

The Christian Helper.

A BAPTIST MONTHLY JOURNAL.

"Not for that we have doubtless over your faith, but are helpers of your joy." II. Cor. 1: 34.

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DIED.

At Woodstock, Ont., on Wednesday the 4th of September, ROBERT ALEXANDER FYFE, D.D., Principal of the Canadian Literary Institute, in the 62nd year of his age.

The honoured servant of Christ whose death has cast a gloom over the whole Baptist brotherhood of these provinces deserves more than a passing notice. We purpose, therefore, making the next number (that for October) a *memorial* one. Besides an excellent photo engraving of Dr. Fyfe, which is being made for us in New York, we purpose giving a full sketch of his life and labours, a verbatim report of the funeral services, and a mass of other collected information bearing on his connection with the Institute and the Denomination generally. Any of our friends who may wish extra copies of the *memorial Helper* would do well to order them at once, as only a limited number will be published over and above our ordinary edition.

TWO PICTURES AND A QUESTION.

LOOK ON THIS PICTURE :

It is an assembly of brethren who have come together to further the interests of the cause of Christ. Their object is one; their hearts are one. They are knit together in love. They consult, not for their own interest or honour, but for the glory of their divine Master; and they do it in their Master's spirit. Each one contributes all the intelligence and all the active power which he possesses. Each one is gratified with the talents and influence which belong to his brethren, for the same reason that he is thankful for his own. And if others are able, by their *superior* talents and influence, to contribute more than he, to that object which is nearest to his heart, the more is he gratified. No one in this assembly is the zealous advocate of any measure because he was the

first to propose it. And no one has such confidence in himself as to suppose that a measure must be right because it originated with him. No one is pertinacious or self-willed. The wisdom which reigns among them "is from above; and is pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." In this assembly all is candour and kindness. The inquiry is: What will please Christ? What will promote the prosperity of his kingdom? If on any subject the brethren for a time differ in judgment they still agree in feeling; and in the end are likely to agree in judgment too. Important measures, therefore, are carried, not by small majorities, but with great unanimity. Thus pursuing their purpose with brotherly love, and singleness of heart, and with earnest prayer for divine guidance, God graciously superintends their deliberations and crowns their labours with success.

NOW LOOK ON THIS :

An assembly professedly engaged in promoting the same cause, but among whom a *selfish* spirit prevails. Under ordinary circumstances a regard to reputation, or motives of policy, would preserve them from open disorder and lend to their proceedings some measure of respectability. But now when their business is specially important, and when circumstances are such as to try men's souls, and to require special efforts and self-denial; they soon shew what their ruling passions are. Being without any common affection to unite them, they have division and strife. Individuals strenuously oppose a measure, though altogether wise and judicious, because it is not calculated to gratify their personal feelings, or to promote their private or local interests. It is manifest from their transactions that they have lost sight of the great object which every Christian professes to seek. And as they do not truly aim to serve the Redeemer's cause their measures are not adapted to promote it. If the kingdom of Christ is in any degree advanced—if, indeed, it is not essentially injured—it will be owing to the over-ruling providence of God which brings good out of evil.

WHICH SHALL IT BE ?

In a short time the Convention will as-

semble in Brantford. It will meet under circumstances of unusual gravity. It will have to deal with questions of vast importance. That we have reached a crisis in our history as a denomination must be apparent to every one; and that the deliverance of our missionary and educational enterprises from their present difficulties, together with our general prosperity for many years to come, greatly depends upon the results which shall be reached at our October gathering cannot be denied. This, then, is our question—we ask it with anxiety—Which of our two pictures shall prove to be a faithful representation of that gathering? God grant it may be the first! Let us all strive to make it so.

DEFINITENESS OF PURPOSE.

The candidates for honours in the Grecian games were accustomed, on the eve of the decisive struggle, to go through the movements which were soon to determine their victory or defeat. Those who were to contend in the race ran higher and thither without wishing to gain any other object besides that condition of "wind and limb" which should fit them for the "course." And those who were to contend in pugilistic encounters exercised their "muscle" upon invisible antagonists, for no other purpose but to prepare themselves for exhibiting their utmost feats of valour and of skill.

To this custom the Apostle evidently alludes when he says to the Corinthians—"I therefore so run, not as uncertainly, so fight I, not as one that beatech the air." The Christian life is both a race and a fight; and Paul felt, that it ill became him to resemble intended contestants engaged in training for the games. He felt that he had already begun the struggle—that a cloud of witnesses was beholding him—that the decision was approaching, and that already the crown was either a-winning or a-losing. And therefore with every weight thrown aside, and with every nerve strained to the utmost, and with his whole soul, body and spirit roused into the most vigorous and resolute determination, he "fights the good fight"—he "presses towards the mark for the prize."

A neglect of the lesson enforced by this example is one of the most general and

fatal defects of modern Christian life. *We often go the rounds of duty without any definite object before us.* The worshipper too frequently approaches the throne of grace without any end whatever, but merely to *say his prayers.* Parents and heads of families, collect their children and servants for religious exercises, *because it is their custom.* Sabbath-school teachers go to their classes with no fixed design before them, which, from their hearts, they wish to accomplish. In like manner, ministers of the gospel appear before their people without any clear, distinct aim; all they want to do is *just to preach a sermon.* Now it is to be feared there are few of us whose consciences do not plead guilty to much short-coming in this particular direction. We are not like the apostle; we are like the racer and boxer of ancient Greece practising with a view to the "games,"—we "run as uncertainly"—we "fight as those who beat the air." And not until the race may be won by such running, or the victory achieved by such fighting shall we attain the objects which we ought to keep constantly in view.

With this want of a decided end, bustling activity is perfectly consistent. Those who run uncertainly, by way of preparation for trial, may have run as swiftly as when afterwards engaged in the actual struggle—those who beat the air, may have been as violent in their gesture as when confronted with the stoutest antagonist; and yet, in both instances, there could have been no approximation either to defeat or victory. So in our case: it is astonishing what noise and bustle one can make by apparent zeal and activity, while no object is gained, and simply because none is distinctly sought.

Christian fathers and mothers, you can not afford to be thus busily engaged in doing nothing. You are placed in a most solemn and responsible situation. God has entrusted to your care immortal souls that must be either saved or lost. Their destinies are largely in your keeping. Should any one of them *perish* through your neglect or misconception of duty, great guilt will lie at your door. Let a sense, therefore, of your awful responsibility, induce you to aim at the conversion of your children. Never lose sight of this all important object. Labour and pray continually for its attainment; and

thus your efforts, instead of being scattered, and therefore weakened, by being directed to a multiplicity of ends, or to no end whatever, will be concentrated upon a single point and, therefore, infinitely strengthened.

Sabbath-school teachers, you also are called to occupy a most important position; and in you it is equally unpardonable to lounge through your duties without attempting anything definite or decisive. When, therefore, you are again surrounded by your scholars let each ask himself such questions as the following—"What has brought me here, and what am I to do? Am I to try to spend half an hour in *entertaining* my class and then endeavour to persuade myself that I have been well employed? Or is it my object to earn a reputation for piety and zeal among my brethren and friends? Or shall I place before me as my grand design, to show my extensive knowledge of scripture, and the ease and fluency with which I can speak about its facts and doctrines? Or rather, is it not my duty to think of the great needs of the young immortals around me, of the opportunity which God is now giving me of doing good, and of the means by which the understandings and the hearts of the children may be most easily enlightened and impressed?"

Set your minds at rest with regard to such things as these. Fix your thoughts upon the end which your consciences tell you you ought to aim at; keep that end full in view, both in the study and in the class; and, by the promised blessing of God, you will soon be surprised at the effects of your exertions.

To ministers of the gospel, the preceding remarks apply with tenfold force; and we trust they too will "suffer the word of exhortation." Why is it that the preaching of the Cross is not attended with greater results? There may be many reasons; but is not this one of them,—We have been too greatly accustomed to run as uncertainly, and to fight as those that beat the air? Let us try to remedy the evil. Let us propose to ourselves more clearly, as our great object, the conversion of our hearers, and travail, as in birth, until Christ be formed in their hearts. And for the attainment of this end let us preach, *not over the heads* of the people, but *to* them. Let us try to set forth with greater

plainness, affection and solemnity the truths of the everlasting gospel. And in all our labours in the pulpit, and intercourse with our hearers, let us aim at the *one object—the salvation of ourselves and of them.*

EDITORIAL NOTES.

"THE CANADIAN MISSIONARY LINK" is now an established fact. The lady Editors have just issued their first number, and it does them credit. That the little sheet is wanted, is sufficiently manifest when already orders for some 1100 copies have been sent in to the managers.

"EARLY MEMORIES."—These sketches by our venerable brother "Luther" have been missed of late from our columns. We regret that poor health has been the lot of the writer; but hope that he may soon again be able to resume a task which has afforded so much pleasure to many of our readers.

RECEIVED WITH THANKS.—The following Association Minutes have been kindly sent us: *Nova Scotia*—Eastern, Western and Central; *New Brunswick*—Western; *O. tario*—Toronto, Central Canada, Grand River. The donors will please accept our thanks.

OTTAWA BAPTIST TABERNACLE.—This fine church-edifice will be publicly dedicated to Divine worship on Lord's day the 29th inst. Dr. Castle of Toronto is to preach morning and evening, and Dr. Stewart of Hamilton in the afternoon. There will be a grand tea-meeting on the Monday evening; and the three following days will be occupied by the meetings of the Eastern Convention.

S. S. LIBRARIANS' ASSOCIATION.—The favourable attention of Sunday School workers generally, and Librarians particularly, is invited to the communication in another column on this important subject. We shall be exceedingly pleased if the letter of F. W. W. should be the means of securing the formation of such an Association as that proposed. The project has our hearty endorsement.

REV. A. WARREN.—It was with very great sorrow we learned a few weeks ago,

that this worthy ministerial brother had returned home from Manitoba on account of broken down health. He seemed to be about to enter on a very useful career as our 3rd. missionary to the Prairie Province, but God's plans are not always man's plans, and our good brother has come back to wait the Master's call to "come up higher."

"BY THEIR FRUITS," &c.—The so-called Free Thinkers of America recently held a Convention at Watkin's Glen, N. Y., and adopted a great number of resolutions, among them one objecting to the use of the Bible in the army or the public schools of the United States, another against chaplaincies, and another wailing bitterly because of the arrest of certain persons for violation of the laws against obscenity. "By their fruits ye shall know them."

POSTAGE TO INDIA.—The admission of Canada into the General Postal Union has effected considerable change in our rates of postage to certain parts of the world. For the benefit of those who may correspond with our Missionaries in Cocanada, we extract the following information from the latest edition (just published) of the *Official Postal Guide of the Dominion*: Letters are now charged only 10 cts. per ½ oz. instead of 16 cts. as formerly, and will go *via Brindisi*. *Postal Cards* may be also sent for 4 cts. prepaid. *Newspapers* 4 cts. each if under 4 oz. in weight. The *Postal Cards* must be those bearing the 2 c. embossed stamp, and an ordinary 2 cent stamp must be affixed also. The one cent *Cards* will not be forwarded, being only intended for Canada and the United States. Letters for India and other tropical countries should not be sealed with wax, which is liable to melt and damage other contents of the mail bag.

