

CONVERTED BY A TELEGRAM.

A young telegraph operator in an English provincial town was anxious about his soul. But he could not have guessed that a message would reach him as it did. He had been sleepless all night, thinking of his need of a Saviour, and in the morning he went to his work with his heart uttering the publican's prayer. The sunny weather and beauty of summer scenery did not engage him now, for he was longing after that peace of God which the Christian feels.

Absorbed with his desire, he continued to pray—"God be merciful to me a sinner," and was constantly repeating the words, when the click of the signal told him that his office was called. He took his place at the instrument, and quickly and with unusual emotion spelled this message, from "Herbert," at Windermere, to J. B., at Warkworth:—

"Behold the Lamb of God, which taketh away the sin of the world." "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace."

Such a telegram as that the young man had never known to pass the wires before. It was sent to a servant girl, who, in her distress of mind, had written a letter to her brother "Herbert," at the Lakes; but it proved a double benediction for it came to the operator as a direct reply from heaven to his prayer. He accepted it as such, and his faith saw and rested in the Lamb of God.

Meanwhile the golden telegram went to its destination, and brought peace to the anxious soul of the poor servant girl. It saved two instead of one. And those words are living words still, and as potent to bless and save—not only two, but ten thousand times ten thousand.—*Christian Herald.*

Varieties.

"Much depends on the way we come into trouble. Paul and Jonah were both in a storm, but in very different circumstances."

BUT ONE WAY.—"If men are to be saved at all, whether rich or poor they can only be saved in one way—by the exercise of faith—simple childlike faith in the Lord Jesus Christ, who is the one saviour" able to save to the uttermost all that come unto God by Him." "If a king from his throne says, 'what must I do to be saved?'—if a prisoner from his dungeon cries: 'What must I do to be saved?'—the same answer in each case must be returned: 'Believe on the Lord Jesus Christ and thou shalt be saved'; you may be rich as Croesus, or poor as Lazarus; you may be vile as Manasseh, bitter and prejudiced as Saul of Tarsus, or like Nathanael, an Israelite indeed, in whom there is no guile; but if saved at all, you must be saved in the same way, you must knock at the same door; you must cross the same threshold; you must approach as a suppliant the same throne of grace; you must touch in faith the same extended sceptre, you must confide your soul, sin burdened and sin stained, to the care and cleansing of the same Saviour."

"Smith, do you know why you are like a donkey?"—"Like a donkey?" echoed Smith, opening his eyes wide. "No, I don't."—"Be-

cause your better half is stubbornness herself."—"That's not bad. Ha! ha! I'll give that to my wife when I get home. Mrs. Smith," he asked, as he sat down to supper, "do you know why I am like a donkey?" He waited a moment, expecting his wife to give it up. But she didn't. She looked at him somewhat commiseratingly as he answered, "I suppose because you were born so."

A Highland laird was checked off in his financial accounts by his wife on his return. He had called at the chemist's for a draught for the babe of three years old. She said, "I see ye camna buy poother for bairns; I would 'a' gotten twa as big as yours for a shillin'!" Jamie replied, "Hoo wuid you manage that?" "Well, I'll tell you. He would spier hoo auld the bairn wus?" "Ay, of course, and I tellt him it was three years auld." "Well, if it had been me, I wud say the babe was six years, an' I would 'a' gotten aye as big again, and then divided it in twa." "That thocht never struck me," answered Jamie.

Popular Definition of Conscience.—My rule for another man's conduct.

There was once an eclipse of the sun, and Jock Laird and Jean, his wife, were sitting at the fire thinking the world was coming to an end. Says Jean, "If we had only had the pig and the twa kye set, I wadna hae cared."

A PAPER in announcing the death of a lady, says, that "she lived fifty years with her husband, and died in the confident hope of a better life."

It is told of a man poorly dressed, that he went to a church seeking an opportunity to worship. The usher did not notice him, but seated several well-dressed persons who presented themselves, when finally the man addressed the usher, saying: "Can ye tell me whose church this is?" "Yes, this is Christ's church." "Is he in?" was the next question, after which a seat was not so hard to find.

A LADY once asked Lord Brougham who was the best debator in the House of Lords? His Lordship modestly replied: "Lord Stanley is the second, madam."

"Say a good thing and sit down," whispered the chairman to a long-winded speaker. "That's just what I'm trying to do," said the speaker.

MILTON was one day asked by a friend of female persuasion, if he did not intend to instruct his daughter in the different languages. No, ma'am, replied Milton, "one tongue is enough for a woman."

GROWTH IN GRACE.—"Growth in grace manifests itself by a simplicity, that is, a greater naturalness of character. There will be more usefulness, and less noise; more tenderness of conscience, and scrupulousity; there will be more peace, more humility. When the full corn is in the ear it bends down because it is full."

