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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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THE SUNDAY MORNING PRAYER MEETING.

Christians should at all times be prayerfully inclined. "Pray without ceasing," said the inspired apostle. But there are times and seasons when the devotional nature should especially manifest itself, when it is peculiarly a *time to pray*; and surely never more so than on the morn of that sacred day—"the best of all the seven"—which the Lord has blest and set apart specially for the unalloyed worship and service of Himself. As old Dr. Watts so grandly sings:

"This is the day the Lord hath made,
He calls the hours His own;
Let heaven rejoice, let earth be glad,
And praise surround the throne."

On this "Day of rest and gladness," the ministers of the gospel proclaim the glad tidings of salvation to guilty men; the Sunday School teachers seek to impress upon the young the necessity of making *Wisdom* their early choice; Christian labourers are busy in every department of work for God and immortal souls; but not one of these instrumentalities can save a single soul, or edify the weakest saint, without the blessing of Him who says: "*I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock.*"

Where God's people are not given to prayer for the prosperity and extension of His kingdom, barrenness and desolation are sure to prevail. Where faithful, fervent, prayerful co-operation is prevalent, blessing is certain to follow every effort of Christian service.

In many of our churches a prayer meeting is held for half an hour or more before the public worship of the sanctuary on the Lord's Day. The spiritual condition of

the church may be gauged by the attendance and interest in this meeting.

Those who have self-denial enough to rise an hour earlier for the sake of this meeting; and have faith enough in God to believe that He hears the prayers of His people, offered in the name of Jesus, for a blessing on the instrumentalities put forth for the extension of His kingdom, are sure not only to see an answer to their prayers for others, but to receive a blessing in their own souls. They can say of the Sunday morning prayer meeting:

"I have been there and still would go:
"Tis like a little heaven below."

There are those in every church who from domestic circumstances or other causes find it impossible to enjoy the privilege of this early gathering for prayer. But there are too many habitually neglectful of this appointment whose excuse is none better than physical laziness or spiritual in disposition. They are not the tract distributors, the district visitors, the Sunday School teachers or the other active workers; but they will be found among those "who are at ease in Zion."

"While sinners all around
Are pressing on to endless death
And no relief is found."

These careless professors have much need for self-examination and earnest secret prayer in their own closets, that God would pardon their sin and take away the *woe* pronounced upon those *at ease in Zion*. Then, having experienced on bended knee the sweetness of sins forgiven, let them come forth on the Lord's day morning and unite with their brethren in earnest supplication for the outpouring of the Holy Spirit in connection with all the services of the day. Then, they too will soon see the desert "rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing. . . . They shall see the glory of the Lord, and the excellency of our God."

"THE CONFSSIONAL."

By most Protestants the Confessional has long been regarded as one of the institutions belonging exclusively to the church of Rome. Recent revelations in England however, go a long way towards proving, not only that this idea is erroneous, but that in this as in many other heresies, the Roman church will be com-

pletely overshadowed by one which has always been loudest in its professions of hatred towards it. As most of our readers are well aware, the Church of England has, for a number of years, been divided into two great parties commonly known as "High" and "Low" Church.

For the "Low" church party, although differing from them in many very important doctrines, we have a very high regard, not only for what they have accomplished in the past for the cause of Protestantism, but for their more enlightened and liberal views, and spiritual labors of to-day.

For the so called "High" church however, we are compelled to entertain very different feelings, not only on account of doctrinal differences, but rather because of their hypocritical position in the church of which they should be loyal members.

If ever there was a time in the history of Protestantism, when all of its membership should be truly loyal to its great interests, and faithful in the discharge of their various duties, it is to-day, for on every side we see the church of Rome vigorously attempting, not only to convert the heathen, but to proselytize the Protestant part of the world's population as well. Such being the case it is a sad thought, that a church which has for centuries, been regarded as one of the bulwarks of Protestantism, should have within its pale, such a large percentage of those, who while disowning the Pope in name, are really at heart, supremely loyal to his doctrines whatever they may be to his person. In matters of religion, as in any thing else, we believe in calling things by their right names, we like people to speak out their religious convictions, and define clearly on what side of the fence you may expect to find them. Until recently the high church party were only suspected of entertaining Popish doctrines; to all charges of heterodoxy they gave a positive denial, and if their own words were worthy of credence, were the *creme de la creme* of orthodoxy in the church organization to which they belonged. Of late however they are beginning to feel their own importance, and have not been so careful to conceal the cloven hoof. In addition to the use of candles, vestments and incense; of bowings, turnings and genuflections of various kinds which have heretofore been openly practised, we have