of penitence can never wash away.

It is very poor Christianity which seeks to be honest because it is the "best policy."

Bouths' Department.

Original and Selected.
Bible Enigma.

No. 260.

1. Where did Jacob build an altar?
2. What caused Haman's end,—with halter?
3. What should we seek with peace in view?
4. What is noble in throned or few?
5. What, alas! is sometimes sought in vain?
6. Whence did Solomon gold obtain?
7. What "is mother of invention"?
8. What restrains much church dissension?
9. Will you name a son of Aaron?
10. What's found in the "rose of Sharon"?
11. A son of Ishmael,—what's his name?
12. What prophetic of ancient fame?
13. Now a city of wells and palms;
14. What was Christ called in Book of Psalms?
15. What mount in Judea often named?
16. What is by every Christian claimed?
16. After Saul, who o'er Judah reigned?

The answers placed in order, give an important injunction of the Apostle Paul.

CURIOUS QUESTIONS.

No. 178.

1. Give all the instances recorded in the Old Testament of the dead being restored to life?
2. Give the seven sentences uttered by our Saviour on the cross, in their proper order?
3. Give instances from the Bible of miraculous darkness?
4. Who was punished with death for touching the Ark of God?
5. Who were the workmen employed to build the temple?

No. 179.

Fill up the blanks in these sentences with words pronounced alike but spelled differently, and having different meanings.

1. The horse's ——— beauty is his
2. You may try to ——— that with a ——— of scissors.
3. I have ——— a grand ———.
4. She ——— I had a ——— dress.
5. They ——— once a week to ——— out ——— to the sufferers.
6. They ——— him and take him across the ———.
7. Tell them ——— visit the ——— next summer.

No. 180.

Form a diamond of words of

1. Half of the verb to be; pres. tense.
2. Darwin's ancestor.
3. To make up for defects.
4. Showed off.
5. Walk in.
6. Ever abbreviated.
7. The head of dog.

No. 181.

Find a town of Nova Scotia:

- 1st. A important part of the human body.
- 2nd. A collection of water.

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. 259.

Jonah in the whale's belly.

ANSWERS TO CURIOUS QUESTIONS.

No. 175.

1. Elijah; 2. Elisha; 3. Agabus; 4. Elisha; 5. Elijah.

No. 176.

1. Onset, tones, stone, notes.
2. Stare, rates, tars, tears, aster.

No. 177.

1. C
2. BEN
3. BARON
4. CERATES
5. NOTED
6. NED
7. S

No. 178.

1. Onset, tones, stone, notes.
2. Stare, rates, tars, tears, aster.

No. 179.

1. C
2. BEN
3. BARON
4. CERATES
5. NOTED
6. NED
7. S

No. 180.

1. C
2. BEN
3. BARON
4. CERATES
5. NOTED
6. NED
7. S

No. 181.

1. C
2. BEN
3. BARON
4. CERATES
5. NOTED
6. NED
7. S

No. 182.

1. C
2. BEN
3. BARON
4. CERATES
5. NOTED
6. NED
7. S

No. 183.

1. C
2. BEN
3. BARON
4. CERATES
5. NOTED
6. NED
7. S

No. 184.

1. C
2. BEN
3. BARON
4. CERATES
5. NOTED
6. NED
7. S

No. 185.

1. C
2. BEN
3. BARON
4. CERATES
5. NOTED
6. NED
7. S

No. 186.

1. C
2. BEN
3. BARON
4. CERATES
5. NOTED
6. NED
7. S

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EDUCATIONAL.

An experienced educator is of the opinion that the college newspaper has done more to improve the students in the writing of a plain and direct style than any other one cause. Amateur journalism is not a bad preparation for professional journalism, as has been proved in numerous cases during the last ten years, since the college paper became an "institution" in nearly every college.

A New York paper says: "The complaint increases that candidates present themselves for admission to college who are disgracefully deficient in the rudiments of an ordinary English education. This is a serious indictment of the common schools of which we boast so loudly. Evidently the 'Quincy method' has not yet been universally applied."

An English prison chaplain, writing in the *Banner*, says:—"How is it that in London one constantly finds juvenile offenders who cannot read, and whose schooling consists of a few sporadic days of attendance? Of 78,416 persons apprehended in 1882, there were 8,426 males, and 4,677 females, who could neither read nor write: while 45,021 males, and 17,665 females are described as being able to 'read only, or read and write imperfectly.'"

Princeton has raised her requirements for admission, and also the charge for tuition, which will be hereafter \$100 a year.

Women are working their way into all branches of industry in Russia. They are now seen in clockmakers' and jewelers' shops, but especially in the work-rooms of china painters. This last development is attributed to the influence of the drawing school of the Society for the Encouragement of Artists.

