been said in regard to the negro. The Southern white people are not responsible for the distinctness of the color line in the South. The colored people withdrew from whites, and would not stay in the churches with them. We have built them churches and have done all in our power to help them. We rejoice in the efforts of the brethren of the North in this direction. But, gentlemen, I believe, before God, that the white man is as good as the negro—if he behaves himself. And is *he* not to be cared for? He too is without the gospel as well as the colored man. I admit the great capabilities in the colored people, but there are as great capabilities in the white people which ought to be developed. Many of the whites are just as low down in the scale as the negro. There are millions of these white people who need to be educated and lifted up and Christianised.

Hon. J. C. C. Black, of Augusta, Ga., (one of the leading lawyers and rising men of the "Empire State of the South"), next followed in a speech of rare eloquence and thrilling power.

Rev. W. D. Powell, of Mexico, was called out, and made one of his touching and thrilling speeches, which told the story of his work and prospects in Mexico, and stirred the hearts of the large crowd. Mr. Powell stated that $40,000 of the $60,000 needed to establish the schools in Mexico had already been secured, and the Convention showed an enthusiasm in unanimously adopting the report of the committee, which it is hoped will prove a prophecy of the early securing of the remaining $20,000 needed.

Rev. E. F. Baldwin, of North Carolina who has just returned from a tour of inspection among the Kabyles, made an interesting statement concerning this people.

Professor H. H. Harris presented resolutions expressive of the pleasure of the Convention at the large amount raised by the Women's Societies in co-operation with the Foreign Mission Board, and at the harmony which had existed between the Board and these Christian women.

The session continued till Saturday evening when the Convention rose and sang, "Blest be the tie that binds"; the parting hand was taken, Rev. Dr. Williams, of Baltimore, led in a fervent and appropriate prayer, and thus closed one of the most pleasant and profitable sessions of the Convention which it has ever held.

Mr. Moody on Prayer.

The highest type of Christian is the one who has got clear beyond asking and seeking, and keeps knocking till the answer comes. If we knock, God has promised to open the door and grant our request. It may be years before the answer comes; he may keep us knocking; but he has promised that the answer will come.

I will tell you what I think it means to knock. In Philadelphia, a number of years ago, when we were having great meetings, it came to a point where there seemed to be very little power. We called together all the mothers, and asked them to meet and pray for their children. About 1,500 mothers came together, and poured out their hearts to God in prayer. One mother said: "I wish you would pray for my two boys. They have gone off on a drunken spree, and it seems as if my heart would break." She was a widowed mother. A few mothers gathered together and said: "Let us have a prayer-meeting for there boys." They cried to God for these two wandering boys. See how God answered their prayer. That day these two brothers had planned to meet at the corner of the street where our meetings were being held. They were going to spend the night in debauchery and sin. About seven o'clock the first boy came to the appointed place; he saw the people going into the meeting. As it was a stormy night, he thought he would go in for a little while. The word of God reached him, and he went into the inquiry-room, where he gave his heart to the Saviour. The other brother waited at the corner until the meeting broke up, expecting his brother to come; he did not know that he had been in the meeting. There was a young men's meeting in the church near by, and this brother thought he would like to see what was going on, so he followed the crowd into the meeting. He was also impressed with what he heard, and was the first one to go into the inquiry-room, where he found peace. While this was happening the younger one had gone home to cheer his mother's heart with the good news. He found her on her knees. She had been knocking at the mercy-seat. While she was doing so her boy came in and told her that her prayer had been answered; his soul was saved. It was not long before the other brother came in and told his story—how he, too, had been blessed.

On the following Monday night the first to get up at the young men's meeting was one of these brothers, who told the story of their conversion. No sooner had he taken his seat than the other jumped up and said: "All that my brother has told you is true, for I am his brother. The Lord has indeed met us and blessed us."

I heard of a wife in this country who had an unconverted husband. She resolved that she would pray every day for twelve months for his conversion. Every day at twelve o'clock she went to her room alone and cried to God. Her husband would not allow her to speak to him on the subject, but she could speak to God on his behalf. It may be that some of you have got some friend who does not wish to be spoken with about his salvation; you can do as this woman did—go and pray to God about it. The twelve months passed away, and there was no sign of his yielding. She resolved to pray for six months longer; so every day went alone and prayed for the conversion of her husband. The six months passed and still there was no sign, no answer. The question arose in her mind: Could she give him up? "No," she said; "I will pray for him as long as God gives me breath." That very day, when he came home to dinner, instead of going into the dining-room he went up-stairs. She waited, and waited, and waited, but he did not come down to dinner. Finally she went to his room, and found him on his knees crying to God to have mercy upon him. God convicted him of sin; he not only became a Christian but the Word of God had free course and was glorified in him. God used him mightily. That was God answering the prayers of this Christian wife; she knocked and knocked till the answer came.

