

## The Christian Helper.

A BAPTIST MONTHLY JOURNAL.

"Not for that we have dominion over your faith, but are 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

*Works.* The sweep of the Reformation pendulum, however, carried it to the other extreme, and in its stead we have a religion of *Faith*, with which works had little or nothing to do. The one extreme is equally as dangerous as the other. The true course evidently lies between the two, and epitomised would read thus, *Faith evidenced by Works*. Though we rejoice to know that "being justified by faith, we have peace with God through our Lord Jesus Christ;" yet we rejoice equally in the knowledge, that when hope shall have been turned into fruition and faith into sight, our works shall not only endure, but follow us, and that as our labors have been in the Lord, so shall our reward be in that day when He cometh to make up His jewels. We are as great believers in the power of faith as any one, but we have little or no confidence in those whose religion consists merely of that ingredient; who are so taken up with the things of the higher Christian life that they have no time to lend a helping hand in the practical working out of the church's mission on earth; whose eyes are fixed so steadfastly upon the glories that are to come, that they fail to see the misery and destitution at their very feet which they ought to assist in relieving.

We may say the same of Works. We respect those who *work* for the Master because they love Him, but we cannot esteem very highly as brethren those whose Christian actions are performed from a sense of duty, or rather bargain, as if it were, so much *duty* for so much salvation. We prefer the spontaneous loving contribution of the widow to the magnificent gift of the legal Pharisee. Saltpetre, sulphur and charcoal, are all very useful articles, but none of them have any effect as an explosive agent if used separately; it is only when combined in proper quantities and under certain conditions, that they form that wonderful and powerful explosive, commonly known as gunpowder. So it is with *Faith* and *Works*; taken separately, they are ineffective, but when properly combined, and thoroughly impregnated with the love of Jesus Christ, they form a religion which is not only an inspiration and an incentive, but also a practical indication of its own worth.

This is the religion which makes its

possessors the "salt of the earth." These are the Christians who command not only the love of their brethren who know them best, but the esteem of all with whom they come in contact, and the respect even of their enemies. We do like these genial, loving, working, everyday Christians, who *live* their religion as they wear their garments, as a matter of course; we like them not only for their personal worth, but because they commend their profession to the men of the world and prove to them that religion is neither a myth, nor an enthusiast's dream, but a reality which influences every single action of the Christian's life.

The person who said he "wouldn't give much for any one's religion whose dog wasn't the better for it," hit the nail fair on the head than most Christians would like to own; but he spoke a truth nevertheless, and one which ought to engage the serious consideration of every professor of Christianity.

Brethren let us mix our *Faith* and *Works* more evenly, and above all let us be careful to season them thoroughly with love to Jesus; we shall then take no less interest in the mystery of godliness and the ultimate triumphs of faith, and a great deal more in the poor perishing souls that are dying around us for want of a helping hand.

#### DENOMINATIONAL COURTESY.

It is a peculiarity of some people's religion that they are never happy, except when combating the orthodoxy of some one else. This is bad enough in private individuals, but when extended to clergymen and even denominations, it is provocative of the bitterest feelings and most injurious results. We believe in every person being able to give a reason for the hope that is in him; but the Christian's motto in this matter should ever be "defence, not defiance;"—defence, as regards denominational doctrine; defiance only to the emissaries of Satan; and aggression only on the strongholds of sin. As Baptists we are sorry to have to confess that we cannot plume ourselves much on our superiority in this matter over other denominations. A few years past this aggressive spirit, to which we have been referring, was so prominent in our denom-

ination as to make it extremely unpopular with almost every other branch of the Christian church. Our ministers, good men and true, and no doubt battling for conscience sake, were often provoked into religious controversies, which seldom reflected much credit upon the disputants, or adorned in any great measure the cause of Christ. Take for instance any one of the many discussions upon our distinctive doctrine of baptism, and we venture to affirm that almost any one will admit that the amount of energy expended was not compensated for by a like amount of good. It is true that in some cases members of other churches were proselytized, and it may be a few sinners converted, but we think every one will agree, that the bitter feeling evoked by these discussions lasted longer, and produced injurious results which more than counterbalanced any benefit either denomination ever derived from them.

If a like amount of energy had been expended by the disputants in a united crusade against Satan, we feel satisfied that the good accomplished would have been greater and more lasting. We have no silver hairs, yet we can recollect the time in Canada, when a Baptist minister was regarded by outsiders as a sort of ecclesiastical bulldog, who was always ready to show his teeth when any reference was made to his distinctive principles, but that day has passed, and in this more liberal period, our clergymen are recognized by other denominations as Christian gentlemen, from whom they differ in certain doctrines but with whom they have many things in common. For this changed feeling we say "thank God." Our ministers of the present, thanks to the elevation of our educational and theological standard, and the influence of our training school at Woodstock, are as well educated, as cultured and as courteous, as those of any other church in Canada, and we are justified in saying, that the effect of these things upon the denomination has been one of the happiest, not only as regards its growth, but also its position among the other denominations. We are glad to see Baptist ministers mingling more freely with those of other communions, and cultivating a more friendly spirit, despite their doctrinal differences. This involves

no sacrifice of principle on their part, and it gives them a greater influence for good than they could ever possess if they adhered to a narrow, bigoted policy. We are as strong believers in Baptist principles as anyone, but we can respect and love Christians of other denominations; and although we may differ from them on doctrinal points, we can conscientiously sympathize with them in their sorrow, and rejoice with them in their success.

We do not think that these interchanges of christian courtesy at all endanger our principles as Baptists, and we have no sympathy whatever with those ecclesiastical champions of any denomination, who are continually on the watch, for some one to tread—be it ever so lightly—on the extremity of their doctrinal vestment. If each denomination would only let the others alone, and apply its energies to the prosecution of Christ's cause among the unconverted, what a glorious in-gathering of souls there would be! The husbandmen would be so busy gathering in the sheaves that they would never have time to think of their petty differences.

One of the happiest effects of this line of conduct we have ever witnessed, took place in the Jarvis Street Church of this city, at the close of the Rev. J. Bowman Stevenson's lecture on the "Life and Labors of the late P. P. Bliss." Mr. Stevenson is a Methodist clergyman, who for some years past has devoted his time and talents to the work of reclaiming and training the outcast children of British cities. Through the courtesy of the pastor and trustees, the Jarvis Street church was placed at his disposal for lecturing purposes, in order to assist in raising funds for the furtherance of his work; and at the close of the meeting, Mr. Stevenson expressed for himself, and on behalf of those whom he represented, his sincere thanks for the great kindness which had been extended to him by the leading church in Canada of the Baptist denomination. Before Dr. Castle could reply, the Rev. John Potts, the well known and popular Methodist minister of this city, who was on the platform, rose to his feet and craved permission to make a few remarks. The Rev. gentleman then in a short and eloquent speech, informed the audience that

this was not the first occasion that the Methodists of Toronto had been obliged to the pastor of Jarvis Street Church and his people; how that these mutual and oft-repeated courtesies had endeared them to each other, until outside of their own denomination there was none who held such a warm place in their affections. The Rev. gentleman then proceeded to say, that at the time the beautiful building they were then in was dedicated to the service of Almighty God, he had expressed the fervent hope that prosperity might be within its walls and peace within its borders; how his heart had rejoiced with their pastor's and their own, as he heard of and saw their continued prosperity; though he was a staunch Methodist he loved his Baptist brethren, proud of their success, and anxious that they would ever remain true to their God, to themselves and their principles, as he felt sure it was better to have different denominations working in harmony than to have no differences at all. In the name and on behalf of the Methodists of Toronto he wished them great and continued success, and a hearty God-speed. The pastor of the Jarvis Street Church in a voice quivering with emotion, briefly replied. He said he was glad the Baptists of Toronto occupied these amicable relations amongst other denominations, as it aided them in the furtherance of their labors for Jesus. For himself, he said, that although every one knew he was an uncompromising Baptist, he was glad to learn that he was regarded by other denominations as a Christian gentleman whom they could love and esteem. Although he clung firmly to his distinctive principles he never tried to intrude them obnoxiously upon any one to whom he thought they would be distasteful; he did not consider the cause of Christ could be advanced in that way. On behalf of the church and denomination he represented he could reciprocate the good wishes just uttered by his Methodist friends, and sincerely wish them prosperity and the blessing of the Lord.

The effect of this cross-fire of noble sentiments and good wishes was very marked, and produced a profound impression upon every one present. If these little interchanges of denominational courtesy were to become more frequent, we feel satisfied that there would not only be

greater harmony amongst the different branches of Christ's Church, but a more powerful influence exerted by each of them in impressing their distinctive principles upon the world.

#### HENRY C. FISH, D.D.

The Baptist Denomination of the United States has met with a great loss in the removal by death of the subject of this brief notice.

He was born in Vermont State in January, 1820. He experienced "the new birth" in December, 1835, at the early age of 15 years, and was baptized by his father, a minister of some repute, who still survives him, on the 24th of January, 1836.

In 1840, after prayerful consideration, he decided to relinquish his splendid prospects as a merchant, and to devote his life entirely to the work of the Christian ministry. Accordingly we find him five years afterwards graduating from the Union Theological Seminary in New York city, and on the following day ordained as pastor of the church in Somerville, N. J. After a successful ministry of six years in Somerville, he removed to Newark to become pastor of the first Baptist Church, and has known no other pastorate since. After a faithful and unusually honoured ministry in Newark of twenty-six years, Dr. Fish has been called to enter into the joy of his Lord.

Of the character and results of his work in Newark, our readers will be able to form some conception from the following paragraph which we clip from the Newark *Daily Advertiser* of October 2nd:—

"He has baptized with his own hands into the First Baptist Church of Newark fourteen hundred and sixty converts. This is an average of more than 56 baptisms per year, or a fraction over one baptism for every week during upwards of a quarter of a century. The membership of the church when he assumed the pastorate was 339; the present membership is 1,198. When he came to Newark there were only two English Baptist churches in the city, of which the South Baptist Church had but recently been organized, and one small German church. Now there are ten Baptist churches here. The growth of the denomination has been greatly accelerated by the formation, soon after Dr. Fish's arrival, of the *Baptist City Mission*, in organizing which the principal actors were himself and Rev. William Hague, D.D., the first pastor of the South Baptist Church, and one of the most eminent Baptist clergymen of the nation. These two able ministerial yoke-

fellows trained up their people to consider themselves not so much members of the particular church to which they were united, as of the Baptist denomination of the city, whose general interest they were urged and exhorted to advance continually by their prayers, their labors and their Christian liberality."