Over 500 applications were received in London in reply to the advertisement for six male teachers for Queensland.

A department for women has been opened at Owens College, Manchester, England, which counts eighty students, two or three of whom are reading for degrees, and are allowed to attend the senior graduating classes of the College.

The Baroness Burdett-Coutts recently distributed prizes to the Westminster pupil teachers, in the rooms of the National Society, Broad Sanctuary, London. Mr. Burdett-Coutts presided. Among others present were the Dean of Westminster, Archdeacon Farrar, Canon Furse, Canon Wade, the Rev. E. Capel-Cure, the Rev. Brymer Belcher (a member of the London School Board), and Mr. Fitch (Her Majesty's Inspector of Schools). Mr. Burdett-Coutts, who moved the adoption of the report, at the end of his speech, said teachers in the present day were most important persons, and a great deal of influence was exercised by them; and Archdeacon Farrar said: "Like Luther, if he were not a minister of God, there was not a single office in the world he would choose more readily than that of teacher to the young. In his opinion there was a very serious danger for the pupil teachers to avoid—namely, over-straining. They had to go through a long day teaching children, and when they got home had to study for their examination. This was extremely dangerous, for there was too much strain on the mind. He thought the exercise of the body ought to be taken into consideration as well as that of the mind. The last straw broke the camel's back, and if the teachers studied too many subjects and tried to cram themselves too much they would soon find that their health would break down, and they would soon be unable to study at all. It was better to master one subject thoroughly than to have a smattering of several. He urged them to aim at doing their best rather than at beating others. An old motto of Alexander the Great was, 'Al ways be best, and superior to others.' He urged upon them the first part of the line, but not the last. They should always, he said, endeavor to be cheerful, and the best way of being so was to pray and work well."

The Baroness herself remarked that there had been a feeling in the country for the past three years that the work imposed upon children at the present day is oppressive. It was the opinion of medical men that the children's minds and bodies were overtaxed. It seemed to her, in the system that was carried on, that the minds of the children were cramped rather than fed. She had seen that, in order to prevent this overwork, there had been a movement to throw some restrictions upon needlework and drawing. She did not think that those were the right things to begin with. On the contrary, she thought these were fine things, and ought to be the fundamental subjects—English reading, writing, arithmetic, needlework, and drawing. The three first she called the primary steps to education.

Backsliding.

This is a bad way to slide, and yet with many people an easy way to slide. Are you trying it? If you are inviting temptation by questionable indulgences, you are entering the path. And if you are trying to battle in your own strength with these foes you have invited, you will find the bottom of the hill too.

You can't live doing nothing; if you are not for Christ you are against Him. No one can backslide who is following Christ with his life and trusting Him with his heart. It is a presumption that will become a punishment when one expects Christ's aid and strength when he cannot have Christ's presence. Walk as Christ walked, if you would avoid the shame, bitterness and sin of the backslider.

Whoever has a good work to do must let the devil's tongue run as it pleases.—Luther.

Correspondence.

For the Christian Messenger.

Lines

Penned, without forethought, by a Christian friend, to one wasting away gradually of consumption. After quoting promising passages, to encourage and comfort the youthful brother, these were added—

Oh! the home over there,
In the land of the blest,
When the soul-freed from care,
Will be ever at rest.

Brother—think of that home,
As you journey through life,
Take Christ as your pattern,
Till the end of life's strife.

Then heaven will open,
Your soul to receive,
Earth's "shell" left behind,
With earth's cares and disease.

Kind angels will meet you,
And show you the Lord;
Who loved you on earth,
So revealed in His Word.

Then you'll join in the anthem,
Of praise as you sing,
All glory to God,
Your great Saviour and King.

G.

Notes from Biltown, Cornwallis.

Dear Brother,—

We have been located at Biltown, now for six months. During that time we have spoken to large and attentive audiences, and mingled with a kind and intelligent Christian people. We have been reminded frequently of their generosity by tokens of a tangible nature. Our hay-mow and larder, both, might reveal a secret, if they would, of constant additions to their stock by the open-handed kindness of our friends.

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But we have had two formal donations and a presentation, with "addresses and replies, interspersed with music." Our friends at Chipman Brook met about ten weeks ago at the residence of Enoch Arnold, Esq., and their donations amounted to \$16.00. Then, one week in advance of Santa Clara, our Woodville friends met together in the Hill and presented us with a donation amounting to \$45.00. Then, again, on New Year's Eve Mrs. Brathaw was made the recipient of a handsome quilt, &c., and an address from ten young ladies recently added to the Church. Such kind attentions will not soon be forgotten by us.

