

have been tamed, as promised at creation (Gen. i. 26-28); but fire is fiercer than beasts, and the tongue, as a fire, is untamable. *Unruly. Restless, incapable of restraint. Full of deadly poison.* See Psalm cxi. 3.

Vs. 9, 10.—*Blessed God.* Noble service to which the tongue may be put. The tongue represents mankind, some of whom use the tongue in praising God, others use it in cursing, or as an instrument of evil. *After the similitude of God.* See Gen. i. 26. This gives stronger color to the picture of the inconsistency and absurdity of the tongue. How contrary to this have been the anathemas of popes and councils, and are the words of execration and wrath of any Christian set against another! *Out of the same mouth, etc.* See Ps. lxxii. 4. The mouth, according to Esop's fable, blows hot or cold, as suits it. *Ought not so to be.* A very gentle ending for so vehement a writer; but words would fail to characterize the enormity of the offence. The bare statement of it carries severe reprobation.

Vs. 11, 12.—An illustration from nature. *Place.* New Version, opening. A fissure in the earth or rock from which a fountain gushes. Though mineral and brackish springs may be found near fresh water springs, the same opening does not produce both salt water and fresh. *Fig tree, etc.* So Curiat, in Matt. vii. 16. No tree brings forth fruit inconsistent with its own nature.

Vs. 13, 14.—*Who is a wise man, etc.* Spoken, perhaps, in reference to those who aspired to be public teachers. If such had wisdom and knowledge, let them show it; for unless shown, it would be like faith without works, dead. Let them show it, also, in the right way—by a good conversation, or manner of living; not by angry zeal and bitter speech, but with meekness of wisdom. This beautiful expression shows that true wisdom is always accompanied with meekness.

Vs. 15, 16.—A quarrelsome, contentious wisdom is not true wisdom, and doesn't come from above, but from below. It savors of earthly policy; it is sensual, animal-like, unspiritual. It is devilish in its origin and spirit. *Envy and strife.* The Jews were wont to enforce and defend the law of Moses with a fury bordering on madness, which resulted in confusion (tumults), and every evil work, such as are spoken of in iv. 1.

Vs. 17, 18.—With this evil wisdom, the apostle contrasts the heavenly wisdom which should animate the Christian teacher. *First of all it is pure—chaste, sanctified, in opposition to the "earthly, sensual, devilish."* He does not speak here of purity of doctrine, but of the unworship, heavenly wisdom in presenting doctrine. *Peaceable, gentle, etc.* Compare Paul's list of the fruits of the Spirit, in Gal. v. 22. *The fruit of righteousness, etc.* Fruit is put for seed, as that which produces fruit.

SUGGESTED LESSONS.

Though the tongue is untamable by us, let us thank God for his grace which can tame it, and consecrate it to the noble service of doing good.

Though the tongue is a poisoner, Christ, like the brazen serpent, gives healing.

A right creed may be falsified by a wrong spirit in maintaining it.

It is not by the strife of angry debate that Christianity is commended to the world; but by holy lives, and by the sowing of the Word in a gentle and loving spirit.

The wrong and right use of the tongue is the central theme.

Warn against the sins of the tongue—such as lying, exaggeration, scandal, evil speaking, unkind remarks, foolish jesting, and all improper conversation.

We cannot say what we please, any more than we may shoot whom we please; an evil word may be more dangerous than fire arms.

Kind words and gospel truths are like seeds sown, which bring forth an abundant harvest of good.

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

Show the children what you mean by the tongue making the whole body do right or wrong things, by letting them show you how their faces will pucker up in a snarl when their tongues are saying angry words; how their eyes will glare; their hands be raised to strike, or fists clenched; their feet stamp or kick. They would do all these things if they dared, while their tongue is busy saying angry words; for those things are in their hearts. Now, to let the change be clearly seen, when their tongues are saying kind, helpful words, the whole class may clap hands, as they show how their faces will smile.

Our tongues live in a house, with a red roof and floor, and two sets of doors

—the inner set white, and a pair of red folding outer doors! Who can guess what I mean? Let the children show how quick and sharp and tight they can shut teeth and lips. What a pity, then, to let wrong words out! Do I mean that they should keep their mouth shut, and not speak? Oh, no! We call that sullenness, which is a wrong use of the mouth. Name again the kind of words which ought to come out. The fact is, we must have a watch to guard the doors, so that they may open and shut at the right time. Teach the prayer, "Set a watch, O Lord, before my mouth. Keep the door of my lips."

