

## The Christian Helper.

A BAPTIST MONTHLY JOURNAL.

Vol. I. APRIL 15, 1878. No. 12.

### OUR FUTURE.

The present number completes volume I. of THE CHRISTIAN HELPER. For its steadily growing circulation, the kind expressions of favour it has met with from many of its readers, and the good it has been able to accomplish we are devoutly thankful. We are particularly happy in the knowledge that the Sunday School Lesson Notes, carefully prepared for its columns, are becoming increasingly popular with those for whose special help they are intended. Not satisfied with present attainments we shall strive in the future to make the *Helper* more worthy of the high praise already bestowed upon it in this department.

Our arrangements for the general conduct of the paper are not yet completed; but we have very great satisfaction in announcing the Rev. JOSEPH D. KING, formerly editor, with the late Dr. Caldicott, of the *Canadian Baptist*, as one of the Editors of THE CHRISTIAN HELPER, commencing forthwith.

The purpose of the Journal will continue as in the past:—to stimulate to nobler aspirations, deeper piety, and intenser zeal for the cause of Christ.

As set forth in the first number, "*Our object* will be to further the cause of spiritual religion,—*our care* to avoid everything that may hinder it. *Our aim* will be to heal and to edify, not to hurt or destroy.

We hope to make our further announcements next month.

### SEED TIME.

How interesting is the present season! It is the season of preparation. The plough is doing its work. Man goeth forth to his labour. The farmer walks along with measured tread and casts his seed into the faithful bosom of the ground. The harrow follows and carefully covers in the precious grain.

This is the season of expectation. The farmer sows in hope. He casts his seed into the ground, not to be lost there, but that it may spring up and ripen, and bring forth much fruit. Calculating on the certainty of harvest, he spares not cost nor toil.

Youth is the seed time of life. To future years it bears the same relation that seed time does to harvest; it is the season of ardent hope—of preparation—of busy activity. Of what importance is it that this preparation should be for good, and that this activity should be rightly directed! What would be thought of the farmer who slept when he should sow, who should expect a crop without cultivation, or who should sow his ground with the seeds of thistles and thorns? Greater far is the folly of wasting the golden hours of youth in vanity or vice. Greater far is the misery and mischief of abandoning the mind to ignorance and leaving it to crop itself with sinful passions.

Life is the seed time of eternity. What men sow now they must reap hereafter. The crop that is gathered from the field is the same in kind as the seed committed to the ground. Sow wheat and you reap wheat. Sow noxious weeds and you shall have a harvest of them in return. "Do men gather grapes of thorns or figs of thistles?" "No: let them sow sin now, and they will, according to God's unerring law, reap misery throughout eternity." "Be not deceived God is not mocked; for whatsoever a man soweth that shall he also reap; he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."

Now is the Christian's seed time. Then let him sow now: sow plentifully; sow diligently; "sow beside all waters"; sow the seed of God's imperishable Word upon his own heart and the hearts of those around him; sow the graces of the Spirit and all those "good works" which he is bidden "be careful to maintain." "In the morning sow thy seed, and in the evening withhold not thy hand;" "and let us not be weary in well doing, for in due season we shall reap if we faint not." The Christian "sower" has his harvest; and harvest indemnifies for all its preparatory cost. He reaps, even in this life: a sense of the Divine favour, a peaceful

conscience, a hope full of immortality, the joy of seeing sinners saved, the love and confidence of the friends of Jesus—are not these blessings infinitely to be preferred to the guilty gains and pleasures of the wicked? But the full return is reserved for heaven. There is the fulness of joy. There shall it be seen that in proportion to the seed is the harvest; and he that soweth plentifully shall reap also plentifully.

"Therefore, beloved brethren, be ye steadfast, and unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

### THE "HEAD" AND THE "BODY."

"He is the head of the body the church." This is a favourite figure with the Apostle Paul when he seeks to illustrate and enforce the doctrines of Christ's supremacy in his relations with his people, and of the essential union subsisting between him and them. That it is a very appropriate and beautiful figure a moment's thought will serve to show. We have but to reflect upon what the head does in the natural body, to see that it fitly represents what the spiritual Head does for the "mystical body."

The head, first, directs. The brain, seated within that wonderful arch, the skull—which might be called the electric telegraph room of the body—is in communication, through the medium of those fine white wires, the nerves, with every part, and, as the organ of the mind, exercises a direct control over even the most distant extremity. So also the Lord Jesus has the entire direction of his church. The members of the spiritual body are in his hands, and when they act aright are guided by his wisdom. His will is their law. The church, as a whole, moves by the impulses which he imparts.

The head also nourishes. If the nerves are once severed, all below the part severed becomes dead, for the communication is stopped between the head and the members. And if the communication be-