We may here state that the Toronto Baptist Missionary Union owes its origin, humanly, more to the example set in Newark than any other cause.

Dr. Fish received his D.D. from Rochester University in 1858.

Besides his reputation as a preacher and pastor, Dr. Fish has obtained a world-wide fame as an author. Some of his works—such as "Pulpit Eloquence of the Nineteenth Century," "The Handbook of Revivals," and "Bible Lands Illustrated"—are standard contributions on the subjects of which they treat. Those who knew Dr. Fish best, speak of him as a man of deep every-day piety; a preacher of elevated style, choice language, and great practical power; a pastor of manifest tact and remarkable devotion to the best interests of all his flock. One of the great secrets of his success is to be found in his own statement at one of the New York Minister's Conferences: "Brethren, I have lain on my face for hours at a time, in the quiet of my study, pleading for souls."

Of his last hours, the *Examiner and Chronicle* speaks thus:

"When death became an immediate probability, he broke through his physician's restrictions. 'I can't die,' he said, 'without seeing my people. Let them come up.' The Sunday morning before his death, his church spent in prayer for him. In the afternoon about sixty of them saw him. The writer was admitted to his presence about thirty hours before his death. It was a forecast of heaven to be there. Smiling, affectionate, but wonderfully earnest were what he knew to be his dying words: 'I desire to depart and be with Christ,' he said 'but I am willing to abide and bear the cross. Suffering or serving it is all one to me. The will of the Lord be done. My tract 'Soul Saving,' expresses better than anything else the mission of my life.' After a pause, he suddenly broke out with wonderful energy, 'When I am gone don't let them sing any mournful strains over me—let it be the psalm of victory. 'Tis a victory but not mine. I'm a poor sinner and nothing at all, but Jesus Christ is my all in all. This is my creed.' Then he prayed for his church, and Peattie Institute, and City Missions, and among his very last utterances was the broken sentence, 'I have fought—' He left it to the Lord to say, 'a good fight—well done!' and

'So passed the strong heroic soul away.'

#### EDITORIAL NOTES.

BACK NUMBERS.—New subscribers wishing to obtain the complete series of the interesting sketches of pioneer times entitled "Early Memories," can be supplied on application.

THE EDITOR OF THE "BAPTIST."—We were very glad, on calling at the office of the *Canadian Baptist* the other morning, to see our brother Muir so far convalescent after his long illness as to be able to spend a short time at his *sanctum*. We wish he had looked stronger; but, with God's good providence, that will soon come. We are happy to learn, also, that Mrs. and Miss Muir are also progressing very favourably.

SPECIAL PRAYER FOR THE CONVENTION MEETINGS.—The regular weekly prayer meeting at Jarvis-st. Church on Wednesday, the 10th inst., was devoted to special and earnest prayer for Divine blessing on the great denominational gatherings now in session. The prayers were short, pointed, fervent, and, we feel, will be effectual with the great Head of the Church in whose name and for whose cause they were offered. God bless all our brethren and sisters gathered with us this week, and all the societies; and may the wave of holy influence widen and widen to every shore where Canadian Baptist influence can reach!

INTERESTING.—At the present moment when Baptists from all parts of the country are meeting in convention in the splendid edifice on Jarvis Street, the following, taken from the *Canada Baptist Magazine*: for December 1840, will be interesting:

"FORMATION OF A CHURCH IN TORONTO.—On October 31, 1840, a Baptist Church was formed in March Street, Toronto, consisting of 13 individuals. The prayers of the Canadian churches are affectionately and earnestly requested on behalf of this little society, especially that it may enjoy and exemplify very much *heavenly-mindedness, gospel simplicity, fraternal love, and devoted zeal* for the advancement of the interests of Zion."

In the same issue of the same Magazine there is an account given by the late Rev. Daniel McPhail, of a revival in Beckwith Tp., in which the now venerable and honoured President of the Institute is thus mentioned:

"About five weeks ago (from Oct. 14, 1840)

I visited that township, accompanied by brother Fyfe, from Newton Theological Institution, U.S. We arrived there on Wednesday evening and remained twelve days with them."

After a graphic account of their labours and success there the writer goes on to say:

"The time now expired that brother Fyfe must return to his studies, and I to my own people, \* \* *Never did I labour with a more active and zealous brother than he is.*"

And the Baptists of Canada *to-day* can repeat a loud "AMEN."

REV. DR. CASTLE.—We are pleased to notice in the last issue of the *Weekly Globe* a portrait of the esteemed pastor of Jarvis Street Church, together with a short sketch of his life, and some encomiums upon his ability and culture, which are no less true than deserved.

During the four and a half years he has been connected with his present charge, Dr. Castle has proved himself well qualified for the oversight of the principal Baptist Church of this city. He is essentially a "pastor"—not only does he feed his flock on Sunday from the pulpit, but during the remainder of the week he is constantly amongst them, ministering to the sick and needy, and at all times putting into practice the sentiments he preaches.

Such consecration could only have one result: a warm tender attachment between pastor and people. May it long continue! and may the good the Doctor has been the means of accomplishing in the past, be only the precursor of better things to come!

THE LATE DEACON WM. BOOZ.—At a meeting of the Board of the Toronto Baptist Missionary Union on Friday evening, the 5th inst, it was moved by pastor S. A. Dyke, seconded by deacon Wm. Cullin, and

*Resolved unanimously*,—That the Board of the Toronto Baptist Missionary Union hereby records its deep regret at the death of its late Treasurer, brother William Booz, deacon of Parliament Street Church; its sincere respect and affection for his memory as a capable and upright man of business, a consistent Christian and a brother with whom it was a pleasure to labor; and its deep sympathy for his widow and children in their bereavement;—and that a copy of this resolution be sent to Mrs. Booz by the Secretary.

"MIND was made to govern matter; the senses should be the servants, not the sovereigns of the soul."

## Contributed Articles.

## HOW FUNDS CAN BE RAISED.

This is the principle topic in our mission circle just now, and perhaps other circles are agitating the same question. The pressing need of funds, if we would successfully carry on our work for the women of India, is felt by all. Many of our circles have been adding to their membership during this quarter, and receiving the annual fee. Quite a sum has already been raised by our societies in this way, but we must remember that this is only the beginning of our work.

During a recent visit to Illinois and Wisconsin I met with several mission circles and with one mission board. Our American sisters have been at work successfully for years, and their meetings are characterized by an earnest, prayerful, enthusiasm that warmed my own heart. I asked a great many questions about their manner of working, how the circle meetings were made interesting; what their best plans were for raising funds; and about many other things that would help us in our work.

One good plan which seemed to be generally adopted in the places I visited was to hold a Foreign Mission Social once a month under the auspices of the circle: all addresses, essays, readings, and music at these socials bearing directly on the work in foreign lands, and how it can be further advanced. A large map containing all the American Baptist mission stations is hung in plain sight. One of the members of the circle, or some friend of the work, frequently gives a map exercise, tracing the course of the missionaries, and speaking of the rapid progress made in foreign work. The great need of more laborers in this harvest field is shown by the vast space as yet unoccupied. A collection is taken up at the close of each social for the funds of the circle. These socials accomplish a double purpose. They draw in a class of young people who cannot attend the afternoon meetings, and interest them in the work. Then the programme is varied, taking in young and old, brothers and sisters, until these monthly socials are eagerly anticipated. They also serve to spread missionary intelligence in the community, and people are much more willing to contribute to the foreign mission work, as they know more about it. More sympathy is awakened for those who are now toiling in those distant lands, and earnest prayers are offered for them. By these socials the young people learn to follow the progress of the work, and the missionaries are no longer strangers to them, but friends. Another good idea is the way those cir-

cles interest the children of the Sabbath Schools. "Mission Bands" are organized among them, a small membership fee is charged, and regular meetings are held by these "bands" and their older friends. Some warm hearted lady is chosen as superintendent who understands child nature. Stories of the missionaries in India, of the wretched condition of the people there, of the great help that even a child may give to this work by doing all he or she can do for it—such subjects as these are talked about in a simple, easy manner, so that the smallest can understand. Then their copper collections are taken up, and added to the circle's fund for work among the women and children.

Of course plans like these take a great deal of energy, patience and labor, but they are for the Master. "The love of Christ constraineth" and all is done with prayer for His blessing.—And so their work increases year by year. New missionaries are sent out, schools are sustained and the W. F. M. Society is recognized by the American Board as an active working power.

Shall it not be so with us, dear sisters? Shall we not press forward in the work, doing with our might whatsoever our hands find to do? As the daily papers bring tidings of the famine in India, and our hearts chill at the thought of hundreds driven to despair, of mothers offering their children for sale in the streets that they may buy bread, we realize a little of their distress. Starvation is a fearful death, but even it might end in brightness. The pauper has often exchanged his beggar's garments for the spotless robe of Christ's righteousness, his want and misery for the land where he "shall hunger no more, neither thirst any more—for the Lamb which is in the midst of the throne shall feed him, and shall lead him unto living fountains of waters." But this famine has a deeper meaning. These people are starving body and soul. No one has told them of the "Bread of Life" and they are dying without Christ. We, in our land of plenty, rejoicing in the bountiful harvest our Heavenly Father has given us, and still more in the glorious gospel of our Lord Jesus Christ,—

"Can we whose souls are lighted  
With wisdom from on high,  
Can we to men L'night  
The lamp of life deny?"

Dear sisters, as the great need of these people comes up before us, let us labor more earnestly to raise funds for our foreign mission that God's work may go on, and the dark lands be brightened with the knowledge of our risen Redeemer.

B. L.

Brantford Sept. 27, 1877.

## FAITH'S RECORD.

IN CONNECTION WITH THE HOSPITAL FOR SICK CHILDREN.

In these days when scepticism holds such sway in the hearts of the people, and I fear in many of God's children, although they may not recognize it—nor would they own it even to themselves—it may be well to show how God is the *living* God now as much as in the days of Moses and Elijah; and although not revealed to us in the burning bush, or by fire from heaven, is no less "THE SAME yesterday, to-day, and forever." His word remains just as true: "Ye have not because ye ask not, or because ye ask amiss."