ORILLIA.—We are very pleased to know, from personal observation during an exceedingly pleasant visit to the above beautiful town, that the Baptist cause is progressing very encouragingly under the patient, plodding pastorate of our good brother Sherman. The Lord is pleased to bless the efforts being put forth by both pastor and people to the salvation of souls, and the baptistry has been in frequent use during the last few months.

We were particularly pleased with the interest manifested by the teachers and scholars of the Sunday School, and the evidences of good being done there were marked. A large Bible Class of young people, taught by Bro. Maynard, was pre- vaded by a spirit of deep solemnity, and we were not surprised to see most of its members earnest worshippers at the social prayer meeting on the following Wednesday evening. Bro. Sherman seems to be supported by a small but earnest band of devout Christian workers, and they deserve, and we believe they have, the hearty sympathy, earnest prayers and cordial support of the Denomination.

PIONEER MISSIONARY WORK.—The *Dominion Churchman*—which, by the way, is one of our most valued weekly exchanges—has lately contained a series of interesting letters from a clergyman who has travelled over the Muskoka and Algoma Districts. His object has been to find out what localities are most suitable for settlement, and likely to become rising centres of population and influence. As a wise and zealous 'churchman' he recommends the immediate occupation by his church of those localities, which, although now only sparsely populated, seem destined to grow. By sending missionaries and planting missions in these places while in their infancy, before the fields are pre-occupied by other communions, the writer contends the church will gain a foot-hold that it will be impossible to obtain after years of delay. We commend this policy to the serious attention of our own Baptist brethren as one worthy of consideration and prompt adoption. The Baptist position in Manitoba and the Northwest fifty years hence will depend very much on what the Baptists of to-day do in the matter.

Contributed Articles.

MUTUAL SABBATH SCHOOL HELPERS.

An examination of the desks and shelves of the libraries of our older and richer schools would doubtless disclose an astonishing number of cast-off furnishings. Hymn-books which, though in themselves good, have been laid aside—having been sung "threadbare"—to make room for more modern ones;

library books which have been "thumbed" by every scholar in the school, till they retire with honors to the obscurity of the back shelves; other books which have been damaged in their many rounds, and lie awaiting repairs, which are never made, because the school is so well off that the necessary repairs would not "pay"; call-bells having old-fashioned handles, and whose tinkling voices,—melodious and full of pleasant memories though they were,—have been drowned by the more august tones of handsome modern ones;—all these and many other Sabbath-school necessities are now lying worse than idle,—they are an eyesore and a positive annoyance to the methodical librarian.

Full many a book that's very useful been,
The dark and dusty shelve and cupboard bear;
Full many a call-bell mourns what it has been,
And longs to tinkle on the Sabbath air.

Would not mission schools be glad to receive these cast-off garments? No doubt of it. The books that have been most vigorously "thumbed" are the books which the "rich" boys have devoured more eagerly than all the other books in the well-furnished library. These books have a history, and their worn and soiled appearance would make the eyes of the "poor" boys dance with delight,—for all boys know that the most thumbed books are the spiciest;—and such books would have a large "run" in the mission school. Taking a broader view of this subject, however, why should there not be some medium for the collection of the articles named, and their judicious distribution, either free or at nominal cost, among the poorer schools? And why should not even the richer schools benefit each other by mutual exchange of books now in disuse? Here is a grand work for the "Baptist Librarians' Association" that is to be!

"THE WORK OF CHURCH CLERKS."

BY ONE OF THEM.

On reviewing the paper on this subject in the *HELPER* of December, 1877, and in discussing the points there touched upon, several queries and problems press for solution. It is to be regretted that the former paper did not excite discussion, for the subject affects not alone the comfort of clerks, but in a large measure the peace and prosperity and good name of the churches. Questions of church courtesy, if not of discipline as between churches, are involved; and it is a lamentable fact that great ignorance prevails as to the respect one church should pay to another. This question, of course, is one that should not come under the control of the church clerks as such; but as they are more intimately concerned, and as church members and officers leave such matters in their hands, they should have a proper understanding, among themselves at least, of

their mutual duties and privileges. In order to condense the discussion, the following queries are presented:—

THE MINUTE BOOK.

Is the first principle of the writer correct, that "this might be called the day-book," because "it supplies the other books with information"? Some clerks use the minute book for recording minutes of business meetings only. When an addition or decrease of membership occurs, the record of such is made directly into the roll-book. Is such a practice right or commendable?

Next, is it correct to say that "reports, if in writing, need not be copied in the minute book"? An experienced pastor holds that every document, great and small, should be copied, otherwise the minutes are inaccurate. Should minutes be signed by pastor and clerk? Should any motion be recorded except the one which carries? Should any details of discussions be allowed to appear? Should a candidate's experience be recorded? If so, to what extent? One clerk was in the habit of recording all the minute details of the candidate's relation, and as some of these should never have appeared, the officers had to take the clerk in charge and revise his minutes before they were read to the church! On the other hand, these experiences, when properly condensed, are extremely interesting,—so much so that in the old country it is not an unusual thing to have church minutes published in book form, when churches grow old enough to have a history. If the clerk be inclined (as some are) to forego altogether the pleasure of writing experiences, let him think what a grand thing it would be to read, in after years, the experiences, recorded fresh from the lips of young, tremulous candidates who in after years became preachers like Spurgeon!

ROLL BOOK.

Is it necessary to rule off space for members united by restoration? They must be received upon experience; and their names should be re-entered, else difficulty will arise in the following way: In the plan given for the Roll Book, the actual membership is determined by the blank lines of the right hand page, which page records dismissions. Now, if a member be expelled, there will be an entry on the right-hand page of that expulsion, which will prevent that name being counted as a member, even though an entry appeared on the left-hand page of such restoration.

The plan given for entering names of unmarried female members who afterwards marry, has been proven by experience to be not only convenient, but to keep the roll intact and clean. The old plan of inserting names of female members first by their maiden name and afterwards by the husband's, is apt to mislead the clerk into counting the one member as two.

What is meant by "dropping" a member? Some clerks use the word when it is desired to mildly express the idea of "exclusion";—the strongest way of putting the idea being to call it "expulsion." There is another view, however, which is, that "dropping" simply means "suspension" for a time,—members not being returned in statistics to Associations, &c., while in this state of "suspension." The idea of a "suspension" is a novel one, to say the least. A suspended member

could not properly be disciplined; and is therefore no member at all. Suspension is supposed to be regarded as discipline, but is it regular? The term "dropped" has been pronounced absurd by one who has closely studied the question of church relations. On the other hand, it is contended that "dropping" is the only term to express the idea of dismission for simple indiscretion or inattention on the part of a member, as distinguished from criminal or immoral conduct.

The expression "received by experience and former baptism" has been used when a member relates experience and is received. The expression is both verbose and absurd, for a member cannot be received by both experience and baptism. Besides, does not "experience" imply baptism? If not, what does it imply?

KEEPING MEMBERSHIP STATISTICS.

The late Rev. H. Lloyd gave in the *Canadian Baptist*, in 1868, a very simple plan for keeping statistics of members as they come and go. The following table is a modification of Bro. Lloyd's idea—one of the best features of which is that the precise membership at any moment can be seen at a glance. This table might be copied into the blank leaves of each Clerk's Roll Book, and extended over any number of years, and commencing at any month;—that one being preferable in which the church year begins. Returns to Associations running, say from June of one year to June of the next, can be obtained by a simple calculation of the columns comprised between those dates.

	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	Totals.
INCREASE.													
Baptism....	10	9	9	8	6	3	6	1	7	8	42		151
Letter....	2	1	1	2	4	1	5	3	1	2	20		75
Exper'ce.	1	1	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	15
DECREASE.													
Letter....	2	3	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	18
Exclusion.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	4
Death.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	24

Total increase, 75; total decrease, 24; nett increase, 51; membership at last report, 200; to which add 51; making present membership 251.

THE WORK OF S. S. LIBRARIANS.

HOW THE GUELPH BAPTIST S. S. LIBRARY IS MANAGED.

Bro. W. R. Evans has an extremely simple and very efficient plan for carrying on his work as librarian in Guelph. His room is to the left of the entrance to the school room. Each scholar has a "box" in the Librarian's "post office," bearing his or her respective number. On entering, the scholar places in his box the book he has read, and inside of the book his catalogue-card on which he has noted at least six books, one of which he would like to have in exchange. He then goes to his class. During the session the librarian takes this book, credits it, oppo-

sites the scholar's name, where it has been charged, and puts it away, placing the card to one side. So on till all books have been replaced, and the cards alone are left.

The card bears the scholar's name and number, and also a printed catalogue of 100 books. Between the number and the name of each book there is a small space. In this space the scholar ticks with a pencil the books wanted. When a book has been read, the tick is extended into a stroke through the number; and thus there is no danger of a book being given out twice to the same scholar, unless the scholar forgets to make the erasive stroke—and he will not forget it more than once, lest he get the same book a second time.

The Librarian, taking up a card, selects one of the books which the scholar has "ticked," and, after charging it against the scholar, inserts the card and places the book in the "box,"—and so on through the list.

The work of a catalogue of 350 books can be got through in less than half an hour by this plan, which is simplicity itself. The work moves on smoothly and noiselessly. As the scholars pass out of school they step into the "post office" and take their books from their respective boxes. The Librarian keeps a record-book in which the scholar's names are arranged numerically, and columns are ruled off for the different dates when books are taken out. In charging a book, its number is simply entered opposite the members number and name, under the proper date. No notice is taken of the arrangement of scholars in classes, when numbering them in the Librarian's record-book.

The card-catalogues are cheap and convenient; and their division into hundreds allows a species of classification,—a very essential thing where the number of scholars and books is large. When a scholar has read through the first hundred books, he receives the catalogue for the second hundred, and thus takes a step in advance. There seems to be one disadvantage about these partial catalogues: the books must be purchased by the hundred, or kept till that number has accumulated, before being put into the school. Of course catalogues of less than a hundred books might be printed, but these would create endless confusion,—one idea of the division of the list into hundreds being that the scholars shall have a definite lot to choose from.—*Com.*

Communications.

The Editors do not necessarily endorse the views of contributors and correspondents.

SHOULD OUR MISSIONARY SOCIETIES BE CONSOLIDATED?

To the Editor of the "CHRISTIAN HELPER."

DEAR SIR:—There is an old Latin proverb which says, "He that tries to avoid Charybdis falls into Scylla." The question has occurred to me whether the Board of our Foreign Mission Society will not experience the truth of this proverb, if, in order to escape its present financial troubles, it advocates the consolidation scheme set forth in the "Canadian Baptist" of May 2nd.

First of all I think that everyone will admit that we have too many denominational societies pleading for support from the churches, and too many annual collections asked for; but some relief for this state of things might be found by merging the Manitoba Mission in the Home Mission Society. Moreover, when the school of the prophets is once endowed, I suppose that another of our collections may be dispersed with. All that the Superannuated Ministers' Society and the Church Edifice Society have obtained by their appeals of late would not do much to impoverish our churches. Many of our church members give to nothing but Home and Foreign Missions, and I might say Home or Foreign Missions, as some deem it too great a task to give to both of these societies; and even if we take the generality of our churches, it would be safe to say that they trouble themselves with nothing beyond Home Mission, Foreign Missions, and Ministerial Education. I for one can see no reason for friction in the collection of funds for the support of these three branches of our Christian work.

