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The Christian Helper.

A BAPTIST MONTHLY PUBLICATION.

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

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THE SUNDAY MORNING PRAYER MEETING.

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

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

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

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

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

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

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

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

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

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

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

"THE CONFSSIONAL."

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

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

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

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

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

lately had an exposure of a work entitled "The Priest in Absolution," published under the auspices of a society known in England by the name of "The Society of the Holy Cross."

The object of this pamphlet seems to be, an aid to English Church priests in *confessing their parishioners*, and from all that can be learned of its contents, it seems to be admirably qualified for the work it has to perform, viz:—the romanizing of the Church of England.

English secular journals declare that its contents are immoral, obscene, and utterly unfit for the perusal of virtuous men and women, and urge the Government to put a stop to its public circulation. When we read that one wholesale news agent, and two retail dealers pleaded "guilty" at Glasgow, to selling a penny pamphlet containing extracts from "The Priest in Absolution," published by the Society of the Holy Cross, and that the magistrate fined them each fourteen shillings or fourteen days imprisonment, we can judge of the high moral tone of the work in question, and we are ready to exclaim, "Oh, Religion, what abuses are perpetrated in thy name!"

By the latest advices, we notice that the Archbishop of Canterbury has declared the Society of the Holy Cross to be "a conspiracy against the doctrines and practices of the Reformed Church," and that the Society has, in deference to his wishes, withdrawn the odious publication from circulation. Although they do this it is not to be understood that they condemn its teachings, for they still boldly assert that "all Christian persons have liberty and right to make their confession as frequently as they feel their need for their own souls," and further that "daily experience in their parishes convinces them more and more of the importance of this provision of the church for the recovery of the sinner and the consolation of the penitent."

The high churchmen defend their practice regarding the Confessional, from the "Articles," and argue, that if loyal to their ordination vows, they cannot do otherwise than practice confession and absolution. If this be so, then the sooner the "Articles" are revised, and these Popish doctrines expunged, the better it will be for the church of England spiri-

tually and otherwise. The doctrines and practice of the priest of Weston, as published lately in the Toronto *Globe*, afford a very conclusive proof of the hold these dangerous doctrines are taking in the Episcopal church, even in Canada. It must be a strange consolation to erring churchmen in Canada, to know, that instead of going to an injured though merciful God, and asking Him by prayer to forgive their sins, they may accomplish the same object equally well, and with less inconvenience, by paying a quiet visit to the Protestant priest at Weston, or some of his conferes, who arrogating to themselves an equal power with Him who said, "Thy sins be forgiven thee," gravely pronounce the absolution, and restore them again to their pristine purity. This is blasphemy of the vilest description, but it is really what the Confessional means, and if not severely dealt with at once will surely undermine the Episcopal church, and bring it to the level of Roman Catholicism. "A house divided against itself cannot stand," and we much fear that the church of England cannot long survive the great struggle going on between her two great factions. Better for her that she should expel the heterodox faction at once, and forever purge herself from the "unclean thing," than that her usefulness should become a thing of the past, and her very existence as a Protestant church endangered. Purged from the abuses of Ritualism, and freed from the incubus of Establishment, the church of England has grand possibilities before her, and we sincerely pray that ere long she will see her duty in this matter so clearly, that she will render herself no longer a reproach to the cause of Protestantism, but once again lead the van in the great crusade against Papal supremacy and intolerance.

SUDDEN DEATH.

To day, (August 9th), only a few yards from our office, two carpenters while engaged in working upon the roof of a warehouse, were precipitated to the sidewalk below, a distance of nearly fifty feet, and almost instantly killed! This, among the secular papers of our city, is made a subject of warning to both employers and workmen to exercise increased caution in

the prosecution of their oftentimes dangerous calling. Let ours be the higher task to point out to such as these (and in fact to all others) that in addition to the physical safeguards they seek to throw round them, they ought to look more closely to their spiritual protection, and make ample preparation while they have time, to meet their God if needs be without a moment's warning. To the Christian, sudden death is sudden gain; and this being the case, we fail to see why it should be looked upon as such a dreadful thing to be instantly admitted into the presence of the Kings of kings; to be welcomed by our Elder Brother to those mansions He has prepared for us in heaven. If we are ready to go, the dreadful part is not ours—but rather theirs who are left behind to mourn; God comfort all such, and reveal Himself to them as the Husband of the widow and the Father of the fatherless.

But this, like all things else, has a reverse side, and a dark one it is! What shall we say of those who meet sudden death without any preparation! Ushered without a moment's warning into the presence of the dread Judge, with sins un forgiven and without any Mediator to plead for them! We would be unfaithful to our trust if we failed to warn all that there are but two states after death: *reward and punishment*; two dwelling places, *heaven and hell*. That once having crossed the river of death there can be no change, it must be done here or not at all. If we are going to prepare for heaven it must be done *now! to-day.*

God grant that we may all lay to heart this solemn lesson of to-day, and take heed to the voice of warning which, with each fresh disaster, rings louder in our ears the inspired words, "Be ye also ready for in such an hour as ye know not the Son of Man cometh."

THE DUNKIN ACT.

For the past month, Toronto in particular, and the whole province in general, has been discussing the merits and demerits of the Dunkin Act, and we have no doubt by this time everyone has made up his mind how he will vote. That the meetings in the Amphitheatre have been productive of a very great deal of good, there can be but little doubt, for they have

at least shewn that even if the act is defective, it is the best thing at hand and a great deal better than none. That this view will be taken by a great majority of the voters we feel satisfied will be manifest before the close of the poll. The time for talking however is past! We are now in the very thick of the battle. Let every one who has a vote give it on behalf of temperance and morality by voting for the act. To those who have already voted for it, we say "well done." To those who have yet to vote we say: don't delay too long, but follow the good example already set, and help to roll up such a majority in favor of the Bill that even its opponents will have to admit that the moral sentiment of the people is overwhelmingly against them. Let those who can't work, pray! Let those who can work, both pray and work, and the Lord will surely crown their efforts with success.

EDITORIAL NOTES.

OUR SUNDAY SCHOOL LESSONS.—We invite the attention of the subscribers to the HELPER, who are S. S. Teachers—and we are glad to have a goodly number of such on our list—to the *Lesson Helps*, which are specially prepared for this paper by a practical teacher of a great many year's experience in the Sunday School. We believe the time has come when the Baptist Sunday School teachers of Canada should have an organ of their own, and such we hope, with their friendly assistance, to make THE CHRISTIAN HELPER.

THE CANADIAN LITERARY INSTITUTE.—The *Weekly Globe* of last week (Aug. 10th) contains a capital engraving of our denominational College at Woodstock, accompanied by the usual descriptive letter-press. Every Baptist family in Ontario and Quebec should possess a copy of the paper, which only costs five cents, and besides the engraving, contains, in very concise form, a great deal of valuable information concerning this school of instruction in Theology and Arts; of which we are becoming increasingly proud, and which we hope before long to see adequately endowed in its Theological Department.

OUR MANITOBA MISSION.—In a recent issue of the *Baptist* Prof. Torrance places before the denomination a very important communication from Rev. Alex. McDonald our missionary at Winnipeg. The letter of Bro. McDonald informs us of the noble efforts of his people in Winnipeg, who have concluded to raise \$500 for their pastor in addition to the other expenses of the church. This is a large undertaking for so small and weak a church; but these brethren are making this special effort in order that the friends of the Mission in Ontario, may be the better able to send out and support a third Missionary, for whom an inviting field is opening some 200 miles west of Winnipeg, on the borders of the new province of Keewatin. It seems some good Baptist brethren from our own county of Bruce have taken up claims there, and will form the nucleus of what may, with a little timely fostering care, become a very influential Baptist centre in the rapidly developing "Prairie Provinces." The following words of our right loyal Missionary are of weighty import in view of the above facts. Bro. McDonald says: "Now shall we not provide for them immediately? or shall we allow our more active and ever on the alert brethren of other denominations to go in and possess the land a need of us?" Let us with firm reliance on the blessing of our God, go up and possess this goodly land; and let us begin by sending in our arrears at once to Prof. Torrance. Then let us double our subscriptions for the present year, and make them cash payments.

BAPTIST PROGRESS IN CANADA.—We have already, in a manner, invited our readers to purchase for themselves the *Weekly Globe* of August 10th; but we cannot refrain from transferring to our own columns the concluding paragraph of the article on our Institute therein contained. This is it:—"In Ontario and Quebec, as well as in the Maritime Provinces, the Baptists have been growing rapidly, not only in numbers, but in resources, in their apprehension of the importance of co-operation, and in their skill in carrying on religious enterprises. These two Provinces employ over fifty home missionaries every year. They have under engagement four missionaries and their wives, for Central India, and they have two missionaries in Manitoba. Since 1868 they have increased from 16,000 to over 25,000 communicants, and they have more than doubled their resources and means of usefulness."

MR. ONCKEN.—This God-honoured German Baptist minister has completed the seventy-eighth year of his age. He was baptized in 1834, and since that time has been the means used by God, directly or indirectly of planting in Germany, Sweden, and other countries of Europe some 103 churches with an aggregate membership of about 20,000 baptized believers. Blessed results from faithful service!

REV. W. W. ROBINSON.—Many of these who were members—and especially the mission-workers—of the old Bond Street church of this city seven or eight years ago will have kindly recollections of young brother Robinson, who left us to prepare himself for the work of the ministry by a course of studies at Spurgeon's College. They will be interested to know that he has been for more than a year settled as pastor of the Baptist church meeting in Chremont St., Shrewsbury, England—a body that has been in existence more than 250 years, having been formed in 1620, and which, having seen many changes in its long history is now in a very prosperous condition. We learn from the *English Baptist* that the church has recently been holding a bazaar on a somewhat extensive scale, which realized about \$1,000 for the Building Fund. We gather from this that the church needs and is about to erect for itself, a new place of worship.