This fact has been most emphatically demonstrated in the work of the Hospital for Sick Children, begun and continued on the principal of *faith in God*.

When it was decided that such an institution was required, it was also decided after much prayer, to establish it on this basis—

1st. In order to prove to ourselves that God would honor us when we trusted only on Him, as He had George Müller, Dr. Cullis, Dr. Shipway, and many others who in simple faith on His own word had established and successfully carried on large institutions in Bristol, Boston, and Chicago.

2nd. That the Father would by the success attending this work, strengthen the faith of His own people.

3rd. That we might set something tangible before the children of God, whereby they might see that He does not forsake, even in our day, those who rely on Him.

It is now two years and a half since this work was commenced. During that time over two hundred children have been taken in, cured of their various diseases, or relieved, where the cases were incurable; some receiving from the institution steel splints and supports, costing often from \$5 to \$20. Over \$3000 has been received *without asking any individual for a single contribution*, simply by the exercise of prayer and faith.

God also has blessed the means used for the recovery of the children: for although so many have passed through our hands, only one death has occurred. There are nineteen little ones now in Hospital, all sick,—lame, crooked, or paralyzed. Many of these have been in bed half their young lives, yet bear their confinement so cheerfully, that we "children of a larger growth" often get a silent rebuke from their example.

Many times our faith and patience have been sadly tried. We have had to learn to "trust upon the Lord, and to wait patiently for Him," in order to get our "heart's desire." But would that I could write this in letters of fire before the eyes

of every child of God—"He has never allowed us to want for any necessary thing."

Sometimes there has been no money. Our only resource has been in Him, and kneeling, we have asked our Father; and whenever we have asked in faith, believing that we should receive, we HAVE RECEIVED. To give an example—one Thursday (the day we devote more especially to this work) there was no money. By next week \$75.00 would be required for rent, \$6.00 for milk, \$10.00 for bread and flour, \$10, for housekeeping. We asked God, for His Son's sake, not to allow nineteen little sick children to want. We had received them in His name and therefore according to His own words were receiving Him. He himself had set us the example of caring for the sick; and we begged for the glory of His name, not to let this work fail—because

1st. We had set about this work for the glory of God—i. e. that there might be a visible proof by God supplying in answer to prayer only, the necessities of the children—that therefore He would be pleased to send supplies.

2nd. That the faith of many of the children of God has been strengthened by this work, and that if God were to withhold the means for the future, those who are weak in faith would be staggered, whilst by a continuance of means their faith might still further be strengthened.

3rd. That many of the enemies of God could laugh were He to withhold supplies, and say,—“Did we not foretell this enthusiasm would come to nothing.”

4th. That He would show that those were mistaken who said that at the first supplies might be expected while the work was new, but not afterwards.

5th. That the Lord would remember to hear His children, that He would graciously pity us, and remember that we could not provide for these children, and that therefore He would not allow this burden to lie upon us long without sending help.

6th. That having received the children in the name of Jesus; therefore He in these children is received, is fed, is clothed, and that therefore He would be pleased to remember this our work.

There was not, it must be remembered, a single cent in the treasury, and we were owing \$6.33. There was not any way we could get the money: our only help must come from Him. The day following a lady called to say Mrs. — had called at her house the day before—mark, while we at the Hospital were kneeling in prayer—to say “she had \$50.00 for the H. S. C., how should she send it?” That same evening another called leaving \$7.70. Now, neither of these ladies knew one word about our need, for we had agreed not even if asked, to tell how the funds

were, in order that the answer might come from God alone. Thus, while we required \$41.33, our bountiful Father sent us enough and to spare.

This is only one instance in many I might record, of direct answer to prayer; but if stating this will in any way help to strengthen the faith of any trembling, doubting one in the great family of the Great King—if we have been enabled to show how graciously He gives us strength for each day to “do the next thing,” our object will have been gained, and our Father's name glorified.

“Oh, He would have thee

Daily more free,

Knowing the might

Of thy royal degree.

Ever be waiting

Glad for His call,

Tranquil in chastening,

Trusting through all

Comings and goings

No turmoil need bring

His all thy future:

Do the next thing.

Do it immediately,

Do it with prayer,

Do it relyingly

Casting all care;

Do it with reverence,

Tracing His hand—

Who hath placed it before thee,

With earnest command.

Stayed on Omnipotence,

Safe 'neath His wing,

Leave all resultings;

Do the next thing.

Looking to Jesus,

Ever serene—

Working or suffering—

Be thy demeanour,

In the shade of His presence,

The rest of His calm,

The light of His countenance,

Live out thy psalm.

Strong in His faithfulness,

Praise Him and sing;

Then as He beckons thee,

Do the next thing.”

L. McM.

#### EARLY MEMORIES.

(Continued from page 55.)

Peace to the ashes of poor old Chief Jaques, (pronounced Jack), of the Tuscaroras. Though he died but a few weeks after these occurrences, and nearly three-score years have swept us down the “course of time,” yet his disinterested hospitality and kindness so spontaneously bestowed upon strangers and foreigners in race and language, are still gratefully remembered by nearly the last survivor of the party. Nor will you fail, I dare say, to contrast the conduct of this Pagan savage with that of the Christian gentleman, encountered two days before near the mouth of the river. See Matt. V. 45, 47.

It may be proper in this place to mention a fact, of which you are probably aware; that, in the great changes in the material and social condition of the country which the half-century has brought about; the Indians of the Grand River have had their share.

At the time alluded to they lived in villages, always located upon or near some of those alluvial flats which admit of easy cultivation. Here each family planted, perhaps, a rood of corn. But as their only implement was the hoe, their cultivation was by no means thorough. Still, owing to the great natural fertility of the soil, their little crops, in good seasons, were by no means contemptible. But their chief dependence was upon the chase, for which the then state of the country afforded abundant facilities. More than three-fourths of the surface of the now populous counties of Brant, Waterloo, Oxford, Middlesex, Lambton and Kent, was still covered with the natural forest, which, with all the vast extent of country north of these counties to the Ottawa River, formed one great preserve or pasture for the animals of the chase, supplying with moderate labor, abundance of meat for food, and skins and furs for clothing. But as these territories became settled, the game grew scarce, and the Indians were driven to the necessity of larger cultivation. Hence their villages have disappeared, and the descendants of those who once occupied them are now settled upon their farms in the townships south of the river. Some of them are already thrifty and skilful farmers, though it will, perhaps, require that another generation or two shall pass away before the mass of them shall reach the average of their white neighbours. As the Indian villages have passed away, and will never be reproduced, at least in Ontario, I may as well give you a brief description of this one. It consisted of from fifty to one hundred Indian houses, all (except the chief's which was considerably larger than the rest,) resembling each other; built without any regard to order or arrangement, around an open space of two or three acres, in the centre of which was the council house already described. The house was of logs, the vertical part built up to the height of six or seven feet, when the logs of two opposite sides were drawn in, i. e. those of each succeeding course, on these sides were laid a foot or two nearer the centre thus forming the supports for the roof with the proper inclination. The roof was covered with the bark of the elm tree, peeled off the tree in great sheets of four feet in length, and frequently not less in breadth. These were laid upon the receding logs aforesaid, and overlapping each other, made for the time, an excellent roof. The two sides of the roof however, were not allowed to meet at the apex, but space of a foot or two in width was left open all along the ridge to admit the light, and to allow the smoke to escape. The door entered at one of the gables. Within, on each side, a log, about a foot in diameter, was laid along upon the ground extending from end to end and about three feet from either wall. These were the only seats used by the family. The spaces between these logs and the walls were respectively covered or floored with the same sort of bark which composed the roof; and these were the sleeping apartments or places of the family. The fire was made along the centre of the interior space, parallel with, and immediately below the open space at the apex of the roof. The principal ladder was outside and in front of the door, and consisted of a horizontal pole supported by two upright posts, high enough to be beyond



the reach of the dogs. Here were suspended the carcasses of the deer and other game during the winter, subject to the daily consumption of the family.

Leaving the Tuscarora village we met a gentle current, and early in the afternoon we reached the farm of a well known white settler by the name of Burch. The elder Burch, now deceased, had, in an early day obtained a grant of a tract of land on the south bank of the river from the Chief Brandt, which he had converted into an excellent farm. The son, now the proprietor, had just completed the erection of a very comfortable farm-house, and the family consisting of the aged widow, her son, unmarried, and two daughters just reaching womanhood, seemed to be in possession of every comfort, and the enjoyment of great domestic happiness and contentment.

To us the change of the scene was very great. We had for several days been toiling through a primitive forest, in which the solitude was relieved only by a few small settlements of savages scarcely less primitive than the forest itself. But now, at a single step, we seem to find ourselves in the very heart of an excellent civilization—good buildings, fruitful fields, broad orchards, just bursting into bloom; flocks, and herds, and all the appointments of enlightened industrious life.

Nevertheless Mr. Burch's farm was itself a novelty; his nearest neighbour was some miles away; and his family must travel four miles to *meeting* or to school. Yet was neither the religion of the family, or the education of the children neglected. In the winter the children had the service of a pony and p<sup>ung</sup>\* to take them to school at Mount Pleasant. Thus the young Burch's had obtained as good an education as was usual, or as was considered necessary; viz., the three R's, minus perhaps one in the case of the girls;—*for what could girls want with arithmetic?* With this modicum of learning they were intelligent, enterprising, useful, and agreeable, and I feel a pleasure, after more than half a century, which has borne them all to their long home, to bear this testimony to their general worth.

Mr. Burch informed us that we would have no difficulty in navigating the river as far as the ferry, but owing to its tortuous course the distance would be about twenty miles, and that then we would be only three or four miles nearer our destination than at present. He advised therefore, that the boat should be discharged, and that we should take land carriage from this point. He kindly placed the old house, out of which he had just removed, at our service until teams could be procured; and he and his amiable family interested themselves in all respects, for our comfort.