But above all the Lord has cheered us with his presence. Social and Conference meetings are well attended, and interesting. Some special services have been held on different parts of the field, with manifest tokens of the divine approval. A four weeks series has just closed at Woodville, with good results. Besides the good, God's people have received and now, twenty-nine have been added to our number by baptism. We are looking hopefully forward. May the Lord, bless his own Word and work here and elsewhere, is the prayer of

Yours, &c.,

W. B. BRADSHAW.

Biltown, Jan. 7th, 1884.

For the Christian Messenger.

From Deerfield and Pleasant Valley, Yarmouth Co.

It is not my intention to occupy much of your valuable space, but briefly to acknowledge my indebtedness to my very kind friends of Deerfield and Pleasant Valley, who again visited us on New Year's day, and left us so many tokens of their warm attachment and continued regard for us. It has been the custom with our people to make us a visit on New Year's day for a good many years, but as some change had taken place in our relation to each other, we did not expect so large a company, and were agreeably surprised and thankful to our Heavenly Father for another indication of love and sympathy from a people to whom we have to the best of our ability, (though we are aware in weakness) preached the gospel of Jesus Christ for over thirty years and mingled with them in their joys and sorrows. The timely aid and warm

hearted sympathy we feel peculiarly grateful for at this time, when our hearts are so sad and we mourn the death of our dear son, and the question again and again been asked, where will the means come from to meet the demands made upon us for his burial. Dr.'s bill and incidental expenses, but he who feeds the ravens and who hears young lions, has heard us and will supply all our needs.

The day and evening were very pleasantly spent, in conversation and singing, before separating, Brother I. W. Porter read a portion of the scriptures and prayed, after which several spoke of the goodness of God to them during the past year, and expressed warm sympathy for us. A good many articles useful in a family were received, among which was a bbl flour, wood to the amount of \$12.00, in all \$80.00, \$40.42 from our friends here, and \$5.00 from a kind friend in Maitland, in money.

May God abundantly bless and reward our kind friends in this life, and when these associations here are over, may we all meet in Heaven in the sincere prayer of

JAMES A. STUBBERT.

January 7th, 1884.

For the Christian Messenger.

From France.

Our Paris Correspondent writes Dec. 27th. The outcry over the houses of the poor has spread from London to Paris. Alarming statistics are published of the increase of overcrowding, and the consequent spread of disease, and no less than 650 schemes of reform have been presented to the Municipal Council. The deaths between 1870 and 1883 have increased per hundred thousand inhabitants, from 48 to 96 in typhoid fever, from 53 to 101 in diphtheria, from 11 to 74 in small-pox, from 30 to 43 in measles, and from 7 to 18 in scarlet fever, and a good American may now reasonably expect to find Paris the shortest road to the close of life.

People are greatly exercised here about the visit of the German Crown Prince to Rome. It is, perhaps, a stone meant to knock down many birds. There is a rumor that information had been received by Prince Bismarck to the effect that Italy intended to slip away from Germany if France yielded to her in Tunis, and gave back a part of Savoy. Italian statesmen are as hard to hold as eels, and they do not allow themselves to be governed by sentimental considerations. Hitherto they have been very successful in getting other Powers to draw their chests out of the fire. The Pope is advised by the Jesuits to receive the olive branch which Germany holds out. The Jesuits have established missions and schools in Armenia, Asia Minor, and Upper Syria. Were that Territory to be allotted in the next cutting up of Turkey to the Germans, they could may it too hot to hold the Jesuits, and encourage their American rivals at Beyrout and other parts of Syria and Asia Minor. The agitation in the French newspapers in favor of France demanding of China, an indemnity for the coarct war waged by the latter in Tonquin, against France, is due to the direct inspiration of M. Jules Ferry. The French Government has received information from Peking, that the Imperial Grand Council is in favor of a continuation of resistance to the demands of France without a formal declaration of hostilities and M. Ferry's idea of demanding of China an indemnity is intended to prevent that country from continuing to send reinforcements to Tonquin.

The Indian Witness states that there is some agitation in Mohammedan circles in Calcutta just now, growing out of a report published in the *Amir ul Akhbar* to the effect that Mohamet had appeared to the guardian of his tomb at Mecca, and announced that from the date of the commencement of the next Mohurrum, which will complete the fourteenth century since the Hijra, the sun will begin to rise in the west, confusion will break out in the world, many people will die, a great cyclone will deluge the land, the printing in every Koran will be effaced, and the final end of all things be ushered in. It is added that as the terms in which these predictions are stated are such as challenge the devout respect of all orthodox Mohammedans, it is not to be wondered at that many are alarmed at the near prospect of such terrible events.

Our life is but a winter's day. Some only breakfast and away; Others to dinner stay and are well fed. The oldest man but ups and goes to bed. Large is his debt who lingers out the day. Who goes the soonest has the least to pay.