

Rev. Father Wilds' EXPERIENCE.

The Rev. Z. P. Wilds, well-known city missionary in New York, and brother of the late eminent Judge Wilds, of the Massachusetts Supreme Court, writes as follows:
No. 5, 54th St., New York, May 16, 1882.
MESSRS. J. C. AYER & CO., GENTLEMEN:
Last winter I was troubled with a most uncomfortable itching humor affecting more especially my limbs, which itched so intolerably at night, and burned so intensely, that I could scarcely bear any clothing over them. I was also a sufferer from a severe catarrh and catarrhal cough; my appetite was poor, and my system a good deal run down. Knowing the value of AYER'S SARSAPARILLA, by observation of many other cases, and from personal use in former years, I began taking it of the above-named disorders. My appetite improved almost from the first dose. After a short time the fever and itching were allayed, and all signs of disease arising from impure or impoverished blood, and a weakened vitality.

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The programme for the fourteenth year of this magazine, and the third under the new name, is if anything more interesting and valuable than any other. With every season, THE CENTURY shows a decided gain in circulation. The new volume begins with November, and is, as possible, subscriptions should begin with that issue. The following are some of the features of the coming year:
A NEW NOVEL BY GEORGE W. CABLE, author of "Old Creole Days," etc., entitled "The Steersman," a story of New Orleans life, the time being the eve of the Civil War.
"THE LIFE IN THE THIRTEEN COLONIES," by EDWARD EGGLESTON, separate illustrated papers on subjects connected with the early history of this country.
THREE STORIES BY HENRY JAMES, of varying lengths, to appear through the year.
THE NEW ASTRONOMY, untechnical articles, by Prof. S. P. LANGLEY, describing the most interesting of recent discoveries in the sun and stars.
A NOVELLETTE BY H. H. BOYSSON, author of "Gibbony," etc., a vivid and sparkling story, "THE NEW ERA IN AMERICAN ARCHITECTURE," a series of papers descriptive of the best work of American architects in Public Buildings, City and Country Houses, etc. To be profusely illustrated.
A NOVELLETTE BY ROBERT GRAY, author of "Confessions of a Frivolous Girl," etc., entitled "An Average Man," a story of New York.
THE BROAD-VIEWERS, one of the most remarkable novels of the day, to be completed in January.
"CHRISTIANITY AND WEALTH" with other essays, by the author of "The Christian League of Connecticut," etc., on the application of Christian morals to the present phases of modern life.
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FROM PELOUBET'S SELECT NOTES. First Quarter.

Lesson 3.—January 20. James 3: 1-15.

THE POWER OF THE TONGUE. GOLDEN TEXT.

By thy words thou shalt be justified, and by thy words thou shalt be condemned.—Matt. 12: 37.

1. My brethren—However much he might condemn their sins, however guilty he knew them to be, he was well aware that he was their brother, of one blood, of like passions with them, in being exposed to danger and temptations through sins of the tongue. Be not many masters, rather teachers. Knowing—As all might know. We... greater condemnation—St. James, in a humble, conciliatory spirit, includes himself; if we teachers abuse the office, we shall receive greater condemnation than those who are mere bearers.

2. For in many things we offend all—We all stumble or trip up in our moral walk; we err, we fail of the perfection of duty. We all do this, and do it in many things. St. James includes himself in this "we." If any man offend not in word—He who is able to control the tongue, must of necessity be able to control all the other members of the body. He that doeth the greatest can do the least.

3. Behold, we put bits in the horses' mouths, etc.—The meaning of this simple illustration is, that as we control a horse by the bit,—though the bit is a small thing,—so the body is controlled by the tongue.

4. The ships... so great... driven of fierce winds—Bede interprets this as having a meaning respecting ourselves, the winds being the appetites and passions. But it is not likely that the apostle had any such meaning. The governor—The steersman, he who actually handles the tiller. Listeth—Willeth.

5. The tongue boasteth great things—The apostle means doubtless to convey the idea that it boasts not unjustly of its importance. It has all the influence in the world for good or for evil which it claims. A little fire kindleth—The smallest match can kindle the fire that could burn the largest city, or the forests on a thousand hills.

6. The tongue is a fire—(1) It can inflict burning pains. (2) It can kindle a great amount of evil. (3) It is a destructive agent, destroying much good. A world of iniquity—A little world of evil in itself.