In a few days the necessary teams were collected, and we took leave of our hospitable friends and wended our way westward. For two or three miles our course led along the brow of the high river bank. Here the banks of the river recede from each other and making a great circular sweep, enclose an alluvial plain, or flats, of five or six miles in diameter, resembling an immense park, as it had been tastefully planned by some skillful landscape engineer,—in part with shady

\* A p<sup>ung</sup> was a primitive sort of cutter or one horse sleigh, well known to the early settlers.

champs and groves, with the spaces filled in with broad topped single oaks, and tall spreading hickories. From our elevated position the river could be partially traced, meandering through this great natural park in the form of an exaggerated *sigma*, forming two attenuated peninsulas, lying side by side; the first of which was called the "Eagle's Nest," and the other the "Ox Bow," the latter being the site of what is now the celebrated "Low Park Farm," of the Hon. George Brown. In the midst of this magnificent *sylvania* was the great Mohawk village and castle. I see you start at the word 'castle.' But don't let your fancy deceive you with a picture drawn from this word, of massive walls, crowned with turrets and approached by draw-bridges, etc. The Mohawk castle was simply a modest wooden church. It got the name of castle, I suppose, on account of its being the only structure in the whole interior of the province with a tower and bell.

Our journey this day led us across the "glains" (i. e. lands nearly devoid of timber) for twelve or fourteen miles, without a human habitation. We then came to the timbered lands, passed the log houses of two or three settlers and at evening reached the settlement in the township of Blenheim, which for the present, was to be our resting place.

Whatever promise our settlement in the heart of a new country might hold out in a general way, there was one feature not very promising to the prospects of a family of young and growing children. There was not a school of any sort in the township, nor in the next adjoining township east, and only one in the next adjoining township south; while all north and west was unsettled wilderness.

But I weary you. I is time we should bring this long interview to a close. If you are not irrevocably bored, I may, at some future time, give you some sketches of my subsequent experiences.

## Selected Articles.

### PAUL AND THE MODERN PASTOR.

From the Examiner and Chronicle.

As we came from Sunday School not long since—the class had been studying that life-like account of Paul's meeting with the elders of Ephesus on the shore at Miletus—a plain-spoken but uniformly well-intentioned brother put to us the suggestive question, "How does Paul's conception of the pastoral office compare with that which is sometimes held at the present day?"

How, indeed? The twentieth chapter of Luke's narrative discloses to us—in contrast with Paul the preacher, vigorous and eloquent; or Paul the theologian, logical and convincing—Paul the pastor, faithful and loving, preaching not only publicly but "from house to house," keeping back nothing that might be profitable to his flock, warning every one night and day, with tears. It is this Paul, we confess, that especially attracts us. We thank God often for that marvellous bit of narrative which assures us that "the great apostle"—as we so often call him—was not only strong but tender and true. It is the

spirit which crops out just here—quite as much as the speech on Mars Hill, or the burning words that made Felix tremble—which accounts, to our mind, for Paul's triumphs and successes.

Yet, after all, it is the rare combination of qualities and aptitudes here evinced—a combination growing rarer every day, because one of the elements in it is systematically underrated—that deserves to be especially emphasized. Paul was not only a sound theologian and an eloquent preacher, but a good pastor. The three things are regarded, at the present day, as well nigh incompatible. They were not so to Paul. And this, we take it, not because he was an inspired apostle, so much as because he was a devoted and earnest Christian minister.

We find, to-day, a fair sprinkling of ministers who make a speciality of study; still more who make a speciality of preaching; here and there one who makes a speciality of pastoral work. But it seems to be tacitly conceded that a single man cannot do much in all three of these departments; although, if either is neglected, the minister soon finds himself cramped and enfeebled in his chosen sphere. Especially is this true, if the pastoral is neglected. The studious minister must study the people if he would gain the deepest insight into the truth of God. The preacher must pick up, from house to house, the sermons which he is publicly to deliver, if those sermons are to be anything better than mere rhetorical performances.

And yet the modern theory of the ministerial vocation reduces pastoral work to a minimum in the country, and altogether dispenses with it in the city. The minister has neither time nor strength for calling. He has no taste for it. He don't believe in it, can any good. He don't see why it is his business more than that of any other member of the church. And so the "from house to house" preaching which Paul so assiduously practised is given up. Even the city pastor will, of course, call on a family whose members he knows to be in affliction, or an individual whom he knows to be especially interested in religion; but when he calls in such circumstances he almost needs an introduction to the afflicted household or the convicted sinner, and is by no means in condition to bring the truth of God home to their hearts as if he had known their idiosyncrasies in other days.

We know well—no man better—the multitudinous and multitudinous calls that are made on a city pastor. We do not wonder that he seeks relief by putting off the duty which alone, of all his ministerial duties, can be put off. But Paul, during his three years' sojourn at Ephesus, was a city pastor. No Baptist minister in New-York or Brooklyn has, we suspect, so large a parish. No Baptist minister in either city has, we fancy, so many outside demands on his time as Paul had; though Paul didn't—so far as we are informed—deliver lyceum lectures, or write novels. We have never supposed, because Paul was an inspired apostle, that he was a man of superhuman strength and endurance. Indeed, we have every reason to believe the contrary. But Paul managed in some way—besides preaching full as often and quite as well as the average pastor—to find time and strength for *pastoral* work from house to house. And it never occurred to him that it

didn't pay; or that it was a work from which the "pastor" might excuse himself.

Brethren, it *does* pay. Our churches languish for the lack of it. Impressions made by the ministrations of the pulpit are speedily effaced because they are not followed up by personal entreaty and warning. And no minister can say to his people as Paul said to the Ephesian elders: "I take you to record to-day that I am pure from the blood of all men," if that people have, for years, seen him only in the pulpit and in the weekly—we had almost written, "social"—prayer-meeting.

#### THE APOSTLE PAUL'S SPECIAL INFIRMITY.

BY REV. S. G. GREEN, D.D., IN THE REVUE LIBRAIRE OFFICE OF HACKETT ON BAY.

Several writers have latterly maintained that the infirmity with which the apostle Paul, in more than one place, states himself to have been afflicted, was a disease of the eyes; and have striven, with great ingenuity to show that this malady was caused by the lingering effects of "the glory of that light" (xxi 11) which had shone around him on the way to Damascus (ix. 3, 8, &c.). It is obviously impossible to attain more than a probability in the case; but the passages in which the apostle speaks of his affliction, as well as other incidental notices of his demeanour, are curiously in accordance with the above view.

When writing of this infirmity to the Galatians, among whom it had attacked him with peculiar severity, he says, (Gal. iv. 14, 15).—"My temptation (*i.e.*, trial) which was in my flesh, ye despised not, nor rejected, \* \* \* for I bear you record that, if possible, ye would have plucked out your own eyes and have given them to me." The statement is made as a strong argument of their affection; but why should their attachment take this form? and does not the expression, *if possible*, shew that the supposition was that of a literal exchange of organs?

Again, in the second epistle to the Corinthians, ch. xii., the mention of "the thorn in the flesh" is closely associated with that of "visions and revelations of the Lord" and the affliction is expressly said to have been sent "lest" he "should be exalted above measure through the abundance of the revelations." Now while any affliction would have been in a measure humbling, it is evident that an infirmity which was the immediate consequence of the display of the Divine glory, would serve, with peculiar appropriateness and force, to remind the favoured apostle of his human weakness.

Tending in the same direction are several indications of his demeanour scattered through the Acts. Three times he is said (in an expressive word peculiar in the New Testament to Luke and Paul) to have "gazed steadfastly" when there seemed nothing peculiar so to rivet his gaze (xiii. 9; xiv. 9; xxiii. 1). Then on this last occasion he made a mistake, almost inexplicable in a Jew, in not recognizing the high priest (xxiii. 5). "One can picture the great Apostle, who was a thorough gentleman, stretching forward, and shading his eyes to see better, and saying, 'Pardon me, I did not see it was the high priest!' 'I wish not.'—Brown, *Horæ Subsecivæ*.

Once more, the fact of Paul's employing an amanuensis for his Epistles, is suggestive of some weakness which prevented him from writing with his own hand. One Epistle, we know, was so written, either wholly or in part—that to the Galatians: and the fact is especially mentioned by him (vi. 11) as a proof of his great earnestness. The passage shoud, moreover, be in all probability rendered, "Observe in what large letters I have written to you,"—*i.e.*,—"mark the size of the characters." So Conybeare and Howson, who, however, think that only the close of the Epistle, from verse 11 to 18, was actually penned by the apostle. Com. 1 Cor. xvi. 21, 24; 2 Thess. iii. 17, 18. The "large characters" were probably the result of imperfect vision.

This partial blindness would be a constant testimony to the reality of the apostle's vision of the Lord. "Often, no doubt, when St. Paul told of that memorable meeting with the Lord Jesus, he was met, by the reply, 'Paul, thou art beside thyself!—delusion—delusion—heated imagination—has deceived and betrayed thee.' But he had only to point to his branded, half-quenched orbs, and to ask the objectors if mental hallucinations were accustomed to produce such effects on the bodily frame. To such a question there could obviously be no answer." It is very remarkable, too, that the Galatians are commended for not having rejected Paul's trial, which was in his flesh, (v. 14.)—an expression very intelligible, if this infirmity be regarded in the light of evidence. "St. Paul came among the Galatians proclaiming to them the glad truth that Jesus Christ was risen from the dead: How did he know it? Because he himself had seen Him alive after His passion, 'when he came near to Damascus.' Was he quite sure that the vision was not a dream, or a delusion? He pointed to his eyes in proof that it was a great certainty, a terrible as well as joyous reality. And this evidence the Galatians 'despised not, nor rejected.'" See a very able and ingenious essay, by J. T. Brown, in Dr. Brown's *Horæ Subsecivæ*, first series. Mr. Lewin, with Conybeare and Howson, and others, admits the great probability of the above view. See Conybeare and Howson on the passages in Galatians, and vol. 1, p. 294.

#### WHERE IS THY BROTHER ?

Run, for his feet are nearing

The dreadful river's brink !

Here, ere his hand is lifted

The poisoned cup to drink !

He sees no thic-ening darkness,

Hears not the Jordan's swell—

See's but life's gilded chalice,

And dreams that all is well.

Oh voiceless, silent Christian!

A word that soul may save !

Run ! SPEAK ! if thou woud'st snatch it

From sin's eternal grave !

Tell how the Saviour sought thee

And snatched thee back from death !