READ AND NOT READ.—The Rev. Dr. W. M. Taylor, of New York, editor of the *Christian at Work*, went over to the great Pan-Presbyterian Council at Edinburgh. His "Editorial Correspondence" in that paper is full of interest, and if published in book-form would probably meet a better fate than that of one class of works referred to in the passage we are about to quote. On the steamship on which Dr. Taylor sailed was a library which had been chosen by himself, a few years previously, and in which he very naturally felt considerable interest. After detailing the circumstances of his being called upon to make the selection the Doctor goes on to say:

"So now I had an opportunity of marking whether my selections had been appreciated; and it was a little curious to see which of the volumes was most read. Smiles' *Lives*

the Engineers' had been evidently well thumbed. Knights' 'Half-hours with the Best Authors' had been positively devoured. Wilson's 'Tales of the Borders' had proved a great attraction, and Froude's 'History,' though not so worn as the others had been well perused. One or two religious books had been appreciated also, but a volume of sermons by the Rev. John Ker, was still uncut, albeit they are probably the best sermons that have been published for a score of years! But the fact that they were sermons was enough to condemn them unread. The incident is not without its lesson to preachers as well as readers!"

Contributed Articles.

EARLY MEMORIES.

CONVERSATION FIRST.

Myself.—I have been very much interested in your anecdotes relating to the condition of things as they existed in these, now prosperous and populous counties, half a century ago. They have convinced me that the changes you have witnessed have been very great; and they have filled me with a great desire to know more of those changes and to become more intimately acquainted with that primitive state of things out of which they have arisen. We have a long evening before us and are not likely to be interrupted with company. The roar of the wind without, and the splash of the sleet against the panes assures us that few, except the unfortunate, will be abroad. Would you have any objections to entertain us with some such details of your early memories, as will enable us more clearly to understand the nature of that state, and the extent of those changes—in short, to "tell us your experience," and so take us along with you through the scenes of your early labors?

Oldham.—My chief objection to complying with your request is, that it would be likely to involve me in a vast amount of egotism, and however agreeable that might be to a garrulous old man, I fear it would be any thing but pleasant to a company of young listeners.

Myself.—We take the risk of that, and only request that you will omit nothing that would tend to fill in a complete picture of the men and things of the past.

The Student.—And the women too, I trust.

Myself.—Of course: I use the word *men* generally, meaning the human inhabitants.

Oldham.—Well then, we had better begin with things—the material condition of the country. It was the 20th day of May, 1820, that we, i. e. my father's family, landed in Canada, and a few days afterwards we reached this county, where, with the exception of a few brief intervals, I have ever since resided. My father had visited the county the year before and had decided on a place of settlement. Returning late in the autumn he took the road along which he expected to convey his family in the spring. Starting from the forks of the Grand River (Paris) he found his way across the plains to the *Ferry*, (Brantford). Here he fell into the great road that had been opened by the Government several years before, leading from Niagara

to Detroit. On the site now occupied by the city of Brantford there were then three or four-log-houses or huts, in one of which resided the well-known Augustus Jones, the father of the late Rev. Peter Jones, who was married to an Indian woman. The ferryman resided, and kept a small but very comfortable tavern on the south side of the river, some hundred yards down the stream from the site of the present town bridge. There was neither store, mechanic, tradesman or post office in the place. But two or three miles further east there were two comfortable looking frame buildings, one of which was the Government store (for supplying the Indians) and the other the residence of the store keeper. A mile or two further east the traveler reached the Grand River Swamp, which indeed was no swamp at all, but gently rolling or undulating land. The soil, however, is a very heavy retentive clay, and it was then covered by a dense pine forest which almost precluded evaporation. The road had been formed, as was uniformly the case in those early days, by covering the softened parts with *crossways*, (in the vernacular) or *corduroys* according to a more recent slang. But those in the Grand River swamp were used, not only for covering the rivulets, and the spongy ground at the bottom of the intervals, but were extended far up the acclivities on either side, and indeed upon the highest levels the *crossways* had frequently to be resorted to. As soon as you passed over those logs the wheels sank into the soft soil, forming deep ruts, and in some places, broad and dangerous pits, where the water stood and stagnated for half the summer. Three or four miles west of Ancaster a change took place; the pine forest disappeared, the country was more open, and with a lighter soil, the road was comparatively passable for a few miles east of Burlington Heights, for there was no Hamilton in those days. Thence nearly to the Falls the soil is the same hard clay, but as the country was cleared up the road became hard early in the summer. Still it would be far on in June before the ruts would become filled up and the *hubs*, as the country people called the innumerable elevated points of dried clay which covered the roadway on both sides the track, were smoothed down.

My father saw at once that he could not bring his family along these roads without either abandoning a great number of articles, consisting in part of tools, implements, &c., which would be of the greatest value to him in his new settlement, or else employing such a caravan of teams as would be quite inconsistent with his resources. One alternative remained. He had been assured that the Grand River was navigable for boats of five or six tons burden as far as the *Forks*. This would be within a few miles of his destination. He resolved, therefore, "to take to the water."

At that time it was not difficult to obtain at Buffalo a boat suitable to our purpose. There were several remaining about the harbor which had been constructed for the Government for conveying troops and stores during the late war. They were light, of sharp hull, and were from three to six tons capacity. One of these larger ones was procured, and a good sailor was employed to take charge, who was well acquainted with the lake and its American ports, but knew nothing

of our Grand River. Another young man was also engaged. The rest of the crew was to consist of the members of the family. About the middle of May every thing was ready; but we were detained several days by the state of the weather. At length, at day-light on the day first mentioned, we were roused from our slumbers with the welcome news that the weather was fine and the wind fair. Every thing was now being kept in perfect readiness; we were soon on board, and by the time the sun flung his first level rays across the smooth waters we were pulling out of the mouth of the Buffalo Creek. Once out upon the lake we erected our mast and spread our sail, a large square one called a "lugger," spreading equally on both sides of the mast.

The wind though fair was very light, and at noon it died away entirely, and we lay without motion upon a surface smooth as a polished mirror. We were still twenty miles from our port, and the prospect of being obliged to propel so large a boat that distance with our oars only was any thing but cheering. But no choice was left us. Having dispatched our sandwiches and cold fowl therefore, the mast and sail were taken down and stowed away, and the oars put in their places. Two of these were pulled with strong hands. The third was manned by an elder brother, a stout lad of seventeen. I took the bow oar; but was assisted at it by a girl of my own age; and in our own estimation, we contributed our full share to the propelling force. It was unanimously resolved that we should be cheerful and merry. Hence wit and repartee and the hearty laugh were encouraged. Tales and narratives of adventure alternated with songs and psalmody. The Captain, (for so we called him), spun his sailor's yarns of sea life, of dangers and hardships; of shipwrecks and escapes; and especially of the battle of Lake Erie, only five or six years before, in which he claimed that he had taken an important part. One of the party had seen General Washington, and though then a little girl had assisted, by strewing flowers, at a grand reception of the hero. The girls sang ditties or Methodist hymns, and occasionally the captain, with his strong, though not unmelodious voice, would give us a boat-song and make us all join in the chorus. But notwithstanding all our efforts to keep our spirits up, as the long hours passed on, the severe labor began to tell upon our strength. At sunset we were only abreast of Gull Island, two or three miles from the mouth of the river. We, (i. e. the younger members of the party) hoped, and earnestly entreated that the Captain would lay to under the island till morning. This desire was prompted by more than one motive. First, we really needed a respite from our very severe toil; but besides this we had been informed that at this season, the surface of the island, which is chiefly barren rock, is almost literally covered with gull's eggs, and we thought that an hour's stroll in the morning to collect these treasures would be very pleasant. But the Captain very decidedly, and as afterwards appeared, wisely refused. He said we must pull for the river, for he *must*! foul weather approaching, and if we failed to make the river to-night we might be detained on the desolate island for a week. He used the term literally, asserting that the lake in the time of a calm, if a storm was

brewing, exhaled a peculiar odour which the sailor instantly recognized, and that he smelt it now. While we were good-naturedly amusing ourselves with this sailor's fancy, other indications made their appearance which could not be ignored. The sun was dropping into a dark cloud which was projecting its rugged edge above the horizon, but sent up a mass of his rays upon the western sky, painting it half way to the zenith in red and purple; and a chilly current of air came creeping down from the north-west, rippling the surface of the lake which hitherto had been glassy smooth. Though our hands were blistered and all our bones were aching, we saw there was nothing for it but to pull for a safe harbor with all our remaining strength; and so we warily pulled on. Meanwhile the cloud in the west continued to rise, and the sun withdrew its last red rays, and one by one the stars were extinguished, and soon we were surrounded with pitchy darkness. The head wind also increased in strength, bringing with it a dark, heavy vapour. We could no longer trace the course of the shore, and we could only estimate our distance from it by the sound of the surf, which was now breaking upon the sandy beach in measured cadences.

There was at that time a small naval or military station, a vestige of the late war, at the mouth of the river, and a couple of dismantled gunboats lazily swung upon their cables inside. At a little distance was a small block-house, in which were quartered an officer and small guard. We could see their lights, but literally could see nothing else. The Captain brought the boat as near the shore as was safe, and standing upon a thwart shouted with all his might, "Light a h-o-y-!" The sentinel on guard immediately replied, "Aho there," and then the Captain—"A boat in distress, we want assistance!" Soon we saw lights moving. An officer and a man each with a lantern came down to the beach, and partly by signalling with their lights, and partly by means of the few words we could catch in the intervals between the breaking of the surf, we were informed that the mouth of the river was some half mile further west, were directed to keep well off the shore and wait for their signal to turn in.

This was discouraging, but there was but one thing to do, and that was to pull for our lives, for the wind now roared and the waves dashed and surged, threatening to swamp us. We should have been sick, but the sense of peril, and the necessity for the most strenuous exertion gave us no time to yield to the prevailing sensation. The captain now yielded the tiller to a weaker hand, and took the stern oar. The addition of his fresh strength enabled us to give a little way to the boat. The movement of the lights along the shore enabled us to see that we were slowly gaining. At length, just when both heart and flesh seemed about to fail, the cheering signal was given to put the helm hard a star-board.

