

The Christian Helper.

A BAPTIST MONTHLY JOURNAL.

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

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A WORD IN SEASON.

Are we not often struck by the thought, that we do not take advantage of the thousand and one opportunities that occur in our every day life, of speaking a word for Jesus! Most of us are "not slothful in business," and while we are at business we concentrate our mind so strongly upon the subject in hand, that we fail to remember the rest of the injunction, "fervent in spirit, serving the Lord." Can we ever look back upon any one day and congratulate ourselves upon having taken advantage of every opportunity it afforded of doing good in this way? Scarcely any of us will venture to say so even of one single day, let alone the many days that go to make up the term of our life. It is a stupendous and saddening thought, that souls are being continually lost because Christians fail to speak a word in season; and it seems to us that if we could fully realize the anguish that is often experienced by weary, longing souls thirsting for the truth, when we allow an opportunity that they have purposely put in our way, to pass unheeded, we would be careful to let no chance slip of proclaiming the unsearchable riches of Christ. "But," say objecting Christians, "such a thing is not customary; we would be afraid to intrude such a subject on a stranger unless requested; it might be taken as an insult and be productive of harm where it was intended to do good; and more than this, people would call us fanatics, or crazy on the subject of religion." No doubt there is some force in all these objections, but after all the fact still remains that great good can be done in this way; and the rebuffs would be more than repaid by the magnitude of the reward. Of course, in this as in almost everything else, "zeal without knowledge" is more productive of harm than good. Our enthusiasm should be tempered by discretion; and our endeavour should be to make the lesson we are desirous of teaching fit into the conversation so naturally that it would

seem incomplete without it. A friend of ours on entering a railroad train some time since found that every seat was occupied. He passed along the aisle looking carefully for some one obliging enough to offer him a share of his seat, but most of the passengers were so busily engaged in looking out for themselves that they had no thought for a stranger. A pleasant looking young lady however made room for him, and after thanking her for her kindness, he entered into a general conversation with her, which in a short time (as he is ever on the alert for souls) he contrived imperceptibly to direct to a higher theme than those which usually form the staple of railroad conversations. On being asked if she were a Christian, the young lady burst into tears, and answered that she was not, but that she desired to be one. She then opened her heart to our friend and told him that she had been under conviction for some time, her sins weighed heavily on her, and she could get no rest. She had often resolved to speak to some of her Christian friends about it, but somehow or other, when she came to talk with them there seemed to be a lack of sympathy or interest, and she left the word unspoken and thus prolonged her misery. When she saw him enter the car she trembled with excitement at the idea that she might open her heart to him (for she knew him by sight, although she had never spoken to him,) and see if he could shew her the way to peace. In the half hour's conversation which followed he was so directed in his remarks as to bring peace to her troubled soul, and she left that car happy in the knowledge that her sins were forgiven, and rich in the possession of a Saviour's love.

"Well, but this is an exceptional case," you say, "and the result is not astonishing when you consider that both were anxious to talk on the same subject; but you might enter a railroad car a hundred times and never again achieve such another success." True enough, *but you should try*, and if you failed to succeed the fault would not rest with you. An honored brother of our denomination told us that one evening he entered a railroad car which was very much crowded, and had to ask a rather fast looking young gentleman if he might have the privilege of sharing his seat. On the young man acceding to

his request they entered into a conversation, in which the young man informed him that he was a commercial traveller, representing one of the largest houses in Canada. He had been doing a good trade, and was evidently in high spirits about the prosperous career which was opening before him. After giving this information, he asked our friend what business he followed, and was somewhat astonished to learn that he also was a commercial traveller, and that he travelled for the oldest, wealthiest, most respectable and best paying house in the world! The young traveller was astonished, and his curiosity aroused—for our friend does not put on half as much style as some travellers we have met—and in reply to his further interrogations, was informed by our friend that he travelled for "a house not made with hands, eternal in the heavens, whose builder and maker is God." This curious way of introducing the subject secured a willing listener to the gospel message. We do not know the result; but have no doubt that the seed thus faithfully sown, would in due time bring forth a harvest to the glory of Him who has said that He will not allow His word to return unto Him void.

WEEKLY OFFERING.

Beyond doubt the weekly offering system now well established in so many of our churches has proved very successful. The regular and stated contributions of the church in weekly sums has, in most cases provided the church with a sufficiency for its expenses, and ensured greater promptness and certainty in the payment. The contributors have given *more*, and felt the giving *less* than under the former regime. We observe to our regret that there is creeping into the churches a disposition on the part of some of the members not to pay their contributions weekly, but to pay lump sums quarterly or half-yearly. True, in certain instances, it saves trouble to the individual and is no loss to the church, but we see in it a tendency that unless stayed will eventually undermine and nullify the objects sought to be attained in the present system. It is the first step toward a return to the old and unsatisfactory state of the church treasury that formerly existed. Wealthy members

may make their payments as punctually at the end of three or six months as weekly. Members endowed with less of this world's goods may follow such example and postpone that which should be paid at the commencement of each week till the close of a quarter or half-year, then perhaps, to find themselves unable to pay, or very much cramped in doing so. Every one can more easily pay his portion weekly than by allowing it to accumulate. Better far to do so and keep the system intact. It certainly is not a very worthy example to see the plate pass pew after pew of leading members without a cent being placed in the collection. It cannot fail of an undesirable influence on those who, though attending the services are not contributors to the weekly offering fund, and who would seem to be the most liberal towards the church's support; and a stranger might be pardoned in forming a very low estimate of the liberality of the membership. We would especially urge that each individual member should make it a point to place the amount of his weekly contribution on the collection plate each Sunday, and dispel a bad example: thus keeping the treasurer promptly paid as well as ensuring the continuance of a plan which has been so remarkably successful.

DISCOURSE BY

REV. J. DENOVAN.

At a largely attended meeting of Alexander street church on Sunday evening, 3rd inst., a resolution was unanimously carried, extending a call to Rev. Mr. Denovan, who had supplied the pulpit for two Sabbaths. On the next day, the gentleman was waited on by a committee appointed by the church, and to them conveyed his acceptance of the call. It is expected that he will actually enter upon the pastorate on Sabbath, 24th inst. at latest,—possibly on the 17th inst. The members and newly elected pastor are very hopeful for the interests of the church. At the weekly prayer-meeting on Wednesday evening, Bro. Denovan, in a few aptly-chosen remarks on the mutual relations of pastor and people, frankly stated his intentions regarding the future.

The following is a verbatim report of his address, which was based on the Scripture read from the 12th chapter 1st Corinthians:

A number of the brethren of this church called on me on Monday last, to whom I conveyed my acceptance of the pastorate of this church. There was very little ceremony about the transaction; but there was, whether we felt it or not, tremendous solemnity about it. I became virtually by that act a member of this church,—nothing more than a member; nothing greater than a member of the body of Christ. I do not know what God may be pleased to call me in the body of Christ. Perhaps some of you may call me a fool, or some of you may dignify me with the name of a hand or eye. I am not the head of the body; I am only a member of the body of Christ; and each one of you who is a believer, belonging to this church, is as much a member of this body of Christ as I am or ever can be. I come among you, I hope, in the spirit of my Master. I come among you with a purpose,—a purpose confirmed by experience,—to live as close to Christ as I can, and to act in relation to you as the Head shall dictate. You can expect nothing less. But I come amongst you not to do your work. Mark what I say: I don't come to run the machine. I don't believe that the church of Christ is a machine at all; I don't believe that any body runs it but the Holy Ghost. I come distinctly, brethren and sisters, to work with you, and to do no more; to work with you,—not to work against you,—not to work instead of you. And I come on the express understanding that in the name of God and in the strength of the Spirit, and according to the 12th chap. 1st Corinthians, you will do your part of the work. It matters not what you may suppose yourself to be, you are a member of Christ; and the living Christ has not a worthless member. Then as far as you and I are concerned, we are not to regulate our own conduct: I should not expect my hand or my foot to convey to my head some morning scheme that it had chalked out for the day. I should simply expect that this brain will control the whole mechanism of this body throughout the day, and that these limbs would be ready to spring to action at the first note from the living head. Your relation and mine to Jesus Christ is just that: if we are the children of God, we are under the absolute control of the living Head; we have no choice; we have no personal opinion, in so far as it is in conflict with Jesus Christ; we have no method but His method; we have no scheme but the carrying on of His great work. If we act according to the dictates of Christ, we shall manifest in society, as a church, the living power of Christ; there is no doubt of that. Whenever the flesh or the devil tries to persuade you that there is no function for you to fulfil, no work for you to do, read the 12th chapter 1st Corinthians, and you have only to come to this conclusion: I am a member of Christ; it matters not what member; I have a work to do, and a place to fill that the pastor cannot fill for me. He has his work to do; let him do it. I have my work to do; in God's name I shall do it. My work may not be as dignified as his, but it is my work, and I shall do it with thankfulness, as quite as necessary. The feet, in their place, are quite as necessary as the hands; the hands, in their place, are quite as necessary as the hearing; and the living Christ is a living, acting aggregation. I want you to take away one thought:

"In so far as I am a member of the church of Christ, I am a part of His body. That is my name before God, whatever be my name among men. May the Lord bless you; may He lift upon you the light of His countenance; and be very gracious to you, for His name's sake.

MISS AMELIA KELLER.