—Abridged from the Baptist Teacher

Boys' Department.

Original and Selected. Bible Enigma.

No. 259.

There was a man of Adam's race,
Who had a certain dwelling place,
'Twas not in heaven, 'twas not in hell
Nor on the earth where mortals dwell;
Brick, wood nor stone in any part
The windows bright, the parts were neat,
The structure everywhere complete;
Now if you know this man of fame
Tell where he lived and what his name?

CURIOUS QUESTIONS.

No. 175.

Bible Questions.

1. Which of the prophets caused iron to swim?
2. What prophet called for a minstrel before he uttered his prophecy?
3. What prophet used a girdle to illustrate his prophecy?
4. What prophet was called from ploughing in the field with oxen?
5. What prophet's servant had a vision of a mountain full of horses and chariots of fire?

No. 176.

1. Transpose a word meaning musical sounds to one meaning an attack, again transpose the same word to one meaning the steps in music, again to a mineral used for building.
2. Transpose the name of a beautiful flower and make it the effect of grief, again to taxes, again to what the devil sows, again to an earnest look.

No. 177.

Form a diamond of words:

1. The centre of frozen water.
2. An abbreviation of Jacob's youngest son.
3. An English title.
4. Ointments.
5. Celebrated.
6. A name often given to a donkey.
7. The crooked letter.

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. 258.

Double Acrostic.

- | | | |
|-------|--------|-----------------------------|
| 1. E | la | h.....1 Kings xvi. 10. |
| 2. M | egidd | o.....2 Kings ix. 27. |
| 3. A | bigal | l.....1 Sam. xxv. 24. |
| 4. N | apthal | l.....Gen. xlix. 21. |
| 5. Y | ar | n.....1 Kings x. 28. |
| 6. H | ors | e.....Prov. xxi. 31. |
| 7. T | arsu | a.....Acts ix. 11. |
| 8. E | min | a.....Deut. ii. 10. |
| 9. B | anque | t.....Est. v. 5. |
| 10. D | od | o.....2 Sam. xxiii. 9. |
| 11. E | as | t.....Gen. iii. 24. |
| 12. W | as | h.....St. John ix. 7. |
| 13. O | liv | e.....Gen. viii. 2. |
| 14. L | emue | l.....Prov. xxi. 1. |
| 15. L | ol | l.....St. Matt. xxviii. 20. |
| 16. A | bne | r.....2 Sam. iii. 27. |
| 17. H | ero | d.....Acts xii. 1. |

HALLOWED BE THY NAME, HOLINESS TO THE LORD.

ANSWERS TO CURIOUS QUESTIONS.

No. 174.

1. Bethel; 2. Beth-peor; 3. Beth-saida; 4. Bethlehem; 5. Bethesda; 6. Bethany; 7. Bethshemesh; 8. Bethabara; 9. Beth-horon; 10. Bethany.

No. 175.

Charade.—O-bad-i-ah.

No. 176.

M
TOE
MONEY
EEL
Y

No. 177.

N E B O
E D O M
B O A R
O M R I

No. 178.

Men are only boys grown tall,
Hearts don't change much after all.

NOTHING TO DO.

"Nothing to do" in this world of ours.
Where weeds grow up with the fairest flowers,
Where smiles have only a fitful play,
Where hearts are breaking every day?

"Nothing to do" thou Christian soul,
Wrapping thee round in thy selfish stole,
Off with the garments of sloth and sin;
Christ thy Lord hath a kingdom to win.

To do God's will—that's all
That need concern us; not to carp or ask
The meaning of it; but to ply our task
Whatever may befall;
Accepting good or ill as He shall send,
And wait until the end.

Margaret J. Preston.

Correspondence.

For the Christian Messenger.
A Peculiar People.

Is the significant title of a little volume fresh from the press. Some already know that the Baptists are the Lord's peculiar people. Would that all Baptists more fully understood it.

The modest Author, R. E. Melvin, in a new, vigorous, rich and racy style, shows that the Baptists have had a peculiar history—occupy a peculiar position—have had a peculiar mission in the past—have a peculiar mission to the present, and to the future—that Baptists and Baptists alone can successfully oppose the assaults of Rome upon civil liberty—that Rome and her daughters of the Reformation period, and their offshoots by the score, with their doctrinal and practical contradictions furnish the food upon which infidelity fattens—that Baptists and Baptists alone can successfully contend with infidelity. The kind and skilful manner in which the arguments and facts are presented commends the volume to all. This book of 82 pages, in paper, at 10 cents per copy, or ten copies for \$1.00, postage paid to any address, is attractive.

