

EDITORIAL NOTES.

FANCIFUL!—Sometimes our friends who deal largely in the prophetic are wonderfully ingenious in their surmises. Witness the following which we clip from the *Christian Herald*:—

"The name of *Cyrus* was predicted by the inspired prophet Isaiah (xliv. 28, xlv. 1-4) 150 years before that Persian prince was born and called by that name, and 174 years before he executed that predicted mandate to restore the Jews from captivity, and to rebuild Jerusalem and its temple (Ezra i.). Is the resemblance, or almost identity, between the two words *Cyprus* and *Cyrus* merely accidental? or is it designed by an overruling Providence to convey an occult intimation that England, having it destined now linked with those of *Cyprus*, is soon to become the *Cyrus* of the last days, and to restore the Jews to Palestine, and help to rebuild Jerusalem and the temple, after the example of that ancient prince?"

THE EXCURSION TO ORILLIA.—We beg to call the particular and favourable attention of all our subscribers in Toronto and along the line of the Northern Railway to the announcement in another column by our good brother, pastor Sherman. The excursion, it will be noticed, is finally fixed for *Tuesday next the 20th inst.*

Every Baptist who possibly can get away from business should arrange to go: 1st. Because of the exceeding cheapness of the trip; 2nd. Because of the treat it will be to those participating; 3rd. Because of the social enjoyments that will be afforded; 4th. The substantial aid it will give to the noble brethren of the Orillia church; 5th. The opportunity of seeing for themselves the work that the Baptists of Orillia are doing.

Come one, come all! and stop over to the Concert.

"GOING FOR THEM."—Looking over the report of the Prince Edward Island Baptist Association, in the *Christian Messenger*, we are delighted with the following paragraph:—

"Rev. D. G. McDonald gave a startling summary of the amounts spent for *tobacco and rum*, as compared with what is expended in the promotion of the gospel. *The tobacco money of church members alone would more than pay the expenses of all our missionary operations.*"

We presume that the Baptists of P. E. I. were sufficiently 'startled' to throw away their tobacco and pipes, and will devote their money hereafter to the spread of the gospel. If Bro. McDonald could

be persuaded to come to Ontario with his speech, it might be the means of lifting the heavy burden of debt off both our Home and Foreign Mission Societies.

We don't know what powers of persuasion the good brother above named possesses with the fair sex; but if some one with tact and talent would wage war against twenty dollar bonnets, ten dollar hats, &c., &c., and persuade our ladies to give the difference to the Lord's cause, we believe the millenium would dawn forthwith.

ENCOURAGEMENT.—Since the last issue of the *HELPER* we have been favoured with very gratifying additions to our subscription lists; but besides these, of late, kind words and kind letters have been more than usually plentiful. The following are samples:

A lady teacher, residing in Brantford, writes:

"— has kindly sent me the *Helper* for some time, and I do enjoy it so much. The S. S. lessons help me with my class of girls week by week, and I am a better teacher because of it."

Another teacher in Brantford writes:

"With your S. S. department I am well pleased, and hope you will continue to keep it up good."

A young brother, writing from Orillia, —and he has since sent us a club of eight names besides his own,—says:

"I assure you I have never seen or had a 'helper' in my Sabbath School work which so faithfully upheld its title; in fact, I am beginning to look upon it as indispensable."

A brother teacher in Guelph says:

"I am satisfied that the *Christian Helper* is the most profitable paper for a thorough explanation of the S. S. lessons I have seen yet, and I would advise every S. S. teacher to procure it."

CENTRAL CANADA ASSOCIATION AND THE "HELPER."—From a copy of the minutes sent us by a friend we learn that the above Association adopted, at its recent meeting, the following resolution, on motion of Rev. J. H. Hyde, seconded by Rev. R. B. Montgomery:—

"Resolved,—That as the Editor of the *CHRISTIAN HELPER* purposes in future devoting the paper exclusively to Sabbath School work, we recommend it to the consideration and support of Sabbath School workers."

Now, while we duly appreciate the good will and the recommendation contained in the above motion, and are pleased to

know that the Central Canada brethren have, in passing such a resolution, proved themselves "more noble than those of"—well, we won't say where; we are still inclined to "look the gift horse in the mouth," and ask if by the word "*exclusively*" it is merely meant to convey the fact that the *HELPER* is to be henceforth chiefly and essentially a Sunday School Teachers' paper? Such is the purpose, but no one has ever been authorized to state that the *HELPER* was about to occupy the Sunday School field "*exclusively*."

Contributed Articles.

PHILIP—A MODEL PREACHER.

His call.—His prompt response.—His audience: One.—His text.—His sermon.—The result.

In the sixth chapter of the Acts of the Apostles, we find an account of Philip having been chosen as one of the seven deacons, and solemnly set apart by prayer and laying on of the apostles' hands. Stephen, the first of the seven, pre-eminent for his faith and power, after a short, yet intensely earnest career, met with a violent death at the hands of an infuriated mob, becoming, after his Divine Master, the proto-martyr, heading the long list of witnesses faithful unto death. The great persecution against the church at Jerusalem, which raged at this time, scattered its members throughout the surrounding country. Philip, again comes into notice in the city of Samaria, where "he preached Christ unto them;" the people gave heed unto his words with one accord, "and there was great joy in that city;" numbers of men and women believing and confessing the name of Jesus were baptized. From this scene of his successful labours, Philip is directed by the angel of the Lord to "arise and go toward the south, unto the way that goeth down from Jerusalem to Gaza, which is desert." To this call Philip immediately responded—he arose and went, probably wondering in his mind why he should be taken from a populous region, where his word was being abundantly successful, and sent into a desert. On the way he overtook a man of Ethiopia, the queen's Treasurer, a person of great authority, who, having been up at Jerusalem to worship, was now returning homewards, and sitting in his chariot was beguiling the dreary journey with the book of the prophet Isaiah. Guided by the Spirit, Philip hastened to associate himself with this man, and as he draws near, hearing the familiar and beautiful language of the inspired prophet fall from the lips of the Ethiopian, he promptly interrogates him as to his apprehension of the words he is reading. This was a home question, and as we read it in the narrative we are startled with its pointed abruptness. Many a man occupying an inferior social position to that of this *attache* of queen Candace, would, on being thus