A PRACTICAL, PLEASANT, AND PROFITABLE WAY IN WHICH THE CHURCHES CAN SHEW THEIR SYMPATHY.

The members of the Ladies' Aid Society of Alexander street Baptist church in this city, wishing to aid Miss Keller in her studies in this country, preparatory to her taking up her life-work among the Telugu women, hit upon the idea of a Social Entertainment. It was held on Tuesday evening, Feb. 26th, when the auditory of the church was filled with an interested company, representing the several city Baptist churches. Mr. C. A. Morse acted as chairman, and Mrs. McArthur as accompanist. After prayer by Rev. J. Denovan, the following programme was rendered:

Instrumental Duet, Mrs. Jas. Wright and Miss Evans; Quartette, "Tell me ye Winged Winds," Miss E. Dexter, Messrs. Wright and Douglas; Reading, selection from "The Tale of Two Cities," Hon. Vice-Chancellor Blake; Song, "The Sexton," Mr. Wright; Solo, "One sweetly solemn thought," Mrs. Grainger; Trio, "The Navigator," Miss E. Dexter, Messrs. Wright and Douglas. Intermission, during which Mr. Timpany's Telugu curiosities were exhibited. Instrumental Duet, Misses Halliday and Stark; Address, Mr. Timpany; Solo, "There is a green hill far away," Miss E. Dexter; Duet, "See the pale moon," Mrs. Grainger and Miss Dexter. By special request Mrs. Grainger sang "The Home of the Soul" with very fine effect. Indeed, every piece on the programme was excellently given, and thoroughly appreciated.

The Chairman on introducing Rev. Mr. Timpany, referred to the two-fold object of his return—to recruit his health, and to prepare himself for practice as a physician among the Telugus.

Rev. A. V. TIMPANY was heartily applauded on stepping on the platform. He began by reading selections in Telugu from a published poem by a native author; and his translations of the passages bore out his assertion that the Telugus are capable of high mental culture. He referred to the difficulties in the way of mission work among them, owing to the influence of caste. Men who become

Christians lose everything, even wife and children. The speaker told of a sick woman who was not allowed a morsel of food, or a drop of water, for nine days; and stated that there is no limit to the good that can be done by a person who knows even the outlines of medicine. There is a "doctor's book" that has been used by a native doctor, containing a list of diseases; and some of the medicines described in it can be had in any store here; but at the end are incantations for casting out demons. The native doctor bothers the life out of the sick. We ventured to say that the sick would get well sooner if he left them alone. Mr. Timpany then spoke as follows of Miss KELLER:

The young lady who is here is the eldest daughter of M. Ezra Keller, who was supported for a number of years by Bond street—now Jarvis street—school. She early gave her heart to the Saviour, I think when she was eight or nine years of age, and was baptized. Eventually she graduated in our girls' school, which is graded and under government inspection, and afterwards I gave her my station-school to teach. There were boys and girls, men and women, in the school, and she taught it till within a week or two of the time of her leaving India to come to America. I thank you for the interest you have manifested on the present occasion; and I was going to say to the good people here that the young woman in question could not lay up much to get an education, especially here in this western land. The wages she received as a teacher amounted to about 66 cents a month—two rupees. Her father, who at eighteen finished his studies in one of the Telugu missions, had the offer of 40 rupees a month as an engineer. His friends told him that he was a fool that he did not accept it, and for accepting what he did; and what did he accept? He accepted something less than \$6 a month for mission employment. He said, "If I can get something to eat, I am going to work for my people;" and when I left India he was the head catechist of my mission, a reading man,—a capable of almost any amount of work,—a fine, noble-looking man. He was getting then something less than \$9 a month. So you see it would not be possible for him to do very much for the education of his daughter,—who is with us to-night,—when she would be away from his roof. I hope that the interest that you have shown and are showing in this work will be found in the end not to have been misplaced, but that in after years you may be pleased and cheered by accounts that you may see of her among the Hindoo people,—the good that she is doing among the women and children there, as a teacher in our girls' school, as a visitor in the homes of the people, and administering medicines to the sick bodies, and the blessed gospel to the souls, of those dark, benighted people, who are as capable of culture as this grand poem and the writings of this beautiful language show,—as capable of culture as ourselves. (Applause.)

The programme was concluded by the company singing a portion of Heber's "Missionary Hymn," after which, refreshments were served in the basement, and a pleasant time was spent in a social way.

The net proceeds of the entertainment were \$66.75—a much larger sum than was anticipated when the idea was first thought of.

EDITORIAL NOTES.

TO WHOM IT MAY CONCERN.—The following, which we clip from a recent number of the New Brunswick Baptist paper, *The Christian Visitor*, may afford some matter for serious reflection in other Baptist churches of the Dominion not quite so far removed from us as those in the Lower Provinces.

"The Rev. J. D. Pope, just returned from his mission, told us he saw no Baptist minister in England or Scotland who did not seem to be better supported and in a more comfortable position than the majority of ministers in these provinces; so decidedly did this appear that he had not heart to encourage one man to leave the old country in search of a pastorate or ministerial work among us. We have a conviction that with very few exceptions no class of laborers are so poorly and miserably paid for their services as ministers of the gospel; but possibly they themselves are to blame for this, at least in part. A full, faithful and tender exhibition of the churches' duty in the matter of ministerial support ought to be made at fitting times; the highest good of the churches and the comfort and usefulness of the ministers require this. Why not be faithful?"

SAFELY ARRIVED.—We have a private note from our brother John Craig, B. A., dated Cocanada 8th January, and are very thankful that he and his young wife have been carried so safely to their new field of labour for the Master. Bro. Craig says, "You will see some letters from me in the *Helper*, and I shall soon send a communication to the HELPER. By the way, I received the November number yesterday, and enjoyed it like the face of an old friend."

In reference to his work in India Bro. Craig writes us: "The first year or two after the conviction that I must work in India came over me, I learned to trust implicitly in God and to say,

"Thy way, not mine, O God, I accept
 Whichever path is darkest, lead me by Thy own hand,
 Choose out the path for me."

Well, I am glad to say that the path has not seemed dark at all for a long time

past. In fact where Christ's smile rests upon one it cannot be dark."

A TELESCOPE FOR THE INSTITUTE.—Prof. J. Montgomery, of Woodstock has a very simple scheme by which our denominational college may become the possessor of a very fine and powerful telescope for use in connection with the work in his department—Natural Science. He wants \$800. There are 800 present and former students of the Institute who could each, if they knew of it, raise a dollar; but he thinks there are 400 of them who could give each \$2 if the remainder gave nothing. We do not see why the Institute people should keep this thing all to themselves; and to make sure of their getting the telescope we recommend each of our subscribers outside the Institute fraternity to send a dollar or two to Prof. Montgomery, Woodstock. If he gets too much for the telescope, no doubt the surplus will come handy for some other needed purchase either in the library or the apparatus department.

POSTAGE TO INDIA.—Our brother Rev. John Craig, in a private note, requests us to call attention to the postage rates between Canada and his distant field of labour. The rate for letters under ½ oz. is 16 cts. by the ordinary route; but if directed "via Brindisi" the rate is 20 cts per ½ oz, but the transit occupies a much shorter time, so that it is worth the additional 4 cents to send by the quicker route. In order to go by the Brindisi route it is necessary so to mark letters, as otherwise they go via Southampton, notwithstanding additional postage may be put upon them. The rate on newspapers is 4 cents each when not exceeding 4 oz. in weight. The rates for book packets &c. will be found at page 67 of the *Canadian Almanac* for 1878. Letters and papers addressed "Rev. John Craig, Cocanada, Madras, India" will safely reach their destination if they bear the requisite postage stamps.

THE GRANDE LIGNE MISSION.—We are happy to observe from the recent annual report of this society that its financial position has improved very much during the last year, owing very largely to

the Divine blessing upon the efforts of the Rev. J. Denovan during his collecting tour among the churches of Great Britain. Out of the total receipts of the Treasurer, amounting to \$10,000, more than one-half came through the hands of Bro. Denovan. The finances of the society are said to be at present in a more healthy state than they have ever been since the mission was started. The work of the society in the evangelization of the French-speaking Catholics of Quebec has been steadily carried on with encouraging results. The Roman Catholics are beginning to look with increasing favour upon their Protestant fellow-countrymen; a very good feeling exists; and many conversions have resulted. The committee of the society includes such sound Baptist brethren as Revs. J. L. Campbell and A. H. Munro, with brethren G. B. Muir, J. Coristine, J. Richards, D. K. McLaren, etc.

Contributed Articles.

EARLY MEMORIES.

CONVERSATION THIRD.

Oldham. Good evening good friends. I see you are prompt to keep your appointment, and I beg to proffer you a hearty welcome once more to our little trysting place.

Myself. For your kind welcome we give you hearty thanks, as we do also for the frank and generous manner in which you have hitherto entertained us with your "early memories." The interest we have felt in these narrations has been very great, and we are promising ourselves still greater pleasure from the account you have promised us of the infant churches of that new young land, for we can scarcely realize that it is the same we now inhabit; and the manner in which these institutions were planted and sustained in the midst of so much poverty and ignorance. We could scarcely fail therefore, to keep our appointment, and we are now here to claim that promise.