7. Every kind; rather, "every nature." Of beasts, i. e., quadrupeds of every disposition; as distinguished from the three other classes of creation, "birds, creeping things (the Greek includes not merely "serpents," as English Version), and things in the sea." Is (habitually) tamed, (has long ago been reduced into subjection; such taming has become an enduring fact in the world's history, exemplified every day). Of mankind, rather, "by the nature of man," man's characteristic power taming that of the inferior animals.

8. The tongue can no man tame—The word in the original means, even to tame, even once; not, to tame habitually. Now we see fully the meaning of ver. 2. It is an unruly evil—A restless mischief. Full of deadly poison—That is, it acts on the happiness of man, and on the peace of society, as poison does on the human frame.

9. Therewith bless we God—The tongue is the instrument of blessing, used here in the sense of praise, thank, worship. Therewith curse we men—With the same instrument, the tongue; but not necessarily in the same person. Some men bless, and some curse. Made after the similitude (or likeness) of God. This shows the contradictory and ungodly nature of the tongue, that it curses the children, while it blesses their father whom they resemble.

10. Out of the same mouth proceedeth blessing and cursing—Than a good tongue there is nothing better than an evil, nothing worse. If it be good, it is a walking garden that scatter sin every place a sweet flower, an herb of grace to the hearers. It is

be evil, it is a wild bedlam full of goading and maddening mischiefs.

11. Sweet water and bitter—The fountain is an image of man's mouth. The image here is appropriate to the scene of the Epistle, Palestine, where in salt and bitter springs are found. Though "sweet" springs are sometimes found near, yet "sweet and bitter" (water) do not flow "at the same place," (aperture). Grace can make the same mouth that "sent forth the bitter" once, send forth the sweet for the time to come; as the wood (typical of Christ's cross) changed Marah's bitter water into sweet. So the healing of the bitter spring at Jericho by Elisha (2 Kings 2: 18, 22).

12. James shows further, that natural organizations do not bring forth things opposite to, or inconsistent with, their usual fruits, but each one has one result, and that always.

13. A wise man—This is spoken with reference to the work of public teaching; and the meaning of the apostle is that, if there were such persons among them, they should be selected for that office. Out of a good conversation—The term here rendered "conversation" signifies the whole action of life, the development of character, the way a man works, turns, or behaves himself in the world. With meekness—Meekness is love at school—love at the Saviour's school. It is the living Christian at the Saviour's feet, learning of him, who is meek and lowly, and finding rest for his own soul.

14. Envy, kindly, generous, emulation, or zeal, is not condemned, but that which is "bitter." Strife; rivalry. In your hearts, from which flow your words and deeds as from a fountain. Glory not—To boast of your wisdom is virtually a lying against the truth (the Gospel), whilst your lives belie your glorying.

15. This wisdom—The wisdom here referred to is that carnal or worldly wisdom which produces strife and contention; that kind of knowledge which leads to self-conceit, and which prompts a man to defend his opinions with over-heated zeal. Earthly, as opposed to Heaven, and the spirit of the heavenly life. Sensual, animal-like, not spiritual and ennobling. Devilish—The same kind of wisdom the devil uses, hellish wisdom, because selfish, injurious to others, mean, passionate.

16. Envy,—"The envious man stands in his own light. He thinks his candle cannot shine in the presence of another's sun. He aims directly at men, obliquely at God, who makes men to differ." Confusion, lit., tumultuous anarchy. Such wisdom as serves envy and strife cannot be good wisdom, for it brings forth evil effects.

17. The wisdom that is from above—The wisdom which has a heavenly origin, or which is from God. True wisdom produces kindness and love, and all the fruits of the spirit (Gal. 5: 22, 23). In this verse there are seven qualities of wisdom,—seven colors of the Divine rainbow,—all blended into the one "Light of the word."

18. And the fruit of righteousness—The good fruits of righteousness, all the qualities referred to above. Is sown in peace—It is done by men of peace; it is done in peaceful scenes, and with a peaceful spirit; in a pure and holy life; in the peaceful scenes of the sanctuary, and the Sabbath; by noiseless and unobstructive laborers, the seed is scattered over the world, and the result is seen in an abundant harvest in producing peace and order. Of them that make peace—By those who desire to produce peace, or who are of peaceful temper and disposition. They are engaged everywhere in scattering these blessed seeds of peace, contentment, and order; and the result shall be a glorious harvest for themselves and for mankind,—a harvest rich and abundant on earth and in Heaven. The whole effect, therefore, of religion is to produce peace. It is all peace, peace in its origin, and in its results in the heart of the individual, and in society; on earth and in Heaven.

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