The river at that time, for some distance ran almost parallel with the shore of the lake, from which it was separated only by a narrow spit of sand, so that we were to change our course by much more than a right angle. This was fortunate, for our little boat could not have lived in the trough of the sea for five minutes. As it was, the act of pulling about was attended with no little peril. It

was, however, accomplished with no greater disaster than the *shipping of a sea*, which almost half filled the boat; but the next minute she was resting quietly in still water. And it was time; for now the storm burst upon us in earnest. But notwithstanding the gleaming lightning, the crashing thunder and the roaring tempest, the whole party was filled with a sense of joyful relief, which none can conceive except such as have passed through a similar experience. We were safe,—and we had time to breathe.

The boat was bailed out, and the marine with his lantern was taken on board, who soon guided us to the landing.

Near the shore end of the tumble-down wharf at which we landed, was a low, dark looking inn or tavern. It had probably been the caten in the time of the war. At another time it might have appeared forbidding, but now it offered a most welcome refuge to our toil-worn and dripping company. For myself, I no sooner found myself in a warm dry room, than I was stretched upon the floor, and was soon wrapped in the sound sleep of healthy youth, from which no intimations about supper were sufficient to rouse me.

Correspondence.

CLERICAL HORN-BLOWING.

MR. EDITOR,—Believing that you are always disposed to extend a helping hand to a poor brother who is struggling up the hill, it occurred to me that I might, with advantage to myself and to the general public, lay my case before you, craving your advice and aid. I have laboured for a number of years in a somewhat obscure field, where, I consider my talents are, in a measure, at least, buried. Some of my more intelligent friends flatter me that I have ability enough for a "city charge." Flatter? no, that is not the word. I know that I have very respectable abilities. When, therefore, they tell me that I would fill a city pulpit with honour to myself and the denomination, they simply express the real sentiments of my mind. In a variety of ways I have tried to get to the summit; but somehow or another some brother has stepped before me, leaving me struggling to pull myself up after him as I best can. I attribute my failure, hitherto, to reach the top of my ambition to a certain native modesty, which I find great difficulty in laying aside, and which has prevented me from publishing to the denomination my success as a pastor. I have always shrunk from doing that, though my friends have often told me I was very foolish for doing so. They have always said to me that if I wanted to be appreciated and put forward, I must tell the people what I have done; and they have drawn their arguments from a custom common in our country of advertising well an article which it is wanted to sell. A very dear friend of mine in New York very kindly offered to

get me a D.D. He said it was just the thing to bring me into notice at once, and that I wouldn't have it six months before receiving a call from a city church. I told him, however, that I wasn't a classical scholar, and could hardly expect to get such an honour. He wrote me a long letter to convince me that a knowledge of classics was not at all necessary, and sent me a string of names with a D.D. attached to each, assuring me that the list of D.D.'s he had sent me were quite innocent of learning of any kind, and quite a number of them of even an ordinary supply of brains. He assured me that he could easily obtain for me the honour. A little manipulation would secure it. Now, dear brother, you will kindly tell me your mind on the subject. Would it help me in my effort to get up higher, if I were able to write D.D. after my name? Or, should you disapprove of this plan, could you make arrangements to have me preach in one of your churches some Sabbath day. I intend visiting your city shortly and will call upon you. Perhaps you could manage to introduce me to one of your Pastors, just stating that I was accidentally in the city, and suggesting that perhaps, with a little coaxing I might be induced to preach. A few lines from you will greatly oblige you

OLD FRIEND.

[If our respected correspondent is really so anxious about a *handle* to his name, why not take the sensible and dignified course; seek out a University, whose examinations are rigid, (?) and uninfluenced by money considerations; pass the examination for the degree of B.D.; and then, having been an ornament to that title for a few years, when his locks are beginning to be silvered, and his appearance more venerable than now—even then let him seek a place among the Doctors, if he has not long before that become a *city pastor*.—EDITOR.]

FALSE HOPES.—"False hopes are like meteors that brighten the skies of the soul for a moment, only to leave the gloom more intense and crushing."

FIRST IDEAS.—"Our first ideas root themselves in our being, and become the germs of future conduct. A bad creed must lead to a vicious life. Hence the importance of sound doctrine."

FRIENDSHIP.—"Friendship is better than wealth. To possess the love of a true friend, the sympathy of a noble soul, even in poverty, is better than to be a millionaire or a monarch unloved."

PREACHERS.—"Why are preachers so often weak, trimming and despicable? Because they stand not in the counsels of the Lord, but in the opinions of others, and in their own conceits. They reflect the rushlight of human learning, and not the sunbeams of Divine thought."

"Deep emotions sigh for solitude."

Sunday School Department.

International Bible Lessons, 1877.

STUDIES IN THE ACTS.

AUG. 19.—Thessalonians and Bereans.—
Acts vii: 1-14. A. D. 52.

BEREAN READING.

Monday. Searching the Scriptures.—Acts xvii: 1-14.
Tuesday. The Earliest Sermons.—Acts i: 1-5.
Wednesday. The Book of Scriptures.—Ivett, xxvi: 1-14.
Thursday. The Scriptures Discovered.—8 Rl. xli: 1-59.
Friday. The Scriptures Read.—Neh. viii: 1-14.
Saturday. Searching.—Luke xii: 1-5.
Sunday. The Scriptures Precious.—Psa. cxix: 97-112.

GOLDEN TEXT.

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.—Acts xvii: 11.

INTRODUCTION.

As Luke, the writer of the Acts, does not use the word "we" again until chapter xx: 5, it is probable he remained at Philippi, with Paul, Silas and Timothy, pushed on in a south-western direction, passing "through Amphipolis and Apollonia, —in neither of which towns there appears to have been any synagogue, and in which their stay was very transient.—Luke xvii: 13-14.

Trace on a map, before the class, the places mentioned in the lesson; or what is better, construct a map in which only these places appear. **V. 1.—Amphipolis**—thirty-three miles south-west from Philippi, on the river Strymon, which nearly surrounded the town, (hence the name *amphi* around, and *polis* the city). The ancient name of the place was "Nine-ways, from the great number of roads which met at this point.

Apollonia—about thirty miles south-west of Amphipolis. It was an inland town, the exact situation of which is not now known. Thessalonica—about 37 miles due west from Apollonia, at the head of the Thermoic Gulf, and the north-western extremity of the Egean Sea; the principal city of most populous city of Macedonia.—*Brown*. More anciently it was called Therna; and at the present day it is known as Saloniki. In Paul's time it was a large maritime city, and the seat of a Roman governor. It retained its old laws, which were administered by its own magistrates; it was therefore a "free city."

Synagogue—the first one reached in Europe. **V. 2.—As his manner was**—See Acts ix: 20; xii: 5, 14; xiv: 11; xv: 19, 17; xvii: 4; 14; 8, &c., and compare Luke ix: 16. **Three Sabbath days**—may refer only to the time he labored specially among the Jews. However, that Paul stayed longer than this in Thessalonica is evident from 1 Thess. i: 9, 10; ii: 9; 2 Thess. iii: 8; Phil. iv: 16.

Reasoned—expounding, persuading (see chap. xviii: 23). **Scriptures**—that is, the old Testament Scriptures.

V. 3.—Opening—explaining, unfolding. **Alleging**—maintaining, affirming. That Christ, that is, Messiah (see John iv: 25). **Must needs have suffered**—See Gen. iii: 15; Ps. xli: 1-18; Isaiah liii: 3-12; Dan. ix: 26; Zech. xiii: 7; Luke xxiv: 26, 46; Gal. iii: 1; Matt. xxi: 21. **Risen again**—See Acts i: 25-35; Rom. i: 4; 1 Cor. xv: 15-20; Matt. xxvi: 21. **Whom I preach is Christ**—Paul argued in succession the two following points: 1st. Certain things were predicted of the Messiah in the old Testament and anal. These predictions were peculiarly fulfilled in Jesus. 2d. But these were not the only truths taught here

by Paul, as witness 1 Thess. i: 10; ii: 19; iii: 13; iv: 13-17; v: 1-3; 2 Thess. i: 8-10; ii: 1-12.

V. 4.—Some of them believed—that is, some of the Jews. (See chap. xvii: 1; xviii: 26). **Consorted**—cast in their lot with, (see verse 34 also) 1 Peter v: 3; 1 Thess. i: 5, 6; 2 Cor. viii: 1-5. **Devout Greeks**—these were pious proselytes, who, no doubt, read the Scriptures, and the Sermon, of the Evangelist. **Chief women**—see verse 12, also chap. xiii: 50. They were women of high standing.

V. 5.—Moved with Envy—see chap. vii: 9; xiii: 45. Those Jews "which believed not" could not endure to see the happy effect of Paul's preaching upon the others, and the proselytes; their influence was undermined. **Lowd fellows**—idle loungers about the market-place; see Matt. xx: 3.

Gathered a company—rather, raised a mob (Rom. xvii: 21), supposed to have been related to Paul.

To the people—that is, to a regular popular assembly of the citizens, to which offenders would be amenable for any breach of the peace. **V. 6.—Found them not**—Paul and Silas had no doubt been enjoying Jason's hospitality, (v. 7) but on timely warning had withdrawn, and found refuge elsewhere, (see v. 10.)

Turned the world upside down—through the world into confusion. Chap. xii: 28; xvi: 20; Luke xliii: 5; Acts xxiv: 5; xxviii: 12.

V. 7.—Do contrary to the Decrees—These Jews were some of them are fond of the Roman rule themselves; but, how very loyal they have become now!—See chap. xvi, 21.

V. 8.—Rulers—*patribes*, the very name given to the magistrates of Thessalonica, in an inscription on a still remaining arch of the city—so minute is the accuracy of this history.—*Brown*. It is an entirely different word to "magistrates" in Acts xv: 30, for Thessalonica enjoyed the right of self-government, and was free from the control of the provincial governor.

V. 9.—Security—probably a money pledge of some kind that the public peace would not again be endangered by the missionaries; or perhaps a pledge that they should be sent away from the city.—See chap. xvi, 39.

V. 10.—Sent away—See Matt. x, 23.

KEY LINES OF APPROACH.

Review last lesson briefly, with a few words on concluding verses (35-40) of the chapter. Notice the points of resemblance in Paul's experience at Thessalonica and Berea. The parallel is very interesting and instructive.