I have no desire at present to criticize the particulars of the consolidation scheme, to which I have already referred, though I cannot help thinking that the sooner Boards that contain "all pastors" are done away with, the better. Turning however to the great question of uniting the Home Missionary Convention of Ontario with part of the Foreign Missionary Society of Ontario and Quebec, one is led to ask, what will become of the other part of the Foreign Missionary Society of Ontario and Quebec? Are we going to have two Foreign Missionary Societies in fact if not in name? So it seems to me that our brethren of the Maritime Provinces are thinking about a union of their two or three Home Missionary Societies, while we are talking about a division of our one Foreign Missionary Society. "Union is strength"; and it seems to me that such a union in Foreign Mission work as we have now will prove a greater source of strength than a union with the Home Missionary Convention.

The second question that arises, is this; after our society has been cut in two, how is the property in Cocanada and Toonee to be cut in two? Is the fine property in Cocanada to all to one of our new societies, and the small property at Toonee to fall to the other, or how?

Besides, we must remember that our missionaries in India were sent out by the Baptist Foreign Missionary Society of Ontario and Quebec. Which of them will be reappointed by the "Regular Baptist Missionary Society of Ontario," and which of them claimed by the sister society of Quebec. These must be deeply interesting questions to every true friend of our work among the Telugus.

The author of the consolidation scheme says that in preparing his draft he had in view the fact that our Canadian Methodist brethren have but one society in existence for carrying on their entire work in Canada and Japan. But our brother has failed to see the difference between the Methodists of the whole Dominion having one society for Home and Foreign Mission work, and the Baptists of part of Ontario having such a society. I do not know how many Cana-

dian Methodist missionaries there are in Japan, but I am under the impression that notwithstanding the numerical inferiority of the Baptists in Canada, there are more Canadian Baptist mission ries in India.

Finally, our brother asks: "Are our present modes of working the best, or can we not improve them? If I might aspire to answer the question I would say that our present modes of working are not the best; they may be improved, but the adoption of the consolidation scheme would not be likely to bring about the desired end.

If any change is desirable in our Foreign Mission work, it seems to me that it is to be found, not in dividing what is small to begin with, but in seeking to unite our not over-strong forces with those of our fellow-workers in the Lower Provinces. When our brethren entered the northern part of the Telugu field, some of us hoped that the Baptists of the Dominion had taken the first step towards a general union in Foreign Mission work. The adoption of the proposed consolidation scheme would be a step in the other direction. The missionaries of the two Canadian Baptist societies act in concert as much as possible in selecting new stations and other work, and a union of the societies under whose auspices they labour would doubtless be much more acceptable to them than a division which would make the two societies, three.

Asking pardon for the length of this communication, I remain,

Yours fraternally,

F. L.

SABBATH SCHOOL LIBRARIES.

PROPOSED LIBRARIANS' ASSOCIATION—
NEEDED WORK BY LIBRARIANS
AND S. S. WORKERS IN A
NEW DIRECTION.

To the Editor of the CHRISTIAN HELPER.

SIR.—Sunday School work, in most of its departments, has been discussed by individuals and conventions from so many points of view, that at first sight the subject appears to be exhausted, or at any rate, nothing connected with it appears at all new.

First impressions, however—as a rule—are generally imperfect. And in confirmation of this opinion, I beg leave to direct the attention of those interested, to a field of labour lying fallow—viz: The work of Sunday School Librarians.

Yesterday, to-day, to-morrow—We have got, and shall pick up reports of meetings and discussions at congresses and conventions, upon every variety of subject relating to the superintendent, secretary or teacher; but alas! the poor librarian, the willing drudge; is left to plod on and work out his own ideas, (if he has any?) or drop into forgetfulness. Why is this? Does it not partake of the marvellous, that the man who is in a position to quietly, stealthily off-poisoned draughts receives so little notice? Is the cause of the neglect to be found in the fact, that in commencing to seriously consider the work of this department of toil, the questions suggested by it are so many and weighty, that nobody cares to "open the ball"?

If this surmise be the key to the enigma, the sooner some abler pen than mine is em-

ployed in this direction, the better for the cause; in the absence of such a one however, I beg to continue.

The need—and the positive, crying need—of more thought being given to the important work devolving upon the Sunday School Librarians is apparent from the fact that the press is pouring forth a deluge of most pernicious literature. Periodically there is an outburst of righteous indignation that it should be so, but beyond a number of adjectives of more or less expressiveness, it seems to me it is good honest anger thrown away.

Now, if these good Christian brethren wouldn't subside quite so easily, but instead of indulging in "adjectives" which hurt nobody, combine together and try to illuminate each other's darkness, I verily believe they would be on the highway towards accomplishing a good work.

In brief, if the devil is to be hurt, it won't be by expletives, but by downright hard work and the use of means.

The means are in our hands, but we are unskillful in their use; and those I refer to are to be found in an existing institution—the Sunday School Library.

To obtain anything like value from this institution, I would propose that an association be formed, to be called the "Sunday School Librarians' Association." The object of such an Association may be comprised under three heads: comparison of plans for carrying on the mechanical part of the library; comparison of plans for making the contents or the reading, valuable and systematic; and lastly discussion of plans to counteract the pernicious literature of the day.

I am persuaded such an association would do a great work. The different librarians would be brought together with their varied experience, and out of the mass of testimony the standard of the library work might be indifferently raised and have an object and aim, which in too many cases it does not possess.

Should this suggestion meet with approval, on a subsequent occasion I would feel at liberty to sketch an outline of work under the heads mentioned, which without considerably intruding upon your space I could not now give.

F. W. W.

CLERICAL SHARP PRACTICE.—A fictitious parson of a country parish was employed, upon one occasion, to unite a rustic couple in the holy bonds of matrimony. As soon as the knot was tied, says the bridegroom: "Well, parson, what's the damage?"—"Nothing, I hope," replies his reverence; "if there is any damage done it is no fault of mine, you alone are responsible for the consequences of the proceedings."—"But I mean, parson, what's to pay?"—"Oh, that depends upon circumstances. When I marry a couple, if the bridegroom is rather indifferent towards his bride, he hands over only the usual fee. If he is pretty fond of her, he will pay a sovereign or so; and if he is very deeply in love with her he will not think of giving less than three or four." What effect this gentle hint had on the heart of the bridegroom must be left to the imagination of the reader.

S. S. Lesson Department.

International Bible Lessons, 1878.

STUDIES IN LUKE'S GOSPEL.

FOURTH QUARTER.

Oct. 6	Warning against Formalism	Luke	11: 22-30
13	The Gospel Feast	"	14: 15-24
20	The Prodigal Son	"	15: 11-24
27	Two Rich Men and Lazarus	"	16: 19-31
Nov. 3	The Ten Lepers	"	17: 11-19
10	Whom the Lord Receives	"	18: 9-17
17	Zacchaeus, the Publican	"	19: 1-10
24	Jerusalem Overthrown	"	21: 8-33
Dec. 1	The Lord's Supper	"	22: 10-20
8	The Cross	"	23: 33-46
15	The Walk to Emmaus	"	24: 13-25
22	The Saviour's Last Words	"	24: 34-45, 53
29	Review	"	

Prepared for the CHRISTIAN HELPER.

Oct. 6—Warning against Formalism—

Luke 13 : 22-30 ; A. D. 30.

GOLDEN TEXT.

"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."—V. 24.

IN THE STUDY.

"The interval of two months between the Feast of Tabernacles, Oct. 11, A. D. 29, and that of the dedication early in December, seems to have been spent partly in Jerusalem, and partly in its neighbourhood; especially in that happy home of Bethany, in the house of Lazarus and his sisters, Martha and Mary. Then, driven from Jerusalem by plots against His life at the Feast of the Dedication, (John 10 : 22-37) He retired to Bethabara beyond Jordan, in Perea, where John at first baptised. From His retirement He was summoned again to Bethany by the sickness and death of Lazarus, John 12. After visiting him from the dead, He retired to a city called Ephraim. John 12 : 54 (Orphan of the Old Testament) 6 miles N. E. of Bethel, on the borders of the desert that stretches away to Jordan and the Dead Sea. Thence He seems to have withdrawn Himself again to Perea beyond Jordan, perhaps to place Himself within Herod's jurisdiction. From this place He makes His final movement towards Jerusalem, which begins with the lesson of to-day; and He proceeds leisurely through these populous regions, through Jericho to Jerusalem, preaching in the villages on the way. To this progress through Perea should probably be referred those most impressive parables and lessons which occupy the 14th, 15th, 16th, 17th, and 18th chapters of Luke's gospel, except chapter 17 : 11-19."—Pinnold.

OUTLINE OF LESSON.

1st. The last journey. 2nd. The curious question. 3rd. The answer of Divine wisdom. 4th. The solemn warning.

IN THE CLASS.

THE LAST JOURNEY.

And He went through the cities and villages. For the last time He had lifted up His voice in solemn entreaty and warning to the inhabitants of Capernaum, Chorazin, and Bethsaida, and all the region round about the sea of Galilee; never more would they hear His voice. They, like Nazareth, had rejected Him, and henceforth it would be more tolerable for Tyre and Sidon than for that land: for greater light had come, and they had rejected it, Luke 20 : 17-25. And now for the last time, the land where John had begun his ministry, should hear from Divine lips the word of the kingdom. There comes a period when for the last time the message

of mercy is sounded in our ears, but for all time, *ye, eternally* we shall rejoice or mourn for the way in which we received it. Opportunities pass away, but consequences never.

Journeying toward Jerusalem. All that was to befall Him there He knew, and yet He journeyed thither with unflinching step, leading the way. Shame, suffering, death, so near, yet never more diligent and abundant in labours; a death He could avoid, yet with steadfast soul sought to meet it. Behold the intense desire of our Lord for the salvation of souls; He spent His last days in pleading with men, in calling on them to repent and believe, while He was unmercifully going to the place of sacrifice for their sins. For a similar spirit, born of love to Jesus, see Acts 21 : 10-14. *Any journey may be our last; let every one be as if it were our last, about that which, at the time is most for our good and God's glory.*

THE CURIOUS QUESTION.

Then said one unto Him. "The inquirer can hardly have been a disciple of Jesus, v. 28, but most likely a Jew from the multitude, who had heard His discourses, and, either from Jewish pride, or perhaps out of real desire to learn from Him, put this question."—Alford. *And, are there fewer that he saved?* "Here the implication of final salvation is obvious."—Alford. Saved from hell, saved to heaven, saved from the condemnation of sin, its pollution, its love and its power. Had it been the question, the answer to which was important for him to know, doubtless our Lord would have given him a direct answer; but from the character of His reply it is evident that it was one of those curious questions about which he at that time had no need to be concerned. There was another matter of infinitely more importance to him—his own personal salvation. How many there are who waste their time, and allow precious opportunities of blessing to themselves and good to others to pass, while engaged in inquiries and discussions that yield no profit to any. *The present is the greatest good, the best opportunity of our thoughts and efforts. How many persons perplex themselves over the doctrine of election, while for them it would be settled by simply believing in the Lord Jesus. John 21, 21-22; 1 Tim. 6, 3-4; 2 Tim. 2, 24.*

The question can be answered, but best by our seeking to add, first ourselves, and then all we can, by bringing them to Christ, to the number of the saved.