Some men give according to their means, and some according to their meanness.

Correspondence.

For the Christian Messenger.

Martha.

Jesus of Nazareth comes to Bethany, and as was his custom enters the house of Martha. His popularity had begun to wane among the religionists of his day, but this made Martha even the more willing to receive him. On her devolved the care and labor of preparing for His comfort, and, if Jesus was accompanied by His twelve disciples, she must have been more than woman not to be both anxious and troubled. Mary, the younger sister, had, from the time that Jesus came in, been sitting at His feet and listening to His words, and Martha had no wish to deprive her of that privilege, but she had become embarrassed in her work and needed more help. She goes to Jesus and in her very eagerness to serve Him is guilty of the irreverence of addressing Him in language which implied that her sister neglected duty, and for that neglect He was responsible. There is a plaintive tenderness in the reply of Jesus which is rather an apology for Mary than a reproof for Martha. "Martha, Martha, thou art careful and troubled about many things; but one thing is needful, and Mary hath chosen that good part which shall not be taken away from her."

The next time we meet with Martha she is grieving over the death of her only brother. Jesus had been sent for during that brother's illness, but He, for some reason unknown to the sisters, had delayed His coming. But no sooner does Martha learn that Jesus has come to the village than she goes out to meet Him. She speaks first; and while her words savor of complaint, they evince the strength of her faith: "Lord, if thou hadst been here my brother had not died. But I know even now whatsoever thou wilt ask of God, God will give it Thee." The conversation which followed is very remarkable; and as the Great Teacher always suited His instructions to the capacity of His hearers, from it we may judge of Martha's mental calibre and spiritual insight Here are found some of Christ's most profound utterances, which we who have read thousands of times can scarcely grasp in all their length, and breadth, and depth, and height. Martha, so far from being, as some suppose, the mere domestic drudge, is an instance of a woman even over-scrupulous in the performance of household duties and yet reflecting much on the sublime truths of our holy religion. She daily performed little duties without being belittled. The spiritual and the eternal were to her the present and the real.

About two months after Jesus had raised Lazarus from the grave he again comes to Bethany, and a supper is made for him by one Simon, and here we meet for the last time with the interesting trio—Martha, Mary and Lazarus. Lazarus, being at this time a noted personage, would almost, of course, be one of the guests; and Martha, on all such occasions, would, by her intimate friend, be considered almost indispensable. Her skill in the culinary art was unrivalled, and her eye was quick to discern what was needed for the comfort of the guests, and her hand ready to minister to their wants, and supremely happy was she when these talents could be used in honor of her Lord. Mary was not invited to Simon's feast, but she did not consider herself slighted, for she was humble, and the proud are those that are sensitive about such matters. But she wished to be with Jesus that she might hear his words, and besides she was anxious in some way to manifest towards Him her love. While busy with these thoughts she recollected her alabaster box of precious ointment, the souvenir of a dear friend, and her chief earthly possession. Could she not with this anoint the head and feet of Jesus? And would not that be a manifestation of her love? The resolution was no sooner formed than carried into effect. So noiselessly did she enter the apartment where the guests were at supper, that she had poured out the odorous nard before she was known to be present; and when the perfume so filled the house that attention was necessarily called to it, she was seen on her knees washing the feet of Jesus with her tears and wiping them with the hair of her head. "To what purpose is this waste?" indignantly asked Judas, while Martha, the only person whom it immediately concerned, remained silent, and looked, one presumes, on this act of Mary's adoring love with unspeakable joy. It is indeed true, thought Martha, that she "hath chosen that good part which shall not be taken away from her."

M. . . Y.

Canning, May 2nd, 1884.

For the Christian Messenger.

The Salvation Army at Toronto.