TOPIC: The Gospel Earnestly Studied.

1 Peter i: 21; 2 Tim. iii, 14-17; 1 John i: 7.

REFERENCES.

V. 10.—Berea was also like the other places in this lesson, a city of Macedonia, 50 miles south-west from Thessalonica. It is a town even now of considerable population and importance—the modern Verria.

V. 11.—Received—attentively listened to. The word—the truth Paul preached. With all readiness of mind—compare Acts ii: 41; James i: 2; 1 Peter ii: 2; 2 Peter i: 19.

2d. SEARCHING. **V. 11.**—Searched—examined.—Scriptures—Old Testament of course. (John v: 39). The word "search" means *to dig*, *to dig out*, by the manner of miners, who search for precious metals. **Dal'**—See Psalm i: 2; xix: 27; 2 Tim. iii, 16; Isaiah xlv, 16; Luke xvi: 29; xxiv: 44. "Whether" were so. 1 Thess. v: 21; 1 John iv: 1; (here "spirit" is equivalent to *teachers*).

V. 12.—Therefore many of them (see v: 4) believed. (See

Rom. x: 17). Honourable women— influential; compare with verse 4.

4. PROTECTING. **V. 14.**—The brethren sent away Paul.

5. MORE NOBLE. **V. 11.**—*Better disposition*. Palm cxix: 99-100; Prov. i, 5.



"Search the Scriptures."

AUGUST 26.—Paul at Athens.—Acts xvii: 17-34. A. D. 52.

BEREAN READING.

Monday. The unknown God.—Acts xvii: 22-24.
Tuesday. The only God.—Ibid. xvii: 24-28.
Wednesday. The invisible God.—Ibid. xvii: 24-28.
Thursday. God the Creator.—Gen. i: 1-27.
Friday. God the Father.—Gen. ii: 1-25.
Saturday. God the Judge.—Ibid. xvii: 31-34.
Sunday. God the Judge.—Ibid. xvii: 31-34.

GOLDEN TEXT.

For there is one God, and one Mediator between God and men; the man Christ Jesus.—1 Tim. ii: 5.

INTRODUCTION.

The close of our last lesson left Silas and Timothy at Berea, after Paul had been sent away by the brethren, "to go, as it were, toward the sea." Those that conducted Paul brought him to Athens, a distance of about 250 miles by land, for a little further by sea. When Berea was reached there, he sends a message back by Silas and Timothy to come to him "with all speed" (v. 15). There, in Athens, surrounded by science, art, literature, wealth, refinement and idolatry, stands this lone missionary of the Cross. As he passes from street to street, everywhere heathen temples, altars and idols meet his gaze; and so anxious are the devotees of idolatry that no divinity shall be overlooked, that they have erected an altar to an UNKNOWN GOD, (v. 23). How could one possessing the burning zeal of Paul resist so grand an opportunity to preach from such a text? His Heart was not within him, while he was musing, the fire burned, (Ps. xxxix, 31). But, first of all, he must go to the synagogue, as was his wont, to reason with the Jews, who had a sort of zeal for that God unknown to the heathen, but a zeal "not according to knowledge" (Rom. x: 1-2). Finding them and the proselytes apathetic, he, the still lone man, goes forth to the "market," where he finds an audience ready to discuss any topic, especially if it be "some new thing" (v. 22). Here he encounters representatives of two different schools of philosophy, the Epicureans and the Stoics. By them the new doctrines are treated somewhat jestingly (v. 18); but as Paul appears "to be a setter forth of strange words, they invite him to Aroopagus the *All' of Mars*," a rocky eminence a little to the west of the Acropolis. The object was to place the Apostle where he could be heard by the multitude, to greater advantage.—*Hackett*. Here, standing amid a learned company, Paul, with that tact that pre-eminently characterized him, (chap. xvi: 1-3), commenced his address by saying, "Ye men of Athens, all things which I behold, bear witness to your carefulness in religion." &c. (Comp. our translation) v. 22, 23.

EPICURIAN SENTIMENTS.

The following were some of the chief points of their system:—1. That the universe was formed by the concurrence of indivisible atoms, which had existed from eternity. 2. To the souls of men they ascribed no higher origin than to the material universe. 3. The idea of a future life was not cherished by them. 4. They believed in the existence of a higher order of beings than man, whom they called gods; yet they considered these beings as wholly indifferent to this world, and to the interests of the human race. 5. Their most distinguishing sentiment was, perhaps, that man's highest good consists in his personal happiness; and that virtue is to be pursued and vice shunned, not for their own sakes so much as for their influence on man's happiness.—*Richter*.

ETHICAL SENTIMENTS.

The moral principles of this school were of a high order. They included: 1. Indifference to pain or suffering. 2. Inordinate pride. 3. A belief in *justice* as the controlling power of the universe, and that even the gods were subject to it. 4. They conceived the essence of God to be fire, diffused throughout the universe, and the souls of men to have proceeded from that original fire, and to be destined to vanish away by returning to it, or being absorbed in it. 5. Their sentiments, however, were not fixed and uniform with regard to the condition of the human soul hereafter; but none of them had any clear idea of the real immortality of the soul.—*Richter*.
Notice, in Paul's address, how he recognises these different systems of philosophy, and his manner of dealing with them.

THEME: The One Only God.

- I. GOD THE CREATOR.—v. 22-26.
- V. 24.—Made the world and all things.
- Philosophers.—Their profound philosophy were unable to conceive any real distinction between God and the universe.—*Brown*. Dwell-leth not, &c.—see Acts vii, 48; 1 Kings vii, 27; John iv, 24.
- V. 25.—Worshipped—ministered unto, served Job xii, 2. Needed any thing—that is, anything more; Psalm i, 9-14. Seeing he, &c.—For he himself giveth, &c. (see v. 28) And all things.—Rom. xi, 36; Acts xiv, 17.
- V. 26.—Of one blood—or from one blood.—see Gen. ix, 10; Mal. ii, 10.
- II. GOD THE RULER.—v. 26-28.
- V. 26.—Determined the times—fixed the appointed seasons; P. xxiii, 15; Job xiv, 5; Dent. xxxii, 7, 8. Before appointed.—Jer. v, 24; Isaiah xiv, 21. Bounds of, &c.—that is, the limits of their abode.
- V. 27.—That they should seek.—Acts xv, 17; Jer. xxxix, 13. Not far from—see Jer. xxxiv, 24.
- V. 28.—Certain all of your own poets—or, certain of the poets among yourselves. The words quoted are from Aratus, a Cician poet, who flourished about B. C. 270. And the celebrated "Hymn to Jupiter," by Cleanthes, a famous Stoic professor at Athens, contemporary with Aratus, contains almost the same words.—*For from these we are the offspring.*—*Hackett*. His offspring.—see Matt. vi, 9; Heb. xii, 9; Num. xvi, 29; Eccles. xii, 17. *Attention to* v. 13. God, *the Father*, *the Spirit*.
- V. 29.—We ought not.—In this way Paul softens the rebuke by connecting himself with them. *Offspring*, (see above.) Godhead is liko.—Isaiah xi, 18; xlv, 5. Graven by art and man's device.—*art*, outward; *device*, inward.
- V. 30.—Times of this ignorance.—see chap. xv, 16. Winked at—overlooked, chap. xv, 10; Rom. iii, 15; Psalm i, 9. New commandments.—Luke xxi, 5; Titus, ii, 14. Got the judgment.—*the*.
- V. 31.—Hath appointed a day.

ii, 5, 16; 2 Peter iii, 7; Jude 6, 15. He will judge. When Paul uttered these words he was standing on the Areopagus, the seat of Athenian justice.—"Aply is this uttered on the Areopagus, the seat of judgment."—*Boyer*. In righteousness—in justice, Acts ix, 41, 25. Ordained—chosen as Judge; see chap. x, 42. Given assurance.—In that he is testified &c.—see v. 18; chap. iii, 15; xiii, 32; Luke xxiv, 46-67; Rom. xiv, 12.

THE EARLY RESULTS OF PAUL'S SERMON.—v. 32-34.

V. 32.—Some mocked—see chap. xviii, 8; ii, 13. Others said, we will hear thee again.—chap. xxv, 25; Luke xiv, 18; Heb. iii, 7, 8.

V. 34.—Certain men clave... believed. We are not informed how long Paul staid at Athens, or of any further labors there; and we have no letter written by him to the Athenians, as we have to the Thessalonians and the Corinthians.

SEPT. 2.—Paul at Corinth—Acts xviii: 1-11
A. D. 52-54.

BEREAN READINGS.
Monday. Paul a tent-maker.—Acts xviii: 1-11.
Tuesday. A shepherd.—Matt. ix: 11-13.
Wednesday. David a shepherd.—1 Sam. xvii: 13-28.
Thursday. Eliza a farmer.—1 K. xix: 8-17.
Friday. Apostles fishermen.—Matt. iv: 18, 22.
Saturday. Matthew a tax-gatherer.—Matt. ix: 1-17.
Sunday. Christ a carpenter.—Mark vi: 1-13.

GOLDEN TEXT.
No man is in business; forsook it: spirit, serving the Lord.—Rom. xii: 17.

INTRODUCTION.
—Draw a brief word-picture of Paul the apostle. (v. 5) depressed in spirits at his apparent success (chap. xvii, 22-24), and probably in straitened circumstances, (chap. xvii, 2, 3), leaving Athens, the great centre of literature and refinement, and journeying south-west again, some forty-five miles, to Corinth, the great centre of commerce. Attention should be directed to the situation of Corinth on the marvellous Isthmus, that had the advantage of two ports—one, Cenchrea, being on the east side, the other, Læthœum, on the west. Its situation made it a great commercial centre. The population of such a city would be made up of many kinds of people—sailors, foreigners, commercial travellers, merchant princes, the luxurious, the profligate, &c. There would be *paria* there too, (see 1 Cor. i, 12-13). Corinth also was an important centre from which the gospel would be introduced favorably, would radiate to all points of the then commercial world.