THE ANSWER OF DIVINE WISDOM.

Strive to enter in. "Strain every nerve." The term is taken from the Grecian games, where they wrestled and ran the race, in order to win the crown of laurel which belonged to the victor. It is the term, too, from which our word *agnise* is taken.—*Jacobs.* Strait gate, not straight, but narrow, a difficult gate. We have the same idea in the word *strait*. "It is not the gate out of life, but the gate into the Christian life, as Bunyan represents it in Pilgrim's Progress."—Abbott. There are a thousand wrong ones, but only one right one. "It is as wide as the love of God can make it, not narrow to keep men out, but because it must be narrow." Salvation can come only through a full atonement, a perfect righteousness, reconciliation to God, and a renewed life; and these come only through Christ. Many will seek to enter in, not by this, but in some other way, or to take some forbidden thing with them through the one way—as some darling sin. "It is wide enough for any soul, but not for any sin however small."

THE SOLEMN WARNING.

When come. "From the time that." The reference is to marriage feasts. In the evening the bridegroom would go with a company of his

friends to the home of the bride to conduct her to her future home, while a number of maidens would remain behind to welcome the party on their return. It was often late ere the bridegroom returned with his bride, through the *feigned* unwillingness of her friends to give her up; but as soon as he entered the house with his bride the door was closed and no one on any account was permitted to enter, however earnestly he might knock. Within, the house was brilliantly lighted, without the unrelieved darkness of an Eastern city. How great the contrast between the joy within, and the darkness and disappointment without! "And yet it was no fault of the *gate*, but of those who did not enter." Lord, Lord. "In the title, *Lord*, they claim to stand in a near and intimate relation to him, and in the *Lord, Lord*, twice repeated is an evidence of the earnestness with which they *new* claim admission."—*Trench.* I know you not. It is not that He disclaims an outward knowledge, but He does not know them in that sense in which He speaks in John 10 : 14; so that Augustine's remark though it seems at first a slight, is indeed a very profound one when explaining, *I know you not*, he observes it is not else than, "Ye know not me."—*Trench.* Whence ye are. "Ye are none of my family, have no relationship with me."—*Alford.* Then shall ye begin. First they *knock*, then they *plead*. If they had had half the earnestness before they would have had an abundant entrance.

Eaten and drunk in thy presence. It is merely in *His presence*, very different from drinking *with*, Matt. 26 : 29. It is one thing to be in the company of worshippers, it is another thing to be *of* that company; one thing to eat and drink in the presence of Christ at His table, and another thing to eat and drink *with* Him—by faith discerning the Lord's body—having real fellowship with the Master of the feast. Taught in our streets. Having heard the gospel will not secure an entrance to the heavenly feast; but having *received* it will.

Depart from me.—"He who dances with the devil all day, cannot feast with Christ at night." Only wickedness keeps men away from Christ, some sin *outside* preferred to the *Lord inside*.

There shall be.—For the most part the Bible representatives of future punishment are of a fixity in a state of sin, Rev. 22, 11, and of banishment from the presence of God, 2 Thes. 1, 9. Weeping and—In the midst of misery yet witnesses of the joy of those within.

They shall come.—east . . . west . . . north . . . south. Bengel suggests that the points of the compass are intentionally so arranged here, to show the order in which the Gentiles should be called in all over the world. It certainly is a fact, that the gospel first took root in Syria and Asia Minor, then spread to the west of Europe, and along the shores of the Mediterranean, then turned northward to the Scandinavian nations and Britain, and since that time has spread toward the south, in Africa, Asia, South America, and the south Pacific Ocean.—*Byle.*

There are last.—"Many who are first in opportunities are last in usefulness. Many who are first in earthly riches are last in the treasures of heaven. Many who seem first and most prominent on earth shall be last and least in heaven. A comfort to those who seem last and least; a warning to those who seem first and greatest."

CONCLUDING THOUGHTS.

"It is not for us to ask curious questions about others future, but (1) to take heed that we are in the kingdom; and (2) to do all we can to bring others in."

"It is sad to see others enjoying without us, what we might have enjoyed with them, and remember that the only reason is, *we would not.*"

Oct. 13.—The Gospel Feast.—Luke 14 :
15-24. A. D. 30.

GOLDEN TEXT.

"Blessed is he that shall eat bread in the kingdom of God."—v. 15.

IN THE STUDY.

"The Lord had been invited to eat bread with one of the chief Pharisees, v. 1. The meal must have been a costly and ceremonious one. It included, probably, friends and kinsmen and rich neighbours of his host, v. 12. But among these guests, hostile, as for the most part they were to the young Galilean Teacher, there was one who could not forbear expressing his sympathy with some words which fell from the Lord's lips, v. 15. To him, and through him to us all, this parable was vouchsafed."—*Trench*.

"The people of the East take two regular meals a day, i. e., a heavy breakfast in the earl' morning, and the principal meal at night, after they come home. Rich people often eat a regular meal at noon, but more commonly take a light luncheon. The evening meal is that to which the guests are usually invited."—*Van Lennep*.

"The hospitality of the present day in the East exactly resembles that of the remotest antiquity. The parable of the 'Great Supper' is in those countries literally realized. And such was the hospitality of ancient Greece and Rome. When a person provided an entertainment for his friends or neighbours, he sent round a number of servants to invite the guests—these were called *nomotaxoi* by the Romans, and *nomotaxoi* by the Greeks. The day when the entertainment is to be given is fixed some considerable time before; and, in the evening of the day appointed, a messenger comes to bid the guests to the feast. They were not now asked for the first time; but had already accepted the invitation when the day was appointed, and were therefore already pledged to attend at the hour when they might be summoned. They were not taken unprepared, and could not, in decency, plead any prior engagement. They could not now refuse without violating their word, and insulting the master of the feast, and therefore justly subjected themselves to punishment. The terms of the parable exactly accord with established custom, and contain nothing of the harshness to which infidels object."—*Paxton*.

The parable is both *historic* as relating to the conduct of the Jews towards Jesus in rejecting Him, and *prophetic* as indicating His "larger purpose of grace than could be satisfied by the bringing in of a part and remnant of the Jewish people; that He had prepared a feast in which more should sit down than they—found a church with room in it for Jew and Gentile."—*Trench*.

IN THE CLASS.

Lesson framework. 1st. The gospel feast. 2nd. Various excuses. 3rd. Gathering in the outcasts.

THE GOSPEL FEAST.

And when one of them. One of the Pharisee's rich friends or neighbors. Who sat at meat. "This time Christ glorifies the meal through table talk, which, more than that of any other, was seasoned with salt."—Col. 4 : 6.—*Van Oosterhout*.

Eat bread in the kingdom. He referred to the temporal kingdom for which they looked. "They believed that the kingdom should be opened with a great feast, of which all the members, the Jews, should be guests."—*Widdows*. A certain man. "A feast is frequently employed in Scripture as a symbol of what is provided for the soul in the great gift of the Saviour, Christ Jesus. Man not only needs bread for his body, but also for his immortal soul." The feast that Christ has prepared is great because of its

cost, and because of the manifold blessings it provides—pardon, peace, reconciliation, adoption, fellowship, sanctification, heaven. It cost the precious blood of the Son of God. And bade many. There was a class *first called*. "Those who were presumed the most favourably disposed for embracing the truth; the most religious among the people, the priests and elders, and the scribes and Pharisees. Christ still bids many; and all are bidden."—*Trench*. All things are now ready. "There was beyond a doubt a time in the world's history when, more than any other time, it could be said, 'all things are now ready,' when the kingdom of Heaven was set up, and men, both Jews and Gentiles, invited to enter into it."—*Trench*.

VARIOUS EXCUSES.

And they all with one consent—"of one." Out of one mind or spirit. "The excuses which are mentioned, are such as plainly indicated, on the part of those who made them, a slighting both of the entertainment, and of him who had prepared it. Real friends would never make such excuses. The *temper* of these self-excuses is threefold, the excuses themselves are threefold, the *spirit* is one."—*Alford*. "The three excuses represent the influence *properly, business and family ties*. The distinction between the first two is, that 'the one man has got, the other is getting. Observe that the engagements pleaded are not sinful; the parable shows the danger of being engrossed even in lawful things.' The first says, 'Some one has said, why did he not look at the ground before he bought it? If he had been a good business man, he would have seen the ground first. He couldn't make the bargain any better by going to look at it now. And, now that he has got it, he can go and look at it any time; the land can not run away. Strange time to go and see ground, just at supper time. He did not want to go to the feast, and so he manufactured this excuse to ease his conscience. That is what people make excuses for. The Devil gets men into that grade, and rocks them to sleep in it.'—*D. L. Moody*. Have me excused. "There is a vast difference between *excuses and reasons*. These men gave excuses, but they did not give their reasons." So is it now—John 3 : 20. I have bought five yoke of oxen. "Why not prove them before he bought? It was no time to prove even after they were bought. And now that the bargain was closed, he could prove them any time."—*D. L. Moody*. I have married a wife. "According to the Levitical law, this reason of his would have been a sufficient one; they should not have gone to battle, Deut. 21 : 5, but it is none why he should not come to the feast."—*Trench*. "The third man's excuse was the most ridiculous of all. Why did he not take his wife along with him? Who likes to go to a feast better than a young bride?"—*Moody*. Came and shewed his Lord these things.—"Declared the ill-success which he had met, reported the excuses which all had made: even as hitherto, in all likelihood, not so much as one among the spiritual chiefs of the Jewish nation had attached himself openly and without reserve to Christ. John 7 : 48."—*Trench*.

GATHERING IN THE OUTCASTS.

Go out quickly. "The day of grace is merging fast into the day of glory; the currents of men are flowing rapidly into the ocean of eternity." Into the streets and lanes. "He was angry at these, and gave directions to go to another class, yet still *fears of the city*; but to go from palaces to the streets and lanes, and to call to the poor, the blind, the lame, the dumb, these words there would seem a distinct reminiscence of the precept which Christ just before had given to him at whose table He was sitting. 'Call thou the poor, the maimed, the lame, the blind,' v. 13. He calls the spiritually sick, the spiritually needy;

while the rich in their own virtues, in their own merits, at once exclude themselves, and are excluded by Him. The people who know not the law, and whom the Pharisees accounted accursed, the despised and outcasts of the nation, the publicans and sinners—these should enter the kingdom of God before the great, the wise, the proud; before those who said they saw; before those who thanked God they were not as other men; before those who counted they had need of nothing."—*Trench*. Yet there is room. Implying that these classes had embraced the invitation, and also the abundance of the provision. "The palace is large, and the guest room; neither nature nor grace endures a vacuum."—*Alford*. "The room is indeed as vast as the merits of His atonement, capacious as Heaven itself. Go out into the highways and hedges. Outside the city altogether. The Gentiles, the outscouring, the dogs of society, in the esteem of the proud, self-righteous Pharisees. Compel them to come in. "Compel them by argument, not by force. The nature of the parable shows this. It was a feast to which they were invited." "Not as if they would make the excuses of the first-class, but because it would be hard to get them over two difficulties, 1st. We are not in fit company for such a feast; 2nd. We have no proper dress, and are in ill order for such a presence." How fully does this represent the difficulties and fears of the *sincere*? How is this met? Take no excuse: make them come as they are; bring them along with you. What a directory is this for the servants of Christ?—*J. F. G. B.* They wish to come, but they fear their *unworthiness*. Yet love's *constraining* power compels them. Use all holy arguments and urgency. I say unto you. The sudden transition, and the expression 'My Supper' must have been very startling."—*Moody*. "Our Lord throws off the veil of the parable, and proclaims the supper *His own*, intimating that when transformed into its final glorious power, and the refusers themselves would give all for another opportunity, He will not allow one of them to taste of it."—*J. F. G. B.*

CONCLUSION.