Student. For my own part, though I expect to be an attentive, and even a delighted hearer of what is to follow, yet I can scarcely promise myself any great increase of interest. Your account of the difficulties you had to meet in your efforts to acquire knowledge, laboring alone in the dark, without teachers, and almost without books, and surrounded by sordid ignorance on every side, has excited my sympathies about to the extent of their capacity; and when I contrast the privations of your youth with our present happy state,—I mean in respect to educational facilities—a state which you cannot but observe, and to which I believe you have contributed, with facilities which bring within easy reach of every lad in the land, who may desire it, and who has abilities for study, a

complete and finished education, I imagine you must feel constant and painful regrets that your lot had not been cast a little further forward upon the calendar of the ages.

Oldham. I thank you for your kind sympathy, for which, perhaps, after all, I have less occasion than you suppose. Perhaps you will be surprised when I assure you that my early memories, notwithstanding your contrast, bring back to me much more pleasant than pain. I must object to your term "sordid ignorance," because that adjective conveys an idea of baseness. There was ignorance enough it is true, but not that sort of ignorance which generally accompanies vice, or which produces it. It was an ignorance which was simply the consequence of the absence of acquired knowledge, but which was nevertheless consistent and consistent with a great amount of native intelligence and sound practical common sense. There was darkness also, in a certain sense, but not in the sense of degradation. No people, in my opinion, were ever inspired with a more noble sense of independence or a more generous self-respect. And as we respected ourselves, so we respected each other; and there was complete mutual confidence and trust. We never locked our front doors nor our stables, nor did our mothers lock their cupboards or their drawers. We had no fear from each other, and strangers seldom visited us. But when, on distant occasions they did so, they were received with a perfect hospitality, which met all their wants; and coming as strangers, they generally left us as friends. Nor was the ignorance of that generation of the kind that produces misery. But on the contrary, I have no doubt that the sum of real happiness enjoyed by those people, young and old, was fully equal, numbers considered, to that which falls to the lot of the present more favored generation. They led lives of toil it is true; but toil, if it is not excessive, is not only tolerable, but productive of happiness, especially when it returns every night laden with its own rewards, or is able to point to the future with a certain hope of improved circumstances and a competence for a peaceful old age. And then friendship, love, and social intercourse, pride, self-respect, and the love of approbation were as active then as now, and were as productive of their appropriate fruit.

The girls of that day, though robed in fabrics spun and dyed, and perhaps woven with their own hands from wool and flax produced from their father's farms, but *glorified* and fitted and trimmed with all the delicacy and taste so natural to women, were as lovely and fascinating in our eyes as the young ladies of the present day, though enveloped in silks and sparkling with jewels, are in yours. Nor were they less worthy; but the young man who was so fortunate as to get one of the best of them for a wife, was safe in the possession not only of a heart welling over with tenderness, purity, and love, but also of a pair of hands trained to useful arts, and a head well instructed in household affairs; in short a *help-meet* for him.

But you are waiting for an account of the religious side of this rude generation. Well, in order that the picture may be as complete as possible, I cannot do better than to pursue the same course I have hitherto followed—take you by the hand and lead you back through two generations, until we meet and

mingle with the people who then lived and acted—fall in with them, and not only observe their course, but also lend a generous sympathy to their objects, their efforts and their hopes. We have several able treatises upon "The Settlement of Upper Canada," and valuable treatises too. The authors have alluded to the religious institutions of the settlers, but only in a general way. We have, also, from time to time, had able communications through the local press upon the early churches and their ministers, but the writers have avoided, (and I have sometimes thought intentionally avoided,) any particular account of the interior life of those churches. There were undoubtedly among them several peculiarities which would now be considered weak, perhaps intolerable, and the last named writers seemed to fear that the mention of them to the enlightened Christians of this generation might reflect discredit upon the fathers, and so they suppressed them. I feel no such fear. I would, by no means, consent to the revival of those peculiarities, and was among the first, I believe, that labored to get them abolished or modified, yet I consider it not only safe, but proper, that they should be known. I hold that the honor of our fathers is perfectly safe. The New Englander is never tired of boasting of the institutions of the pilgrims, or of pointing to the results that have flowed from them. But the pilgrims entered the desert with Christian churches duly organized and well instructed. They brought with them a learned ministry and the means of perpetuating sacred, as well as secular learning. Our early population had been, as it were, by accident, collected together from widely separated places. They brought with them neither church organization, learning nor piety. We had no learned ministry, (indeed to commence with, no ministers at all,) and no means of acquiring learning; and yet I believe, in solid piety, and high Christian morality, a comparison of our fathers with the pilgrims of Plymouth and Salem, by an assessor capable of taking in all the circumstances, would not result unfavourably to the former.

As before mentioned, the old settlements of the province were at first supplied with the gospel and religious ordinances by the Methodists and Baptists only. As early as 1803 or 4, a Baptist church was formed in the township of Charlotetown, a few miles west of the present town of Simcoe.

Up to that time there was no ordained Baptist Minister in Upper Canada. But one of the settlers then just arrived was a young man by the name of Finch. He was a Baptist, and had been licensed to preach by the church in the States, from which he had emigrated. He immediately began to preach in the log houses and in the barns of his new neighbours; nor did he labor in vain in the Lord, since a number of believers, amounting to about thirty, were soon gathered around him. But this good brother, not being ordained, did not consider himself authorized to administer baptism, and a messenger was sent away to the State of Vermont to solicit aid from the brethren there. The Vermont Association promptly sent out two of their ministers in response to this call, viz. Elders L. Covell and O. Warren, who ordained Bro. Finch, assisted him in the organization of the church, and for a time helped him much in

the Lord. The Charlotteville church proved to be a true ransomed body. Young preachers were soon raised up among them, of whom may be mentioned S. Mabee, J. Merrill, and C. Stewart. By these and other members of the church the gospel was preached without salary, fee or reward, in the neighboring, and indeed distant townships of Townsend, Oxford, Bayham, Malahide, Walpole, Walsingham and Middleton, where branches were at first established which were afterwards organized, as independent churches. All this was accomplished in a few years, say previous to 1812. The occurrence of the war at that period to some extent interrupted the work. But upon the return of peace it was resumed, and by 1820 a little church might be found in nearly every settled township of the western peninsula.

It was in 1823 or 4, that I became acquainted with the Baptists. Up to this time I had never been inside a Baptist place of worship, nor had I formed the acquaintance of any person holding their views. I was familiar with the scriptures, but my attention had never been particularly called to the disputed points of baptism. Indeed I do not remember to have ever heard of the dispute. Once, however, when I was very young, I attended a Presbyterian meeting in Buffalo, attracted by the announcement that baptism was to be administered to adults. The candidates were three beautiful young ladies dressed in pure white. The ceremony appeared to me exceedingly solemn and impressive. It was somewhat on this wise. The minister, after prayer and an address to the candidates, dipped, (*baptized*) the points of his fingers in the water and sprinkled a few drops upon the faces of the candidates, repeating the formula, "I baptize thee, &c."

The very great difference between this baptism and those of which I had read in the New Testament flashed very vividly upon my mind, but then I supposed there must be some good reason for the change, or else all Christians would not practice it in this form, as I then supposed all Christians did. But now my position was different. I had myself experienced the power of the saving truth,—had become a disciple and a servant of Jesus Christ, pledged to absolute obedience. But aside from an pledge, such was the fervor of my first love, that I felt it a joy to know and do His will to the utmost, and I must examine the question for myself. About the same time several others had been brought to know the Lord. Of these two or three, older persons than myself, had decided that they must be baptized by immersion. An appointment was made by a Methodist minister, (there was no Baptist minister within many miles) at a house near a stream of water, for the purpose of attending to this case. I was yet undecided. The minister's discourse was directed against immersion. He laboured to reconcile the scripture accounts of baptism with the practice of sprinkling. He dwelt much on the fact, that the universal church, in all ages and in all countries, with the exception of a very small and almost unknown sect, of recent origin, had practiced, and still practice sprinkling. He admitted however, that immersion was lawful, and constituted a valid baptism, but then for a large part of the year, in our climate, impossible; and yet after this determined,—almost

malignant effort—to disparage the rite and cover it with obloquy, he very confidently stated that if any of the candidates were still unconvinced, and desired to be immersed, he would now wait on him.

Whatever uncertainty I might have felt before, I was now decided. Young as I was I could not but perceive that he had not presented the subject fairly. In treating God's holy word, it seemed to me that he had been guilty (I trust unconsciously) of misrepresentation, concealment and garbling. He seemed to presume upon the ignorance of a simple, unreading people. But above all I was shocked at what appeared to me a sly attempt to hold up to ridicule and contempt, and to encourage sneers upon the form of the ordinance, to which, beyond a doubt, our Lord had submitted, in order "to fulfil all righteousness,"—to which, in all probability, his mother, and the holy women associated with her, and indeed all the New Testament Christians, had submitted. A little disappointment was expressed that I was not among the candidates, but though I was now a decided Baptist, I could not receive baptism at his hands; and I thought there was something like temerity on his part, in presuming to administer an ordinance in the sacred name of the Trinity, in a form which he had so strongly condemned. But a little Baptist church had been recently formed in a settlement some four or five miles west of us, and his conduct afforded grounds for the suspicion that he was willing to stultify himself in order to prevent these young converts from looking that way, and so attaching themselves to the little obscure "sect of recent origin."

Correspondence.

Letters intended for publication must be accompanied with the name and address of the writer, not necessarily for publication, but for the information of the Editor.

LECTURES ON TELUGU.