How to put them in circulation? 1st. Let each Sabbath School Library be supplied with a half dozen or more copies. 2nd. Let pastors and deacons urge a special silver collection, so that as house to house visitors, they may have a supply of this and other pamphlets for lending. 3rd. Let individuals, with joy, promptly remit to Geo. A. McDonald, 104 Granville Street, —dollars to pay for —volumes to be sent to their address, or if they wish to be given away discreetly through our Colporteurs. The Lord help us all to awake out of sleep.

DIMOCK ARCHIBALD.

How shall we cultivate an interest in Foreign Missions among the young?

AN ESSAY READ BY MRS. C. H. MARTELL, BEFORE THE SABBATH SCHOOL CONVENTION AT GREAT VILLAGE, DEC. 11, 1883.

(Published by request of the Convention.)

One of the most important auxiliaries to mission work in the present day, and especially in connection with our missions, is the W. M. A. Society, organized in many of our churches, by one who is yet actively engaged in her Master's service. These societies have to a certain extent imparted a missionary education to the children and youth of our Sabbath Schools. Juvenile Mission Bands have been formed through their influence, and these Mission Bands are moulding young minds and enlisting young hearts in the work. Children are coming to know more of the state of the heathen, and more of the triumphs of the gospel among them, than our fathers did a few years ago; and this field has only begun to be cultivated.

Christianity alone opens its bosom to the young Christianity alone is the nurse of childhood. Atheism looks on them as on a level with the brutes. Disenchantment leaves them to every random influence, unless they receive a bias. The Romans exposed their infants. Barbarians and ancient tribes offered them as burnt sacrifices to Moloch. Mohammedanism holds mothers and infants as equally of an inferior caste. Hindooism forgets the infant she bears and leaves it to perish on the banks of the Ganges. The Chinese are notorious as infanticides. Christianity alone contemplates them as immortal creatures and prescribes for their tuition for heaven. Solomon distinctly enjoined, "Remember now thy Creator in the days of thy youth." But it was reserved for him who spake as never man spake—to press the sentence, "Suffer the children to come unto me, and forbid them not, for of such is the kingdom of heaven." Juggernaut presents a grave, the mosque contempt, infidelity neglect, for the children. The bosom of the Son of God alone finds them a nursery and a home.

It is a grand work to send out and support a half dozen missionaries, with love and zeal for Christ and souls, to labour for the enlightenment of the ignorant and degraded heathen. It is equally as grand to put in operation Christian forces at home, which in a few years will develop workers and means for their support.

We may cultivate an interest in Foreign Missions in our young people. 1st. By giving them a knowledge of the field and its needs.

There is a general fund of missionary information handed down from generation to generation, from which the preacher can get material sufficient for a sermon an hour long, and the Sabbath School Superintendent for a five minutes speech, but all this may be too general, to convey to the mind of a child a proper view of missions. Much of our teaching

in this line is by far too indefinite and too limited, and we must all admit that we have but little interest in that of which we know little. A few disconnected stories, some incident in India one perhaps in Africa, another in China, thrilling though they may be and exciting a momentary interest, leave upon the mind only a vague and floating impression, which though little better than nothing, are not the best means of cultivating an intelligent and permanent zeal in mission work. That which we spend little time or trouble in acquiring is not likely to make an abiding impression. A specific subject well divided with definite limits, carefully studied, calling for research and exact statement, expressed either in a written essay or better still thoroughly understood and in a reciting certainly must add greatly to the intelligence and enthusiasm of the participants. But be it remembered all this must be brought within the comprehension of a child, and it might be well, just here, to also remember that many under sixty years of age are children.

Parents and teachers cannot give too much attention to the training of those under their care. Young minds are easily moulded, and retain the impression that is given. From what we see of some of the little girls in our Sabbath Schools, we fear they are more thoroughly instructed in the latest styles, and improved methods of basting, crimping and curling their hair, than they are in the improved methods of missionary work, and they know more about "genie wine thread lace" and "all wool dress material" than they do about the little girls in India, who know nothing of the sweetness of a happy Christian home—where the father loves his little daughter, where mother is loved and honored, where brothers, sisters all gather round the family board and spend the evening hours in pleasant conversation, or join in singing songs of praise, while the little ones lip the name of Jesus. Such teaching is a mistake made for life. They sow the wrong seed. They plant the wrong field. They build with the wrong material. The children receive the wrong ticket. They take the wrong train. They settle in the wrong locality. They take the wrong medicine, and no money can make good the mistake. Christian teaching at home, and the example of a godly mother will make impressions upon the child that time can never efface. Our dear Saviour wrote his words and character upon living hearts, such are the autograph albums for Christian mothers in every age. Let us ask God for wisdom and zeal to instruct in accordance with his will.

