

Lord would naturally look upon Him as the great Rahl! or scribe who would set all things right.

And He said unto him. Man, "or Friend as the Ethiopic version renders it."—*Gill*. A word of kindly reproof. *Rom. 2:1; 9:20*. There is a striking parallel to this in *Ex. 2:14*, where Moses having sought to reconcile two Hebrews is met by the question it contains. Christ was not a legal arbitrator and they might, if his decision displeased them, have asked Him the same question. Moreover He had not a Him there. He was not a temporal king, nor was His kingdom of this world. It was spiritual and heavenly; and His work was with the souls of men. And though the man may have had a just claim his motive was covetousness, that he had no thought for the higher good of which the Lord was speaking. How often is it that while the most important truths are being proclaimed, men's thoughts are dwelling upon their earthly gains or losses or wrongs, and perhaps are in the sanctuary not for spiritual profit but earthly advantage. This man preferred the care of his worldly concerns to spiritual good—hence the rebuke.

COVETOUSNESS WARNED AGAINST.

And He said unto them,—the multitude, "He saw into the covetousness of the man's disposition, and made it an instructive warning to His hearers."—*Alford*.

Beware of Covetousness. "The best copies have:—'all, i. e., 'every kind of covetousness'; because it was this one of the more plausible forms of it, so He would strike at once at the root of it." *J. F. and B.*

Covetousness. "In the original the word is very expressive. It means the desire of having more—not of having more because there is not enough, not simply a craving after more—more when a man has not enough, more when he has, more, more, even more."—*Robertson*.

"A man may be said to be given to covetousness, when his thoughts are wholly taken up about the world; when he takes more pains for the getting of earth than the getting of heaven; when all his discourse is about the world; when he overloads himself with worldly business; when he cloth to set his heart upon worldly things that he will part with the heavenly."—*Watson*. "It was covetousness which made the unjust brother to withhold; it was covetousness which made the defrauded brother to complain to a stranger. It is covetousness which is at the bottom of all lawsuits, all social grievances all political factions." So St. James traces the genealogy (4:1-3). *Robertson*. This is one of the crying sins of the present day.

A man's life. "The word is used in a significant sense, emphatically *his life*, including his soul and eternity."—*Alford*. The comfort and happiness of life do not lie in these—they are often imperceptibly used—often embitter life, seldom prolong it, often shorten it, *Prov. 30:9-10*. The great truth needs to be learned and remembered that happiness consists in *not having*. In what a man is not what he possesses outside of himself. "He is richest who takes most with him when he dies and leaves least behind." How many poor wealthy men, and wealthy poor men! Many owners of millions are paupers before God.

COVETOUSNESS ILLUSTRATED.

He spake a parable. "Our Lord sets before us one arrived at the very height of worldly prosperity, and that by no unfair means; as Augustine says, not by removing landmarks, not by robbing the poor, not by overreaching the simple." It was by God's blessing he became rich, which might have been a real blessing if he had known how to use it."—*Alford*.

The ground . . . brought forth plentifully. The prosperity of fools shall destroy them, *Prov. 12:32*. His prosperity ensnares him

into a deeper worldliness, draws out the selfish propensities of his heart into stronger accents. He thought within himself. "The curtain is here drawn back, and we are admitted into the inner councils of the worldling's heart, rejoicing over his abundance and realizing to the very letter the 'making provision for the flesh to fulfil the lusts thereof.'"—*Trench*.

"*Thou hast barns*—the bosoms of the needy, the houses of wealth, the mouths of orphans and infants."—*Andrews*.

This will I do. "Barns are depositories and granaries. These in the East are pits built under ground. He proposes to enlarge these pits by pulling down the walls or sides and enlarging them."—*Jacobsen*.

His folly is fourfold: he forgets the Giver, my fruit, my goods; he greedily reserves all for himself; he imagines such things to be food for his soul, but he forgets *death* which is every day possible."—*Trench*.

Will I say to my soul. "Indolence, gluttony, drunkenness, and licentiousness, in these four things lie this man's conception of life."—*Wholen*.

But God said. "The man had had his say, there is now a higher being who puts in a word. *Man proposes but God disposes.*" *James 4:13-17*. "Let us mark, that just when this man was scheming cunningly, and thinking himself very wise, God said, '*Thou fool.*'"—*Ryle*.

This night. How different from the many years he counted upon. Whose shall those things be? *Ps. 39:6, Eccl. 2:18, 19*.

So is he. Self and God are the two poles between which the soul is placed, for the one or other of which it must determine, and then make that one the end and aim of all its efforts."—*Trench*.