At one of the ladies' Monday afternoon prayer meetings held in the classroom of the Y. M. C. A. building, a very graphic relation was given by one of the ladies present, who has recently been living in Toronto, of the peculiar characteristics and manner of working of the Salvation Army in that city. She said that the conversions in which they were instrumental were really remarkable. She gave an instance of an old man of 80, who had been an inveterate drunkard all his life, never entered a church, but lay in bed all Sunday mornings, and spent the rest of the day at the tavern. He had first gone to one of the meetings while intoxicated, had gone again and again, until through their influence, under God, he became a changed man and a happy Christian. Their constant, unwavering happiness was delightful to see. They really seemed the most cheerful, happy people in the world, and the woman who kept the lodging-house where one family lived said she did not believe there was a happier family in Toronto than they were. An intense earnestness, obvious attainments in holy living, absolute sacrifice of all worldly gains, interests or pleasures, are some of the qualities which give the officers, (both men and women) of the Army an influence which is wonderful.

Their methods of working and peculiar manners are certainly eccentric, and would provoke criticism and perhaps censure from some—such as their hymns set to popular airs, which are chosen to attract those who are accustomed to the tunes, and their custom of using the second personal plural in addressing the Deity.

The great mass of the Army is composed of men and women who at one time in their lives were hastening to ruin, to all outward seeming, but now with hearts and lives cleansed by the blood of their Saviour, they feel they cannot do enough to express their love and gratitude for their wonderful salvation.

The power of the Salvation Army among those who never go to church, and are openly irreligious, is unquestionably marked. Their meetings are always crowded, and are continually the means of the conversion of many.

A delightful account was related to us of a happy death of a young girl around whose bedside five were converted, who witnessed her dying testimony for her Saviour, and saw her glad and peaceful entrance into life eternal.

Surely for the multitudes who never enter our church doors, who defy all ordinary evangelistic efforts, this may be the appointed power to turn them to their Saviour before it be too late. Shall we, with life-long habits of more or less cold formalism, condemn their vehement language, their uncouth talk, their apparent irreverence, when we know and cannot help recognizing their downright solicitude for the salvation of lost souls, and their sole desire for the glory of God? God forbid. Let us bid them God-speed rather, and rejoice with the Apostle Paul that in every way Christ is proclaimed and sinners brought into His kingdom.

M. E. S.

The Christian Messenger.

Bible Lessons for 1884.

SECOND QUARTER.

Lesson X.—JUNE 8, 1884.

JUSTIFICATION BY FAITH.

Romans iii. 19-31.

COMMIT TO MEMORY: Vs. 24-26.

GOLDEN TEXT.—"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."—Rom. v. 1.

DAILY HOME READINGS.

M. Promised in Christ.—Isa. xlv. 25; liii. 11.
T. Not by Works.—Romans ix. 30-32; Gal. ii. 16; iii. 11.
W. Not by Ordinances.—Acts xv. 1-11.
T. Comes by Grace.—Rom. v. 17-21.
F. It is by Faith.—Rom. v. 1-11.
S. Its Blessedness.—Psa. xxxiv. 1, 2; Rom. iv. 6-8.
S. Insures our Glorification.—Romans viii. 39; Titus iii. 7.

ANALYSIS. — I. Condemned by the Law, Vs. 19, 20. II. Justified Through Christ, Vs. 21-26. III. Results of Justification, Vs. 27-31.

QUESTIONS.—What special advantage had the Jew over the Gentile? Did this save him? How does salvation come?

Vs. 19, 20.—What is meant by the *law*? By those *under the law*? To whom did the Jews apply the Scripture witness of guilt and condemnation? Were they equally for them? What is meant by *every mouth may be stopped*? How does the law stop our self-justification? Who are guilty before God?

Vs. 21-26.—What is meant by *righteousness of God*? By *without the law*? By *manifested*? Does God attempt to justify us by the law? Is his way of salvation a new one? Where was it mentioned before Christ came? Give some texts in the Old Testament that witness to it? Gen. xv. 6; Psa. xxxii. 1, 2? What is meant here by *no difference*? Is there any one who has not sinned? What is *come short*?

Vs. 27-31.—What does justification through Christ exclude? Why? By what is a man justified? Have his works anything to do with it? What other result is mentioned in verse 29? Does justification through Christ give any advantage to either Jew or Gentile?