To the Editor of the Christian Helper.

Dear Sir,—The great interest manifested by the large and appreciative audience in Alexander street Baptist church, on Feb. 26th, while Rev. Mr. Timpany was delivering his address, and also while the Telugu scriptures were being exhibited, has suggested to me an idea which might be carried out with good results. It is evident, that all that is required to awaken a more lively interest in the cause of Foreign Missions, is, that Baptists should be informed of all the facts connected with the work our Canadian missionaries are doing. It is evident also, that the people are ready and anxious to know all that can be told them of the mission fields.

If Mr. Timpany's time is too fully occupied, I would suggest that some talented Baptist minister or layman, with a good delivery, a ready command of language, and one well posted in the geography and history of India, should undertake a lecturing tour of Ontario, in the interests of Foreign Missions. There is not a chapel in the province that would not be open to him, and not a congregation but would heartily greet him. A lecture properly constructed, full of instruction to those who are not Baptists as well as those who are, and illustrated with maps and

specimens of Hindoo books and handwork, would command good audiences anywhere, if properly advertised. A few active persons in a congregation would be able to dispose of a large number of tickets in advance, if the price were put within the reach of all. The ladies of the congregation might provide refreshments, music or any feature which would introduce the social element. A special service might be held for the benefit of the young, consisting of appropriate exercises, in addition to a pleasant "talk" by the lecturer, with anecdotes and illustrations bearing particularly on the curiosities exhibited. Apart from the financial result, which I think could not but be excellent, there would be an awakening on the whole subject of missions, such as would enlarge hearts and minds and pockets, cheer our missionaries, and give the coming generation an intelligent idea of their responsibilities and privileges.

Yours truly,
K.

THE BLACKBOARD IN THE PULPIT.

To the Christian Helper.

DEAR EDITOR,—

Perhaps it might "encourage" Oliver Optic's Brother, to know of another "preacher" in regard to "The use of the blackboard in the pulpit." I refer to an instance in Yarmouth, N.S., about seven years ago, in which a Baptist minister—now in Ontario—had a blackboard in the pulpit, to illustrate the journeyings of the children of Israel through the wilderness. The only drawback on that occasion, was, that the minister, having drawn his map on Saturday, without the knowledge of the sexton, was a little non-plussed in coming in on Sabbath morning, to find his blackboard scrupulously clean, the sexton having supposed his work to be some amateur performance of the school-boys.

Of course those officials will eventually become better skilled in judging of drawings.

Yours,
AN INTERESTED OBSERVER.

Selections.

The following is the article referred to by Bro. Timpany in his Contribution on our last issue:

WOMAN'S WORK IN MISSIONS.

A Paper Read at a Missionary Convention in Fall River, Mass.

BY REV. W. N. CLARKE.

I.—NECESSARY.

First among the agencies to be employed in missions is the proclamation of the gospel by preachers called of God. It is the first duty of the great missionary societies to send out such preachers. But the missionary work is so vast in its breadth and variety, that no one kind of labor is adequate to its demands. The women of our Baptist churches have begun to perceive that there is a special call to them to undertake a certain part of the work, for which the Missionary Union can but partially provide.

Wherever the gospel is preached, education is demanded. As the Christian community grows up, the young must be taught. The children of Christians must not be left in ignorance, nor will they be left in ignorance. The Christian communities make their own demand for education. They will have it. The Karens have clamored for it, and have fulfilled hard conditions in order to obtain it. It is the invariable rule, successful preaching brings this new demand. As rapidly as the Christian circle widens, so rapidly does the teacher's sphere extend. It often happens also, that the school itself is a missionary agency. Children of heathen parents are there brought under holy influence, and are drawn to Jesus; and, borne by them, the same holy influence goes out into their heathen homes, and abroad among their friends. The teacher thus often helps the preacher; and the preacher's success always makes the teacher necessary.

The Missionary Union sends out preachers according to its means, as ought to be. Let the work of conversion go on prosperously for a while in some heathen community, and then see what work presses upon the lonely missionary preacher:—to preach still to the heathen, for this, the chief work, must not be neglected; to instruct the converts, and build them up in the faith; to train helpers for the future; to give the character of a Christian community to the converted people, and build up Christian institutions among them. And who has he to help him? In all ordinary cases, in Burmah, at least, he is alone as a missionary. His nearest neighbor, most likely, was sent to another race, of another language, and is burdened with cares like his own. The two may consult together as brethren; but each missionary, usually, is a solitary laborer. And every man among them works with insufficient force. The fields of labor among the heathen are so many, and are opening and extending so rapidly, that the Missionary Union cannot provide full working force for each. God has given us so many points to hold, that, until the churches at home do more, every point must be held with inadequate force. Who are the missionary's helpers? Who will teach? Some convert can be trained to fill the place of schoolmaster; but it is slow work to teach the teachers, before they can be of use; and the missionary cannot give them, in any case, such an education as Americans gain at home. He has his wife; and a noble helper she is. Her heart is with him, and so is the toil of her life with his. A missionary and his wife together can do great things; but they cannot do everything. Try it at home. Lay out here such work as is done there. Let a man be pastor of the church, whether in village or in city; and let the minister's wife, with her home, her children, her uncounted cares, and perhaps her imperfect health, be the chief teacher in the day-school of the neighborhood. Let that school be kept on the minister's grounds, and let his wife have personal care over a considerable part of the pupils. Let the minister's house, too, be the apothecary's shop for the country round. Let the minister's wife help her husband in teaching on the sabbath; and let her travel with him sometimes, in the travelling season, making, not pastoral calls, but visitations to churches

far remote; or, if she cannot go with him, let her have charge of matters at home while he is away. Try such an experiment. Call a minister with the understanding that such work as this shall devolve upon his wife. Conceive, if you can, that such an arrangement is fairly entered into, and common humanity will quickly ask whether some one else could not be provided to do a part of that work. The experiment has been tried again and again in Asia; and that same question is the one before us now.

Let it be remembered, at the same time, that the missionary's wife is not officially recognized as a missionary. In 1859 the Missionary Union adopted this, as one of its principles of action: "That the wives of missionaries be no longer regarded as assistant missionaries, and that they be held responsible for no service." Temporary reasons may have had some influence in favor of the rule; but it is evidently a recognition of the fact that a missionary's wife is a wife. She is not an independent messenger of the churches, apart from her husband; she is her husband's helper. Her heart and life are to be with him. She has no duties which officially bind her to neglect her home. The rule is also a recognition of the fact, that she may be able, in some cases, to do very little actual missionary work, and perhaps none at all. And so the Missionary Union makes no official provision, in most cases, for the great secondary work that needs to be done at every station. It seeks to train native teachers; but teachers from home it cannot send to any great extent. The missionaries' wives do as much of the work as they can; but they do it often at the expense of health, if not of life.

Let it be remembered also, that a great share of this varied work is work for women. Americans need not be told that women are well fitted to the work of teaching. But teaching, after all, needful as it is, forms but a small part of the work in question. The women and children form, in heathen lands, as here, two-thirds of the population. The missionary preachers cannot gain access to the women's minds. Oriental customs have shut women, as thinking beings, away from men. With men who are seeking their salvation, they will not, cannot, freely talk. The heart best able to win their confidence is a woman's heart. The teacher who draws them out, and shows them a Saviour adapted to their real wants, must be a woman. Two-thirds of the people, the women and children are more accessible to women than to men. Not, of course, that women, apart from the missionaries, going and laboring alone, could be successful. The preaching of the gospel must open the way for them; they must labor with the missionaries. But, in providing the missionary stations with the most effective working forces, we ought to send men, and their wives to help them, and other women to do what the men cannot do, and their wives may not be free to do.

Women's work for missions, as it is now presented, amounts simply to this: Some of our Christian women, taking notice of this vast margin of work, necessary, but inevitably neglected, have said "There is something for me to do. The Missionary Union does its duty in sending chiefly men to preach. But there might be a society on purpose to do this secondary work. The work is

for women: why may not we give money for it, outside of the general fund, and send women to attend to it?" The question arose almost simultaneously in many minds. Plans were formed, and the work was undertaken. The proposal has been received by the women of our churches in a manner which indicated that they were heartily ready for it. The most hopeful have been surprised and delighted at their response to the call. Several young women have already gone; and the support of the unmarried women previously in the field has been assumed by the new society. That is to say, this great, half-neglected part of missionary work, secondary, but necessary, has found a company of laborers ready and eager to undertake it. That which our missionaries have mourned that they must neglect, our sisters are desiring to take upon themselves. And who shall forbid them? If there is no valid objection to their assuming some part of this work, it is our duty to welcome them to it; to help them by all means, and to thank God that He has made such an addition to the effective missionary force.

If what has been said is true, it cannot be that the new movement is superfluous—the fifth wheel of the coach. If the Missionary Union must send preachers chiefly, and if success in preaching makes another kind of labor necessary, to which women are specially adapted, then an attempt to provide women with this secondary work is a direct endeavor to supply the field with the needful laborer. The Woman's Society proposes to meet a necessity just as really as the Missionary Union; not the first necessity, indeed, but the second, and one which must not be overlooked. If any one thinks the new effort superfluous, let him ask who is to do the work which the Woman's Society has undertaken. Is any one else ready even to attempt it? And is an effort superfluous that brings laborers to an important and neglected field, and that does not draw money from the church treasury?