Arrived in Corinth, we have the great Apostle searching for employment, and finding it in a way of trade, which he in common with every Jew, was compelled to learn, no matter what might be their social position. Paul's trade was that of a "tent maker," and while he "wrought" in the tent-making on week days, he was busy ministering to the synagogue every Sabbath, and persuading the Jews and the Greeks, (v. 3, 4). Then when these opposed the testimony that Jesus was Christ—he left them to preach to the Gentiles the unsearchable riches of Christ, being hospitably received at the house of one Titus Justus, near by. Here the Lord himself, in a vision, speaks words of comfort and cheer to this depressed servant, bid to go on and on with his work. In this lesson we have.

- I. PAUL LABOURING.—v. 1, 5.
- 1. FOR HIMSELF.—v. 1-3.
- 2. AQUILLA AND PRISCILLA.—See v. 2, 3. Rom. xvi, 3, 4; 1 Cor. vi, 10; 2 Tim. iv, 19. With this good couple were disciples sent to Paul's visit, or whether he was himself

self the means of their conversion, is uncertain. PONTIUS.—See Acts ii, 9; 1 Peter i, 1. Claudius—that is, Claudius Cæsar, the Roman Emperor, who had recently banished all Jews from Rome, as Suetonius says, on account of their always being in commotion.

V. 3.—CRAFT.—A Talmudic writer says: "What is commanded of a father toward his son? To circumcise him, to teach him the law, and to teach him a trade." A Jewish proverb says "that whosoever touches not his son a trade, teaches him to be a thief." Abode—made his house. Wrought—worked. See Acts x, 34, 35; 1 Cor. iv, 12; ix, 6; 2 Cor. xi, 9; 4 Thess. ii, 9; 2 Thess. iii, 9, 10. Even the Rabblins are said to have supported themselves by labor and trade. Tent makers—*Oikodomeis*, says: "The hair of a species of very shaggy goat, was in Cilicia wrought into a very thick stuff like felt, which was very much employed in covering tents," and Paul was a native of this same Cilicia.—Acts xxii, 3.

- 2. FOR GOD.—v. 4, 5.
- V. 4.—Reasoned—as was his custom, see chap. xvii, 2. Persuaded—see chap. xix, 26; xxvi, 28; 1 Cor. v, 11. Greeks—that is, Greek proselytes who attended the synagogue; compare chap. xiii, 43; xiv, i; xvii, 4, 12.
- V. 5.—Pressed in the spirit—rather, was pressed (or held together) with the word. Wordsworth thinks Paul had now given up his trade, and was devoting himself entirely to preaching.
- Among Paul's other labours for God during this visit to Corinth, he wrote the 1st and 2nd Epistles to the Thessalonians. The Epistle to the Romans was written on a subsequent visit. See Acts xx, 3.

II. PAUL RESISTED AND FEARED.—v. 6, 9, 10.

- 1. OPPOSED.
- V. 6.—Opposed themselves—that is, set themselves in opposition. Those connected with the synagogue are meant. Blasphemed—reveling his words and his message; see chap. xiii, 45; xix, 9; compare Matt. xlii, 24; John vii, 20, 21; viii, 49. Shook, &c.—Compare Rev. v, 13; Acts xlii, 51; Matt. x, 14; also John iii, 36. Blood—that is, the consequence of your guilt; Ezek. xxxiii, 4-6; 2 Sam. i, 16; Matt. xxvii, 25. I am clean.—see chap. xix, 26, 27. I will go—chap. xiii, 45; xix, 9; Rom. x, 1.
- 2. DRESSED.—v. 5. (See above.)
- He was very anxious and cast down, for he needed all the encouragement given in verses 6, 10. Be not afraid... No man shall set on thee to hurt thee.
- III. PAUL ENCOURAGED AND PURSUING.—v. 5, 9, 10, 11.

I. THE ARRIVAL OF SILAS AND TIMOTHEUS.—v. 5.

V. 5.—And when Silas, &c.—Compare chap. xvii, 14, 15. From Macedonia—the Roman province of that name, comprising northern Greece as distinguished from Achaia, or southern Greece. It is left uncertain, therefore, from what particular place Silas and Timothy arrived at this time.—*Hackett*. Paul had left them in Berea. We had sent for them from Athens, but left there before their arrival; they may have spent some short time in Athens, looking for him, and then arrived.
- THE VISION.—v. 9, 10.
- V. 9.—Then spake the Lord—see chap. xiii, 11. In a vision—*or, through a vision*; the form was seen as well as a voice, was heard; chap. ix, 12; x, 3, 7; vi, 9; xxii, 18; Matt. i, 20; ii, 19. Be not afraid—see 1 Cor. ii, 2, 3; 2 Thess. ii, 17; Ezek. ii, 6; iii, 9; Jer. i, 17; &c. Hold not thy peace—be not silent.
- V. 10.—1. That thou mayest testify to all.—2 Cor. x, 20; Ekod. ii, 12; Josh. i, 5, 9; Isaiah xli, 10. To hurt—or, to do bodily injury; see verses 12-16. I have much people—literally, there is to me much people; see chap. xiii, 48; John vi, 37, &c.

3. PAUL PERSUADING.—V. 11.

V. 11.—He continued there a year and six months, &c.

4. THE RESULTS.

V. 7.—A certain man's house—a place to teach and preach in.

V. 8.—Crispus . . . believed . . . with all his house—1 Cor. 4, 16.

Many . . . hearing, believed . . . baptized.—See also verse 17, where Sosthenes, (1 Cor. 4, 1) who seems to have taken the place of Crispus in the synagogue, like him also became a disciple.

SEIT. 9.—Paul at Ephesus.—ACTS XIX: 1-12.

A. D. 55-57.

BIBLICAL READING.

Monday. Gospel of the Holy Ghost.—Acts xi: 1-12.
Tuesday. Personality of the Holy Ghost.—The vi: 16-31
Wednesday. Promise of the Holy Ghost.—Joel 1: 1-2.
Thursday. Office of the Holy Ghost.—John xvi: 1-16.
Friday. Baptism of the Holy Ghost.—Acts 1: 1-12.
Saturday. Involving of the Holy Ghost.—1 Cor. 1: 1-17
Sunday. Fruit of the Holy Ghost.—Gal. v: 10-22.

GOLDEN TEXT.

For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.—1 Thos. 1: 5

It will be interesting and necessary for the teacher to study carefully the events occurring between our last lesson and the present. Paul's second missionary journey has been completed. He is now on the third; for, having spent some time at Antioch, his starting point in each case, "he departed and went over all the country of Galatia and Phrygia in order, strengthening all the disciples" (xviii: 23); and, "having passed through the upper coasts, he came to Ephesus" (xix: 1). Paul was here before this. See xviii: 19-21.

Ephesus.—"This was a distinguished city on the western coast of Asia Minor, between Smyrna and Miletus. It was the capital of the region in which it was situated; and was styled by some writers, 'the most illustrious'; and sometimes, 'the ornament of Asia.' It became the seat of one of the principal churches planted by the Apostles (Rev. 1: 11; ii: 1-7). Splendid, however, as Ephesus was, it was doomed to decay; and it is now blotted out from the map of the world."—*A. Ripley*. It possessed one of the seven wonders of the world in the temple of Diana.

Our lesson divides naturally into two parts, the former being included in the first seven verses, and the latter in verses 8-12.

PART FIRST.

1. BAPTISM OF PREPARATION.—V. 1, 4.—(Compare Matt. iii: 2, 6, 11).

V. 1. Certain disciples.—"Luke ascribes to them that character because, though their knowledge was so imperfect, they were sincere; they possessed the elements of a true faith, and acknowledged the name of Christ as soon as the apostle made it known to them."—*Hackett*.

V. 2. Have ye received the Holy Ghost?—"Reference was had, not to the regenerative influence of the Holy Spirit, since these men are here spoken of as *having believed*; but to the extraordinary influences of the Spirit, which in that age were bestowed upon believers."—*Ripley*. Compare ii: 4; vii: 14; 1: 2; 4: 46.

V. 2. They said.—Some think that, to give the correct sense here, the sentence, "We have not only not received it," should be inserted between "him" and "We." V. 2. We have not heard.—Matt. iii: 11; Acts 1: 5; John viii: 39. These men were Jews, none others being considered proper subjects for baptism. The reply, then, of these men to Paul, refers, not to the existence of the Holy Spirit, but to the Spirit's having been given according to ancient prophecy.—Acts 1: 17.—*Hackett*.

V. 3. Unto—into. Baptized.—Not necessarily

by John. V. 3. John's baptism.—Matt. xiii: 2, 6, 11; Acts xviii: 24, 25. The substance of John's preaching seems to be: "Repent of your wrong doing! Be the right; expect the Messiah; listen to Him and obey Him when He comes, and consenting to this I will immerse you."

2. BAPTISM OF COMPLETION.—Matt. xxviii: 19. V. 4. Baptism of repentance.—Matt. iii: 11. Should come.—Matt. iii: 11; John 1: 15, 27, 30. Or (the) Christ. Anointed of God.—Psa. xlv: 7; Isa. lxi: 1. Messiah.—iv: 5. This verse probably gives only the chief topics spoken of. V. 5. Baptized in (into) his name.—Acts viii: 12-16. Paul having stated that the Messiah (Jesus) had come, taught, died, risen again, ascended to heaven and had sent the Holy Spirit—1 Cor. xv: 3, 4; John xv: 17; Heb. ix: 24; Acts 1: 17, 8; Matt. 23: 33;—and "having signified that they believed his statements, he immersed them, when Matt. xxviii: 19, as his commission.

3. BAPTISM OF THE HOLY SPIRIT.—Matt. iii: 11; Acts 1: 5; ii: 3, 4; xvi: 18. V. 6. Laid his hands.—Acts viii: 17, xii: 15, 16. Spake with tongues.—Acts ii: 4; xi: 6; Gen. xi: 1-9.—other languages besides that to which they had been accustomed. Prophesied.—1 Cor. xiv: 1, 3, 5, 6; Acts xiii: 1; xv: 32.

PART SECOND.