Lesson Provings.— Where, in this lesson, do we find—1. The folly of trying to get better in order to be saved? 2. The terms and method of our salvation? 3. How a justly condemned sinner may be declared righteous and treated as innocent? 4. The unity of the human race? 5. Something to humble, and something to exalt us?

It is not known who founded the Church at Rome. It is supposed that the gospel was first carried there by the "strangers of Rome," mentioned in Acts ii. 10, who were present in Jerusalem on the Day of Pentecost. In this Epistle is the most thorough unfolding of the Christian faith in the Scriptures. Coleridge calls it "the profoundest book in existence." Luther says of it: "It is the chief book of the New Testament; the more time one spends on it, the more precious it becomes." From this Epistle and the Epistle to the Galatians, the Reformers of the sixteenth century drew their chief weapons. The apostle begins it by a picture of sin and its ravages in the heart of man. Jew and Gentile are alike guilty before God, and helpless so far as any method of justification is concerned. Salvation is alone through Jesus Christ, and by faith in him. Our lesson reveals the one way of being justified before God.

NOTES.—Vs. 19, 20.—*Now we know.* The Jew, in his pride of position and self-righteousness, claimed salvation as an inherited right. As a child of Abraham, he could not be finally condemned, like the Gentile. The apostle has just shown the fallacy of this view, and that Jews and Gentiles alike "are all under sin" (v. 9), and that "there is none righteous, no, not one" (v. 10). Here he emphasizes this fact. *The law.* The Old Testament Scriptures, as a rule of duty. The Jews were especially *under the law*, because they had the Scriptures. Therefore, the quotation which Paul introduces from the Psalms, in verses 10-18, a picture of guilt and condemnation—which they had referred entirely to the Gentiles, was true of them, as well. In this, Jew and Gentile were alike—under the law, and under condemnation as breakers of the law. *Every mouth . . . stopped.* Deprived of excuse, or self-justification, or merit. The plea of having "Abraham to their father," would not avail before the broken law. *All the world . . . guilty.* Not simply the Gentile world. *Therefore.* New Version, *because.* This word introduces the reason why the *whole world* shall be brought under judgment. *By the deeds of the law.* By attempts at obeying the moral law; by our own doings. *Justified.* Acquitted as guiltless, and treated as righteous. All our deeds, even our best efforts are mixed with sin. The law demands perfect obedience, but the sinner cannot give that, therefore the lhw cannot acquit, but must condemn him. *By the law is the knowledge of sin.* The province of the law is to reveal our sin, but it can never take it away.

Vs. 21, 22.—*Now.* Since Christ's great work. *Righteousness of God.* God's way of justification. *Without* (apart from) *the law.* If God's method of justification were dependent upon our obedience to the law, it would differ in nothing from man's, and would fail; but it is a plan apart from this. *Manifested.* God's method, justification which is not by the law, is now specially revealed in these gospel times. It was *witnessed by the law and the prophets.* But what is this method? It is, *By* (through) *faith of* (in) *Jesus Christ.* It is not by our obedience—which is disobedience — but by our receiving Christ. The believer obeys in Christ. His perfect obedience is set to our account. And this justification is *unto all . . . that believe.* Only the believer lets go his own righteousness and takes Christ's. The unbeliever holds on to the "deeds of the law." *No difference.* All alike are guilty; none can be saved in any other way than through faith in Christ's righteousness.

Vs. 23-26.—*Come short of the glory of God.* Have failed, by reason of sin, of his approval. *Justified.* Justification includes pardon, acquittal from punishment, but also a great deal more. He is not a discharged criminal, but a child; and accompanying justification is the spiritual renewing, or regeneration of the believer. *Freely.* Gratuitously, by no doings of ours. *By his grace.* Christ did not die to make God love us, but the grace of the Father sent him. *Through the redemption.* Though justification to us is gratuitous, it nevertheless cost a great price. It is based on *redemption*—the paying of a ransom price by Christ's death. *Propitiation.* God set forth, or publicly exhibited Christ on the cross as a propitiatory sacrifice, in expiation of sin. Sin must be expiated, in order that the sinner may be pardoned. *In his blood.* Not through faith in his life, or example. "Without the shedding of blood there is no remission." *To declare his righteousness*, etc. In Old Testament times the sins of believers were remitted, *through the forbearance of God.* But this forbearance did not arise from indulgence toward sin. God was righteous in *the remission of sins that are past*, and this is declared by the sacrifice of Christ. *At this time*, by the atonement of Christ, his righteousness in justifying Old Testament saints is declared. *Just and justifier.* A glorious combination, a wonderful paradox. God is infinitely just, yet justifies one who has been justly condemned.