It is evident, however, that the laborers in a new field ought to draw their means from new sources. They must not take away the supplies of the general treasury to maintain labor in this one department; nor are they at liberty to withdraw money from the support of other good institutions to help their own. The Woman's Society must not impoverish the Missionary Union or any other society, or withdraw support from the churches at home. Perhaps the greatest fear concerning this new movement of our sisters has been, that it may absorb something from the support of other institutions of the kingdom; that many givers will make this the main channel of their gifts, so that interests at home, and the more general interests abroad, will be forgotten. But our sisters do not suggest or desire any such action. They expressly ask for the very reverse of this. Their request is simply, that each woman save at least one dollar a year from needless expenses, to give it to the heathen, in addition to all that she has given before. They expressly ask that all previous habits of giving be fully kept up, and that this habit be added. And is there anything unreasonable to general benevolence in this? No; it broadens the channel. Pastor, would you

be less, or more sure that matters at home would be attended to, if you knew that every woman in your church was saving something out of her dress to give to the heathen? No one who knows the worth of Christian habits can have a moment's doubt. You would be doubly sure of finding generous and ready hearts for all good work. If you knew that your sisters could not be induced to take a dollar a year out of needless expenses, for Christ's sake, then you might well fear. The times would be dark indeed at home if that were so. But anything that opens the heart toward Christ and His cause, and gives away to Christian love, and suggests self-denial for His sake, is encouraging and helpful to the work at home.

Our anxiety for the general missionary treasury in this connection is likely to be allayed by the result. The time has been too short as yet for full judgment; but the report has lately come from the West, that the District Secretaries had increased interest in missions, and increased contributions, in the churches where the women have been at work. It is only natural. If you were making an appeal for missions, would you not expect a more liberal response from people who had already been thinking of missions, and planning to give something, whether your appeal was made or not? One pleasant report is happily at hand. The Fairfield Association in Connecticut reports, for 1872, between nine and ten thousand dollars each for Home and Foreign Missions, and six hundred and fifty dollars for the Woman's Society. The figures of 1871 are brought forward in the Report for comparison, and they show that the two general contributions were almost precisely the same as in the later year, while the women had not yet begun their work. Thus the six hundred and fifty dollars collected from the sisters in the churches was a clear addition to the money given for missionary purposes. This is exactly in accordance with the intention of the Society. If in any case it is otherwise, it will be so against the wishes of those who planned the enterprise.

III.—WOMANLY.

If our sisters would command sympathy, and obtain help in their work, we are all ready to demand that they go out of their sphere, or do any thing unwomanly. One apprehension, in some minds, about the new work of our sisters has been, that they might in some way step out of their proper place, and attempt work unsuitable for women. "Is this a woman's rights movement in disguise?" it has been asked. No; it is nothing in disguise. It is simply an attempt to send Christian women to the aid of missionaries in Asia. If it is a woman's rights movement at all, it bears that character on the face of it. Woman's sphere is a hard thing to define now-a-days; but there are some things which certainly are not outside of it. It is not unwomanly to do such work as is proposed among the heathen; the names of too many noble and lovely women rise in memory to forbid such a thought. We may be the more assured of the propriety of the work proposed, if we remember that it is not an independent work, performed alone, but a secondary work, a work of help, performed in connection with the labors of preaching

missionaries. Perhaps, according to our theories of woman's sphere, that helping work may be the very one in which it is most suitable for her to be engaged. We may have been thinking that woman's sphere is a secondary one, a subordinate one in respect of all aggressive labors. But her proper sphere is not one of spiritual idleness; and when she proposes to work with zeal and faith as an assistant, surely no scriptural idea of her true position can be urged against it. Happy is it for her, indeed, if the work of help to which she is born may sometimes be done directly in the kingdom and patience of our Lord Jesus Christ. As abroad, so at home, the proposed work is one of help, conducted in relations which acknowledge dependence. The Woman's Board supports its own missionaries, but it does not appoint them. The Executive Committee of the Missionary Union does that. They are examined, appointed, and designated to their fields of labor, by the Union, exactly as its own missionaries are. In all matters of policy and management, it is intended that the Woman's Board shall be in free and constant consultation with the Union. The purpose is, that the Woman's Society shall simply join with the Missionary Union in attending to this one part of the field, which, while it is no stronger than now, the Union is obliged to neglect. The name of their periodical, *The Helping Hand*, truthfully represents the character which the whole work is intended to bear. At home and abroad, our sisters wish to help in a work to which woman's toil is well adapted. The limits of woman's sphere may not be very plain, but it certainly does not appear that such work as this lies beyond them. And when we think of the work that is contemplated in the churches, it is hard to see what that is unwomanly is here proposed. It is not unwomanly for our sisters to hold meetings of their own, to converse and pray together. Neither, surely, is it unwomanly for our sisters to give into the treasury of the Lord, nor to give freely in proportion to what they have, nor to deny themselves for the sake of giving. It is not unwomanly for them to claim a place in the activities of the kingdom of heaven. It is unwomanly for them to stand idle, and live in worldliness, and have no heart for the work of the kingdom of Christ. It is unwomanly to lose all inclination to help those who are perishing. If it is unwomanly to claim the first place, it is just as much so to accept no place, in the work of God's kingdom. But there is no departure from woman's proper sphere when she comes forward and says, "Make room for me, and I will help toward giving the gospel to every creature." And when the work which she proposes is strictly a work of help, and a work well suited to her powers, and a work that she is fully able to do by a little effort over and above all her former activities, what shall we say but "Welcome!" May God speed every heart that thus desires to be useful!

The organization that is proposed for the women in our churches is of the very simplest nature. There is no need of any thing but some plan for collecting the two cents a week, or one dollar a year, from every woman; and sending it on to the treasury. At the same time, all measures that would extend missionary information and increase

missionary zeal are most warmly favored by the new plan.

"The Helping Hand" will go, with the "Macedonian," into thousands of homes. Missionary prayer-meetings—why should they not be frequent among our sisters? In short, any of the measures which have been recognized as favorable to missionary and Christian zeal may be freely used as aids to this enterprise. It will be aided by the same kind of agencies as the kingdom of heaven in general; and the agencies most helpful to it will also be found most favorable to personal growth in grace.

For the Young.

LIVE USEFULLY.

A soldier's widow lived in a little hut near a mountain village. Her only child was a poor cripple. Hans was a kind-hearted boy. He loved his mother, and would gladly have helped her to bear the burden of poverty; but his feebleness forbade it. He could not even join in the rude sports of the young mountaineers. At the age of fifteen years, he felt keenly the fact that he was useless to his mother and to the world.

It was at this period that Napoleon Bonaparte was making his power felt throughout Europe. He had decreed that the Tyrol should belong to Bavaria, and not to Austria, and sent a French and Bavarian army to accomplish his purpose. The Austrians resisted bravely. The Tyrolese resisted valiantly. Men, women, and children of the mountain-land were filled with zeal in defence of their homes. On one occasion, ten thousand French and Bavarian troops were destroyed in a single mountain pass, by an immense avalanche of rocks and trees, prepared and hurled upon them by an unseen foe.

A secret arrangement existed between the Tyrolese, by which the approach of the enemy was to be communicated by signal fires, from village to village, from one mountain height to another; and combustible materials were laid ready to give an instant alarm.

The village in which Hans and his mother lived was in the direct line of the route the French army would take, and the people were full of anxiety and fear. All were preparing for the expected struggle. The widow and her crippled son alone seemed to have no part but to sit still and wait. "Ah! Hans!" she said, one evening, "it is well for us now that you can be of little use; that would else make a soldier of you." This struck a tender chord. The tears rolled from his cheek. "Mother, I am useless," cried Hans, in bitter grief. "Look round our village—all are busy, all ready to strive for home and fatherland; I am useless!"

"My boy, my kind, dear son, you are not useless to me."

"Yes, to you; I cannot work for you, cannot support you in your old age. Why was I made, mother?"

"Hush, Hans," said his mother; "these repining thoughts are wrong. You will live to find the truth of our old proverb:—

"God hath His plan
For every man."

Little did Hans think that, ere a few weeks

had passed, this truth was to be verified in a remarkable manner.

Easter holidays, the festive season of Switzerland, came. The people lost their fears of invasion in the sports of the season. All were busy in the merry-making—all but Hans. He stood alone on the porch of his mountain but overlooking the village.

Towards the close of Easter-day, after his usual evening prayer, in which he breathed a wish that the Father of mercies would, in His good time, afford him some opportunity of being useful to others, he fell into a deep sleep.

He awoke in the night, as if from a dream, under the strong impression that the French and Bavarian army was approaching. He could not shake off the impression; but with the hope of being rid of it, he rose, hastily dressed himself, and strolled up the mountain path. The cool air did him good, and he continued his walk till he climbed to the signal-pile. Hans walked round the pile; but where were the watchers? They were nowhere to be seen, and perhaps they were busied with the festivities of the village. Near the pile was an old pine tree, and in its hollow stem the tinder was laid ready; Hans passed by the ancient tree; and, as he listened, a singular sound caught his attention, now quickened by the peculiar circumstances in which he found himself, and by the perception that much might depend on him. He heard a slow and stealthy tread, then the click of muskets, and two soldiers crept along the cliff. Seeing no one—for Hans was hidden by the old tree—they gave the signal to some comrades in the distance.

