

For the Christian Messenger.
From Rev. Wm. George at Zeegone,
Burma.

DEAR BROTHER,—
Though so long silent I have not forgotten you. The CHRISTIAN MESSENGER comes regularly, and never was so enjoyable as during the past year. I do not know whether it is because I have grown up to it, or because it has been so greatly improved. Long may it live!
We mourn with you over the lamented death of Dr. DeBlois. I met him first at a ministerial conference held in the house of the late Rev. William Chipman, in West Cornwallis, just after I began to preach, and during these more than twenty years ever found him the same genial, pure-hearted gentleman, one whom to know was to love. May God comfort the widow and the fatherless son. Perhaps few of our leading men have done more for the denomination in shaping the ministry during 25 years, than this dear brother. I never heard him preach a sermon that was not freighted with rich truth, and his influence on the students at Acadia is indicated by the large number who received baptism at his hands. Hearts all over the world will be sad at the news of the death of this noble man of God.

Matters are moving along as usual at Zeegone, except that we have enjoyed better health than common, and been able to do more work. The season has not been remarkably hot so far, and touring in the jungle has been very pleasant. The people are still ready to listen, and a few are acknowledging their faith in Christ.

As the Pegu Burmese Association had grown to unwieldy proportions, several churches, including Zeegone, drew off to form a new body. We meet at Gybingouk on April 5th, and will be known as the "Tharawaddy Burmese Association." We start with five churches, containing in all some 500 members.

Smallpox is prevalent all over the country. It is of a mild type, and few die, except among the very poor who live in filthy dwellings.

The trouble in Upper Burmah is a common topic. Poor Thebaw finds that the wicked usurpation of a throne is not a certain road to ease. The story goes that a beautiful Shan princess was at the Burman Court as maid of honor, the queen became jealous and caused her to be murdered. She is a bad woman and has shed a great deal of blood since her husband came to the throne. The Shans objected to such a cruel breach of faith and took the law into their own hands. The rising appears to be general, and the insurgents have been very successful. Bhman is reported to be in their hands, the Burman troops flying before them. It is also said that the troops of Thebaw refuse to fight, as their sympathies are in favor of the Shans. However that may be, the Burmans have been coming into British territory at the rate of a thousand a day for some three months past, and affairs at Mandalay are in a critical state.

"The Irrawaddy Valley State Railway," from Rangoon to Prome opened in 1877 for traffic, has been one of the best paying roads in India. It opened up a vast area of fertile land well adapted to rice cultivation, and the price of rice too has ruled high for many years past. Two months ago 90 miles of the road from Rangoon to Zoungoo were opened for traffic, and the business done on that line is said to eclipse what has been done on the old line. Railroads are evidently destined to play a very important part in the enlightenment of this country. The Burman is very conservative, yet most readily seizes at whatever is easiest, and his cart and boat are soon thrown away when the "fire wagon" comes. The travel by natives on these trains is enormous. Men, women and children are packed like sardines in nearly every carriage on every train.

The brightest work in Burmah now is among the Chins, a race of mountaineers remotely allied to the Karens. The widow of the sainted Thomas of Henthada, Crawley's old companion-in-arms, has been moved to go to work among this people. She went to them with her native assistants, and "an open door and effectual" has been placed before her. They listen eagerly, and many have been brought to Jesus. Schools have been started and several of the converts give good evidence that God has called them to preach the Gospel to their people. God's ways are so wonderful. The Burman in his pride refuses to accept. The down-trodden Karen and Chin hears with joy and is saved. Strong men pray fervently for God to raise up missionaries to the Chins, and God sends a frail little woman with three or four untalented Karen preachers to carry the Gospel to one of the wildest tribes in Burmah. "Not by might, but by My Spirit saith the Lord."

Yours sincerely,
WM. GEORGE.

Zeegone, March 21st, 1884.

For the Christian Messenger.
From France.

PARIS, April 22, 1884.