2. Organization. We cannot do much successfully in Christian work without organization. All life in nature shows itself through organization. Organization is as necessary for Juvenile Mission Bands as for Missionary Bands. One of the first prerequisites is a code of instructions which will give direction as to government, membership, fees, appointment of officers, etc. It is unnecessary to refer to this, as the Central Board of the W. M. A. Society are preparing a "Constitution" for Mission Bands, and it will be ready for circulation in a short time. Much depends on the officers. Their work must not end with their official duties, they must be ready to embrace every opportunity.

For this work they must have life—life that is spontaneous, enduring, inexhaustible, and fed from the living Fountain. If there is life in the body it will show itself, as that in the eye, the hand, or any other member of the body. If there is true spiritual activity in the soul, it will show itself in every department of Christian life, and will constantly flow into God's work. The same power that brings Christ into our hearts begets in us a love for our neighbour, and makes a neighbour of every needy soul, bound by the chain of heathenism.

In addition to the regular religious meetings of the Juvenile Mission Bands different methods of working may be employed according to the material. For instance—a sewing circle where the girls can make useful articles; the boys too, can add to the list of goods by making brackets, picture frames, etc., all of which will easily sell. Christmas trees and Missionary Concerts are good. The Missionary Concert we highly recommend, as it gives an opportunity of reaching some people that no other means can, thus bringing the work before all classes.

The work itself. We must not think a knowledge of the mission field and its needs and organization, are sufficient to make a successful Mission Band. There must be love for Christ, and love for souls as a foundation. A story is told of a little girl who on seeing the pretty missionary box her little neighbour received from a certain missionary society as a reward for collecting the most money that year for the society decided it was the very ornament her

mantle piece required. She had a little room of her own and it was as cosy as could be, but the mantle piece wanted something more. If she could only get such a pretty missionary box, the room would be complete. To get the desired box, she learned she must join the society, and have her name first on the list of collectors, at the end of the year. She joined the society and set out immediately on her mission. At last the day came for the prize if earned to come. Her name was first on the list, and with pride she walked up to receive her precious box, and thought, as she afterwards expressed, how nice it would be to see her name in the papers when the record of the meeting appeared. The box was placed on the mantle piece, and was greatly admired for a time. Gradually the admiration wore off. Soon the pretty box was a burden. There its open mouth asked for the promised contributions, and the text just below the mouth was, "The Lord loveth a cheerful giver," but she had no heart to respond. The difficulty must be settled. "She had no money to spare and no time to collect," she said. The front of the box was turned to the wall. It was "out of sight, out of mind." How unlike the little girl who wanted to work for missions, but she had no money, and a hard effort it was to get it. Can you imagine how she earned it. She began by gathering shavings, and selling them for kindling fires. The more she earned and gave, the more she thought and prayed for the heathen. The more she thought and prayed the more she wanted to go and teach them. She studied and learned as fast as she could, and God always helps those who help themselves. As she grew older she grew in grace, and in love for mission work. Three years ago this young lady, Miss Jennie Cameron sailed from New York for a mission field in Africa, and is now a successful missionary.

Some may not think this is work for children, but experience teaches that it is. An eminent sabbath school worker says, "I have been teaching children fifty years. I have great faith in children, and expect great things of them." The Rev. A. D. Rowe, after completing a course of study, full of ambition and manly energy, asked the Missionary Board to send him to India, for the purpose of teaching the ignorant and perishing people of that country, salvation through Christ. The officers of the Board told him they had no money, and could not send him. "Let me go to the Sunday Schools, and I'll raise the money," was his prompt reply. He did go. The children of the Sabbath Schools gave him \$6,000, and he went to India, in 1874, as "The Children's Missionary." This faithful man was the means of winning many to Christ. But he was not permitted to spend a long life in the loved work. At the early age of 34 years, God called him up higher. Those who would know more of his life and work in India, should read the work he wrote, entitled, "Every-day life in India." It would be well to have a copy of this book in every Missionary Society.