Speak—though the words drop weakly

From faltering lips and breath !

Haste—for the shadows lengthen,

The night is drawing on

A SOUL waits to be RESCUED !

A star waits for thy crown !

ANON.

## Sunday School Department.

### International Bible Lessons, 1877.

Prepared for the CHRISTIAN HELPER.

OCT. 21.—Paul and the Bigoted Jews.—  
Acts xxii, 17-30. A. D. 58 (Summer).

#### GOLDEN TEXT.

But we unto you, Scribes and Pharisee, hypocrites ! for ye shut up the kingdom of heaven against men.—Matt. xxiii, 13.

#### INTRODUCTORY.

Our last lesson left Paul after the riot a prisoner, under the protection of Roman soldiers, standing at the top of the flight of stairs leading from the Temple area to the Castle of Antonia, and requesting permission from the Chief Captain "to speak unto the people." This somewhat unusual request on the part of a prisoner having been granted, Paul, with that wonderful power he had of commanding men, even under such circumstances as the present, had merely to beckon with the hand, and there was "a great silence" (xxi, 40); and then with characteristic tact and skill he addressed those turbulent Jews in their own national and sacred Hebrew language. Only the latter part of his speech is contained in our lesson. We commend the following remarks on the address by a gifted English teacher to the careful notice of our readers:—

"St. Paul's address to the angry crowd is a rare example of skillful and conciliatory oratory. His choice of the Hebrew language contributed not a little, as Luke says, to secure him an attentive hearing. (The mention of it, by the way, is an incidental proof that it was an exceptional thing, that he usually addressed even the Jews in Greek, and that the latter language was generally understood.) Then observe both the matter and style of the speech. First he speaks of his Pharisee education under their great Rabbi; 'son of his persecuting zeal against'; this way acknowledges, in passing, their 'zeal towards God.' An' then follows a plain and straightforward narrative of his conversion, and of his subsequent visit, which (he does not omit to state) took place while he was praying in the Temple. Throughout his words are skillfully chosen to disarm prejudice. He speaks respectfully of the Sanhedrim ('all the estate of the elders'), who are not mentioned in chap. ix; he calls the Jews at Damascus 'the brethren'; he does not obtrude the name of Jesus, but speaks of Him simply as 'He,' or as 'that Just One'; he refers to Ananias in terms which his audience would appreciate and approve. And they did listen until the hated name of 'Gentile' revived all the excited feelings which the speech had so far succeeded in allaying."

#### EXPLANATORY.

V. 17. When I was come again to Jerusalem. Most probably refers to his first visit there, three years after his conversion.—Acts ix, 26. Prayed in the Temple. Some had hinted at a disposition on his part hostile to the Temple.—Acts xxi, 28; he therefore informed them that he was none the less a true Jew for having embraced Christianity, but was still glad to worship God in the sacred place. This occurrence in the Temple is not elsewhere mentioned. TRANCE—*an ecstasy*. A state of bodily insensibility, but intense mental activity and absorption.—Compare Peter in Acts x.

V. 18. And saw Him—that is, the Lord (verse 16).—Compare Acts ix, 17; 1 Cor. xv, 8; 2 Cor. xii, 24.

Get thee quickly out of Jerusalem. Paul only remained 15 days in Jerusalem at that time.—Gal. i, 18.



**V. 19. Lord, they know.** It seemed strange to Paul that the testimony of himself who had been such a notorious opposer of the new sect should not be admitted. All Jerusalem had known of his thorough, downright conviction that he was doing God service in persecuting the Christians; and they would perceive that nothing could change that conviction unless such a miraculous dealing as he had experienced; but strong as his qualification seemed to him to be to persuade the Jews, his Lord knew,—oh, how much better!—“they will not receive thy testimony concerning Me, but that even then they were plotting his murder.”—Acts ix, 28.

**V. 20. Thy martyr—literally witness.** Stephen. Paul’s mention of him is justly called by Bishop Wordsworth “a noble endeavour to make public reparation for a public sin, by a public confession in the same place where the sin was committed.”—See Acts vi, 12; vii, 58; viii, 1.

**V. 21. Depart.** The Master repeats the command to His rafter presuming servant, who would faint dictate how and where he would serve his Lord. “Depart,” as if he would say, “leave the Jews to Me, Paul, your sphere is among the Gentiles.”

**V. 22. This word—“Gentiles.”** “Not that they refused to preach the law to the Gentiles, and make them proselytes; for this they were fond of doing, so that our Lord says, they compassed sea and land to make a proselyte; but they understood the apostle as stating that God had rejected them, and called the Gentiles to be His peculiar people in their place; and this they could not bear.”—*Adam Clarke*.

**V. 23. Cast off your clothes.** Literally, tossing up.—“Shaking, tossing them about, as a manifestation and an effect of their uncontrollable rage.”—*Hackett*. Threw dust into the air. This indicated the extreme contempt and vindictive malice.—Compare 2 Sam. xv, 13. But this rage was impotent; for Paul was under the safe protection of the Roman guard.

**V. 24. That he might know wherefore you cried, etc.** Paul having delivered the speech in Hebrew, the chief priests, of course, did not understand his language; and so was really in the dark as to the cause of the tumult. He however concluded that Paul had been guilty of some crime, and would torture him into a confession of it.

**V. 25. Is it lawful to scourge a Roman?** The Roman law absolutely forbade the binding of a Roman citizen.—See Acts xv, 37.

**V. 26. This man is a Roman.** “It may excite surprise that the Jews should not have known Paul’s word so readily. We have the explanation of this in the fact that a false claim of this nature was easily exposed, and liable to be punished with death.”—*Hackett*.

**V. 28. With a great sum.** “Roman citizenship was so highly valued that no price was held too high to procure it.”—*Alley*.

**But I was free born.** Paul inherited it from some of his ancestors, who had perhaps obtained it as a reward of distinguished services.

**V. 30. Commanded the chief priests, etc.** “Note here the power to order a Sanhedrin to try this case, assumed by the Roman officers, and acquiesced in on their part.”—*Brewer*.

## PRACTICAL LESSONS.

1. God’s tender watch-care over His faithful servants.—See 1 Sam. ii, 9; Matt. x, 29-31; Isaiah xliii, 14, etc.
2. The best and wisest of men may be mistaken in their peculiar fitness for a certain work. It is well when we leave it to our Divine Master to order our movements in His service.—verses 18-21; Prov. iii, 5, 6.
3. Spiritual pride and bigotry tend naturally to manifest themselves in intolerance and persecution.—verses 22, 23; see Psm. x, 2; John xxi, 2, 3.
4. In becoming Christians we do not forfeit or

reign our right to use any civil privileges.—verse 24; Acts xvi, 37.

5. Men who have no fear of God before their eyes are often restrained from evil deeds by a fear of their fellow-men.—verses 26, 29.

6. The Chief Captain, Claudius Lysias, obtained the freedom of Roman citizenship by himself paying “a great sum” (verse 28); but we who are made *freemen in Christ*, and whose citizenship is in heaven, cannot become so by any such payment (Psalm xliii, 7), for we are *not redeemed with corruptible things as silver and gold, but with the precious blood of Christ*. And Christ having thus obtained eternal redemption for us, we who are “born of the Spirit”—“born again”—can say with Paul: “I WAS FREE BORN.”—Eph. ii, 6-9, 15-19; Col. i, 12-14, etc.

**Oct. 28.—Paul before the Council.**—Acts xxiii, 1-11. A. D. 58 (Summer).

## GOLDEN TEXT.

And they were not able to resist the wisdom and the spirit by which he spake.—Acts vi, 10.

## INTRODUCTORY.

The best introduction to the study of this lesson will be a brief review, by the teacher, of the events of the preceding day, as contained in chapters xxi and xxii. Paul’s speech before the people (xxii, 1-21) must have been delivered under considerable physical disadvantage. He had just come out on the hands of a man who intended to kill him, whose intention was to kill him, and who only “left beating of Paul” when he was rescued by the soldiers; and yet under the tremendous excitement of the moment he seems scarcely in danger to have raised the objects of his rough treatment. A night of sleepless tossing, aching bones and uncomfortable restraint from his prisoner’s bands (xxii, 30) would scarcely be fitting preparation for his appearance before the Jewish Sanhedrin on the following morning with cheering and dignified composure; and little wonder if he did for a moment, under the unjust and aggravating treatment of the high priest, lose his temper.

His last appearance in this Council had been some twenty-five years before, when he received those memorable “letters to Damascus.”—Acts ix, 1, 2; xxii, 5. In bringing Paul before the Council now, Claudius Lysias was no doubt anxious to clear himself for having arrested a Roman citizen and bound him with thongs preparatory to scourging, and he believed the Sanhedrin could help him to make out his case (in this connection his letter to Felix—xxiii, 26-30—is interesting). Owing to their strong prejudice against Paul, however, and as the latter claimed the rights of Roman citizenship, the Captain was careful to guard well his prisoner, “seeing that already, in his treatment of him, he had been guilty of a flagrant violation of the law.”—xxii, 26, 29.

## EXPLANATORY.

**V. 1. Earnestly beholding.** “With the unappalled air of a man conscious of integrity, willing to have all his acts scrutinized,” and perhaps searching for the faces of old associates, and to see if any were there still who had, 25 years before, granted him his letters to Damascus. The Council. The Jewish Sanhedrin or Great Council consisted, in the time of our Lord and the apostles, of “Chief priests, or the heads of the 24 families into which the priests were divided; 71 *elders* men of age and experience, and *Scribes, lawyers*, or those learned in the Jewish law.” (Matt. xxiii, 57, 59; Mark xv, 1; Luke xlii, 6; Acts v, 21). The number of members was about seventy. There was a President and one or two Vice-Presidents; and the high priest was often the President. While in session, the Sanhedrin sat in the form of a half-circle, and the place of

meeting was usually one of the courts near the Temple, but sometimes, in emergency, the residence of the high priest.—*Smith’s Dictionary*. It had no power to inflict capital punishment in the time of the Roman Government (John xix, 31); it took cognizance of matters civil and religious among the Jews.