Hans saw instantly the plan and the danger. The secret of the signal-pile had been revealed to the enemy; a party had been sent forward to destroy it; the army was marching to attack the village. With no thought of his own peril, and perhaps recalling the proverb his mother had quoted, he seized the tinder, struck the light, and flung the blazing turpentine brand into the pile.

The two soldiers, whose backs were then turned to the pile, waiting the arrival of their comrades, were seized with fear; but they soon saw there were no foes in ambush—only a single youth running down the mountain path. They fired, and lodged a bullet in the boy's shoulder. Yet the signal-fire was blazing high, and the whole country would be aroused. It was already aroused from mountain-top to mountain-top. The plan of the advancing army was defeated, and a hasty retreat followed.

Hans, faint and bleeding, made his way to the village. The people with their arms were mustering thick and fast. All was consternation. The inquiry was everywhere heard, "Who lighted the pile?" "It was I," said at last a faint, almost expiring voice. Poor crippled Hans tottered among them, saying, "The enemy—the French were there." He faltered, and sank upon the ground. "Take me to my mother," said he; at last he had not been useless.

They stooped to lift him. "What is this?" they cried; "he has been shot. It is true; Hans the cripple has saved us." They carried Hans to his mother, and laid her before her. As she bowed in anguish over his pale face, Hans opened his eyes and said: "It is not now, dear mother, you should

weep for me; I am happy now. Yes mother, it is true,—

"God has His plan
For every man."

You see, He had it for me, though we did not know exactly what it was."

Hans did not recover from his wound, but he lived long enough to know that he had been of use to his village and his country; he lived to see grateful mothers embrace his mother—to hear that she would be revered and honored in the community which her son had preserved at the cost of his own life. Great emergencies, like those which met Hans, cannot exist in the history of all. To all, however, the Tyrolese motto may speak, and all will experience its truth.

None need stand useless members of God's great family. There is work for every one to do, if he will but look out for it. So long as there is ignorance to instruct, want to relieve, sorrow to soothe, let there be no idlers in the hive, no idlers in the great vineyard of the world.—*Selected.*

Sunday School Department

International Bible Lessons, 1878.

STUDIES ABOUT THE KINGDOM OF JUDAH.

FIRST QUARTER.

Mar. 8. A Naaf Persistent Wickedness.	" xxviii: 10-27
" 10. Hezekiah's Good Religion.	" xxxii: 1-13
" 17. Hezekiah and the Assyrians.	" xxxiii: 9-21
" 24. Manasseh brought to Repentance.	" xxxiii: 9-26
" 31. REVIEW.	" xxxiii: 9-26

Prepared for the CHRISTIAN HELPER.

March 17—Hezekiah and the Assyrians —2 Chron. xxxii 9-21.—B. C. about 699.

GOLDEN TEXT.

"With him is an arm of flesh; but with us is the Lord our God, to help us, and to fight our battles." And the people rested themselves upon the words of Hezekiah king of Judah."—2 Chron. xxxii, 8.

INTRODUCTORY.

"The last lesson was at the beginning of Hezekiah's reign, and these events took place in his last, or 29th year. In his 14th year, (B. C. 713) Sargon the father of Sennacherib, sent an army against Judah and Egypt. Sennacherib his son, who began to reign B. C. 702, made another invasion of Judah and Egypt in 701, the 27th year of Hezekiah. This is described in 2 Kings xviii 13-16. There it is said, by some mistake of copyists to have been in the 14th year of Hezekiah. But the monuments of Nineveh make it impossible to have been then, as Sennacherib was not king till 702, or 11 years later. Others think that the name of Sennacherib has crept into 2 Kings xviii 13 and Isaiah xxxvi, 1, where it should have been simply 'King of Assyria,' meaning his father Sargon. The account of this invasion (which was two years earlier than the one in the lesson) is given in the tablets of Nineveh. An inscription is given of his progress in Isaiah 22, 28-32. When he drew near to Jerusalem, Hezekiah was so afraid that he paid 1,200 talents of silver and 30 talents of gold, besides much of the spoil. Hezekiah took the vessels of the temple and his palace, and cut off the gold from the doors which he had overlaid. Sennacherib returned to Nineveh with 200,000 captives and great spoil.

Then he fought against Babylon, and after two years returned to subdue Egypt, and Judah; the account of which is contained in this lesson."—*Peisouet.*

In the consideration of the lesson we will notice 1st Sennacherib's *Infamous Threats*; and 2nd his *Miraculous Overthrow*.

THE INFAMOUS THREATS—V. 9, 19

V. 9. After this. The first eight verses of this chapter contain the account of Sennacherib's first invasion of Judah, and is a supplementary account to that contained in 2 Kings xviii 13-16. Our lesson is concerned with the *second* invasion. The account here given is very brief as compared with the parallel passage in 2 Kings xviii, 17-37, and xix, 1-37, which the teacher should carefully read. Sennacherib. Thi son and successor of Sargon, king of Assyria. His reign lasted 22 years, commencing B. C. 702. He was one of the greatest of the Assyrian kings. Of Sennacherib, Dean Stanley says: "His grandeur is attested not merely by the details of the cruciform inscriptions, but by the splendour of his palace, which, with its magnificent entrances and chambers, occupies a quarter of Nineveh, and 17 of the altitudes to his conquests in all the fragments of ancient history that contain any memorial of those times. With a pride of style peculiar to himself he claims the titles of 'the great, the powerful king; the king of the Assyrians, of the nations, of the four regions; the diligent ruler, the favorite of the great gods, the observer of sacred faith, the guardian of law, the establisher of monuments, the noble hero, the strong warrior, the first of kings, the punisher of unbelievers, the destroyer of wicked men.' Such was the king who for many years filled the horizon of the English world." Assyria. This great kingdom varied in extent under different monarchs. Under Sennacherib it included the upper half of the great valley drained by the Euphrates and the Tigris, but comprehended within its government all the vast territory from Media on the east to the borders of Egypt. Its capital was Nineveh, (see Isaiah 32, 2, 3; iv, 11). Lashed. One of the cities fortified and garrisoned by Rehoboam after the revolt of the northern kingdom, (2 Chron. x, 1, 9.) It was about 30 miles south-west from Jerusalem.

V. 10. In the siege. Literally *in straitsness*. The margin reads *in the stronghold*. In Jerusalem. "Jerusalem was not besieged at this time, but it was distressed and straitened for supplies, because the Assyrians were masters of the open country."—*Sp. Com.*

V. 11. Doth not Hezekiah persuade, etc. It was meant to insinuate that Hezekiah alone was the cause of their continued resistance. Perhaps this was true: for the people generally had fallen into a very degraded condition during the reign of Ahas.—*Sp. Com.*

V. 12. Taken away His high places, etc. Here was a misrepresentation of Hezekiah's reforms, insinuating that they would be displeasing to God, by robbing Him of that worship and service which He had in those places. The heathen were accustomed to measure piety by the number of altars, and could not understand why Hezekiah should command the people to worship before one altar, and burn incense upon it.

V. 13. The gods of the nations. The heathen localized the deities they worshipped. Sennacherib and his captains had no notion of a God whose dominion was universal and whose presence was everywhere.

V. 14. That your God. What an insult to Jehovah, the one living and true God, to place Him in the same class with gods of wood and stone!

V. 16. His servants. Their names will be found in 2 Kings xviii, 17. Spake yet more. See 2 Kings xviii 17.

V. 17. Wrote also letters. Not satisfied

with the insolent messages sent by his servants, Sennacherib proceeds to wield his pen against the Lord God of Israel. See 2 Kings xix, 14; Isaiah xxxvii, 10-14.

V. 18. Then they cried—"rather, *al'othey cry!*" The allusion is to the *al'oth* narrated in 2 Kings xvii 23-35, which occurred before Sennacherib wrote his letter. --Sp. Com. To affront and to trouble them, etc. --Rab-Shakiah and his companions were accompanied by a strong body of troops (2 Kings xvii, 17). If a tumult had arisen among the Jews who manned the walls, a gate might perhaps have been opened, and the Assyrians received into the town. --Sp. Com.

THE MIRACULOUS OVERTHROW.--v. 20, 21.

V. 20. For this cause. On account of the contemptuous and blasphemous words uttered. Hezekiah . . . and . . . Isaiah . . . prayed. Hezekiah's prayer is given in 2 Kings xix, 15-19, and Isaiah xxxvii, 15-30; but no distinct mention is made of the prayer of Isaiah; we hear however that Hezekiah asked him to pray, (2 Kings xix, 4).

V. 21. The Lord sent an angel, etc. Here we have the prayers of the king and of the prophet answered, apparently with little or no delay. "The adversaries had spoken scornfully of God. The answer intimated that greater scorn should overtake them (Isaiah xxxvii, 22). They had boasted of their prowess and doings. That prowess and those doings should be brought to nothing. No threat which they had uttered against Jerusalem should be fulfilled (Isaiah xxxvii 29-35). And the event justified the answer. Sennacherib did not reach Jerusalem, and his captains utterly failed to do what they had boastfully said should be done. Their vast army perished in a single night," and Sennacherib himself returning with shame of face to his own land was assassinated by two of his own sons (Isaiah xxxvii, 38). Cut off all the mighty men--to the number of 185,000,--see Isaiah xxxvii, 36.

PRACTICAL LESSONS.

1. Whatever the enemies of God may attempt, He has them always in His hand.
2. In times of trouble prayer should be our resort.
3. Those who faithfully serve God will find Him a very present help in trouble, (Ps. xlv).