"The gospel is a *fast, joyful, and abundant*, satisfying, with good company and a welcome." "Christ is always ready to receive us. We need never wait for a revival or for further invitation."

It is wisdom to enquire into the *reasons* for our conduct, and, not hurt our consciences with excuses. "The more needy we are, the more welcome. None need stay away because not fit to come. Christ will make us fit if we come."

"If we reject Christ's invitation, the time will come when He will grant our petition, and excuse us from life for evermore."

Oct. 20.—The Prodigal Son.—Luke 15 :
11-24. A. D. 30.

GOLDEN TEXT.

"I am poor and needy, yet the Lord delighteth upon me."—Ps. 40 : 17.

IN THE STUDY.

In order to understand the parable of the Prodigal Son, it will be necessary to remember the circumstances that called it forth. The Pharisees complained that though Jesus had eaten with them, yet He had also received publicans and sinners, and eaten with them. This, in their eyes, was a great degradation, for they looked upon them as the veriest outcasts of society, and utterly unfit for the kingdom of Heaven. The three parables are a reply to their charges, a proof of their proud exclusiveness, and a vindication of His conduct. The Pharisees' encouragement to all to come to Him, the publicans had gone astray, so had the sheep, the shepherd

would leave the rest and go after it. Why should not the Good Shepherd seek His wandering creatures? Had the piece of money been lost amid the dirt and rubbish of the floor; nevertheless, the woman would seek it there, for it was precious; so would the Lord seek the precious soul that bore His image. And if a *worldly* father would receive back his wayward, wandering, sinning son; how much more would the loving Father above welcome back every returning sinner! Observe, also, the reluctance of their self-righteousness and selfishness, in the picture of the elder brother: how he boasts of his own goodness, complains of not being recompensed, and even disowns his brother,—this *thy* son, not *my* brother; how good he makes himself, how bad his brother, vs. 29, 30. So the Pharisees boasted of their righteousness, complained of Christ's attention to these outcasts, and disclaimed any relationship with them. But if such was their conduct there were those above who would rejoice over their recovery, v. 10.

"Stier relates that Daniel Krammacher, being once asked who, in his view, was the 'elder son' replied laconically, 'Myself,' and then confessed how, on the previous day, he had felt offended because a very ill-conditioned person had been enriched with a remarkable visitation of grace."

"The first two of the three parables of this chapter regard the recovery of the sinner on the *Divine side*: the sheep and the coin can do nothing of themselves. The third regards it on the human side: the prodigal *comes* to himself, and *returns* to his father. In the first two, God seeks the lost, in the third the lost seeks God. Almost all expositors consider that the shepherd represents Christ going to seek and save the lost; the woman, the Holy Spirit, 'travelling through the church, lighting the candle of the Lord, and searching the sinner out'; and the father of the two sons, God the Father graciously receiving the returning penitent. It can scarcely be supposed that Christ designed the parables to convey this three-fold comparison, yet the Lord's going to seek a sinner to be wholly unfeigned."—*Stevk.*

"In the two sons, there is certainly no direct reference to the Jews and Gentiles, though an application to this effect can be drawn, just because the relation of the Jews to the Gentiles illustrates the truth the parable conveys. The elder son stands for the Pharisees, the younger for the 'publicans and sinners,' as the whole context shows. The Pharisees are also the 'ninety and nine just persons' of v. 7; but neither in this expression, nor in the father's words, v. 31, 'Son, thou art ever with me,' does our Lord mean to endorse their self-righteous boasts. He only argues with them on their own ground, and, in fact, in the cheerful and unloving elder son, He draws a sufficiently severe portrait of them."

Much ingenuity has been exercised in finding exact spiritual meanings for the 'robe,' the 'ring,' the 'shoes,' and the 'fattened calf.' But we must beware of being drawn aside from the *great general drift* of the parable, by fancies that involve one in the maze of speculation, and yield no profit. The great truths of man's wandering and misery, and God's infinite love and mercy to returning sinners, are sufficiently clear and important to occupy our devout attention. For the rest, it is best to consider them but the *fray* suggested by the customs and circumstances of the people. "The kiss, the robe, the ring, the shoes, (servants and slaves did not wear shoes) express the idea of complete restoration. The fattened calf, the music and dancing, of general rejoicing."—*Stevk.*

One shrinks from attempting an exposition of this wondrous parable; any attempt to explain it seems only to mar its grand simplicity and surpassing beauty. Of all the parables of our Lord, this stands alone, like Mount Blanc, in its grandeur and beauty.

IN THE CLASS.

The following will serve to draw attention to its principal points: 1st. His selfish request; 2nd. His early departure; 3rd. His downward career; 4th. His sad condition; 5th. His mournful reflections; 6th. His wise resolution; 7th. His loving reception.

HIS SELFISH REQUEST.

And he said, "Never certainly, in human language was so much—such a world of love and wisdom and tenderness—compressed into such few, immortal words. Every line, every touch, of the picture is full of beautiful, eternal significance."—*Two sons.* "Not in any direct or primary sense, Jews and Gentiles. The two parties standing in the foreground of the parabolic mirror, are the Scribes and Pharisees, as the elder brother, the publicans and sinners as the younger—all Jews."—*Alford.* "In the younger son is a pattern of all those who, whether Jews or Gentiles, have departed from God."—*Trinch.*

And the younger of them said. The portion of the younger was one-half that of the elder, Deut. 21: 17. He desired the *immediate* possession of that, which, in the common course of nature, would in time be his. Why he so desired it is evident from his subsequent conduct. He wished to be free from the restraints of home, and enjoy what many call *liberty*, the license to give free course to his carnal desires. It was *not* flow against his parent's will; and such is the germ, the secret source, of all our departures from God. Self before God; our will, not His.

HIS EARLY DEPARTURE.

Not many days after. Having secured the means for the gratification of his desires, he is no longer in place as a great a distance, as possible, between home and its restraints. Home had lost its charms for him, for his heart was in the halls of sinful revelry and the haunts of vice. And yet he does not at once depart. He does not immediately reveal what is in his heart. The apostasy of the heart goes before the apostasy of the life. Evil is working within, before it appears without. But it will, if within, eventually appear. If men's hearts are with the evil, the feet will soon be there. Hence the truth of the words, "an evil heart of unbelief in departing from the living God," Heb. 3: 12. Gathered all. He left nothing behind to hold his heart, nothing to fall back on in case of disaster. He went with all his heart and with all his goods; and so the sinner goes with all his powers and energies in his chosen course.

HIS DOWNWARD CAREER.

And there wasted his substance. "His property." That is wasted, which fails of the true use for which it was given—he it property, time, talents, or opportunities. The sinner wastes his substance when he uses health, strength, time, talents and possessions in sin, or the neglect even of the opportunities God has given him to secure the salvation of his soul. How sad a *wasted life!*

Riotous living. "The Word here rendered riotous, is used both in Latin and Greek, and expresses the utmost abandonment of character, and is, in fact, the original of the English word 'sot.'"—*Walden.*

HIS SAD CONDITION.

And when he had spent all. There comes an end to everything except eternally—wisdom, mercies, mercies, life. Even sinful pleasure cannot last forever, indeed, it is the shortest of all.

A mighty famine. Just when he had spent all, a famine arose. "He who lies down to sleep on a bed of roses will awake to find the roses withered, and the thorns only remaining." After the debauch comes the waking in the morn-

ing, with trembling limbs and aching brow. He began to be in want. But it was only the beginning. Where are his gay companions who shared so cheerfully his freely flowing wealth? Summer friends, like summer birds, they have flown on the first appearance of chilling poverty and icy want. "Wifful waste man's woful want." How changed! And he went—Poor, forsaken, degraded, starving—lower and lower—so sinks the sinner: he becomes as length the *servant* of sin—its *bond slave*, compelled to sit when sin no longer gives pleasure. The drunkard drinks to satisfy a craving, that only deepens as he drinks: and so with every sin. *Prov. 14: 13; Ecc. 11: 9; Jer. 2: 19; John 8: 34; 2 Pet. 2: 10.*

HIS MOURNFUL REFLECTIONS.

And when he came to himself. Up to this time he had been beside himself. He wakes as it were from a dream to the realization of what he had been doing, and where he had brought himself. Sin is madness. It is drugged wine that dethrones the reason, and crazes the soul. Until his sinner comes to himself, realizes his sad condition and his true position towards God, he has not taken the first step towards a return. These mournful reflections, these tears of regret and sorrow, seen only by the eye of God, are precious as pearls in His sight. They are the signs of a new life. *Ps. 38: 3-5; 40: 12; Luke 18: 13.*

HIS WISE RESOLUTION.

I will arise. "Here are the four parts of true repentance: conviction, 'he came to himself'; contrition, 'no more worthy'; confession, 'I will say unto him'; and resolution, 'arise and come.'"—*Stevk.* Go to my father. Against whom he had sinned, but who was his father still. "God is our Father in one sense, however unworthy we are to be His children. There is none else to whom the sinner can go. I have sinned against my Father, and therefore, we may wrong our neighbour by our conduct, but strictly speaking we can *sin* only against God. And the recognition of our evil as first and chiefly against Him is the essence of true repentance."—*Trinch.* And he arose. "Action is the very life of repentance unto salvation." Feelings and tears, and remorse, and wishes, and resolutions, are all useless, until they are accompanied by action in a return to God and a change of life. In fact they are worse than useless. Insensibly they see the conscience, and harden the heart."—*Lyell.* The father's tenderness would not have saved the son if he had not returned, if he had not said, 'I will arise,' and done what he said.

HIS LOVING RECEPTION.

But when a great way off. If we return to God, He will come to meet us. *Ios. 5: 15.* Had compassion. "The return of the sinner is expressed by the word *going*, v. 18, but God's coming to the sinner by running, and God maketh greater haste to the sinner, than the sinner does to God."—*Farrington.* "The atonement was not made to soften God's heart; it was given by God's tender heart to remove the difficulty which inflexible justice placed in the way."—*Walden.* Kissed him. More than the sign of affection, it was also of reconciliation and peace. *Gen. 33: 4; 2 Sam. 14: 33; Ps. 2: 12.* And the son said. He does not indeed say all that he intended to say. Bengel thinks that his father lovingly cut him short, and so took the words out of his mouth. He had not permitted to say 'naked me as one of thy hired servants.' He is welcomed as a *son*—long lost, and dead; but now alive and found, and all the tokens of sonship are given unto him. So does our heavenly Father give to us of the best of full restoration to His favor and family.