**V. 2. Anna.** Must not be confused with Anna, mentioned in Acts iv, 6. Anna was originally appointed high priest by Herod, king of Chalcis, in A. D. 48; he soon got into trouble, and was sent to Rome A. D. 52, was pardoned, and afterwards restored in the time of Felix, sometime before the events of our lesson. Joseph says he was “an ambitious, avaricious and cruel man.” He was assassinated at the beginning of the Jewish war by a band called the Sicarii.

To smite him on the mouth. Still a common smite in Eastern lands of showing dislike to a man’s words. “The stroke is usually inflicted with the heel of a shoe; hence, ‘Give him the shoe,’ ‘Give him plenty of shoe,’ are well understood expressions.”—*Alley*.

**V. 3. God shall smite thee.** Literally, God is about to smite thee. With his naturally impulsive temperament, and labouring under the physical disability above referred to, Paul failed his once to restrain himself, and to follow his Master who, when he was reviled, reviled not again.” The words were, however, more in the way of a prophecy than a threat; and Ananias was smitten by God, as stated above. *Whited wall—hypocrite*.—(See Matt. xxiii, 27).

**V. 4. Contrary to the law.** See Levit. xix, 15, 35; Deut. xxv, 1, 2; John vii, 51.

**V. 5. I wist not.** There is much difference of opinion as to the meaning here. “Any one of several explanations is sufficient. For example: 1. Ananias, in those violent times, may have been an intruder and usurper. 2. Some other member of the Sanhedrin, or Ananias may not have been distinguishable by position or dress from the rest. 3. It is conceivable that Paul meant to say that this brutal act could not have been perpetrated by ‘God’s high priest,’ and to assume before the Council that such a miscreant should not be the chief of the sacred college; or, 4. As has been lately suggested, Paul may have been short-sighted,—not able, if the light was unfavourable, to distinguish faces across a spacious hall.”—*Arnott*.

To the last of these views we incline; and, for further light, refer to the admirable *Notes* on “The Apostle Paul’s Special Infirmary” by Dr. Green, to be found in another column of the HELPER.

**For it is written.** See Exod. xlii, 28. “Paul admits that he had been thrown off his guard; the insult had touched him to the quick, and he had spoken rashly. But what can surpass the grace with which he recovered his self-possession, the frankness with which he acknowledged his error? If his conduct was not that of Christ Himself under a similar provocation (John xvii, 22, 23), certainly the manner in which he atoned for his fault was Christ-like.”—*Hackett*.

**V. 6-10.** When Paul perceived, etc. Very probably some irregular discussion had already passed between the parties; and Paul, seeing no chance of his fair trial on the issue that he was hostile to their law and religion (Chap. xxi, 28), seized this opportunity to let the Pharisees know that his religious belief, as well as that of his father before him, was in this respect the same as theirs, and therefore diametrically opposed to the *non-ortho* views of the Sadducees. Not only could he truthfully say he had always been a believer in the “resurrection of the dead,” but he was more than ever so since that day when he met Jesus on the way to Damascus, whom they knew they had previously crucified. Why, since his conversion the burden of his preaching had been JESUS AND THE RESURRECTION. And in their hot hatred of the Sadducees’ doctrine, these Pha-

risers were glad to avail themselves of the help even of Paul, and to defend him again in turn.

V. 11. The Lord stood by him. After all that Paul had gone through those two days, no wonder if, in his lonely cell, he began to give way to discouragement, and to wonder whether it was not a mistake to disregard the advice of friends given in chap. xxi, 12, 13. *How blessed, then, such a visit, at such a time!*

#### OUTLINE.

1. Unjust words—v. 2.
2. Hasty words—v. 3.
3. Conflict of words—v. 7-10.
4. Cheering words—v. 11.

#### PRACTICAL LESSONS.

1. A good conscience is invaluable, not only because it enables its possessor to look his fellow-man straight in the face, but gives him courage and self-confidence in trial.—v. 1.
2. Those in high office must act worthily if they would be treated reverently.—v. 2, 3.
3. Hasty and intemperate words on the part of a Christian are unjustifiable, even under the most aggravating circumstances, and demand immediate retraction and apology.—v. 5.
4. Union based on a sacrifice of principle is unsound, insecure and liable at any moment to disruption: for "a house divided against itself cannot stand."—v. 6-10.
5. "Men may hold much truth, like the Pharisees, and yet hold it in unrighteousness."—v. 9.
6. God stands by His people, and has much "good cheer" for all His faithful servants.—v. 11.

NOV. 4.—Paul before Felix.—Acts xxiv, 10-27. A.D. 58 (Summer).

#### GOLDEN TEXT.

And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled.—Acts xxi, 25.

#### INTRODUCTORY.

Our last lesson left Paul in the Castle of Antonia at Jerusalem, cheered and encouraged in the midst of his trials by a visit from the Lord. On the day following, a conspiracy, in which more than forty Jews were banded together with the intention of seizing and killing the apostle, was discovered. A nephew of Paul informs him and the Chief Captain of it, and the latter at once sends Paul under a strong guard to Caesarea with a letter to Felix the Governor, explaining the case. In this letter Lysias finds it convenient to deviate slightly from the truth in order to cover up his own misconduct, when he states that he "rescued him," whereas in fact he knew that he was a Roman; whereas in point of fact he knew nothing about this until after he had arrested him "and bade that he should be examined by scourging, that he might know wherefore they cried so much against him" (chap. xxi, 24-26). Having arrived safely in Caesarea and having been presented before the Governor, Paul was remanded by him until his accusers should arrive. He had not long to wait. "Thus, 'after five days' the high priest Ananias, and certain members of the Sanhedrim appeared, with one of those advocates who practised in the law courts of the provinces. . . . The criminal information was formally laid before the Governor. The prisoner was summoned, and Tertullus brought forward the charges against him in a set speech which we need not quote at length. He began by lauding Felix with unmerited praises, and then proceeded to allege three distinct heads of accusation against St. Paul,—charging him, first, with causing factious disturbances among all the Jews throughout the Empire (which was an offence against the Roman Government, and amounted to treason against the Emperor),—secondly, with being 'a ringleader of the sect of

Nazarenes' (which involved Arrey against the law of the Jews)—and, thirdly, with an attempt to profane the Temple at Jerusalem (an offence not only against the Jewish, but also against the Roman law, which protected the Jews in the exercise of their worship). He concluded by asserting (with serious deviations from the truth) that Lysias, the commandant of the garrison, had forcibly taken the prisoner away, when the Jews were about to judge him by their own ecclesiastical law, and had thus improperly brought the matter before Felix. The drift of this representation was evidently to persuade Felix to give up St. Paul to the Jewish courts, in which case his assassination would have been easily accomplished."—*Conybeare and Howson*. Having made his charges, the Jews present "also assented, saying that these things were so."—verse 9.

Our lesson proper divides naturally into two parts, in the first of which we have Paul pleading in the Court, and in the second, Paul pleading in the Palace.

I.—PAUL PLEADING IN THE COURT.—v. 10-23.

V. 10. Then Paul. answered. Notice the way that calm dignity and skillful reasoning, Paul, who was himself a lawyer, conducts his own defence.—Acts xxiv, 3, 5, 14.

Forasmuch as I know that thou, etc. Contrast Paul's manly introduction with the abject flattery of Tertullus.—verse 2.

V. 11. But twelve days. "The best mode of reckoning these is the following: 1st, the day of his arrival at Jerusalem (xxi, 17); 2nd, the day with James (xxi, 18); 3rd, the assumption of the vow (xxi, 26); 4th, 5th, 6th and 7th, the vow continued, which was to have been kept seven days (being interrupted on the fifth); 8th, Paul before the Sanhedrim (xxiv, 30; xxvii, 1-10); 9th, the plot of the Jews, and the journey by night to Antipatris (xxvii, 12-31); 10th, 11th, 12th and 13th, the days at Caesarea (xxiv, 1), on the last of which the trial was then taking place. The number of complete days, therefore, would be two, the day in progress at the time of speaking for to be counted."—*Hackett*. For to worship—not 'to profane the Temple' as Tertullus had charged.—See chap. xxi, 26, 27.

V. 12. Disputing—so as to raise any excitement. In the synagogues. Compare Stephen's case.—Acts vi, 10-13.

V. 13. Neither can they prove. It is one thing to bring charges, but quite another to prove them.

So much for the charge of treason or sedition.

V. 14. But this I confess. that after the way which they call act. here—literally, *which they call act*. "Two arguments are here advanced in support of Paul's position: (1) Our nation is divided here: (2) Our nation is divided here: what they call 'sect'—the sect of the Pharisees, and that of the Sadducees—all the difference is that I belong to another sect, which they call Nazarenes:—for this reason alone, I am hated. (2) The Roman law allows every nation to worship its own deity; I claim protection under that law, worshipping the God of my fathers, even as they, only of a different sect of the common religion."—*David Brown*.

Believing all things. Written in law and prophets. He could safely challenge them to show, if they could, a greater loyalty than his to the Old Testament Scriptures.

V. 15. Resurrection of the dead. The Pharisees were not prepared to gainay this doctrine.—chap. xxiii, 8, 9.

Believing all things. and unjust. "The resurrection of the wicked in order to be punished, is as clearly taught here as that of the righteous to be rewarded."—*Hackett*. The doctrine of the resurrection was believed in not only by the Pharisees, but by the people generally; The Sadducees were so few in number as scarcely to make a very noticeable exception, unless in the Sanhedrim, of which most of them were members.

V. 16. Conscience void of offence—as benefits one holding my views of a resurrection and judgment.

So much for the charge of heresy.

V. 17. Alms. See Rom. xv, 25-27; 1 Cor. xvi, 1-4; 2 Cor. viii, 1-4. And offerings. See Acts xiii, 26.

V. 18. Certain Jews from Asia.—See chap. xxi, 27. They were the instigators of the riot,—they were the ones who had 'profaned the Temple.'

V. 19. Who ought to have been here. Paul would like to cross-examine these 'Jews from Asia.'

V. 20. Else let these same here say. What a home-thrust to those Pharisees who had found "no evil in this man," when on trial before them a few days before!

So much for the charge of sacrilege.

V. 21. Having knowledge. Means that Felix, from his long residence at Caesarea (6 or 7 years), was too well acquainted with Christianity (that way to be deceived by the misrepresentation of the Jews).—*Stack*.