V. 1. SPECIAL PREACHING.—"Spake boldly." V. 8. Went in.—Acts xvii: 2. Disputing.—*Hackett*.

2. PERSUADING.—Acts xviii: 23. Concerning.—With respect to. Kingdom of God.—See note above. The name.—V. 9. Departed.—withdrew.—1 Tim. vi: 5; 2 Tim. iii: 1; Matt. xv: 14. Separated.—Removed them from the influence of those who were leading them away from the faith.—Acts xxi: 31. Disputing.—Discussing.—V. 10. Two years.—Acts x: 31. Asia heard.—Acts 18: xvi: 6. Both.—Rom. 1: 16.

3. SPECIAL RESISTANCE.—"Spake boldly." V. 9. Divers.—Some. Hardened.—Rom. xi: 7; Heb. iii: 13; Acts vii: 51. Believed not.—3 Tim. 1: 15. Spake evil.—2 Pet. ii: 2; Jude 10; Acts ix: 45. The way.—V. 23; 2 Pet. ii: 2.

4. SPECIAL MIRACLES.—V. 11, 12.—"V. 11. Wrought.—Performed. Special.—Uncommon—mighty deeds that were unusual.—Rom. xv: 19; 2 Cor. xii: 12; Mk. xvi: 20; Acts v: 15; xlv: v: 24-34. By the hands. Rom. xv: 18; Acts v: 12; 1 Kings 9: 11.—"Ephesus." V. 10. Brought.—Carried. Handkerchiefs.—"This properly denotes a piece of linen with which the perspiration was wiped from the face."—Lk. xix: 30; Jn. iii: 44; xx: 7.—Barnes. Aprons.—A half girdle."—A piece of cloth which was girded around the waist to preserve the clothes of those who were engaged in any kind of work."—Barnes. Ephesus was famous for its charms and amulets, which went under the name of "Ephesian letters," and consisted of bits of parchment on which were engraved the words which surrounded the image of Diana. These charms, worn on the person, were supposed to possess remarkable virtue, and were eagerly coveted, becoming an important article of merchandise."—*Morrison*. These "special miracles," wrought by God through the "hands of Paul," were a signal refutation of the charms and amulets and mystic letters of Ephesus, and calculated to exalt him in the eyes of the Ephesians.

In New York, Philadelphia, Baltimore, Chicago and Cincinnati, the Jews have Young Men's Hebrew Associations, modeled after the Young Men's Christian Association. The *Franklin Messenger* thinks the system should be extended to other cities, recognizing the associations as "power to build American Judaism."

Poetry.

AN AFFECTIONATE HINT RESPECTING PUBLIC WORSHIP.

"Not forbearing the assembling of ourselves together."—1 Heb. 10: 25.

The great Jehovah, from His glorious throne,
 Swoops down to make His love and mercy known;
 And bids the chosen tribes of Israel meet,
 Where He reveals the glories of His feet.

Where then is that ungrateful sinner found,
 Who slights and disregards the gospel's sound?
 Who, when Jehovah's courts draws near,
 Neglects within those holy courts to appear.

Can those who once have tasted Jesus' grace,
 Choose to be absent where He shows His face?
 Shall a few drops of rain, or dirty road
 Prevent their public intercourse with God?

Remember, every time the house of prayer
 Is open for the saints, the Lord is there
 To hold communion with the heaven-born race,
 And give them of His fulness, grace for grace.

See! Satan's slaves to scenes of riot go,
 By day and night, through rain, or hail, or snow!
 And shall some visitor, or worldly care,
 Detain believers from the house of prayer?

Bear with me, while I say the crime is great
 Of those who practice coming very late:
 As if God's service were by far too long,
 So they omit the prayer and early song.

A little less indulgence in the bed—
 A little more contrivance in the head—
 A little more division in the mind—
 Would quite prevent your being so behind!

I grant, let I should seem to be severe,
 There are domestic cases here and there:
 Age—illness—society—things quite unforeseen,
 To consider which I surely do not mean.

But such will not (unless I greatly err)
 Among the prudent very oft occur:
 And when they do, you surely should endeavour
 To come at last; "I'll tarry till next year!"

JOSEPH IRONS, 1820.

Temperance.

"WINE IS A MOCKER."—Prov. 20: 1.

BY REV. RICH STOWELL BROWN.

It is a mocker; it is, indeed, an utter mockery, if the half that is said of it be true. If so, in many cases, a most vile imposture; The art of adulterating it has been brought to great perfection; for it consists not merely in the blending of different wines but in the use of materials that are entirely foreign to the grape. The body and flavour of port wine are produced by gull-dragon, and the colour by a preparation of German hibernics, upon which is added the washings of brandy casks, and a little salt of tartar to form a crust. Sherry is flavoured with sugar candy, bitter almonds, and the unflavouring washings of brandy casks. If the colour be too high it is lowered by means of blood; and softness is imparted to it by gum-benzoin. Pale sherry are produced by means of plaster of Paris, by a process called "plastering." In this way a pale, dry sherry is made, charged

with the sulphates of lime and potash. Large quantities of clarets are manufactured in this country from inferior French wine and rough chert; the colour being imparted to it by wormwood or cochineal. Madeira consists of Vidonia with a little Cape; to which are added bitter almonds and sugar; and Vidonia and Cape are adulterated with cider and rum, carbonate of soda being added to correct the acidity. Champagne is made from gooseberries, rhubarb stalks and sugar; the product being largely consumed at balls, races, and public dinners. And a great part of the wine of Germany and France has ceased to be the juice of the grape at all. The processes of blending, softening, foaming, sweetening, plastering, &c. &c., are carried on to such an extent that it is hardly possible to obtain a sample of genuine wine even at first hand. Moreover, books are written on the subject, giving the plainest directions for the fabrication of every kind of wine. The materials for such fabrication are numerous, and among them we notice such delightful things as these—elderberry, log-wood, Brazil-wood, red sanders-wood, cudbear, red beetroot—for colour; lime, litharge, carbonate of lime, carbonate of soda, carbonate of potash—to correct acidity; catechu, sloe leaves and oak bark—for astringency; sulphate of lime, gypsum or Spanish earth and alum—for removing colour; cane sugar—for giving sweetness and body; acetic ether—for giving bouquet or flavour.

These statements seem almost incredible; but we think that the authority on which we make them will command some respect, if not entire belief. What we have written above is condensed from, is almost word for word an extract from, the article on Adulteration in the new edition of the Encyclopædia Britannica, Vol. I., published only the year before last. So that this is not an old story of old tricks and rascalities; it is in a single instance does the writer of the article, when speaking of wines, use the verbs in the past tense; he does not say that champagne was at one time produced from rhubarb stalks and gooseberries, but that it is so produced now; and he declares that, at this time (at any rate, the year before last, and things have scarcely mended much since), "it is hardly possible to obtain a sample of genuine wine, even at first hand."

Will "the trade" remove our anxiety by telling us, assuring us, proving to us that the Encyclopædia Britannica is in error? Will "the trade" repudiate these dreadful charges? Will "the trade" guarantee the genuineness of what it sells for port, sherry, claret, &c.? On the assumption that such a standard authority as that from which we quote is correct, we make the remarks that follow, but shall really be delighted to find, that we are altogether wrong and that we have not been swindled, poisoned and befooled as this writer tells us we have been.

If it be "hardly possible to obtain a sample of genuine wine even at first hand," what do we get when we dine at an inn or ask for a glass of wine at a restaurant or a railway refreshment room? What abominable messes and mixtures and middles these must be which are had from neither first nor second hand, but have gone through no one knows how many hands, all skilful in such rogery. Now, to call a spade a spade,—the proper thing to say at the counter of the restaurant would be, not—"let me have a glass of

sherry" but "bring me, if you please, a mixture of your best plaster of Paris, bitter almonds and blood." And at dinner, unless you have, and are sure that you have, "a sample of genuine wine at first hand," don't ask your friend to take port, but say—"Do help yourself to this fine old preparation of German bilberries, gum dragon, and salt of tartar." And when you have a wedding breakfast at your house, be honest with your guests and instead of cheating them into the absurd belief that they are drinking champagne, be outspoken enough to tell the waiters to take round the rhubarb stalks and gooseberries. And this might be a useful meditation for a gentleman on visiting his wine cellar—"Here is my choicest elderberry, and here my most divine Brazil wood; in this bin I have laid down my oak bark and sloe leaves, in that, my plaster of Paris, and above it is my pale, dry sherry, charged with the sulphates of lime and potash." The doctors know very well that not one in a thousand of their patients can obtain "a sample of genuine wine at first hand," and it would be only honest when they prescribe claret, to order it in this form—"take some rough cider, coloured with cochineal." And what a singular document might be made by faithfully translating the wine merchant's bill—

To the washings of brandy casks	£8 10 0
" Spanish earth	0 17 0
" Gum dragon	5 4 0
" Sassafras	1 10 0
" Gooseberries and rhubarb	17 0 0
Total for making a fool of yourselves ..	£27 9 0

And are these the horrid beverages for which we are such simpletons as to pay from 3s. to 15s. a bottle, none of it obtained "at first hand," and therefore we may suppose that it is "genuine wine." Drive the witches in Macbeth, the makers of these drinks might sing, as they watch the process—

"For a charm of powerful trouble,
Like a hell-broth boil and bubble."

As far as wine is concerned, nothing can be more calculated to make men abstainers than the consideration of such facts as we have noted above. Gentlemen, sipping their port and claret after dinner and talking, as at such times they often do, of the intemperance of the working classes, are apt to wax indignant while they speak of the detestable things with which the poor man's beer is adulterated; little supposing that the stuff they themselves are drinking, and for which they pay such a price, is made up of things far worse. Well might Solomon say, "wine is a mocker." This it was even in his time, and this it is much more in ours. For they did not know everything down in Judea. The wine merchants of Solomon's day were not acquainted with plaster of Paris, nor can we suppose that gooseberries or logwood were much in their line of business, to say nothing of Spanish earth or catechu. Wine, as we have it—not "genuine at first hand"—is a mocker. It mocks us with every kind of false pretence as to its character and its value; it mocks us with a promise of health and strength, which it is not in its vile nature to afford; it mocks us with gratification that often ends in suffering; it mocks us by stealing away our brains and making us talk and act like idiots; to the pocket, to the stomach, to the head and to the heart, it is a mockery altogether, and as

Solomon very truly observes, "whosoever is deceived thereby is not wise; at the last it biteth like a serpent and stingeth like an adder."—Plain Talk.