Oct. 27.—The Rich Man and Lazarus—
Luke 16: 19-31; A. D. 30.

GOLDEN TEXT.

"The wicked is driven away in his wickedness; but
the righteous hath hope in his salvation."—Prov. 10: 3.

IN THE STUDY.

"Christ was still on His journey in Perea, wending His way slowly towards Jerusalem. After the touching parable of the Prodigal Son, He warns the Pharisees against covetousness by a parable and its application. But they deride Him; and He goes on in another parable, to warn them against that unbelief which was the source of their sin. They were not luxurious like the rich man in this parable, but their hoarding came from the same root of selfishness and unbelief. This parable is the only passage in Scripture which describes the feelings of the uncon-verted after death. Is this a parable, or history? The answer depends very much upon the definition we give of a parable. The parable may be strictly a fictitious narrative, in which symbols may be used to represent some other object, as the lost sheep to represent a sinner, or the mustard seed the gospel. In this sense it is no parable; for the rich man represents not some other sort of thing, but his own self; namely, a worldly rich man. He is taken as an example of his class. Nor is it a history in the sense of a narration of a particular real individual fact. It is not so much a detail of a particular case, as a picture of what takes place in thousands of cases."—*Whiston*.

"Christ, in all His parables, spoke them in accordance with the truth of those things; so that, whether this be a parable or not, its representations of things relating to the spiritual world and the future are according to fact. It teaches first, conscious existence after death; second, that men enter on death on a degree of their final state; third, that that condition is fixed."—*Trench*.

"The parable speaks of the unseen world in its language, and with imagery current among the Jews at the time; but, as Alford well observes, 'He whose essence is Truth, could not have assumed as existing anything which does not exist.' Accordingly while the expression 'Abraham's bosom' is used, although it is only a figure, the state which it represents, viz., rest in bliss, is implied to be a true state."—*Stoek*.

"Hell, rather 'Hades,' the place of departed spirits until the resurrection, and to be carefully distinguished from 'Gehenna,' the place of final punishment. Both words are unfortunately rendered 'hell' in our version. In *Matt. 16: 18; Acts 2: 27, 31; Rev. 1: 18; 6: 8; 20: 13-14*, the word is Hades. In *Matt. 5: 22, 29, 30; 10: 28; 23: 16, 32; Mark 9: 43; 45, 47*, the word is Gehenna. The parable implies that the wicked suffer 'torments' in the pre-resurrection state. Hades is not the abode of the wicked only. There are two parts of Hades, one being called 'Abraham's bosom' and elsewhere 'paradise,' which is divided from the other part by the great gulf."—*Stoek*. It will be seen that our Lord did not descend into 'Gehenna' but into 'Hades' and that when He said to the thief on the cross "To-day shalt thou be with me in paradise," He signified that he would be with Him in the pre-resurrection state of the redeemed. This will also meet many difficulties suggested by scoffers at the doctrine of a place of punishment for the wicked. Nevertheless there must ever remain great mystery concerning the immediate future of the dead, both righteous and wicked; sufficient for us to know that the righteous dead are *consciously* happy. *Dent. 29: 29*.

"They die in Jesus and are blest."

And enough of solemn warning for all, in the knowledge that the works of the ungodly flow them into the future world, and that there they reap the fruit of their doings.

"Every Jew understood by 'Abraham's bosom,'

a place of perfect repose, communion and intimacy with the great and good in the age to come. We leave behind us at death that only which enables the soul to communicate with the outward and material world, having no use for it in that world of spirit in which we wait for the resurrection of the body. All that constitutes the man—thinking, feeling, knowing—lives forever, without suspension of the continuity of its conscious life. The outward tent is struck, but the divine inhabitant lives. The ceasing of the pulse, the standing still of the heart, the insensibility of the senses, is not the destruction of the life, but only that machinery by which it acts and manifests itself to the world of matter. The musician endures, the strings only are removed. But this statement, fact, or parable, is evidence of the immortality of the soul."—*Cummings*.

IN THE CLASS.

We have in our lesson three vivid and solemn contrasts. Two men different in their lives; different in their death; and different in their eternal state.

DIFFERENT IN THEIR LIVES.

There was a certain rich man. "His name is not given; for Dives, which many suppose to be his proper name is but the Latin for rich man."—*Whiston*. Purple. "This was the costly dye, (Tyrian) so celebrated in the East. It was exceedingly scarce, being from a rare shell-fish about Tyre, and only a few drops in each fish. The precious art and art are entirely lost. This was the outer garment or robe."—*Stoek*. Fine Linen. "This linen was chiefly produced from flax that grew on the banks of the Nile, in Egypt, Prov. 7: 16; Ezek. 27: 7. It was peculiarly soft and white and was therefore much sought after and an article of luxury."—*Barne*. "Fling tells of a kind of byss, fine linen, which was exchanged for its weight in gold. Its glory was in its dazzling whiteness. The linen was the inner vest, the purple the outer robe. The blue and white composed a highly prized combination of colors."—*Trench*. "Fared sumptuously." Ate and drank the best and dearest. This much is said of him to show his ample ability to help the poor if he would."—*Stoek*.

"And what was his crime? A lazar lying at his gate and lying unrelieved. Nor is he even accused of being as he is sometimes called 'a glutton.' To call him such a 'Sir Epicure Mammon' serves only to turn the edge of the parable. He desired to remove far off all things painful to the flesh, to surround himself with all things pleasurable."—*Trench*. And there was a certain beggar. "Lazarus is an abridged form of Eleazar, or Eleazad, which means 'God only his help.' It is singular enough that the rich man's name is not mentioned, whereas the name of the beggar is. In this world the name of the rich man was sounded by a thousand trumpets. In the heavenly world all is reversed. Greatness alone is prominent now. Goodness alone will be prominent there."—*Cummings*. Laid at his gate. "Deposited there with the hope of attracting the rich man's pity. The port of the wealthy was the customary resort for mendicants." And desiring. "He desired, but in vain. Even the crumbs were not thrown to him, at least not in such measure that he could be satisfied with them." The dogs came. "Probably the homeless wandering dogs so frequent in Eastern cities. Ps. 59: 14-15. 'Man neglects his fellow-man with an unmoved heart, yet it was a misery that even the beasts had pity on.'" "There is nothing expressly said respecting the moral condition of Lazarus,—his faith, his patience, his resignation to the will of God. Yet these from the sequel must all be assumed, since his poverty itself would never have brought him to Abraham's bosom. We may safely assume that he suffered after a godly sort."—*Trench*.

DIFFERENT IN THEIR DEATH.

And it came to pass. "Lazarus died first. The ripe is oftentimes taken. Saints are frequently gathered first." Was carried. "The Jews held the opinion that the spirits of the righteous were conveyed by angels to heaven at their death. Our Saviour speaks in accordance with this opinion; and as He expressly affirms the fact, it seems as proper that it should be taken literally, as when it was said, the rich man died and was buried."—*Barne*. The rich man also. "It would appear subsequently to Lazarus, so that, as has been noted, the mercy of God was manifest in the order of their deaths. Lazarus was more early exempted from the miseries of his earthly lot; Dives was allowed a longer space for repentance. But at last his day of grace came to an end. And was buried. Grandly buried, a magnificent funeral doubtless; while Lazarus, whose burial is not mentioned was probably cast into some obscure corner. For a little moment they meet. They cross the line at death. Both taste of death, but it is only that there may be a greater divergence. The course of Lazarus is an ever ascending one. Up from misery to death; from death up to glory. Lives comes down from all its glory to death, and from death passes down to misery."

DIFFERENT IN THEIR ETERNAL STATE.

In hell. "In *hades*, the invisible place or region of disembodied spirits. While the body of man is in the grave his soul is in *hades*."—*Whiston*. As 'Abraham's bosom' is not heaven, though it will issue in heaven, so neither is *hades* hell, though it will issue in it when death and *hades* are cast into the lake of fire, which is the proper hell. *Rev. 20: 14*.

"It is the place of painful restraint, where the souls of the wicked are reserved to the judgment of the great day; it is the death, whether the *hades* prayed that they might not be sent to be tormented before their time, Luke 8: 31; for as that other blessed place has a fore-taste of heaven, so has this place a fore-taste of hell."—*Trench*. And he cried. "This is the only instance in scripture of praying to saints."—*Stoek*. Tip of his finger. He dares ask but the smallest favour. Tormented. "Material fire could not have been there, for there was no material subject for it."—*Cummings*. "Hardened sinners had been dying 'Fire,' did the fire leave them when they left their bodies?"—*Alford*.

Son remember. Memory is the faculty that survives all. What makes personal identity? The consciousness of one's own existence at different times and in different places. Absolute loss of memory beyond all recall would destroy identity. "Memory like a whispering gallery returned the deeds of a life-time in crashes of infernal thunder." Edison has invented an instrument called a *microphone*, so that the smallest sound can be distinctly heard. May not the power of memory when freed from the deadening influences of the body be increased so to recall every word and event thought. "Let memory survive, and it will strike te thousand scorpions into the soul of the lost." Good things. Not used for good but wasted on himself. Evil things. Sorrows, sufferings, pinching poverty, contempt, neglect. The possession of worldly goods was not a sin, but setting his heart on them and not using them properly, was. A great snuff. A great *charis*. "This was impassable depth. This is directly opposed to the doctrine of purgatory, for souls in torment cannot pass to the regions of the blessed. Fixed. Had been firmly fixed, forever. Would pass. "How vain and anti-scriptural the dream of those who teach that there will be a final restoration of the lost."—*Stoek*.

They have Moses and the prophets. The Scriptures alone are a sufficient revelation of man's need and danger, and of God's love and

mercy. If these are not enough to lead men to repentance, nothing else will. Even the Old Testament was sufficient to enlighten men and save their souls. How much more the Old and the New!

ILLUSTRATIVE.

"Phythagoras illustrated life by the letter Y, because it early divides into two ways. In my childhood my mother used to draw a like picture of two diverging ways—a broad way leading down to destruction, and a narrow path leading up to heaven. Then she showed how each day we lived in the wrong way it was farther across to the heavenly way, the more obstacles, the more dangers, and less likelihood that we should ever go in the right way. The ways kept diverging until at last the separation would become an impassable gulf."

Religious Intelligence.

DENOMINATIONAL.

ONTARIO AND QUEBEC.

Baptisms reported during the month: Beausville 1; Dresden 7; Glenora 38; Grimby 1; Lobo, Second, 3; London, *Adelaide St.*, 2; North Bruce 4; Orangeville 5; Orillia 4; Paisley 3; Smith 6; Toronto, *Parliament St.*, 4; Yorkville 3; Wingham 1.

Ministerial changes. Rev. J. A. DURKEE, M. A., having resigned the pastorate of the *Guelph* church on the 11th ult., has returned with his family to the Maritime Provinces. The church in Guelph showed its appreciation of Bro. Durkee and its regret at his resignation, by presenting him with a purse of \$200 on his departure.