Vs. 27-31.—*Boasting.* As salvation is a free gift, none can boast of earning it. *Of works.* If salvation were by our deeds, we could boast; but faith shuts our self-glorying forever. *A man.* Jew and Gentile alike, are justified not by doing, but by faith in Christ. It alone gives the basis for a universal religion. *By faith . . . through faith.* Practically the same.

Do we make void the law through faith? A very natural objection in the mind of a Jew striving for rightecusness by the law. If our efforts to save ourselves by obedience are fruitless, and we are saved in another way, will not this invalidate the law? No. On the contrary, it *establishes the law.* The law is honored in Christ's obedience, and the new creature in Christ is constrained by the love of Christ to fulfill it.

SUGGESTED LESSONS.

It is infinitely better to have the law stop our mouths and adjudge us guilty here, than at the judgment.

The Scriptures make no account of different degrees of man's goodness. "Come short," is written on all that we do.

How fitted to be the one religion of the world is Christianity. Hence, our obligation to send it into all the world.—Abridged from the *Baptist Teacher.*

The Lesson Story for the little ones.

If I were to give you a rule a yard long, and tell you to see if a piece of ribbon measured just as long as that, you could soon tell me whether it was too short, or "just right." God has made a rule by which to measure our goodness. He says you must be perfectly good, and never sin in thought, or word, or act. Do you measure just right by that rule? No, indeed. Though you are a child, you have often sinned. No man ever kept it perfectly. The Bible says: "All have sinned, and come short of the glory of God." What must be done with those who do not come up to God's measure. He says: "The soul that sinneth, it shall die." As your own goodness cannot be made to measure just right, your soul must die. But Jesus, who was always perfectly good, took your place as a sinner, and died that you might not die. God will look at his goodness, *instead* of at your badness, and if you believe all this, will forgive your sins, because Jesus took them himself, and will treat you as if you had done just right. This is called justification.—*Primary Quarterly.*

Youths' Department.

Original and Selected.

Bible Enigma.

No. 279.

Find one of King David's short prayers as given in one of his Psalms. You may do this by finding the names referred to in the following lines. Give the text of each:

1. Vain is thy pride, thy boast, *Assyrian king!*
2. To *this great name* still Israel's children cling.
3. *Thou'rt* brave and modest, yet they do thee wrong.
4. *Fair maiden* e'en in weakness thou art strong!
5. A queen's adopted sire, an upright Jew.
6. The land whence march'd God's people not a few.
7. Muzzle not *this* that treadeth out the corn.
8. A mineral from distant regions borne.
9. The place from which the precious ore was brought.
10. A faithless wife who traitorously wrought.

CURIOUS QUESTIONS.

No. 246.

A Charade.

My *first* is not tame,—
A desert the same,
Devoid of both flower and fruit;
My *second*, a fowl,
Not wise like the owl,
A person who tries to be cute;
My *third* is rare fun,
With horse, dog and gun;
My whole is a foolish pursuit.

No. 247.

Find the coldest and the hottest seasons by answers to the following. The initials are the hottest and the finals are the coldest:

1. What is that which is given for work?
2. A brief acknowledgment of debt.
3. A quack medicine.
4. A small waggon for a railway.
5. Freedom from pain.
6. The back part.

No. 248.

Find in the Old Testament the name of the king who had the thumbs and great toes of seventy kings cut off, and afterwards suffered the same punishment himself?

No. 249.

Who slew seventy men—all sons of his own father?

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. 278.

T imnath,
H ours,
E vil,
R ebekah,
E phraim,
I gnorant,
S criptures,
D aniel,
E li,
A mbition,
T imothy,
H eaven,

I taly,
N athaniel,
T homas,
H annah,
E unuch,
P hilistines,
O rion,
T hebes.

THERE IS DEATH IN THE POT.—2 Kings iv. 40.

ANSWERS TO CURIOUS QUESTIONS.

No. 245.

1. BEIM: John ii. 6-10.
2. STONE: Gen. xxviii. 11-18.
Total—BRIMSTONE: Job xviii. 15.

A silver-vault, to hold $75,000,000 in silver, is being put into the treasury building at Washington.