For the Young.

DESPAIRING DICK AND ROBIN READY.

Richard and Robin Broadax were the sons of a well-to-do miller, and I cannot better describe the difference between them than by quoting the old nursery rhyme—

"Richard and Robin were two pretty men,
They lay a-bed till the clock struck ten;
Robin starts up and looks at the sky,
"Oh ho! brother Richard, the sun's very high!
I'll go before on little Jack Nag,
And do you follow after with basket and bag."

This was the usual mode of procedure with my two heroes. Robin always had his eyes open first, and was ready to seize upon any advantage which offered. He rode forward on any little Jack Nag of an opportunity there was going, while poor Dick brought up the rear, under all the heat and burthen of the day.

When they were boys, and had a hard task to learn, Robin put his mind to it; and though he was not more gifted than Dick, he accomplished it first, because Dick always thought, "I can never get that; it is too hard! I can't possibly learn it, so it is no use to try," until at last he had to be made to do it, with the ruler and rattan!

Richard was always saying, "Never borrow trouble," which he interpreted to mean, "Never do anything you can help doing, and put off all exertion until you are forced to it." Robin's favourite maxim was, "Drive your work—don't let your work drive you!"

So, when they grew up, Richard always fancied everything too much for him, and never made any effort till pushed to extremity by necessity—like a dog by an unavoidable bull, whom he only tries to run away from until he gets pinned to some wall by the pursuing animal. Now Robin, in a dilemma, was ready to take it by the horns and overturn it, which is the easiest way of escape, if one can only have the courage and promptness to do it.

Richard led everything overcome him from faint-heartedness. Robin considered himself a match for whatever might turn up. So Richard got the name of Despairing Dick, and Robin was called Robin Ready.

Just before their father died, he said to his sons, "I leave Richard my mill, because all he has to do is to put the corn in and let it come out flour, and there is no risk or danger about it. And to Robin I leave my farm. It is a poor bit of land, not worth half so much as the mill. But Robin inherits my energy and hopeful temper, and they are treasures in themselves. So boys, you will soon be equally rich, and I don't know how I could do more fairly by you."

When the old man was dead, his two sons separated—one went to his mill, the other to his farm.

It was winter, the time for improvements and fencing. Robin went heartily to work, and by the labour of his hands he put up substantial stone walls, trenched a meadow, built a spring-house, and hauled off stones that cumbered his fields. He repaired the house

BAPTIST MISSIONARY CONVENTION
OF ONTARIO.

ON THE 20th OF SEPTEMBER, 1877.

SECRETARY'S APPOINTMENTS.

I expect (D.V.) to visit the following places at the times mentioned; and will be happy to receive collections for our Home Mission Treasury in all places where the brethren think well to give notice of such. My chief work, besides preaching the gospel and raising funds, is to organize agencies for the systematic collection of funds, to enable us to carry on the all-important work of giving the gospel to our own countrymen, and enabling weak churches to sustain their pastors—

Owen Sound.....	Sunday	Sept. 9th	11 a.m.
Woodford.....	9th	3 p.m.
Deyoung.....	9th	7.30 p.m.
St. V. cent.....	Monday	10th	7.30 p.m.
Cape Rich.....	Tuesday	11th	7.30 p.m.
Greenville.....	Wednesday	12th	7.30 p.m.
Enpombia.....	Thursday	13th	7.30 p.m.
Praton.....	Friday	14th	7.30 p.m.
Prieville.....	Sunday	16th	11 a.m.
Durham.....	16th	7.30 p.m.
Renover.....	Monday	17th	7.30 p.m.
Carriek.....	Tuesday	18th	7.30 p.m.
Mount Forest.....	Wednesday	19th	7.30 p.m.
South Arthur.....	Thursday	20th	7.30 p.m.
Arthur Village.....	Friday	21st	7.30 p.m.

If any changes are desirable, brethren will please notify me in due season.

THOS. L. DAVIDSON,

Sec. B. M. C. of Ontario.

Guelph, August, 1877.

GENERAL.

Mr. Sankey has been carrying on, in connection with Mr. Needham and others, revival meetings at Cohasset and Scituate, Mass. He says the houses were crowded to overflowing, and there were many enquirers.

A resolution has been introduced in the lower house of the Convocation of Canterbury, asking the House of Bishops to give in mitigation of the scandal caused by the sale of Church livings, and take measures either to abolish or check the practice of simony.

The Legislature of Colombia has passed an act banishing forever the Catholic Bishops of Papayan, Pasto, Antioquia, and Medellin, for acting with the leaders of the rebellion.

The Methodist Episcopal Conference of Sweden met at Carlskrona, June 22. The work of the Church was reported to be in a very satisfactory condition. There were about 700 accessions during the year.

A petition to the Queen is being signed by women who practice confession. Another petition from laymen asserts the right of the laity to the use of confession. A petition to the Archbishops and Bishops is also in preparation, calling upon them to put down confession.

The session of the Union of Hebrew Congregations in Philadelphia, has given an impetus to the movement to have all the Jews of the country represented in one organization. Strong speeches were made in favor of the union of the Eastern and Western Boards of Delegates. The next session of the Union will be held in Milwaukee, in July, 1878.

The Presbyterians on the Pacific coast are anxious to provide for the opening of missions among the aborigines of Alaska. A missionary in British Columbia has paid several visits to Fort Wrangell, and reports that the Indians heard him gladly, and asked for Christian teachers.

There are quite a number of Scandinavian Baptists in Minnesota, who have a conference which meets yearly. At the recent meeting at Fergus Falls, home missions was the principal topic of discussion. This work is divided into five branches: preaching to the people, educating ministers, and circulating religious literature.

The twenty-fourth Annual Conference of the French Methodist Church has been held at Paris. Pastor Hocart presided. Seventeen ordained

ministers were in attendance, and three were admitted on trial. It was stated that the Pastors had submitted to a reduction of £12 each, on a salary of £100. The question as to how to retrenchment in the coming year should be made, whether by abandoning some of the stations, or in some other way, was discussed, but not decided.

A correspondent on the Philadelphia *Presbyterian* writes on the results of the Pan-Presbyterian Council at Edinburgh, as follows: "First, it has given new strength and a clear expansion to the spiritual unity of the Church, as distinguished from mere external and organic unification. Second, it has shown the substantial agreement of all the branches of the great Presbyterian family in doctrine and polity. In the presence of those great foundation principles which all held, with equal tenacity and devotion, the minor points dwindled to insignificance, and every one could say to his brethren, 'We agree a thousand-fold better than we differ.' Third and chief, it has helped in the development and application of the vital forces of the Presbyterian Church for the extension of the kingdom of our Lord Jesus Christ."

Mr. George Muller and wife, it is announced, will sail from London for Canada and the United States, on August 23rd. Mr. Muller has recently made a tour on the continent, preaching 302 times in 68 different towns and cities. He is widely known at the head of a large orphanage in Bristol, England, which has been built up and conducted by voluntary contributions, on the faith principle.

The Convocation of Canterbury has resolved that it holds the Society of the Holy Cross responsible for the preparation and dissemination of the book called *The Priest in Absolution*, and that the society has neither repudiated nor effectually withdrawn from circulation the aforesaid work. The book expressed its strong objection of any doctrine or practice of confession which can be thought to render such a book as *The Priest in Absolution* necessary or expedient. The Primate, in his opening address, said that it was his anxiety in the only way against the doctrine, the discipline, and practice of our reformed Church.

Several members of the Society of the Holy Cross, under the auspices of which the book *The Priest in Absolution* was issued, have made haste to announce that they were unaware of the contents of the book, and that they cannot approve of it now that they know what it contains. It was rumored that the Society would repudiate the book, but the *Church Times* and Ritualist Macdonochie both defend it. The subject has been brought before Convocation, and the Bishop of London offered a resolution asking the lower house to consider at once the declaration of the Bishops on confession in 1873. The Bishop said he feared the extent to which the practice of confession prevailed in the Church was not known.

A correspondent of the *Christian Intelligencer* gives a good account of the evangelizing work in Paris, more particularly that carried on by Mr. and Mrs. McCall. While on a holiday trip to France, Mr. McCall fell in with a workman, who said to him: "To a man we have thrown aside the religion of the priests; and if some one would teach us a religion of a different model, a religion of earnestness and morality, we are ready to receive it." Mr. McCall regarded this as a call from God, resigned his English parish, came to France and started his mission-work, and as a result, there are now twenty-one stations, containing about a thousand two hundred sittings; six adult Bible classes, four prayer-meetings, forty-one Sunday-Schools and young people's meetings, with an average weekly attendance of sixty-five hundred adults and twenty-five hundred children. The law does not allow open-air preaching; but Mr. McCall reaches the same result by opening a shop, or hall, on the street, and the singing within serves as an invitation to passers-by without.