Rev. G. CURTIS has closed his labours with the *Baillieboro'* church. His present P. O. address is Grafton, Ont. Rev. JOHN MILLAR has removed from Zurich, Ont., to Watertown, Wis. Rev. S. CUMMINGHAM has closed his labours as pastor of the *Mount Forest* church. Rev. CHAS. NORTHROP has severed his connection with the Baptist Denomination and adopted Plymouthite views. Rev. JOHN HIGGINS, formerly pastor of the church in Truro, Que., is settled pastor of the church in *Atala Craig*, Ont.

Ministers ordained. Rev. P. A. McEWEN, B. A., pastor elect of the *Adelaide Street* Baptist Church, London, was publicly set apart for the work of the Gospel ministry by a council convened by that church on the 9th of August. Rev. H. A. McCONNELL, pastor elect of the *East Rimbora* church was ordained recently under direction of a council called by the church.

Chapel opening. On the 26th of August a fine frame chapel, costing \$2,000, for the church in *Wofield*, was dedicated to the service of God with appropriate services.

The handsome new edifice for the *Ottawa* Baptist church will be completed and dedicated on the 29th of this month. The services are expected to be unusually impressive; and the meetings in connection with the Convention East will be held at this work.

MARITIME PROVINCES.

Baptisms reported during the month: Acadia Mines, N. S., 2; Bayside, N. B., 8; Bridge-water, N. S., 1; Clinch's Mill's, N. B., 3; Colequid Road, N. S., 2; Dartmouth, N. S., 2; Gaspeaux, N. R., 2; Grand Bay, N. B., 1; Lower Economy, N. S., 1; New Glasgow, N. S., 3; New Tacket, N. S., 2; Portauquique, N. S., 1; St. John, N. B., *Germain St.*, 1, *Temple*, 1; Upper Economy, N. S., 1; Warren, N. B., 1.

Pastoral Settlement. Rev. EDWARD WHITMAN, has been installed as pastor of the church at *Hantsport*, N. S.

New Chapel. The church at Charlottetown,

P. E. I., has commenced the erection of a fine brick edifice.

Statistics. The following figures, taken from a report presented at the recent Convention, convey an approximate idea of the strength of Baptist principles in the Maritime Provinces.—

Province.	Churches.	Baptisms.	Members.
Nova Scotia,	183	1,606	22,835.
New Brunswick,	129	493	19,334.
P. E. Island,	19	318	1,481.
Totals	331	2,417	53,650.

The German St. Church, St. John.

"This fine structure for Christian worship was dedicated with appropriate services last Sabbath. The building stands on the old site with an extension on Queen street. It is constructed of brick with free stone dressing, the frontage on both streets being faced with pressed brick. The audience room is 68x58 feet, and contains 96 beautiful semi-circular pews. These and the gallery pews are finished and furnished in first-rate style. The top of the ceiling is 50 feet above the floor. Behind the preacher's platform is a chancel 27x16 feet for the choir, in which is a splendid pipe organ. The baptistry is well-arranged in the platform, and provided with every convenience for ingress and egress at the baptism of candidates. At 11 o'clock, A. M., the service commenced—the hymn being announced by the pastor, Rev. I. M. W. Carey, who read the scriptures. Rev. I. E. Bill offered a solemn and earnest prayer of dedication. Rev. H. Pope, D. D., (Wesleyan) read the 2nd hymn. Rev. I. E. Bill, a former pastor of this church, preached an appropriate sermon from the words of our Lord:—"It is more blessed to give than to receive."

In the evening the Rev. G. M. W. Carey preached a powerful, practical sermon from Haggai 2:1-8-11. The service of the day were rendered the attendance overflowing, the music excellent, and everything to encourage for the future. It is to be hoped that the debt incurred in the erection of this building will be much reduced, and ere long swept away by this spirited and energetic church and congregation.

The Organ Concert in German Street Baptist Church, on Thursday evening, was of a high order and was much enjoyed by the large and appreciative assembly present. The new organ showed great advantage under the skillful manipulation of the organist.—*Christian Visitor*, Aug. 14th, '78.

MANITOBA.

Under date of 26th August, Bro. Alex. McDonald, missionary at Winnipeg writes us—

"Last Lord's day evening, the third time within the last month, we were permitted to disturb the baptismal waters in our Winnipeg church. The candidates were one from the west of us, a distance of about sixteen miles, from the township of Rockwood, and the other nearly double that distance east of us, from Caledonia. These are some of the first-fruits from the out-stations, and there are more to follow from both these stations. A number more also in the city have decided to follow the Master in His appointed ordinance. One of those baptized last Lord's day evening may be regarded as the first-fruits in part of our venerable Bro. John Stewart's ministry in Rockwood. Thus early the Master is smiling on his work."

GREAT BRITAIN.

Rev. DR. ANGUS. The Baptists of England have resolved, as a tribute of their esteem, to establish an Angus Lectureship in connection with Regent's Park College, London.

Rev. DR. CULROSS. The eminent Baptist divine who recently succeeded Rev. S. Chapman as co-pastor with the venerable Dr. Paterson of Adelaide Place church, Glasgow, is thus welcomed back to Scotland by the *North British Daily Mail*:—"The settlement of Dr. Culross in Glasgow will prove a source of strength to the Baptist

denomination and the religious community generally. He has been known by his writings as the literary work of a number of years, and the cheap editions which are now issued of his principal works show his popularity is still on the increase."

THE STOCKWELL ORPHANAGE. The first 400 children admitted to Mr. Spurgeon's orphanage in London were divided as follows respecting religious belief: Church of England, 124; Baptist, 93; Congregational, 47; Wesleyan, 44; Presbyterian, 9; Roman Catholic, 2; Plymouth Brethren, 2; not specified, 79.

BAPTIST MISSIONARY SOCIETY. We understand that the Committee of the Baptist Missionary Society have accepted the proposal of Captain R. Towashend Passingham, formerly an officer in the army in India, and recently pastor of the Baptist church in Dover, to go out to India on an evangelistic tour, with a view of visiting the principal mission centres of the Baptist Missionary Society in Bengal and the North-West Provinces; of holding special evangelistic services in English and Hindustani, and conferences with the native preachers, being familiar with the Hindustani language. Captain Passingham proposes leaving England for Calcutta early in September, and will be absent about seven months.—*Freeman*.

GENERAL.

The Bishop of Gibraltar will have supervision of English churches in Cyprus.

The nine theological seminaries of the Baptists in the United States have 459 students, and endowments of over \$1,000,000.

The Baptists have, in Pittsburg and Allegheny City, 13 churches—coloured, 1 Welsh, 1 German, and 8 English.

The revised New Testament is nearly all printed. It will be presented to the Convocation of Canterbury next year.

One of Mr. Spurgeon's sermons has been translated into Servian, and copies have been sent to about 1,200 priests and teachers of the Greek Church in that country. There is not a single Protestant church in Servia.

The Free Church of Scotland sends every summer Gaelic-speaking ministers to preach to the Scotch fishermen on the Irish coast. An English minister does similar service for the English and Cornish fishermen. Nothing, it is said, can surpass the interest which the seamen take in them.

"They make all the arrangements on the previous evening, and when the minister takes his place they all sit in their boats around him, with their bibles and hymn-books which they have brought from home, in their hands. No man is without his book, and the singing would do honor to most city congregations."

The Pan-Jewish Conference at Paris was presided over by the venerable M. Adolph Cremieux. About 200 delegates were present at the opening session. A long report was presented of the doings of the Israelitish Alliance, which now has 24,000 members. It received last year 111,000 francs. The chief subject that calls and engages the attention of the Conference is the improvement of the Jews in various parts of the world. Among the four Vice-Presidents was Rev. Henry S. Jacobs of New York.

A POLITE HINT.—"Nephew," said a down east farmer to a top-sided youth who had been quartered on him for the last six weeks, and resisted all gentle hints that his stay had been prolonged quite sufficiently, "I am afraid you'll never come to see me again." "Why, uncle, how can you say so? Don't I come to see you every winter?" "Yes, but I am afraid you'll never go away!"

Selected Articles.

HELEN AND HER MOTHER'S UNLOCKED DOOR.

BAPTIST NOEL, one of the noblest and most eloquent of Christian ministers, took a great deal of interest in midnight meetings. One night there was one of those meetings at St. James Hall. There was a widow in London, not wealthy, but in a respectable position. She had one daughter, and that girl fell a prey to the vile seducer's art. She did not dare to go home again—not from terror of her mother's anger, but from the shame of seeing her mother's face.

The flower was cropped and cast into the mire, and that mother's heart was almost broken. She wept day and night; and one evening she said to her servant, "Mary, you must not lock the door to-night." "Not lock the door, ma'am? Why, I should be frightened. The thieves will come, and we shall be plundered!" She said, "I do not care who comes! It would break my heart if my poor Helen came and the door was locked. Leave it open."

That very night there was a meeting at St. James' Hall, and about 200 of these poor fallen ones were gathered there, and the speaker who gave the address was Baptist Noel. He talked to them as only he and the like of him could talk to them; and as he talked of their homes, and used those well-known words, "Home, home, sweet home," many a feathered head was bowed before him, and some were almost heart-broken; and when young Helen went out she was in no humour for her evil courses, and scarce knowing what she was doing, somehow her feet went home.

And when she got to the door she put her hand to the latch, and in another moment up the stairs went those light feet. When she got there she thought, "One o'clock! mother not in bed—kneeling prayer for her poor lost one!" And when the mother saw her child she said, "Why, Helen, is that you?" I think you will agree with the answer. It was, "Mother, I think the Lord Jesus sent me." In another moment she was wrapped in her mother's embrace.

Ah, what a deep is a mother's heart! She could not lock her door that night; but her Father in heaven has not locked His door for six thousand years. For every poor sinner there is an open door. It cost the love of Christ to keep those doors open; but He has kept them open. In any other hand but the Father's the doors would have been locked. It cost the blood of Christ; but there are the open doors—the four-sided city with open gates. May God grant that the day may soon come when millions shall enter in and sit down with Abraham and Isaac and Jacob at the marriage supper of the Lamb—*Christian Herald*.

THE ILLUSION DISPELLED.—A school mistress had among her scholars one incorrigible little miss, upon whom "moral sunsion" seemed to have no effect. One day, out of all patience with some misdemeanour on the part of the child, she

called her up to the desk, and expostulated with her on the impropriety of her conduct, setting forth the enormity of her offences, &c. The young girl paid little attention at first, but at length she seemed to realise her guilt more fully, and watching her teacher closely, seemed to drink in every word she said. The lady began to have hope; her instructions were evidently making an impression. At length she made a slight pause—for breath, I suppose—when up spoke the child, with eyes fixed upon her mistress, and with the utmost gravity—"Why, Miss Jones, your upper jaw don't move a bit!" That was the end of that discourse.

HOW THEY CONDUCT FUNERALS IN COCANADA.