March 24--**Manasseh brought to Repentance**--2 Chron. xxxiii 9-16.--B.C. about 677-667.

GOLDEN TEXT.

"As many as I love, I rebuke and chastise: be zealous therefore, and repent."--1 Kev. iii, 10.

This Exposition is kindly prepared for us by Prof. Torrance.

CONNECTION WITH THE LAST LESSON.

Last Sunday's lesson taught us how the Lord delivered Hezekiah and his people from the hands of Sennacherib. The next incident of Hezekiah's life recorded by the sacred historian is his deliverance from a sickness which threatened his life. In connection with this we have a striking proof of God's sympathy with us in the weakness of our faith. See Ps. ciii, 14. Notwithstanding all these manifestations of God's favor and the evidences that Hezekiah was a God-fearing man, we soon learn that he was not perfect, nor invulnerable to the influences of sin. See chap. xxxiii, 31. On the whole, however, he was a good man, one of God's chosen ones.

EXPLANATION OF PROPER NAMES.

Manasseh: This name was evidently given to his son by Hezekiah in order to win over what

remained of the ten tribes, Manasseh being the name of one of the most influential of these tribes. See chap. xxx, 1-11. The name means "forgetting" and its origin will be seen from Gen. xli, 51.

The King of Assyria: Merodach-Baladan was king of Babylon during the latter days of Hezekiah. Hezekiah sought his alliance; 10 forward which, he showed his ambassadors all his wealth. At the same time Esarhaddon was king of Assyria. Against him Merodach-Baladan rebelled and was defeated. Esarhaddon then made Babylon his capital instead of Nineveh, and having learned that Judah had been in alliance with the prince of Israel, he proceeded to subjugate it also.

Babylon: This was the capital of Chaldaea or Babilonia, which lay directly east of Palestine, across the Arabian desert, and along the western bank of the lower part of the Tigris, while through it ran the lower part of the Euphrates. Babylon was built upon both sides of the Euphrates. Assyria lay to the north of Babilonia.

The City of David: 2 Sam. v, 7, 9; 1 Chron. xi, 5-7. There is much difference of opinion as to the part of the city which was called the City of David. There were three or four hills on which the city was built as it increased in size. The first hill occupied by the Jebusites. To the north-east of this was the hill Moriah on which the temple was built. It is now held that this is the same with Zion, and that this was the part called the City of David. Others suppose that Gihon: This word means a spring or stream of water; but like all the other places in and around Jerusalem it is hard to fix it. Some place it in the valley of Hinnon to the west of the city proper. Others place it in the Tyropoeon valley which lies between what we have called the City of David and the old city of the Jebusites.

The fish gate: There were no less than about twenty gates to the city. The fish gate was in the north.

Ophel: A part of the city lying to the north of the temple and occupied by the Levites.

THE LESSON.

Our lesson contains the following points; 1 Manasseh's *sinfulness*, 2 his being *reproved*, 3 his *penitance*, 4 his *repentance*.

I. MANASSEH'S SINFULNESS.

1. Grace is not transmitted. Many of the Antidiluvians could trace their descent from God-fearing fathers and mothers, yet Noah alone had the right in God's sight. Laban, Esau, and the sons of Eli with many of the kings of Judah supply illustrations of the same.

2. Kings and those in authority may require submission to the forms of piety, but they cannot change men's hearts. Hezekiah had to persuade the people along with his in reforms, but it is quite evident they were no sincere. Manasseh being but twelve years of age when he began to reign, and the wickedness of his reign being immediately intimated, would no doubt have been influenced at first by bad advisers.

3. He was exceeding sinful. (a) He introduced not one form of heathen worship, but every form he could find. The worshippers of the host of heaven, and the using of enchantments, witchcraft, etc. (b) He had the influence of the alliance with Babilonia. The altars and groves for Baalism came from the Phœnicians through the Israelites or the ten tribes, while the worship of Moloch was taken from the Canaanitish nations in the country. (c) He had every opportunity to know better, hence the aggravation of his sin. (d) He not only sinned himself, but he made others sin. (e) He put to death the Lord's saints. (f) He profaned the temple, the place of God's presence.

II. HE WAS REPROVED.

See verse 18, also 2 Kings xxi, 10-17. Isaiah,

Joel, and others were sent to him with direct messages from the Lord, but all to no purpose.

The Lord always reproves before He punishes. Every man carries about with him a conscience which cries aloud and greatly troubles the sinner.

III. HE WAS PUNISHED.

See Prov. i, 20-33. Let the class read this; also Prov. xxix, 1. God makes men carry out His purposes even when they think they are independent. "Among the thorns," The general explanation of this is, that he had hid among the brambles, and was there discovered and taken. The word rendered "thorns," however, means a hook as an instrument of capture, or an instrument for binding or leading captives, as may be seen from Job xli, 2. This mode of capture is alluded to in Amos iv, 2. From the context it would therefore appear better to take the word here as referring to some instrument of capture.

IV. HE REPENTED.

1. He humbled himself, and greatly humbled himself. The first step in coming to the Lord is a hearty confession of sin. Let the class read the 51st psalm. Also recall the prodigal son. 2. We must plead with God for the blessings we require. See Phil. iv, 6.

3. In these ways God is to be besought. The words in the original, translated "besought," literally mean "to strike one's face," and refer to efforts to soothe or please an offended party. If it is true on the one hand that "God is love," it is as true on the other that He "is angry with the wicked every day." Ps. vii, 2.

4. God was entreated of him. There is hope for the greatest sinner if he will only repent. Is. lv, 7; Jer. vii, 37; 1 Cor. vi, 9-11.

5. It is only after we come to experience God's pardoning love that we begin to know Him in the proper sense of the term.

6. We must bring forth fruits meet for repentance, and so prove the genuineness of our change. This Manasseh did: (a) by putting away. (b) By restoring God's worship. (c) By exercising his influence and authority upon them.

MARCH 31.--Quarterly Review.

GOLDEN TEXT.

"But when they in their trouble did turn unto the Lord God of Israel, and sought Him, He was found of them."--2 Chron. xv, 4.

FIRST QUARTER.

January.	GOLDEN TEXT.
1. Rehoboam, 1st King of Judah 2 Chron. xii, 1-12.	2 Chron. xii, 12.
2. Aas Faithful to his God, 2 Chron. xiv: 1-11.	2 Chron. xiv, 17.
3. The Covenant Renewed, 2 Chron. xv: 8-13.	2 Chron. xv, 7.
4. Jehoshaphat's Prosperity, 2 Chron. xvii: 1-10.	2 Chron. xvii, 9.
February.	
5. Jehoshaphat Begs, vol. 2, 2 Chron. xix: 1-9.	2 Chron. xix, 7.
6. Jehoshaphat Helped of God, 2 Chron. xx: 14-22.	2 Chron. xx, 20.
7. Joash Repairing the Temple, 2 Chron. xxiv: 1-22.	2 Chron. xxiv, 4.
8. Uzziah's Pride Punished, 2 Chron. xxvi: 16-23.	Prov. xvi, 18.
March.	
9. Ahas' Persistent Wickedness, 2 Chron. xxxiii: 1-20.	2 Chron. xxxiii, 22.
10. Hezekiah's Good Reign, 2 Chron. xxxi: 1-11.	2 Chron. xxxi, 21.
11. Hezekiah and the Assyrians, 2 Chron. xxxii: 9-21.	2 Chron. xxxii, 8.
12. Manasseh brought to Repentance, 2 Chron. xxxiii: 1-16.	Rev. iii, 19.
REVIEW.	2 Chron. xv, 4.

We are indebted for the following Review Questions to the *Scholar's Handbook*, published by the American Sunday School Union.

I. INTRODUCTORY QUESTIONS.

The time covered by this history? The number of rulers of Judah during this period? How many kings? The name of the one queen? The great event with which this period begins? Cause of the division?

The country ruled over by Judah—how large? Its capital? Its situation? The chief towns in Judah?

"Israel" had how many rulers during this period? How far did the territory of "Israel" extend? Why called "Israel"? What city was its capital? When destroyed? By whom? How was the land afterward repopled? 2 Kings xvii. Other nations noticed in the lessons—name them. Which were the most powerful of these? Which the oldest?

II. LESSON QUESTIONS.

How did God teach Judah?

(1) BY MERCIES.—What king attacked Rehoboam? Why? What prophet gave Rehoboam the cause of the attack? Why did God spare Rehoboam? Asa's character? His efforts to remove idolatry? By whom was he attacked? How delivered?

The covenant, why renewed? At what place? By what offerings? To whom? What mercy was granted to Judah?

Jehoshaphat's prosperity, why given? By whom? His efforts to remove idolatry? To acquire a knowledge of God?

Jehoshaphat reprieved, for what? By whom? His efforts at reform? Who were appointed to aid in reforming the people? The instructions given them?

Jehoshaphat helped, by whom? Against whom? When? The speech of Jehoshaphat to his army? Who went before the army? The manner and result of the battle?

Joah repairing, whose house? How was the money to be raised therefor? The amount of money gathered? The feeling of the people in giving?

(2) BY JUDGMENTS.—Uziah's pride punished, where? For what? How? By whom was he visited? His temper under the reproof? How long a leper?

Ahaz persistent wickedness, against whom? How punished? By what kings? How ruined? His greater sins?