The American Board has heard nothing from

its missionaries in the vicinity of Erzerum, and it is unfortunately there is some anxiety as to their safety. The war has been hitherto the most severe in Asia Minor, and the Board expected that its missionaries at Van and Bitlis would join the Presbyterian missionaries in Persia, until it was safe for them to return to their work. But, according to a letter from Erzerum, recently printed in the *London Telegraph*, they have taken refuge on a small pleasure boat on Lake Van, floating about during the day and finding a sleeping place in some secluded village at night. The Turks had risen and collected at Van, and the whole district was under a reign of terror. Van is 200 miles south of Erzerum. The American Board has at Van three missionaries—the Rev. H. S. Barnum and wife, George C. Reynolds, M.D., and wife, and the Rev. J. E. Scott. At Bitlis are the Rev. George C. Knapp and wife, Miss Charlotte E. Ely, and Miss M. A. C. Ely. The Board has in all 134 missionaries, helpers, and teachers in Turkey, of whom all but twenty-two are in the eastern and central districts. The latest news from Caesarea, in the western district, stated that the missionaries were being most encouraging success.—*N. Y. Independent.*

WORK ON BEHALF OF LEPERS.—We quote the following painfully interesting account of labor of quite an exceptional kind from the *Church of Scotland Missionary Record*:—"The work carried on among these miserable beings at Chumba, by Mr. Bailey, and at Subathu by the American Presbyterians, is not merely philanthropic, but also evangelistic. Where every means are used likely to cure or mitigate the disease, there is unremitting care for their spiritual interests, and these labors are blessed by God, and crowned with success. The Rev. Dr. Newton of Subathu, writes to Mr. Bailey, under date 12th March:—

"I have just had the privilege of baptizing Bahadur, one of the lepers under treatment. I have no doubt. Before I went to America, his case seemed a very hopeful one, and you noticed the man. During my absence, Miss Nelson took a deep interest in him. He has long professed faith in Christ, but was once asked whether he was given to him to come out boldly, and by means of baptism to separate himself at once and for ever from his old ties. I have had three other enquirers and candidates for baptism in the Asylum, all women; one, our old friend Dhiphi of your list, the mother of the two little boys. There are indications of blessing at Chumba also. An old man named Raghu has applied for baptism, and others seem deeply impressed with the story of God's love to man in the gift of His Son. There are now in all 50 lepers under treatment—34 at Chumba and 16 at Subathu. Some of the cases are sadly interesting: a family of father, mother, and two girls (aged 8 and 2) all lepers; a leprous mother suckling a child which she cannot be persuaded to wean and others. A little building was in course of erection at Chumba, to be a church and school-house, which was expected to be finished in May, at an expense of £80. The laborers are much cheered by the sympathy of home friends."

"DOING the right is the condition of power."

"EVERY moral evil drags after it a Divine woe."

"IGNORANCE is weakness. An ignorant soul asks for in its faculties, and skill in their use."

"RELIGION is not mere truth, gained by study, and retained by watchfulness in the soul. It is truth translated into action embodied in life."

"METHOD is of primary importance in the business of intellect. Great intellects become dull for want of this. What is might without method?"

"FRAYER changes the night of the soul into morning, the discord of the soul into music, its dark and chilly November into May, all sunshine and blossom."

Selections.

HOW A WOMAN CHEATED THE DEVIL.

A happy couple in Wiltshire, in humble life, recently had their family enlarged by the addition of twins; but in a few days one of the babies sickened and died, and alarming symptoms foretold the speedy departure of the other. In these distressing circumstances, the parents sent for the clergyman of the parish, in order that the dear little ones might be fitted for the kingdom of heaven. On his arrival a sad state of things was disclosed. He, of course, soon made the living child "a member of Christ, a child of God, and an inheritor of the kingdom of heaven," but what to do with the dead child was past his comprehension. The distressed mother first entreated him to let a few drops of the "holy water" fall upon the dead child's face, but that could not be; then she prayed him that as they were both born together, so in case of the second death, they might be both buried in the same coffin, or at least in the same grave. This very natural wish did not harmonize with the theology of the Wiltshire parson, and so it was not granted. The second child died, the funeral was arranged, the two coffins were brought forth, but only one of the babes was committed to the earth in the "sure and certain hope of the resurrection to eternal life," and when the distressed parents inquired, where the other child was to be interred, the reply was to the effect that it must be buried at night in unconsecrated ground, without service or ceremony, as it had not been baptized. Here, however, a new chapter opened, for the mother declared that the buried child was the unbaptized one, and that being now committed in "sure and certain hope" he was safe: while she claimed Christian burial for the other, on the ground of this having been made "a member of Christ," &c. In this dilemma the parson, in no measured terms, denounced the woman as a cheat, and charged her with cheating God, cheating the church, and cheating him also. The reply was a nonplus. "I am very sorry," sobbed the woman, "if I have done wrong; I did not wish to cheat God nor the church, but I confess I had no scriptures about cheating the devil!"—*Christian Treasury.*

FOOLISH TALKING AND JESTING.

An Incident in the Life of Rosenius, a Swedish Evangelist.

"Oh! how we must watch," Rosenius said, "over our conversation, even among those who are of our own household, to avoid hurting both them and ourselves! I will relate," he continued, "something out of my own experience to illustrate this. At one time foolish and frivolous talking and jesting had become a practice among us when gathered at table. My conscience smote me for it, yet this little sin became a habit, and got the better of me. By and bye I became really troubled about it, and tried to break through the custom, praying to God for forgiveness and help; but in vain. We had all been led far into the sin, and now I am tempted each other. I became alarmed, and asked God to show whatever means He chose to deliver us from this fault, and to bring us back to that holy

earnestness and peace of conscience which we had for a long time missed. And what happened? God heard my prayer; but not in the way expected, not in the way I had wished. He let my darling child become ill and die. Now at once the 'foolish jesting' fled away of itself, and now at once in the whole house there was seriousness and sorrow. When the first anguish of grief was over, and I became myself again, I thanked my God most heartily, though with tears, for this wonderful answer to my prayers."—*Family Treasury.*

THE COMPOSITION OF SERMONS

A sermon properly consists of two parts—exposition and application. The truth lies in the text like a sword in the scabbard. The business of the minister is first to draw the sword—that is exposition; next to cut and thrust with it on the right hand and on the left—that is application. The hearers must be first of all see what is the mind of God in the text, and then that mind of God is to be used for their reformation. It is not enough that the preacher preach the truth: the hearers must also know for themselves that it is the very truth of God. The power does not lie simply in the truth, but in the truth perceived to be of God. When this point has been gained, then the power of preaching is the power of God. Hence careful exposition, showing beyond all question what is the mind of God in the text, is the indispensable first thing in every sermon. Without this the sword of the Spirit is not there. The sword sheathed is of no avail. Let it be drawn by exposition, and then let it be wielded with a will.—*Dr. Chalmers.*

HE THAT WILL NOT WORK, NEITHER LET HIM EAT.

Mr. Moody, in a recent address to reformed drunkards in Boston, said:—

"These are hard times I know, and it is hard to get work, but Spring has come and if you cannot get work in the city, start out into the country. A great many farmers want men now. It is not degrading to go out and hoe and shovel in the field. It is noble, I think. I do not believe there is a man in this city that really wants work but can get it in the country. If you haven't money to ride, walk out. You can foot it on a good pleasant day like this, ten or fifteen miles a day. Besides, you will have a better chance walking than if you passed the farmers' places on a train. If you're looking for work not beg. Ask for something to do. If you are offered anything without work do not take it. They will give you some wood to saw or some work for do that will pay for what you get. Your meals will taste a good deal sweeter when you have earned them by the sweat of your brow. If you will not beg or steal men will respect and help you. It may be a hard chance to get the first footing, but if you hold right on God will open a way for you, and if need be send down a legion of angels to help you. 'What would you do with a man that would not work?' I think Paul was right."

"If a man will not work, he shall not eat." I think we are doing these men a great injury if we help them when they won't work. Some of these men have professed, but there is no difference between profession and being regenerated. We are living in days of shame—and they see others come out, and that they are getting fed, and getting new clothes, and they say: 'These men are making a good thing out of it; I guess I'll reform too.' When I was President of the Young Men's Christian Association in Chicago, we used to have

those men coming in all the time. They would tell about their suffering and how they had no work and wanted help. At last I got two or three hundred cords of wood and piled it in a vacant lot, and got some saws and sawbucks and kept them out of sight. A man would come and ask for help. 'Why don't you work?' 'I can't get any.' 'Would you go if you could get any?' 'Oh, yes, anything.' 'Would you really work in the streets?' 'Yes.' 'Would you saw wood?' 'Yes.' 'All right,' and then we would bring out the saw and sawbuck and send them out, but we would have a boy to watch and see that they did not steal the saw. Then the fellow would say, 'I will go home and tell my wife I have got some work,' and that would be the last we should see of him. Out of the whole winter I never got more than three or four cords of wood sawed. We heard from our friend Dr. Tyng last week that we want a good deal of mother in this work; yes, and we want some father, too. If you are always showering mercy on these men, and giving them food and raiment, they will live in idleness, and not only ruin themselves, but their children. It is not charity at all to help them when they will not work. If a man will not work let him starve. They never die. I never heard of them really starving to death. You may say that is harsh, but we need a little of that now. It says in the fifteenth chapter of Proverbs, 'The way of the slothful man is hedged with thorns.' I never knew them to get out till they worked their way out. I had charge of the relief in Chicago for a number of years, and I was brought into contact with these lazy men, and I say there is no hope for a man that will not work. Talk about their conversion, it is only just put on to get a little money out of you without work. Some of you ladies think you are doing God's service by giving them money, but you are really injuring them. It says in Ecclesiastes, tenth chapter and eighteenth verse, 'By how slothfulness the building decayeth.' You see many young men in Boston getting decayed from idleness. You cannot keep the body healthy without work. We are commanded to earn our bread by the sweat of our brows. Get something to do. If it is for fifteen hours a day all the better, for while you are at work Satan does not have so much chance to tempt you. It is these men that are out of work that Satan tempts.

A CHRISTIAN GROCER DESTROYING HIS WINES.—Mr. Wilson, missionary at Redruth, Cornwall, relates:—"A Christian tradesman in this town, who sold a quantity of British wine, had so laid upon his mind the evil of the liquor traffic that he resolved not to renew his license. As this would not expire for months, he could not wait, and one day I was called in to see the destruction of the stuff, when he ordered every bottle to be uncorked, and the whole was thrown into the cesspool. On beholding this I felt constrained to give out Mr. Moody's favourite hymn in the shop, 'Rejoice and be glad, the Kedeemer is come.' The Lord has made it up to him, for although this was done a few days before the Christmas market, when the sale of wines would be an important item, his receipts and sales were quite equal to former years, if not more. He is now an active worker in the Gospel temperance work in our town. Let us pray that the Lord may lead many others to go and do likewise."

"MONEY I give me money, or I shall be driven to a deed my soul abhors." The coin produced a handful of silver with tremulous alacrity, and it then occurred to him to inquire what particular form of felony his benevolence had defeated. "Work," muttered the wanderer, as he fobbed the coin and passed away.

CHANGE OF TITLE.—From *The Priest in Abnegation to Absolute Pollution in the Priest.*—PUNCH.