

The Christian Helper.

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

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HARVEST HOME.

"The earth is the Lord's and the fulness thereof." From every part of our fair land comes the cheering report that the harvest of 1877 has fully realized the high expectations formed of it. This is a cause for great rejoicing: for never did the country stand more in need of a bountiful harvest than at present. The wheels of commerce which, for the past few years, have been moving with retarded revolutions, will again be accelerated by the effect which returning prosperity will have upon every mercantile and manufacturing pursuit. To an agricultural country like Canada, a bountiful harvest means activity and wealth; and as we reflect upon the millions of bushels of golden grain, which we shall be able to export this year, more than we have been able to do for many years past, our hearts rise in thankfulness to the Giver of all good, and we feel that when our Thanksgiving Day arrives we can keep it with a thankful spirit; and as we gather in our sanctuaries to "praise God from whom all blessings flow," we can also from the heart sing these words,—

"Flocks that whiten all the plain,
Yellow sheaves of ripened grain,
All that liberal Autumn pours
From her rich, o'erflowing stores,—
These to Thee, our God, we owe,
Source whence all our blessings flow;
And for these our souls shall raise
Grateful vows and solemn praise."

But while we thus rejoice in our worldly prosperity, let us not forget that there are other interests that ought to be favourably affected by this happy change. Our church organizations, Sunday schools, mission fields and a hundred other good things need more substantial encouragement than we have been able to give them during the past few years of hard times.

Let us resolve then, as we praise God with thankful hearts, that we shall in the future devise more liberal things in His service; that we shall take a long stride forward in generous giving, and do everything in our power to help forward His cause.

"I HAVE DONE GIVING."

A gentleman of respectability, and a member of a certain church, which shall be nameless, made this remark the other day, when informed that an application was about to be made to him in behalf of some charitable object. "I have done giving," said he. When we heard this remark we thought it might furnish food for reflection.

Done giving! Has he indeed? Why? Has he given all? Has he nothing left? Has this disciple done what his Master did? Was he rich, and has he become poor for the sake of others, that they, through his poverty, might be rich? Oh no! he is rich still. He has the greatest abundance—more than enough to support him in comfort, and to enable him to leave an ample inheritance to his children. What if he has given a great deal? He has not only not impoverished himself, but is probably richer now, through the favour of Providence, than he would have been had he never given anything. Now, if by honouring the Lord with his substance, his barns instead of being emptied, have been filled with plenty, he had better continue this mode of honouring Him. He should rather increase than arrest his liberality.

Done giving! Why? Is there no more need of giving? Is every want abundantly supplied? Is the whole population of our country furnished with the means of grace? Is the world evangelized? Have missionaries visited every shore? Is the Bible translated into every language, and distributed in every land—a copy in every family—and every family taught to read it? Are the provisions for the suffering poor as ample as they should be? Have the widow and the orphan ceased from the land? No—there are no such good reasons as these for ceasing to give. Why, then, has he done giving? Is it because others do not give as they ought? But what is that to him? Will he make the practice of others his rule of conduct, rather than the precepts of Jesus Christ? If others do not give, so much the more should he. Will he add another name to the list of *niggards*?

Does he feel worse for having given away so much? Has it made him unhappy? Is his experience different from

that of the Lord Jesus, who said, "It is more blessed to give than to receive?"

Has he, who thinks he will give no more, been led to that conclusion, by having found that what has been given hitherto has done no good? And is it so, that no good has been done by all the Bibles published, and all the tracts distributed, and all the missionaries sent abroad into our own land, and into the world; and all the chapels built, and all the colleges and schools established, and all the children taught, all the civilization introduced, and all the asylums opened, and all the poverty relieved? Has no good been done? Good, great good, has been done by what has been given; but still more will be done by what shall be given hereafter. The conductors of our religious and charitable operations have learned by experience that economy which can be learned in no other way. And yet, at this time, when a little money goes so far in doing good, here is a man who says, "I have done giving!"

PRACTICAL CHRISTIANITY.

"By their fruits ye shall know them," says the inspired writer in reference to the true test of Christianity. This test is a practical one, and one, moreover, which every professing Christian ought to apply to himself.

"Am I a fruit bearer, or am I merely a barren, though, perhaps, ornamental nonentity in the vineyard of the Master?" is a question well worth the serious and prayerful consideration of every one who bears the name of Christian.

This practical test of "*Works*," has in these latter days become somewhat unfashionable, and there are not wanting among Christians those who deem *works* as almost an absolute appendage of a bygone economy, and preach "*faith*" as the *summum bonum* of the whole Christian religion.

There is a religion of *faith* and one of *works*; both are right, both are wrong, both contain things which, in themselves are good, but which when pushed to extremes, as they are in each case, are productive of the most disastrous results.

During the dark ages of Romanism, Christianity was essentially a religion of