The streets of Paris, are gay with flowers. Along the gutters are hand-carts laden with blossoms; in every sheltered corner a bouquetiere with her perfumed store of violets, roses and carnations. Spring has brought back the flowers. This is no paradox, for the Parisians seem to love flowers, only in the season of frost and chill. What joy to smell lilies in November! What more charming decoration for a dinner table than white chrysanthemums with lace-like leaves placed in simple branches in slender Japanese vases! With what voluptuous delight the women bury their faces in bunches of roses and deck their hair with mimosa in the season of fete, the winter that is coming, clad in white and followed by its pages bearing baskets full of jewels and flowers. Even in the austere precincts of the Legislature the charm of winter flowers penetrates. For many women the Chamber of Deputies has a charm stronger than the theatre or the opera, and they go there armed with fans and opera glasses to witness the oratorical tournaments. The diplomatic tribunes are always well filled, and pretty faces and elegant toilets are by no means rare at the Palais Bourbon. The question whether divorces shall be allowed in France has received a new impetus, and the papers are taking up the subject, which bids fair to be as passionately discussed "pro and con," as it was some time ago, when Nasquet offered his famous bill in the Chamber of Deputies, only to be there defeated by clerical influence. The revival of the agitation was induced by the appearance last week before the civil court of a young woman named Mme. Lambert, who prayed to be released from her matrimonial bonds, declaring that her husband was a murderer. She said that she was married to him years ago and had gone to live with him in Switzerland. He told her that he had lived four years in Germany. His temper was very violent, but this she could have submitted to had she not learned that before going to Germany her husband lived in Paris, where he committed murder. The thought of being united to an assassin for life was horrible, and hence her application.

The alterations at the Museum of the Louvre, begun some months ago, are approaching completion. They consist of the addition of two new halls, one destined to receive the collection bequeathed to the museum by M. Thiers and the other intended to increase the number of galleries in the section devoted to paintings. The latter hall will have a double interest for the public, both by its decoration and by the works of art which it will contain, and which will embrace sculptures as well as paintings. Among other priceless treasures to be exhibited will be a statue recently acquired, and which is regarded to be the most ancient specimen of a human figure worked in metal. It represents an Egyptian official of high rank and of an era going back 3800 B. C. A peculiarity worthy of notice is that the statue, which is of very large proportions, has been cast in one piece.

AUGUST.

In Memoriam.

DRAOON CHRISTOPHER JOST.

The subject of this memoir was born in the city of Halifax, N. S., in the year 1805. His parents were worthy members of the Methodist denomination. He came to Guysboro in the Spring of 1823, and two years afterwards entered into partnership with his brother John who had already laid the foundation for a successful mercantile business. The firm thus established, prospered and continued without change for thirty years. In the year 1837 Christopher Jost married Miss Harriet Hart, a very amiable and worthy lady who survives him. God blessed them with seven children. Christopher Jost was the subject of religious convictions for several years previous to his obtaining a satisfactory experience of God's converting grace. He was awakened under a sermon preached by the Rev. Wm. Burton, so well and favourably known among us,—from those pregnant and precious words of Christ,—“If the Son make you free, ye shall be free indeed.” But though deeply convinced of his lost condition as a sinner, it was not until some years after this awakening that Mr. Jost was brought into the liberty of the children of God. He joined the Methodists, and remained a useful and prominent member in that church till 1850. Our brother was christened in infancy, and in riper years became an earnest advocate and defender of infant baptism; but like many others, he had never examined the

Scriptures on the important subject of Christian baptism. In the year 1845, however, his mind became exercised on the question of *Believer's Baptism* as being the baptism required by the gospel. And after carefully and prayerfully studying the Word of God for light and direction, he became convinced that it was his duty to obey his Lord and Saviour in that ordinance. And accordingly, true to his convictions of duty, he requested and received baptism at the hands of the Rev. John Whidden, the worthy and beloved pastor of the Baptist Church in Antigonish at that time. Brother Jost did not immediately sever his connection with the Methodist Church; but continued studying the Word of God to ascertain the course he should pursue; and he became so fully convinced that the principles of the Baptist denomination are in such close accord with the teachings of the New Testament that he could not conscientiously and consistently do otherwise than identify himself with this denomination. Accordingly in 1850, he connected himself with the Baptist Church of Guysboro and Manchester, of which he remained a consistent, faithful and beloved member till his removal to the Church triumphant, which occurred on the 28th day of March. The duties of the deaconship, to which office the church early appointed him, our brother performed, while able to attend to them faithfully and well, and to the satisfaction of his brethren. Brother Jost was an intelligent, earnest, devoted Christian. He took great delight in the study of God's word, and in the services and ministrations of the sanctuary. He was a friend, counsellor and helper of Ministers of the Gospel. He was very consistent in his life; indeed few as much so; and maintained throughout a noble Christian character, and a pure unblemished reputation. His integrity and conscientiousness were exemplary, and indeed were never questioned. He was eminently a man of prayer,—of humble, earnest, constant, believing communion with God through Christ; and laboured every day to cultivate spirituality of mind, and to discharge all his duties faithfully and well. He was benevolent in his disposition and plans, and liberal in his contributions to religion. In life and health he contributed largely to the church and to the denomination; and at his death bequeathed over \$2,300 to benevolent objects, \$900 of which goes to Acadia College. It will thus be seen that Brother Jost set a high value on higher education, and particularly education under Christianity, and for the Christian ministry. And he had the satisfaction of helping forward that great work, and of seeing some of his children reap the benefits of higher education, and engage in the Christian ministry, though in another denomination. Deacon Jost was a true friend and advocate of Temperance, and of enterprises that promote the moral welfare of society and humanity. In his death the church and denomination to which he belonged, and which he loved so well, have sustained a heavy loss; but their loss in that respect is gain to him; “Blessed are the dead that die in the Lord;” they are “with Christ;” their companionship, employments and joys are pure, heavenly and unending; but the bereavement is felt most deeply and tenderly, of course, in the circle of his own beloved family.

