

## The Christian Helper.

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Not for that we have dominion over your faith, but are helpers of your joy." II. Cor. 1: 24.

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FIRST BAPTIST CHURCH, MONTREAL.

We have pleasure in placing before our readers an engraving of the above church edifice. In this case the 'first' is last: for already cuts of the other two churches in Montreal have appeared in our columns.

The building with which we are at present concerned was erected in 1860, at a cost, including the land, of about \$24,000. The church—at that time the only English speaking Baptist body in the city—was then under the pastoral care of Rev. John Alexander, whose ministrations in Montreal will long be held in affectionate remembrance. At that time the membership was about 150. The number reported last June to the Ottawa Association was 225, a gratifying increase considering the large drafts made upon the membership in the formation of the two other powerful interests in St. Catherine St. and Osborne St. (Olivet), and notwithstanding matters at one time connected with the internal history of the church itself which were adverse to its growth in

spiritual grace or in numerical strength. These latter influences are rapidly passing away, we believe, and, the First Church is enjoying again peace, prosperity and edification through the Divine blessing upon the ministrations of the present able and respected pastor, Rev. A. H. Munro.

### PROGRESS.

We were pleased to see in a recent *Baptist*, the report of the committee, appointed at the semi-annual meeting in Woodstock, to inquire into the financial affairs of the Convention, with special reference to the work of the Secretary during the past year. All things considered, the exhibit is a surprising one. Under ordinary circumstances—by which we mean in times of fair commercial prosperity—the results reached would have been very gratifying; but in view of the prevailing stringency and depression they are such as reflect great credit upon Dr. Davidson, and call for our devotedest acknowledgements to the Giver of all good. The committee have presented to the denomination, a carefully prepared and somewhat elaborate comparative statement from which we select two items which really determine the whole matter: (1.) The income of the Convention, during the past year, was \$3,074.48 in excess of that of the preceding one (2.) Instead of a deficit of \$4,541.36, which by the lowest computation would now exist had we pursued our old methods, the treasury is in debt by two thousand dollars less than that sum. The employment of a paid Secretary therefore, when a man like our hardworking and self-denying brother Davidson is the incumbent of the office, is no longer a mere experiment but an assured success. It is true that we are not yet out of our difficulties, but, if the past year is any criterion, the Convention will at no very distant day, not only be free from debt, but in possession of a larger income than it has ever yet received.

### "SINGLENESS OF EYE."

It is often matter of wonderment with Christian men, that individuals not at all wanting in understanding in ordinary things—individuals even of keen intelligence, great learning and exalted piety,

are sometimes seen to embrace doctrines the most absurd, and to yield themselves to delusions so dark, that that darkness is palpable to almost every eye but their own. This is a phenomenon in the world of mind which seems to call for some explanation. It puzzles and perplexes the simple and unsophisticated, and makes them ready to think that perhaps, after all, there may be truth in systems which they have been wont to regard as one unmixed mass of error and absurdity, only that they have failed for some reason to discover it. 'Surely,' they say to themselves, 'such intelligent and learned and good men cannot be totally deceived. If they are in darkness who can be certain that he has the light, and sees things as they really are?' What is the cause that one man of undoubtedly good natural understanding, with certain means before him of forming a correct judgment, rejects as downright error what another man, of equally good natural understanding, with the same means before him of arriving at a correct judgment, is led to embrace as infallible truth. Here certainly is a difficulty in the philosophy of mind, which demands a solution, and which, it must be admitted, it is of great practical importance should, if it can, be solved.

The moral fact which supplies the solution—the key to the whole mystery—we find furnished by the great Teacher in the strikingly simple, yet deeply philosophic statement,—"The light of the body is the eye: if therefore thine eye be single thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness." Here we have a natural fact in relation to the body applied in a moral sense to the mind, and accounting both for the diversity of men's judgments, and the consequent differences of their conduct in respect to matters of religion. The eye is the medium which lets in light and informs the "body" of things without; if therefore this organ be "single," if it has received no such violence or injury as to cause a defect in it, resulting in dim or double vision, "the whole body shall be full of light." But if the eye be "evil," or faulty, so that every object is seen dimly, or, as in the case of divided vision, double—two things where there is only one, and neither of them in the right position—the "whole body" suffers