Therefore I say unto you. No anxious thought, cheerfully use the means and leave the rest with God. He is over all, cares for all, loves all. Thought, forethought, consideration are commended, but not *sollicitudo*. There is something infinitely more important than food and raiment. The body is but the servant of the soul; and food and raiment are only the servants of the body. The body and life exist only for the soul. The highest demands the highest care, the jewel more than the casket that contains it. Heaven should have more of our thoughts than earth. And if we covet, let it be the best things. *Matth. 5:6, 1 Cor. 12:31*.

ILLUSTRATIVE.

The worldly spirit makes possession the object of life. Christ makes *being* character, the object. Cried a wicked man, "I am a homeless wretch; twice I have been in prison; I have made acquaintance with all sorts of miseries, but I tell you, my worst punishment is in being what I am." "It would be delightful to have the possession of an angel, but it would be ten thousand times better to be an angel. Not what *have I*, but what *am I*? Not what I *gain*, but what shall I *be*? is the true question of life."

Let us then come to Him who alone can create in us clean hearts and right spirits, to Him who came that we might have life, and that we might have it *more abundantly*.

Religious Intelligence.

DENOMINATIONAL.

ONTARIO AND QUEBEC.

Baptisms reported during the month: Ailsa Craig 3; Arkona 35; Artemesia 2; Belleville 3; Chesley 1; Dresden 2; Drummond 21; East Missouri 6; Forest 2; Fullarton 1; Guelph 3; Mount Elgin 2; Orillia 1; Toronto—Alexander St. 1, College St. 3, Parliament St. 4.

Ordination.—After examination by a Council called by the church in *Artemesia*, Bro. JOSEPH WILLIAMSON was publicly set apart to the work of the Gospel ministry on the 31st of July last. Bro. Williamson has been for some time labouring on that field as one of the Missionaries of the Convention.

Board Meeting.—The 3rd quarterly meeting of the Board of the Baptist Miss. Con. of Ontario was held in Paris on the 17th ult. During the morning session Chas. Raymond, Esq. of Guelph, Vice-President, occupied the chair, and the President Dr. Buchan, during the remainder of the meeting. The business transacted was chiefly routine in character, but the minutes will be found in the *Baptist* of July 25th. On motion of Dr. Davidson, the Board appointed Dr. Buchan and Revs. Wm. Muir and S. A. Dyke to edit and publish the *Year Book* for 1879, the edition to consist of 1500 copies to be sold at 20 cts. each. The quarterly sermon was preached in the evening by Pastor Bottorff of Toronto.

The Consolidation Scheme.—The joint Committees of the three great Denominational Institutes in Ontario,—Home Missions, Foreign Missions, and Ministerial Education—have made very considerable progress in the work committed to them last April. Their scheme for the consolidation of the Societies appears at length in the *Baptist* of July 25th. The plan prepared is to carry on our denominational interests by one Society which shall be styled "The Regular Baptist Missionary and Educational Convention of Ontario," to be composed of representatives of members contributing four dollars and one cent annually to the Convention. The officers to be a President, two Vice-Presidents, a Recording or Minute Secretary, a general Financial Secretary, and a Treasurer. The work of the Convention will be to elect a Board of Trustees of the C. E. Institute and the Executive Missionary Board, to receive the reports of these two Boards and to discuss all questions pertaining to these interests. The Convention is to meet annually for the above purposes at the same time as the present Convention Meetings take place in October.

Of the two Boards to be appointed annually by the Convention, the *Educational Board* (or Trustees of Institute) will differ little from its present constitution; but the *Missionary Board* will be centralized in Toronto; its Treasurer and the majority of its Executive Com. to be residents of this city. It will have control of all mission matters home and foreign. But for fuller particulars those interested must consult the fuller report of the Committee.

GENERAL.

They had the bee-attitudes at the church in Chantry, England, on a recent Sunday, and services were accordingly dispensed with. A swarm of bees took entire possession of the edifice.

The Old Catholics of Bavaria have held a meeting at Munich, decided not to recognize the act of the Bonn Synod abolishing celibacy as binding, and declared that it cannot be carried out in Bavaria.

A large delegation from the Associations of the United States has gone to Geneva, Switzerland, to attend the World's Conference of the Young Men's Christian Associations, which meets the middle of this month.

The American Baptists have a theological seminary in India. It is located at Ramapatnam, and is called the Brownson Theological Seminary. The native assistants of the Telouou mission receive their training in it. The first class, consisting of 17 men and 4 women, was graduated this year. The women are wives of some of the graduates, and have made as good a record in their studies as any of the men. All the graduates are said to have passed good examinations.