RITUALISM CHILDISH.—"This ritualism is sad nonsense. If you want a religion for children, a religion of toys, well and good; but if you have got a religion with God and Christ in it, turn these things out of doors. The first breath of spiritual religion always is their death-blow. That was why ecclesiastics hated John the Baptist; his preaching taught the people how to look at their ritualism."

Toronto Baptist Directory.

JARVIS STREET CHURCH (cor. Jarvis and Gerrard Sts.)—Membership, 604. Pastor, Rev. J. H. Castle, D.D., 51 Carlton Street. Meetings: *Lord's Day*—Public Worship, 11 a.m. and 7 p.m. Sunday School, 2.45 p.m. for Infants, 10 to 10.55 a.m., and after Evening Service. *Monday*—Pastor's Meeting for Inquirers at 7.30 p.m., in the Church Parlor. *Tuesday*—Teachers' Meeting, first of each month, at 8 p.m. *Wednesday*—Young Women's Meeting, at 7 p.m.; General Prayer and Conference Meeting, at 8 p.m. *Saturday*—Young Men's Prayer Meeting, at 8 p.m.

ALEXANDER STREET CHURCH (between Yonge and Church Sts.)—Membership, 452. Pastor, —. Meetings: *Lord's Day*—Public Worship, 11 a.m. and 7 p.m. Sunday School, 3 p.m. *Monday*—Young Men's Meetings, at 8 p.m. *Wednesday*—General Prayer Meeting, at 8 p.m.

YORKVILLE CHURCH (Yonge St., beyond Devonport Rd.)—Membership, 124. Pastor, Rev. Jos. D. King, 143 Bloor St. East (city side). Meetings: *Lord's Day*—Public Worship, 11 a.m. and 7 p.m. Sunday School, 2.30 p.m. Prayer Meeting, 10.30 a.m. *Wednesday*—Prayer and Conference Meeting, at 8 p.m.

PARLIAMENT STREET CHURCH (between Sydenham and Beech Sts.)—Membership, 221. Pastor, Rev. E. M. C. Botterill, 510 Ontario Street. Meetings: *Lord's Day*—Public Worship, 11 a.m. and 7 p.m. Sunday School, 2.30 p.m. *Wednesday*—Prayer and Conference Meeting, at 8 p.m.

COLLEGE STREET CHURCH (cor. Lippincott St.)—Membership, 145. Pastor, Rev. S. A. Dyke, cor. College and Borden Sts. Meetings: *Lord's Day*—Public Worship, 11 a.m. and 7 p.m. Sunday School, 3 p.m. *Wednesday*—Prayer and Conference Meeting, at 8 p.m.

QUEEN STREET CHURCH (cor. Victoria St.)—Membership, 94. Pastor, Rev. James W. Mitchell, 53 Victoria Street. Meetings: *Lord's Day*—Public Worship, 11 a.m. and 6.45 p.m. Sunday School, 3 p.m. *Wednesday*—Prayer and Conference Meeting, at 8 p.m. *Friday*—Prayer Meeting, at 8 p.m.

BROCK STREET MISSION (Temperance Hall) in connection with Jarvis Street Church. Missionary, C. W. Eede. Meetings: *Lord's Day*—Sunday School, 2.45 p.m. *Wednesday*, 7 p.m. *Tuesday*—Prayer Meeting, 8 p.m.

LEWIS STREET MISSION (beyond the Don), under the supervision of Parliament St. Church. Meetings: *Lord's Day*—Sunday School, 2.30 p.m. Public Service, 6.30 p.m. *Thursday*—Public Service, 8 p.m.

* The Memberships are taken from the Minutes of the Toronto Association for 1877.

Stratford Baptist Directory.

FIRST CHURCH.—Rev. W. H. Porter, M.A., Pastor. *Lord's Day*—Services at 11 a.m. and 6.30 p.m. Communion twice a month. Sunday School, 3 p.m. *Tuesday*—Young People's Meeting, at 7.30 p.m. *Thursday*—Weekly Prayer Meeting, at 8 p.m.

TABERNACLE.—Rev. Robert Cameron, M.A., Pastor. *Lord's Day*—Services at 11 a.m. and 7 p.m. Lord's Supper at close of every morning service. Sunday School, 3 p.m. *Monday*—Cottage Prayer Meeting, 8 p.m. *Tuesday*—Learner's Meeting, 7.30 p.m. *Thursday*—Prayer Meeting, 7.30 p.m.

EAST WARD CHURCH.—Rev. John Alexander, Pastor. *Lord's Day*—Services at 11 a.m. and 6.30 p.m. Communion twice a month. Sunday School, 3 p.m. *Tuesday*—Bible Reading, 7.30 p.m. *Thursday*—Prayer Meeting, 7.30 p.m.