We sympathize with the worthy companion of his life, now bereft of her earthly friend and counsellor, and with the dear children in sorrow at the departure of a loved and venerated parent. But with many others they can cherish from the Gospel of Christ the sure and comforting hope of a blissful re-union in the kingdom of Heaven, where “in the presence of God is fullness of joy, and at his right hand are pleasures forevermore.” May we all have grace to follow Christ more closely than ever, and to emulate the noble and holy life of our dear brother, and of all others “who through faith and patience inherit the promises.”

Obit. by Rev. J. J. ARMSTRONG.

In the island of San Domingo there is a remarkable salt mountain, a mass of crystalline salt nearly four miles long, estimated to contain 89,337,600 tons, and said to be so clear that type can be read through a block a foot thick.

A valiant old Swiss, named Pointer, has for many years gone through France, selling and giving away Bibles and Testaments. At the same time he preaches against Romanism and infidelity, leaving the Scriptures to tell the true Gospel story of salvation. In 1883 he sold 7,713 New Testaments, 78 Bibles, 17,355 illustrated sheets, and gave away 48,000 single Gospels.

The Christian Messenger.

Bible Lessons for 1884.

SECOND QUARTER.

Lesson VIII.—MAY 25, 1884.

LIBERAL GIVING.

2 Cor. ix. 1-15.

COMMIT TO MEMORY: Vs. 6-8.

GOLDEN TEXT.—“God loveth a cheerful giver.”—2 Cor. ix. 7.

DAILY HOME READINGS.

VI. The Lesson.

T. Liberal Giving for the Tabernacle.—Ex. xxxv. 21-29.

W. Liberal Giving for the Temple.—1 Chron. xxix. 2-14.

T. Christ, on Giving.—Luke vi. 30-38; Acts xx. 35.

F. The Widow's Mites.—Mark xiv. 41-44.

S. Systematic Giving.—1 Cor. xvi. 1-3.

S. Cheerful Giving.—2 Cor. viii. 1-15.

ANALYSIS.—I. Liberal Giving Commanded, Vs. 1-7. II. Liberal Giving Rewarded, Vs. 8-14. III. The Unspeakable Gift, Vs. 15.

QUESTIONS.—Vs. 1-7.—What is meant by *saints*? To what saints did the apostle desire the Corinthians to minister, and why? What does he say about their readiness to give? What effect had their zeal in giving upon others? What brethren had he sent to them to see about the collections? Why? What is meant by *bounty*? What by *covetousness*? May one cherish covetousness in giving?

Vs. 8-14.—What is meant here by *grace*? Is what we give lost? Who is able to make it good? Is God pleased with our selfish hoarding? Is he pleased with our extravagant spending upon self? What picture of a good man is quoted here? What is meant by *righteousness*? How does our giving glorify God? What double good is done by giving to the poor?

Application.—1. The farmer who wants a large crop, sows with a liberal hand, and not looking carefully where the seed goes. God takes charge of it and multiplies it, and gives him back the harvest. If you want a large blessing, you, too, must sow with a liberal hand. 2. If you would give largely when you grow up, you must begin to give largely now.

Leaving Ephesus, after the events of the last lesson, Paul went to Troas, hoping to meet Titus there with news from Corinth. Titus not having come, Paul passed over to Macedonia, probably to Philippi, where, in the summer of A.D. 57, he wrote this Second Epistle to the Corinthians. Here Titus came and brought news which was, in the main, encouraging, concerning the effect of Paul's First Epistle. This Second Epistle expresses gratification over this intelligence, and gives further instructions. Among the subjects treated, is that of contributions for the poor saints in Judea; and this leads to a general discussion of liberal giving.

