

to think that this paragraph savoured more of the pulpit than of the sanctuary, but on reflecting that an editor never cared about becoming responsible for other people's effusions, we were forced to conclude that the real cause was a sudden and overwhelming attack of—modesty.

THE LONGEST ON RECORD—We find the following rather startling paragraph in a recent number of the *Christian Visitor*:

"Rev. Mr. Wilcox preached all day to his own congregation last Lord's day."

After such an announcement, some remarks on the character of the discourse, the effect upon the congregation, the physical condition of the preacher on resuming his seat, &c., &c., would have been in order; but, alas! the above brief sentence is all the record given, and imagination is left to fill in the rest.

THE EUROPEAN CRISIS.—At the present moment, when all the European nations appear to be on the verge of a terrible conflict, the following, which we clip from the *Christian Herald*, of London, seems at least worthy of consideration:—

"If the Scripture prophecy has been rightly interpreted by expositors, as showing that at the final crisis England is to become legislatively separated from India and Ireland, and allied with Turkey, France, Austro-Hungary, and the rest of the ten kingdoms of Caesar's Roman Empire in a terrible war against Russia and Germany, then there is much reason to apprehend that, before long, unparalleled calamities will befall our country."

Contributed Articles.

A NEW HELP TO PREACHERS.

THE USE OF THE BLACKBOARD IN THE PULPIT.

Why should not that very valuable auxiliary, the Blackboard, be utilized by preachers as well as by the Sabbath School workers? Both teach the same truths, and both have the same pupils, if the adage that "men (and women) are but children of a larger growth," is correct.

I had fondly thought that this idea of a blackboard in the pulpit originated with myself, and would first be given to the world through the medium of the HELPER; but I have learned that the blackboard has already been used, in one instance at least. It is, of course, needless to say that the courageous innovator was an American preacher. I felt disappointed

when I found that I was to be denied the honor of introducing what, I believe, will come to be considered (at least among advanced preachers,) an "institution"; but on second thought, the example referred to encouraged me, for now I can back up my arguments with a "precedent."

But the reader will say, "The whole idea is visionary!" So it is; and just because it is *visionary* I argue in its favor.

Think how much of our education comes through our organs of vision! Who can estimate the amount of influence exerted by the pictures we have seen! Crystallize a thought into a visible form, or condense it into a few pregnant words, and the eye, acting as the camera, throws a well defined image upon the sensitive brain, and there, by a mental process, as it were, the picture, and all the ideas suggested by it, are for ever "fixed." The ancient and modern world unite in pronouncing pictures the most potent educators ever known; and the "children of light" are coming to be as wise in this respect as the "children of the world." Hence we have in our Sunday Schools leaf clusters, and blackboard lessons, and illuminated cards, and pictures, picture books, &c.

Let the preacher take the hint. I do not mean that he should make pictures—unless he have the ability to make them faultlessly. Poor pictures would be as indigestible, and as injurious, as badly-cooked sermons. But let him write down his text, and the heads of his sermon, and such words as would suggest the striking ideas of his discourse. For example:—suppose the sermon be on the mutual relations of faith and works, and the preacher wishes to illustrate the idea that works are useless unless they are the outcome of faith. Let faith be represented by the figure 1, and works by the figure 10. In their proper relation they would stand thus "10," works increasing the value of faith ten-fold; if works are put before faith, the result would be 01,—the works counting as nothing. I have heard this illustration, but never saw it. If it were put on a blackboard, not even the dumbest hearer could ever forget it. Take another example:—On a recent Sunday Rev. Dr. Eyle preached in Alexander-st. Church in this city. His text was from Jeremiah xlvii. 7: "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." He said there were three words used in the Scriptures having nearly the same meaning. They were—Belief, Trust, and Faith. He considered *believing* as purely intellectual, stating that he might believe gospel truth, as he did the historical fact that Napoleon died on the Island of St. Helena, but such belief did not influence him, unless he *trusted* those truths from his heart, and acted upon that trust.

Faith he considered the combination of intellectual belief and heart-trust, without both of which there can be no living faith. How plain this important truth could be made, by writing on the blackboard these words:—

FAITH { is } Belief—of the intellect.
Trust—of the heart.

Scores of such examples will occur to you, reader; and every preacher will be able to embody his thoughts in some such way as indicated. This blackboard system would require that preachers *have* thoughts, ideas, principles, to teach. I know preachers who talk little more than empty platitudes. Of course they would not favor the use of the blackboard,—which is suggested on the belief that Theology is founded on principles just as well defined as those of any of the sciences. I believe the preacher who really has truths to teach, and is anxious to expound them in the simplest—not in the most profound—way, would find the blackboard an invaluable aid. As for the hearers, they now carry away but a meagre part of the sermon, unless they note the main points. This is an excellent practice,—or rather *was*, for it is not in vogue now, as the stylish surroundings of the modern fashionable church make it look out of place to take notes. In the same way the good old habit of following the preacher, Bible in hand, is not popular.

We need to go back to first principles, and the blackboard is, to my mind, the most feasible mode of reviving the good old idea of the church being a school, the preacher a teacher, and the hearers learners.

What do the ministerial brethren think of the idea of the blackboard in the pulpit? One who would like to know is

OLIVER OPTIC'S BROTHER.

WOMAN'S WORK IN FOREIGN MISSIONS.

Foreign Missions cover *all* the objects for which we have many societies at home. Supporters of the different home societies forget this fact when they compare any one of these societies and the income thereof with our Foreign Mission Society and its income.

The appropriations for foreign missions cover the following objects among others: land, and buildings for the missionaries to live in; chapel; schools for both secular and religious instruction; support of pu-