V. 23. His acquaintances to come. "This was a precious boon to him. Philip the Evangelist resided there with his family." Cornelius the Centurion may have been there (Acts x); Timothy, Luke and Aristarchus also.—*Kitte*.

#### II.—PAUL PLEADING IN THE PALACE.—

v. 24-27.

V. 24. Felix.—was a vigorous Governor; but Tacitus says "he used the power of a king with the despotism of a slave, through every kind of cruelty and licentiousness." Of his venality we have a specimen in our lesson. He had been about six years Governor at the time when Paul came under his notice (verse 10). He was recalled two years after, to answer certain charges of connivance at a massacre of Jews at Caesarea, but was acquitted through the influence of his brother Pallas. Drusilla—*a beautiful but profligate Jewess, who had been seduced away from her husband, Azizus, king of Emesa, by the Roman procurator (Felix), and was now only in the eighteenth year of her age.*—*Kitte*. She and her son by Felix perished in the eruption of Vesuvius which overthrew Herculaneum and Pompeii.

V. 25. Reasoned. We cannot but admire the faithfulness and fearlessness with which Paul addressed this profligate pair.

Righteousness—justice. Temperance—governing oneself.

Judgment to come—which he, Felix, had no more reason to dread.—Ecc. ix, 9; xii, 14; Rom. ii, 6-9; 1 Cor. vi, 9, 10; Gal. v, 19-21; 2 Thess. i, 8; Rev. xxi, 8. This sermon of Paul's had two heads and an application.—*Arnold*.

Felix trembled.—how different the issue from that of the Jailer in Acts xvi, 30. Nothing is said of Drusilla's trembling. It is possible that her young heart was already 'soured as with a hot iron,' and 'past feeling.'

Convenient season—but although it was convenient many times afterwards to throw out hints about a certain willingness to take money for Paul's release (v. 26), it was never convenient to talk any more about his own soul's salvation.

"What shall a man give in exchange for his soul?"

NOV. 11.—Paul before Agrippa.—Acts xxvi, 6-20. A.D. 60 (about August).

#### GOLDEN TEXT.

Whereupon, O king Agrippa, I was not disobedient to the heavenly vision.—Acts xxvi, 19.

#### INTRODUCTORY.

Two years have elapsed since the events of our last lesson. In the interim Paul has remained in

*military custody* at the Judgment Hall in Casarea; but has been treated with some indulgence, especially in the matter of intercourse with his friends (see last lesson). Of this period in the apostle's history, cut off, as it was, from active and unrestrained work for the Master, Dean Howson says: "Nor need we assume that his active exertions for others were entirely suspended. "The care of all the churches" might still be resting on him; many messages and even letters, of which we know nothing, may have been sent from Casarea to brethren at a distance. And a plausible conjecture fixes this period and place for the writing of St. Luke's Gospel, under the superintendence of the Apostle of the Gentiles." Some have thought that Paul wrote here Ephesians, Colossians and Philemon, but they were more probably written from Rome.

During this time a quarrel arose in Casarea between the Jews and the Gentile population, which grew so serious that the troops were called out, and both slaughter and plunder was the result. Felix was recalled to Rome to answer the charge of conniving at the massacre, and the Jews followed him with their accusations. "Thus it was that he was anxious, even at his departure, 'to confer obligations upon them' (xxiv, 27), and one effort to diminish his unpopularity 'to love Paul in bonds.'—*Companion and Helper*."

The new Governor, *Porcius Festus*, was a far better man than Felix. He seems to have been endowed with true Roman firmness, and a disposition to conciliate as far as consistent with justice.

His very first step on coming to his province was to make himself acquainted with the habits and politics of his subjects; and so "three days" after his arrival at Casarea, he "went up to Jerusalem." Here he was immediately approached by "the high priest and the chief of the Jews who informed him against Paul, and besought him, and desired favour against him, that he would send for him to Jerusalem, saying 'lay us in the way to kill him.'—Acts xv, 2, 3. "So bitter and cruel was their hatred against the apostate Pharisee. The answer which he dignified and just, and worthy of his office. He said that Paul was in custody at Casarea, and that he himself was shortly to return thither (xxv, 4), adding, that it was not the custom of the Romans to give up an uncondemned person as a mere favour upon the accusation of the accusers face to face, and full opportunity must be given for a defence (xxv, 16). Festus only remained eight or ten days in Jerusalem; and the day after his return to Casarea the trial came on. The charges were wild, vehement and destitute of proof, referring (as on the occasion before Felix) to *heresy, sacrilege and treason*. Festus was evidently surprised at the case and felt there was no good ground for Paul's further detention. However, being anxious to conciliate the Jews, and being unaware of their sinister designs upon the apostle's life, he asked Paul if he would be willing to go to Jerusalem and be tried there "before me" (Festus). But Paul knew far better than Festus the intention of the Jews to assassinate him; and so he accepted the only course that would save him, and claimed the Roman citizen's right of *appeal unto Cesar*.—xxv, 11. This terminated the case so far as Festus and the Jews were concerned, and the Governor was obliged to transfer the cause, as soon as possible, to the supreme tribunal at Rome. But Festus was still in great perplexity as to what should be the character of his dispatch to the Emperor about the case: for the charges made were only of the most vague and unsatisfactory character, and it seemed to him "unreasonable to send a prisoner, and not willing to signify the crimes laid against him" (xxv, 27). But just at this crisis *Herod Agrippa II*, king of Chalcis,—who was familiar with Jewish law, and was at that very time superintendent of the Temple,—came with his sister Bernice to pay his respects to the new Governor; and Festus was only too glad of the opportunity to consult one so "expert in

all the customs and questions which are among the Jews" (v. 3). Paul was brought before him in 23, and after some explanatory remarks from Festus (xxv, 23-27), Agrippa very contentedly said to Paul: "Thou art permitted to speak for thyself" (xxv, 31). After a few appropriate words by way of introducing the apostle comes, in the words of our lesson, to the Jewish "hope" respecting the Messiah, and his own relations, formerly and now, to that hope.

## EXPLANATORY.

**V. 6. The hope of the promise.** All Jews hoped for and looked for the coming of the Messiah, as their Scriptures taught them; for example—Gen. iii, 15; xlix, 10; Deut. xviii, 15; 1 Sam. ii, 10; Job xix, 25-27; Psalm xiv, 1-17; Isaiah li, 1-3; Dan. ix, 24-26, &c.

**V. 7. Our twelve tribes—the whole Jewish nation.** Though ten of the tribes were scattered and lost, it was a point of the national faith that the whole nation would be reunited under the Messiah.—See James i, 1. Instantly—intently, earnestly, eagerly. Hope to come. The difference between Paul and the Jews was "that his hope had found rest in One already come, while theirs still pointed to the future."—*David Brown*. For which hope's sake. I am accused of the Jews. The last people in the world who should have found fault with him for that hope.

**V. 8. Why should it be thought incredible, that God should raise the dead?** The belief in the resurrection held by all the Pharisees, and probably by Agrippa, removed one great obstacle to the reception of the truth respecting the Messiah. "Leaving this pregnant question to find its own answer in the breasts of his audience, Paul now passes to his personal history."—*David Brown*.

**V. 9. I verily thought—being possessed of a spirit of incredulity, like that of others—that I ought to do.** "This same act in which Paul gloried at the time, appeared to him as the crime of his life after he became a Christian."—*Hackett*, see 1 Cor. xv, 9. Read also Acts vii, 1-3; ix, 1, 2, xxi, 4, 5.

**V. 10. When they were put to death.** From this it seems that Stephen was not the only martyr in whose death Paul had a part.

**V. 11. Compelled—not that he did actually succeed in this, but as the tense in Greek means, he was endeavouring to compel.**

**V. 12-20, &c.** Compare the parallel passages in Acts i, and xxii.

## PRACTICAL LESSONS.

1. God is always faithful to His promises; in the fulness of the times the promised Messiah came.—v. 6, 7.
2. "Sincerity is not a test of truth; nor does it prove us accepted of God. We may be sincerely wrong as well as sincerely right."—*Ridley*, v. 9.
3. "We should distrust our convictions, if they lead us to hate or injure our fellow-men: for 'the wisdom that cometh from above is first pure, and then peaceable.' We are only safe when love to God manifests itself in love to man."—*F. C. Cook*, v. 10, 11.
4. Conversion is not always to be looked for under what appear *unusually* the most favourable conditions. That of Paul, occurring at the time and in the manner that it did, should encourage us not to despair of the salvation of the most desperate and obstinate characters.—v. 12, 13.
5. Those who persecute Christ's disciples persecute Christ.—v. 14, 15. Compare Zech. ii, 8; Matt. xxv, 40, 45.
6. Man's state *by nature* is one of darkness, and bondage to Satan; his state *by grace* is one of light, liberty, and the liberty of the children of God. With the blessed change he receives "forgiveness of sins and inheritance among

them which are sanctified," not as a reward of his own merit, but through the merits of Christ whom he has accepted "by faith."—v. 18.

7. Living faith manifests itself in loving obedience. Paul began to work for Christ in Damascus, just where he intended to work the hardest against Him. "Precisely where we may have given the greatest offence we should begin to remove it."—*Starke*, v. 19, 20.

## Religious Intelligence.

## DENOMINATIONAL.

## ONTARIO AND QUEBEC.

**Baptisms** reported since last month.—*Alton Craig*, 1; *Almonte*, 1; *Boston*, 1; *Brantford*, 3; *Chatham*, 1; *Chatsworth*, 3; *Cheley*, 5; *Clareville*, 2; *Concord*, 1; *Georgetown*, 1; *King's Forest*, 1; *Gananoque*, 2; *Grand Hill*, 30; *King's Carleton*, 10; *Montreal*, Olivet, 9; *Riceville*, 9; *St. Andrew*, 5; *Sidney*, 1; *Somerley*, 1; *South Arthur*, 1; *Thurso*, 14; *Toronto*, Jarvis St., 5; *Whitby*, 2; *Wingham*, 2.