From the *Port Hope Times* of the 14th ult., we extract the following interesting description contained in a letter from our well-beloved Missionary, Rev. John Craig, B.A.:

"There are about twenty thousand (20,000) natives in Cocanada, and perhaps forty or fifty Europeans in all. There is an old French Catholic church here, and also a small English church, in which services are held regularly every Sunday. At present there is no chaplain, but one is expected from Madras shortly. The last one was a Mr. Little, who died very suddenly about a month ago. Chaplains in India receive a very good pension when they retire at the end of twenty five years' service, and Mr. Little expected to complete his term of twenty-five years in August next. We had some very close weather on the 18th, 19th and 20th of May, and this proved too much for the late chaplain, especially as he undertook a journey of forty-five miles and back in order to preach at Rajahmundry, as it was his custom to do every fortnight. He died at a small building used as a rest house for travellers, and situated about eighteen miles from here. His body was brought in by his servant in the ox-cart in which he was travelling, and left at the house of some friends, who kindly attended to the preparations for the funeral, which was announced to take place at 5.30 p. m., but owing to some delay in procuring a coffin, it was after 6.30 p. m. before the procession moved from the house. I say "procession," though in reality there was no order observed by those who followed the bier. The coffin was carried on the shoulders of six natives who were dressed in white trousers and white jackets, with sailor collars of blue. I think these were some servants from the custom house. Three gentlemen walked on each side as pall-bearers; most of the European residents followed with heads uncovered, as the sun had set and the heat was oppressive; and quite a crowd of natives brought up the rear. We all walked, because the distance to the cemetery was so short. Just before this was reached a number of gentlemen united in singing a solemn hymn. Lanterns were used at the grave because it was growing dark, and the collector, the chief officer of the district, who read the burial service, needed more light. The rustling of the stiff leaves of the palms sounded sadly and strangely to my ears, and I combined with the heat to re-

mind me that one more Englishman was being laid to rest in burning India.

This was the first funeral that I had attended since reaching India, but in less than two weeks after it I attended another. The wife of the head man of the hospital died from the excessive heat on the first of this month, and was buried the next morning at six o'clock. She was one of the most intelligent and active of the native Christians here, so that her death was a great loss not only to her husband and children, but also to our church. My fellow missionary Mr. McLaurin, and I left the mission-house shortly before six, and when we reached the house of mourning we found quite a number of Eurasians and natives already assembled there. There was quite a sad scene before the lid was put on the coffin. The deceased's mother was there and broke out into a kind of hysterical laugh and cry, she al o sang part of a hymn as she bent over her dead daughter's face. I was told that some of these exhibitions of grief were relics of heathenism. The heathen idea is that you must show your sorrow by weeping in public. After the coffin was closed, Joseph, a native preacher conducted a funeral service in Telugu. The missionaries headed the procession, which wended its way to the cemetery under a burning sun. Six young men, friends of the deceased, carried the coffin on their shoulders. The Christians present, of whom there were a good many both male and female, sang a funeral hymn as we walked along, making some pause between the verses, and some sang as beautiful and solemn as that favourite hymn, "Abide with me." When we reached the grave the coffin was placed on the ground, and Mr. McLaurin conducted a funeral service in English. Then the coffin was lowered into the grave and many present threw in handfuls of earth, while some one scattered in some flowers that had been taken from the coffin just before it was closed."

ROBERT RAIKES' CENTENARY.

It has not been forgotten that 1881 completes the first century of Sunday school work as begun by Robert Raikes; but it is evident that not all of our readers have in mind the plans that are laid for the fitting observance of this centenary; hence, from time to time, we receive suggestions of the importance of duly commemorating the origin of this branch of Christian activity. Mr. E. H. Sawyer, secretary of the Missouri Baptist Sunday-school Convention, writes:

"In a recent survey of the stupendous work of modern Sunday-schools, I have been impressed with the fitness of a convocation of a World's Centennial Convention, in one of the large cities of the United States, or Europe, in 1881, to commemorate a completed century of Sunday-school work. A few days could be very profitably spent in historical reminiscences, and in concerting more comprehensive plans for the future. Should you concur in this view of the appropriateness and desirability of such convocation, I may ask brief space in your paper for the statement of a plan by which to accomplish the proposed object."

The committee of the London Sunday School Union has already taken steps for the

observance of this centenary in the city of London; and a letter on the subject from Secretary Grosier inviting the co-operation of friends in America, was printed in *The Sunday School Times* more than a year ago. Moreover, our American International Sunday School Convention is to assemble at Toronto in 1881, and it is proposed to give to that the character of a centennial observance of the origin and progress of Sunday School work. It ought not to be forgotten however, that the true idea of the Sunday School dates back at least forty centuries, to the time when Abram, the Mesopotamian, had a religious school of more than three hundred scholars, and received God's word of approval for the manner in which it was conducted. From that day to this the Sunday School idea has never been lost sight of in the world.—*Sunday School Times*.

PLAGIARISM.

Plagiarism is literary theft. It is universally considered the mark of a vain, weak, mean mind. A humble man would not, an able man need not, and a high-minded man could not, be guilty of the offence. That the evil has considerable prevalence there can be no question. Many a preacher shines in borrowed plumes. Nor is plagiarism limited to the pulpit. Not a few articles in magazines, and some books, are substantial reproductions of old and forgotten writings. It is really a mystery that intelligent persons, as they sometimes do, should pride themselves for literary works to which they merely give publicity, under a false and dishonourable claim.

The grosser forms of plagiarism, whether in the pulpit or through the press, are readily detected, and universally scorned. It is not easy, however, to decide where the legitimate use of the thoughts and language of others ends, and plagiarism begins.

Thoughts are common property. The design of language, whether oral or written, is to diffuse and make common human ideas. It answers and can answer no other purpose. It is impossible for any one to distinguish between the thoughts which have originated in his own mind and those which have been communicated to it by words, spoken or written. If the most original and fertile mind were deprived of all knowledge which it has derived from others, it would be reduced to a state of deplorable imbecility. It cannot, then, be wrong to appropriate and digest the thoughts conveyed to our minds by the language of our instructors. Indeed, what is education but the process of receiving the views of others, communicated by language, incorporating them with our own conceptions, and employing them for our own purposes?

We may go a step further. The substantial repetition of the thoughts of an author, with his arrangement, is not necessarily plagiarism. The matter may have been fully studied, the views of the author conscientiously adopted, and his plan heartily accepted by the imitator. Against few English authors could the charge of plagiarism be more unreasonably brought than Robert Hall. He did not need to borrow the thoughts of other men. He had genius, learning, industry, and rich stores of knowledge; and yet no

careful reader can compare his circular letter on the Holy Spirit with the writings of John Howe on the same subject without being convinced that the former was much indebted to the latter for his thoughts, and for the arrangement of them as well. The truth is, Hall greatly admired Howe, and designedly or unconsciously adopted his views and method, while he far excelled him in style and brilliancy of conception. Hall was, to some extent, as indeed every minister is, an imitator—the imitator of a noble example—but he was in no sense a plagiarist.

Quotations are not plagiarisms, provided they are fairly and openly made. It is not necessary, especially in speaking, to give credit for citations, when by doing so the train of thought would be broken, or its effect diminished; but there should be no desire of concealment and no affectation of authorship.

Plagiarism is a conscious, deliberate effort to pass off for one's own the intellectual product of another. It is a desire to gain distinction and praise by fraud. It is a great weakness as well a great folly. We have never known any one to gain lasting reputation or real good by it. The plagiarist soon runs his course. His literary thefts cannot be so perpetrated that he will escape detection and exposure. Others read as well as himself. He can find no book so rare that his neighbours may not have access to it. His own speech will betray him. His borrowed feathers will not correspond with his own plumage. The difference between the stolen and the original composition will arrest the attention of intellectual hearers or readers.

A plagiarist once attempted to pass off his pilfered scraps in the pulpit. Unfortunately for his reputation, he had a hearer more intelligent than courteous. As the preacher proceeded with his borrowed strains, his mischievous critic would say in an undertone: "That is Doddridge—that is Watts—that is Leighton"—and so on. The exasperated preacher said to him at length: "I wish you would hush." "That's your own," replied the pertinacious hearer. If all preachers had such a critic to hear their discourses, there would not be much plagiarism in the pulpit.

In short, it is the privilege of every one to learn all that he can from whatever he hears, reads, or sees; and to make the thoughts of others his own, incorporate them with his own conceptions, clothe them in his own language, and use them according to his own pleasure. He should be always ready, however, to give full credit for his indebtedness to the intellectual labours of others. He will find nothing by his honesty.—*Richmond Herald*, (U. S.)

Varieties.

THE GENTLE REBUKE.—A right reverend prelate, himself a man of extreme good nature, was frequently much vexed in spirit, by the proud, forward, perverse, and untable temper of his vicar. The latter, after an absence much longer than usual, one day paid a visit to the bishop, who kindly inquired the cause of his absence, and was answered by the vicar, that he had been confined to his house for some time past by an obstinate stiffness in his knee. "I am glad

of that," replied the prelate, "tis a good symptom that the disorder has changed place, for I had a long time thought it immovably settled in your neck."

A WISE NOBLEMAN.—Henry VIII, designed to send a nobleman on an embassy to Francis I, at a very dangerous juncture; but he begged to be excused, saying, that such a threatening message to so hot-headed a prince as Francis I, might go near to cost him his life. "Fear not," said old Harry, "if the French king should offer to take away your life, I would revenge you by taking off the heads of many Frenchmen now in my power."—"But among all these heads," replied the nobleman, "there may be not one to fit my shoulders."

ABERNETHY AND THE DUKE OF YORK.—The Duke of York once consulted Abernethy. During the time his Highness was in the room, the doctor stood before him with his hands in his pockets, waiting to be addressed, and whistling with great coolness. The Duke, naturally astonished at his conduct, said, "I suppose you know who I am?"—"Suppose I do; what of that? If your Highness of York wishes to be well, let me tell you," added the surgeon, "you must do as the Duke of Wellington often did in his campaigns,—cut off the supples, and the enemy will quickly leave the citadel."

A WIFE AND SOMETHING TO BOOT.—Old Vivian, a well-to-do farmer, had some four marriageable daughters; and being one of those men who think their girls should get married as soon as they are out of their short clothes, felt somewhat chagrined that his girls should remain on his hands so long. Now, there was a young fellow in the neighbourhood who had been waiting on the Vivian girls for some time, and gone the round from oldest to youngest; and the old man had been anxiously waiting for, and expecting young Bounce to "ask consent" for some one of his girls, but as yet he waited in vain. Bounce, however, had proposed and been accepted; but the old folks had not been made acquainted with the fact. In the meantime, young Bounce had purchased a fine horse of the old farmer, and had given his bill at six months for thirty pounds. Well, pay day was fast approaching, and Bounce had not the "ready" to meet it; so the day before the note became due he made his way over to the old farmer's determined to ask him for his daughter, hoping thereby to get an extension on the bill at least. As good luck would have it, he met the old man in the yard, and was about to go through with the interesting ceremony of "asking consent," when imagine his surprise and joy on hearing the old gentleman break out with the following: "Look here, Bounce, you young rascal, you have been courtin' my gals for morn'a year; you have been gaddin' and cuttin' round with the whole of 'em. Now, your bill comes due to-morrow, and I'll tell you what I'll do. You shall marry one of my girls—I don't care a snap which—and I'll give you a good settin' out and your thirty pound bill to boot; and if you don't 'll sue you, by 'Jupiter!—'Tis a bargain," said Bounce; "I'll do it." The next week there was a wedding; and to this day Bounce chuckles over the way the old man gave his consent without asking, and thirty pounds to boot.