The Apostle John, says, "Let us not love in word, neither in tongue, but in deed and in truth." This is just what we want for our missionary work. Let love be so true that it will show itself, not so much in talk as in acts. There may be "little words of kindness," if there are also "little deeds of love," but all children know that if there are no loving acts, words are not worth much. If the children have their hearts changed by grace and love Jesus with all their might, they will do as he bids them. Then the children in heathen lands who have never heard of God's love for them, will soon hear the sweet story, and love him too.

Before the end of this year, (which is very soon), we hope every Sabbath School within the limits of this Sabbath School Convention, where there is not a Juvenile Mission Band, will organize one and be ready for earnest work with the coming New Year. And at the last great day when we are called to stand before God, May many of India's children be there "watching and waiting" for the children of our Mission Bands, who sent them the bread of life.

When it is considered how rich eggs are in nutriment it must be obvious that they cannot be produced in large numbers unless large quantities of rich food are consumed by the hens. Feed the pullets well now if you expect them to shell out this winter.

Pieces of newspaper wrapped around the feet over the stockings, keep the feet remarkably warm. Nothing should be considered a trouble, which can have even a slight tendency to keep the feet warm, because there never can be recovery from disease or substantial good health without it.

India.

Mission to the Telegus.

LETTER FROM REV. W. B. BOGGS.

Cumbum, Oct. 15 1883.

Quarterly Meeting.—As our custom used to be at Ongole, so here also we have a quarterly gathering of all the preachers, teachers, etc., embraced in our field. The second since we settled here has just been held. It was a season of much work, and I think much profit. Of the applicants for baptism, some were kept back for full instruction and that we may test their conduct further; but eighty-nine were received and baptized last Sunday evening, making two hundred and twenty since we came here, three months ago; and there are many more all around who are coming. Within the past three months, the gospel has been received, and numbers baptized, in six new villages where hitherto there were no professed believers. We are much encouraged, and very glad that our lot has been cast in this place.

Economy.—I am endeavoring to exercise a somewhat stricter supervision of the work of the native preachers school-teachers, helpers, and others, than was possible while the whole Ongole mission was one. I am determined not to spend a penny of mission money, if I can help it, on unworthy or inefficient agents, or unnecessarily. Hence I am investigating with much care the labors and conduct and fruits of all workers connected with the mission. This naturally causes some squirming and uneasiness among some of them, but I believe it will produce excellent results in days to come. Some few useless ones will be cut off from the list of workers, but that will be a gain rather than a loss.

I am happy to report that our health is excellent. Mrs. Boggs, myself, and the children, are all well, and we like our new station very much. We are still without many of the appliances needed for efficient mission work, such as school-buildings, etc., but we are hoping to have them before many months.

RUSSIA.

St. Petersburg.—Brother Schiewa writes: "During the past summer we have had three baptismal occasions, the number baptized being twenty-five; the last and most interesting occasion was on the 11th of September. At this time we baptized seven Germans, seven Swedes, and one Esth. The father of this last one was baptized by brother Penski in Wrzeszewo, twenty-one years ago, at the time when he was in the barracks there. For twenty years he was severed from the people of God. All efforts to find some one that would be able to understand him were in vain. His relatives and friends had turned their backs on him, but he never flinched from the principles which he once had understood to be grounded in the Bible. In spite of all opposition, he yielded not; and none of his six children, which were since that time born to him, did he permit to be baptized. For many years he had sought the Baptists in St. Petersburg, having heard that there were such in the city. At last he found what he sought. In the beginning of the year 1882 he found out my address, and on a Saturday morning he came to see me. 'Are you the pastor?' he asked, as he entered. I answered 'Yes.' In reply to a question from me, 'What do you want?' he said, 'You shall see immediately,' and so saying he handed me a paper which he had pulled out of his pocket. To my astonishment I saw that it had been written by brother Penski twenty-one years ago, attesting that he had baptized him on the day the letter was written, Sept. 29, 1862.

A large crowd gathered to witness the baptism. Among them there were some who were not a little disposed to disturb the peace; but through the efforts of the police, which we had asked to be present, every disturbing element was silenced, so that every thing went off very orderly, and the performance of the sacred rite seemed to have impressed itself deeply into the minds of many present. During the summer, we were compelled to change our place of worship. After a long search I at last found the one we now occupy, which suits our purposes very well.—*Missionary Magazine*