**Pastoral Changes**.—Rev. D. McNeill has removed from Paisley to Stayner, to minister to the Stayner and Cremore churches. Rev. John Cameron has removed from Almonte and become pastor of the church in Chesley. Rev. W. H. Walker has removed from Stirling to Campbellford and takes charge of the Seymour church. Rev. W. Ward Willis, late of Jackson, Pa., has become pastor of the Springfield and Mount Elgin churches. Rev. John Stuart, late of Watford, has accepted the call of the church at Hartford, Ont. Rev. L. F. Denchfield, late of Palmerston, is now pastor of the church in Burlington (late Wellington Square). Rev. W. Prester has resigned the pastorate of the Lindsay and Ops churches. Rev. H. Richmond has resigned the pastorate of the Arkona and Theford churches. Rev. Robert Ross, late pastor of Glanmisk and Tiverton, has accepted the call of the churches in Port Elgin and Burgoyne. Rev. A. McFadden, of Fullerton, has accepted the unanimous call of the Glanmisk and Tiverton churches.

Rev. Eli Povey has been ordained to the gospel ministry, and has settled as pastor of the church in Sherbrooke, Ont.

**Churches Organized.**—The Kinnouan Baptist church, with 17 members, on the 10th of September; and the Gananoque Baptist church, on the 15th of September, with 12 constituent members.

**Chapel Dedicated.**—The East Zorra Baptist chapel, on Lord's Day, October 7th, with appropriate services.

## MARITIME PROVINCES.

**Baptisms** reported since last month.—*Bathurst Ridge*, N.B., 11; *Derby*, N.B., 2; *Concordia Point*, N.B., 1; *Jacksonton*, N.B., 8; *Newcastle*, N.B., (No. not given).

**Acadia College Endowment.**—Rev. R. D. Porter, agent for New Brunswick, and Rev. J. Wallace, agent for Nova Scotia and Prince Edward Island, are meeting with gratifying success in their canvass on behalf of this very desirable object.

**Miscellaneous.**—Rev. J. D. Pope, who is now in England soliciting aid towards the rebuilding of German St. and Leinster St. churches, St. John, is encouraged by a fair amount of success.

The foundation stone of the new German St. church was laid on Tuesday, October 2nd.

**PRINCE EDWARD ISLAND.**—We are informed that since the formation of the P. E. I. Associa-

tion, there have been about seventy baptisms in the Island churches.

The late discussion of various religious matters, has cleared away much of the existing darkness. Christian truth is appearing in all its harmony and beauty, and the Spirit is applying the truth to the hearts of the people.—*Christian Messenger.*

#### WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY.

Amounts received since last issue of the C. H. :

Yorkville Women's Mission Circle	\$15.60
Jarvis St. " " "	10.75
Ancaster " " "	25.00
Brantford " " "	18.00
Paris " " "	12.00
Perth " " "	12.00
Mrs. William Elliot	5.00

\$98 35

ERSKINE BUCHAN,

*Treas. Central Board, Ont.*

Yorkville, Oct. 10th, 1877.

### Selections.

#### THE PRESENT PROPHETIC CRISIS.

The existing presence with us of "the time of the end" is to be known by all who do not wilfully and perversely refuse to receive its revealed and accredited signs. It is characterized by increased facilities for rapid travelling and by increased knowledge (Dan. xii. 4),—by the preaching of the Gospel to all nations (Rev. xiv. 6, 7; Matt. xxiv. 14),—by "unfaithful servants saying in their hearts, 'My Lord delayeth His coming'" (2 Peter iii. 3, 4; Jude 14, 15, 18),—by judgments from heaven being poured out upon the Papal power (Rev. xvi. 10),—by great political convulsions (Luke xxi. 25-28; Matt. xxiv. 29, 30; Mark xiii. 24-26),—by the drawing near to their final fulfilment of the times of the Gentiles (Luke xxi. 24; Acts xv. 14-16; Rom. xi. 25, 26),—by hollow, lifeless formalism in Christian professors (2 Tim. iii. 5),—by apostasy from the faith as the result of giving heed to seducing spirits (1 Tim. iv. 1, 2; 2 Thess. ii. 2, 9-12; Rev. xvi. 14),—by impostors who shall show great signs and wonders (Matt. xxiv. 24),—by abounding national distresses and perplexities (Luke xxi. 25, 26),—by general prevalent apprehensions of great troubles being at hand (*Ibid.*),—by great disturbances in Church and State (*Ibid.*),—by the great development of sins inconsistent with a sincere Christian profession in individual, domestic, and social life (2 Tim. iii. 1-4),—by Second Advent preaching (Rev. xi. 15; xiv. 7, 8),—by a great outpouring of the Holy Spirit (Acts ii. 17, 18),—by abounding iniquities, and consequent decay of Christian love in many (Matt. xxiv. 12),—by the Jews preparing to return to Jerusalem (Isaiah xi. 1; xxvii. 12, 13; xliii. 5, 6; xlix. 11, 12; lx. 4; Jer. li. 18; xlv. 14, 15; xxiii. 3; xxx. 10; xxxi. 7, 8, 10; Hosea xi. 10, 11; Zeph. iii. 10; Zech. viii. 7, 8; x. 8, 9, 10, 11;—by the fall of the Turkish power (Zech. x. 11; Rev. xvi. 12),—by the going forth of the three unclean spirits to gather the nations to war (Rev. xvi. 13, 14).—*Rev. J. C. Boyce, M. A.*

#### WHAT THE BIBLE SAYS ABOUT CAPITALISTS AND LABORERS.

The Bible does not teach political economy in a technical way, but frequently refers to the mutual duties of employers and laborers. Thus it presents the principle, "The laborer is worthy of his hire," (see Matt. x. 10; Luke x. 7; and 1 Tim. v. 18), and it charges masters to give to their servants "that which is just and equal." (Col. iv. 4; compare Eph. vi. 9.)

It repeatedly asserts or intimates that wages should be paid promptly, (Lev. xix. 13; Deut. xxiv. 14, 15; Jer. xxii. 13; Mal. iii. 5; Jas. v. 4) and represents a selfish change of wages as unjust. (Gen. xxxi. 7, 41.)

On the other hand, it teaches that men must work for their support; (2 Thess. iii. 10-12), and should be, in ordinary cases, contented with the wages they receive, (Luke iii. 14), and should render hearty, conscientious service to their employers; (Col. iii. 22; 1 Tim. vi. 1, 2; Tit. ii. 9, 10); promoting the interests of those who furnish capital, as far as is possible. Luke xix. 12-27.

It teaches further that these two classes in society are to act toward each other with not only this fairness, but also consideration. Masters are not to rule over their servants with rigor (Lev. xxv. 43; compare Ex. i. 13; and Eph. vi. 9), but are to grant them all proper privileges, especially as much rest as is possible on the Sabbath. (Deut. v. 14, 15.)

It presents the pleasant picture of the cordiality existing between Boaz and his servants (Ruth ii. 4), and the fondness of the centurion of Capernaum for his servant (Luke vii. 2), thus reminding us of the kinder and sympathy which employers should feel and manifest.

It suggests that they ought to give respectful attention to the complaints of their employees (Job xxxi. 13, 14), and yet that they have the privilege of rejecting unworthy servants and selecting good ones (Ps. ci. 6, 7). It also requires servants to manifest patience, even under trying treatment (1 Peter ii. 18-23).

It indicates that the mutual obligations of these classes will not be fully met, save as both are actuated by true piety (Eph. vi. 5, 9; Col. iii. 22, iv. 1), and that the blessing of God attends faithfulness to these obligations (Gen. xxxix. 1-3; Deut. xv. 18).—*W. W. W. in N. Y. Witness.*

#### "DOING NO HARM!"

The story has been told of a soldier who was missed amid the bustle of a battle, and no one knew what had become of him; but they knew that he was not in the ranks. As soon as opportunity offered, his officer went in search of him, and to his surprise found that the man during the battle had been amusing himself in a flower garden! When it was demanded what he did there, he excused himself by saying, "Sir, I am doing no harm." But he was tried, convicted, and shot! What a sad but true picture this is of many, who waste their time and neglect their duty, and who could give their God, if demanded, no better answer than, "Lord I am doing no harm!"—*Gospel Trumpet.*

#### THE UNSOUGHT WANDERER;

Or,

"I WISH SOME ONE WOULD PRAY FOR ME."

Until the day when the secrets of all hearts shall be revealed, the world will never know the story of many a crushed and stricken wanderer one. It is easy for us, in health and peace and prosperity, to wrap our robes of comfort around us and pass by upon the other side those driven by cold and hunger to sin and shame.

How many there are who are swept by the tide of circumstances into the whirlpools of our great cities by forces which they know not how to resist or escape, and there, without friends or home, or bread or shelter, without opportunities or privileges, and with every gate closed against them except the gate of hell, enter that broad road which leadeth to destruction.

Between the hours of ten and twelve, for many nights, a poor woman might have been seen making her way through the streets of London. A year had passed since her only daughter left home, and entered service in the metropolis. There she became acquainted with gay companions, and she was now living a life of open sin. The mother learned that her daughter might be seen every night in a certain part of the town.

After many nights of watching, she was about to despair, when she saw a figure closely resembling that of her daughter. She eagerly approached, and was about to stretch out her arms to embrace it, when the light of the lamp showed that it was not her child. In an agony of grief, she exclaimed, "Ah! it is not she. I was looking for my daughter; but no, you are not my child!" The poor girl burst into tears, saying, "I have no mother—I wish I had; *I wish some one would look for me.* I wish some one would look for me."

Alas! there are multitudes who in the bitterness of their souls cry out, "I wish some one would look for me!" Fatherless, motherless, homeless, they tread their darkened course, and in the anguish of their stricken spirits cry out, "No man careth for my soul!" Thanks be to God, there is One who is higher than all, whose tender mercies fail not, and who looks with pitying eye on those upon whom others look with hate and scorn. And let us follow the example of Him whose mission here was to seek the ruined, and to save those that are lost.—*Selected.*

"The virtue of some men is but vice sleeping." A STAMP you can't buy—"The stamp of a gentleman.

"A straight line is the shortest in morals as in geometry."

"GREAT sorrows like great loves court silence rather than speech."

"TRUTH embodied in a holy life, is truth in its most powerful form."

"A baby," says a French writer, "is an angel whose wings decrease as its legs increase."

A GAELIC proverb says:—"If the best man's faults were written on his forehead it would make him pull his hat over his eyes."

"MORAL GOODNESS is an emanation from God, and is to be revered wherever it radiates, whether in the pauper's hut or the king's palace."