NOTES.—Vs. 1, 3.—*Ministering to the Saints*. Chiefly the Christians of Judea, who were very poor; partly because the converts were generally from the poorer classes, partly because of persecution and difficulties, to which they were subjected on account of their religion. *Saints*. A title belonging to every believer. We are “called to be saints” (Rom. i. 7). *Superfluous—to write*. He had already written to them about this matter, and given directions as to making the collections. (1 Cor. xvi. 1, 2). Hence they were fully instructed. *Forwardness to your mind*. Sometimes there is no better evidence of the workings of divine grace than a readiness to give. *Achaia*. Put for Corinth which was the capital of Achaia. *A year ago*. See viii. 10. *Provoked*. In a good sense—stimulated. *Sent brethren*. Titus (viii. 6); “the brother whose praise is throughout all the churches” (viii. 18), and another brother (viii. 22); i. e., three brethren. *May be ready*. With the money all collected, and the performance not falling short of the promise. This money was to have been collected by weekly offerings. See 1 Cor. xvi. 2.

Vs. 4, 5.—*Lest haply*, etc. As much as to say, “Surely you Achians will not let Macedonians come and see that you have failed to fulfil your promises in raising money.” In visiting Corinth, some Macedonians might be with him. *Unprepared*. After the lapse of a whole year. *We . . . ye . . . ashamed*. There would be shame for him, how much more for them. *The brethren*. Titus, and his two companions. *Make up beforehand*. So that there should not be hurried, and therefore superficial and unsatisfactory collections when he came. *Your bounty*. New Version, *Your afore promised bounty*; the phrase *whereof ye had notice before*, being understood as *whereof ye promised before*. But the sense seems to be *announced before*, referring to his announcement of their prospective generosity to the Macedonians, as in vs. 2. *A matter of bounty, or of blessing*. Let it be a blessing,

indeed, by the manner and promptness in which it is given, as well as by the amount. *Not of covetousness*. Not given of a grudging spirit, such as delay in beneficence might argue.

Vs. 6, 7.—The apostle finds in nature an apt illustration of the rich rewards of large giving. *Sparingly and bountifully*. He who gives with a cheerful, happy spirit, because he loves to give, reaps large blessings. *As he purposeth*. The whole directions look to systematic giving. *Not grudgingly*. As to amount. *Nor of necessity*. Under outside pressure. *God loveth a cheerful giver* because he would have us like himself. God is a large giver, a cheerful giver, and he loves them that imitate him.

Vs. 8, 10.—*All grace abound*. Grace here, is favor in worldly goods. *All sufficiency in all things*. There is no danger of exhausting his resources. He who gives, drawing upon God and depending upon him, shall not be disappointed. *As it is written*. The apostle quotes Psa. cxli. 9, in which the same truth is taught. *Dispersed abroad*. Scattered freely, like a farmer sowing seed, without painfully calculating where each seed may go. *Righteousness*. His right doing in acts of beneficence. *Remaineth forever*. Unexhausted, and unfading. The spirit of benevolence grows upon him, and God supplies the means.

Vs. 11, 12.—*Enriched in everything*. Both in temporal and spiritual good. *To all bountifulness*. We are enriched more by what we give than by what we retain. *Causeth*, etc. Our large giving causes others to honor God by following our example. *Service*. Large giving to the poor glorifies God.

Vs. 13, 14.—*Experiment*. Rather, experience, or proof. The liberal giver is a proof of piety, and the receivers glorify God by their thanksgivings, for your professed subjection unto the gospel of Christ. They see that your profession and practice agree, and that your liberality is the fruit of the gospel.

Unto all men. Genuine beneficence has an open hand for all, irrespective of race. That Gentile churches should give to Jewish saints showed the Catholic spirit of the gospel. *By their prayer for you*. Liberal giving will be rewarded by receiving in return the prayers of those benefited. *Which long after you*. Their love and interest and sympathy will be excited for you; and these are, also, a large reward. *Exceeding grace of God*. It takes grace to give largely.

Vs. 15.—*Unspeakable gift*. The gift of Christ, which includes all others (Rom. viii. 32). How small our gifts compared with this great gift of God. Hence, gratitude should lead us to liberal giving.

SUGGESTED LESSONS.

Giving should be as much a part of the service of the Lord's house as singing, praying, or expounding the Word.

Immediately after the magnificent discussion of the resurrection in 1 Cor. xv, the apostle says: “Now concerning the collection for the Saints,” etc. (1 Cor. xvi. 1).

The system of “weekly offerings,” is not a modern idea. It is a return to the apostolic directions. (1 Cor. xvi. 2.)

The Lesson Story for the little ones.

Paul sent Titus with a letter to Corinth, and as he wanted very much to hear from there, he started in that direction. At every place he stopped, he tried to collect money? What for? Himself? Oh, no! But there were always many very poor Christians in Jerusalem. Some were widows and old people, who could not get work, and would have been cold and hungry, only other Christians took care of them. In his letter, Paul told the Corinthians to have their collections ready when he came. Paul's words about giving are for us, also; for if we love Jesus, we will be glad to show our love by giving for him. Giving to Jesus is like sowing seed; it will bear fruit. How much more God gives to us, than we can give him! There is one gift of his so great, that Paul feels that he has no words to speak about it, so he calls it “The Unspeakable gift.” Do you know what he means?—*Primary Quarterly*.

THE OLD TESTAMENT TEXT.—The Standard St. Petersburg correspondent telegraphed on Monday night:—“Dr. Harkavy tells me, in reference to the ancient parchments of the Old Testament which have been entrusted to him that, in addition to the eleven books already mentioned, he has identified Isaiah, but most of the remaining parchments will require chemical treatment, the writing being quite illegible at present. As to the age of the manuscripts, it is quite impossible to say anything certain, except that they are of great antiquity, perhaps as much as a thousand years old. The text of the Lamentations of Jeremiah is the best preserved, and may be more modern than the rest.”

Booth's Department.

Original and Selected.

Bible Enigma.

No. 277.

Two words the Preacher told his son to write on the table of his heart. Find out what they were by the answers to the following. The initials give one and the finals the other:

1. That which an ant prepares in the summer.
2. That which his enemies could not find in Daniel.
3. The name of Abraham's great-grandfather.
4. That which we are told not to do to our neighbours' house, etc.
5. The days in which the wise man tells us to remember our Creator.

CURIOUS QUESTIONS.

No. 241.

Transpositions.

1. Change the four letters of a word, the name of small quadrupeds and form one the name of heavenly bodies.
2. Change an open wide space to one meaning a confined space.
3. Change a fleet quadruped to a poor thing to rest upon.
4. Change the entrance to a house to a measure of land.
5. Change a six letter word meaning land highly cultivated, to an unsafe state; change again to a male biped, again to put up in order.

No. 242.

Place the following described words in order and the initials form a look of pleasure, and the finals the very reverse:

1. Unbending. 2. A perfect reflector. 3. Within. 4. Humble. 5. Level.

No. 243.

Place the following in order and in the same way find the initials, and finals the reverse of each other:

1. Strife. 2. A short song. 3. Rodents. 4. Formed by a series of knots.

No. 244.

Find out the following Bible names, which all begin with the letter A and end with M:

1. The first man.
2. The father of the faithful.
3. The third named of three rebels against Moses.
4. A famous cave where David found refuge.
5. One of the wives of David.
6. The father of Moses and Aaron.
7. The father of Barak.
8. The place where St. Paul was met by friends from Rome.
9. The place where Joseph and his brethren made a great mourning for their deceased father.
10. The place to which the ship belonged in which St. Paul was shipwrecked.

No. 245.

Read the following as a very seasonable remark:

The . . . for putting . . . is nearly gone.

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. 276.

1. P rison Acts xvi. 23-35.
2. A thes Acts xvii. 16, 23.
3. U proar Acts xix. 23-41.
4. L uke 2 Tim. iv. 11.

PAUL.

ANSWERS TO CURIOUS QUESTIONS.

No. 235.

1. P ath Prov. iii. 6.
2. R ubies Prov. iii. 15.
3. O ppression Eccles. vii. 7.
4. V irtuous Prov. xii. 4.
5. E nemies Prov. xvi. 7.
6. R od Prov. x. 13.
7. B lessing of the Lord Prov. x. 22.
8. S luggard Prov. vi. 6.

No. 236.

The Sunday School.

No. 237.

Reformatory.

No. 238.

Gladstone.

No. 239.

M

B I D

R O S E S

B O A T M A N

M I S T L E T O E

D E M E R I T

S A T I N

N O T

E

No. 240.

Romans xvi. 13.

I F.

If you your lips
Would keep from slips,
Five things observe with care:
Of whom you speak,
To whom you speak,
And how, and when, and where,
If you your ears
Would save from jeers,
These things keep meekly hid:
Myself and I,
And mine and my,
And how I do or did.
Be always displeased at what thou art, if thou desire to attain to what thou art not; for where thou hast pleased thyself there thou abidest.—*Quarles*.