Hezekiah's good reign, by what judgments prompted? How does he describe those judgments? His orders to avert them? To restore true worship?

Hezekiah and the Assyrians, the cause of their strife? The aim of the Assyrians? How known to Hezekiah? The added threat? The character of the letters sent? To whom did he carry them all? The judgment on the Assyrians?

Manasseh brought to repentance, by what judgment? The effect of the judgment on him? The answer of the Lord? The efforts Manasseh made to restore God's worship? How God teaches us by this history?

3 The Captivity of Judah, Jer. lii, 1-16.
4 The Captives in Babylon, Dan. i, 1-17.
5 Nebuchadnezzar's Dream, Dan. ii.

6 The Holy Furnace, Dan. iii, 1-31.
7 The Handwriting on the Wall, Dan. v.

8 Daniel in the Lion's Den, Dan. vi, 1-23.

9 Manasseh's Kingdom, Dan. ix, 9-12.
10 The Decree of Cyrus, 2 Chron. xxvii, 27-33.

11 Josiah's Early Piety.—2 Chron. xxxiv, 1-28.

April 7.—Josiah's Early Piety.—2 Chron.

xxxiv, 1-8.—About B. C. 639-621.

GOLDEN TEXT.

"Remember unto the Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Eccles. xii, 1.

INTRODUCTORY.

Manasseh, the subject of our last study, left a son AMON, to succeed him upon the throne, who followed the same evil courses that Manasseh had adopted before he was "brought to repentance." He was a wicked king, and succeeded in undoing the good that had been done by his father subsequently to his conversion. Amon only reigned two years however, and then fell a victim to a conspiracy, and was slain in his own palace. The conspirators were themselves put to death by the people, and Amon's young son Josiah was placed upon the throne of Judah by the popular voice. (2 Kings xxi, 19, 26; 2 Chron. xxxiii 21-25.)

With reference to the good influences that surrounded king Josiah in his early life, Stanley remarks:—"There was a circle of remarkable persons in or around the palace and temple, who possibly driven together by recent persecutions, had formed a compact band, which remained unbroken till the fall of the monarchy itself. Amongst these the most conspicuous at this time were Shaphan, the secretary; Hilkiah, the high priest; and Huldah, the prophetess, who, with her husband Shallum, himself of the priestly race and keeper of the royal wardrobe, lived close by the temple precincts."

In the study of our lesson we may adopt the following divisions:—(1) Josiah's Early decision for God; (2) His Earnest work for God.

HIS EARLY DECISION FOR GOD, v. 1-3.

F. 1. Where he began to reign. He reigned from B. C. 639 to 609. He was nominal king at the age of eight years, but probably did not exercise his kingly authority until he was 20 years old, the country being no doubt governed by a council meanwhile, see 2 Kings xvii, 4; and verse eight of our lesson.—Compare this early accession to the throne with that of Josiah, 2 Chron. xiv, 1.

F. 2. Did that which was right. "It is remarkable that in an age so general and great corruption, and in such a family,—his father and grandfather having both been very bad men,—and in such a position,—exposed to the temptations of royalty so early an age,—Josiah should have been so good a man and so excellent a king. Possibly it was due to his mother's influence; but we are left to conjecture."—Todd, For his mother's name see 2 Kings xxii, 1. Declined neither to the right hand nor to the left. "Timidity did not prevent him from going far enough, and zeal did not lead him beyond the bounds. He walked in the golden mean, and his moderation was known unto all men. He went neither to the right nor to the left; he looked inward for guidance, and looked upward. Ready, but the conduct of this pious youth be thy exemplar through life."—Adam Clarke.

F. 3. In the eighth year of his reign.—that is, when he was about 16 years old. While

he was yet young. "Blessed are those who begin young to serve their God,—fewer sins to break off, a longer time in which to do good, a life less tainted with early sins and habits. Compare Manasseh's and Josiah's reigns. The great majority of all who become Christians at an early age so when young."—Fleming. Began to seek after the God etc. See Prov. viii, 17; Jer. xxix, 13; Isaiah xiv, 19, etc., etc. Blessed youth to experience saving grace at such an age, and in such times of general apostasy! v. 1-3

HIS EARNEST WORK FOR GOD. v. 3-8

F. 3. (continued) In the twelfth year—that is, the twelfth year of his reign, or the twentieth of his age. Notice that this is the first intimation of his exercising his kingly authority.—"We have no exact age set down at which a Jewish king attained his majority and began to direct affairs. Perhaps there was no legal limit, and the character of the monarch, determined, to some extent, the time of his advent to power. But the three cases of Asa, Josiah, and Jehoiachin give some grounds for concluding that, practically, regencies lasted till the monarch reached the age of twenty."—Spa. Com. Began to purge Judah. "The call of Jeremiah so nearly coincides with the commencement of Josiah's reformation." (Jer. i, 2) that we can scarcely regard the two facts as unconnected. . . . at any rate Jeremiah's first prophecies (Jer. ii, and liii) appear to have been coincident with Josiah's earlier efforts to uproot idolatry, and must have greatly strengthened his hands."—Spa. Com.

F. 4. In his presence.—that is, in the presence of king Josiah, who no doubt superintended. The images. In the margin it reads "nummings," which word was commonly applied to images of Baal and Ashtar, the god of the sun and the goddess of the moon. Stripped it upon the graves. See 2 Kings xxii, 6.

F. 5. Burnt the bones of the priests. "The priests whose bones were burnt had been probably just seized and put to death."—Spa. Com. 7, 6. Cities of Judah, etc. Israel had been carried away captive at the time of Hezekiah, but a remnant of the people was left still, and in the absence of any other authority Josiah no doubt felt called upon to assert his claim to authority over the whole "land of Israel." "We must regard Josiah as aiming, not merely at a religious reformation, but at a restoration of the kingdom to its ancient limits."—Spa. Com. At this time the power of Assyria had become greatly weakened. With their mottos. Another translation is "in their desolate places," as in Psalm cii, 10. The cities of Israel were indeed "desolate places," in ruins and only very partially inhabited.

F. 7. Had broken down, etc. "Those which were of stone he broke down, those which were of metal he beat to powder; and those that were of wood he hewed down."—Barth.

F. 8. Had purged the land and the house. "The purging of the temple had probably been the first work that Josiah took in hand, (see 2 Kings xxi, 4; and compare 2 Chron. xxxv, 3). From purging he had probably proceeded to repairs; and these had probably been carried on for some considerable time before the particular occasion here brought before us, when Shaphan, Masesiah, and Joah, were sent by the king to see the progress of the repairs, and to obtain money from the high priest to pay the workmen."—Spa. Com. To repair the house of the Lord his God.—that is, to carry on the work, not to commence it.

PRACTICAL LESSONS.

1. The most steadfast and useful servants of God are those who begin to serve Him in early life.

2. As Josiah assailed and destroyed those idols, so we should do with all the idols of our hearts.

MERCIES AND JUDGMENTS
IMPROVED, BRING SALVATION
ABUSED, BRING DESTRUCTION.

SECOND QUARTER.

SUBJECT

GOLDEN TEXT.

- 1 Josiah's Early Piety, 2 Chron. xxxiv, 1-8. Eccl. xii, 1-17.
2 The Scriptures Found and Searched, 2 Chron. xxxiv, 14-20. Jer. xxxv, 3.
3 Jeremiah in Prison, Jer. xxxvii, 1-19. Jer. xxxv, 1-3.
4 The Rehearsals, Jer. xxxv, 12-19. Jer. xxxv, 12-19.

St. school. May the Lord our Master richly reward and bless all those who have been instrumental in the above.—THOMAS JASPER, *Superintendent*.

A THIRD MISSIONARY.—The Manitoba Mission Committee, through the Secretary, Prof. Torrance of Woodstock, are desirous of opening up correspondence with any ministerial brother, who wishes to settle upon a farm in Manitoba, and to devote part of his time to mission work.

MARITIME PROVINCES.

FOREIGN MISSIONS.—A letter has just been received from Rev. W. F. Armstrong, Chicopee, Jan. 4th, in which he states that he is slowly recovering his health. It has been decided, very much to the grief of Bro. Armstrong and wife, that he cannot return to Kinney without the utmost risk of losing his life. A very favorable opportunity offers itself of procuring suitable mission premises in Chicopee, already built, at much less cost than the estimate of the buildings proposed to be erected in Kinney.

Bro. Churchill writes from Hingham, Jan. 3, that both missionary families there are well, and that an infant son has been added to Bro. Sanford's family.—*Christian Visitor*.

THE GERMAN STREET BAPTIST CHURCH worshipped last Sabbath in the basement of their new building. In the absence of the pastor, Rev. G. M. W. Carey, detained at Annapolis by the storm of Saturday, Rev. Geo. Armstrong preached in the morning, and Rev. Dr. Waters, of St. David's, in the evening. The vestry is commendably airy, lightsome and appropriate. The main audience room is fast approaching completion, and will probably be ready for occupation in the spring.—*Christian Visitor*, Feb. 27th.

AN INTERESTING SUNDAY SCHOOL.—A correspondent thus writes to the *Christian Messenger* from Arcadia, N.S.:

"Our Sabbath school is in a very prosperous condition. Officers, teachers and pupils are doing all they can to make the sessions instructive and profitable. The oldest members of our church are not few old to attend the Sabbath school and study God's Word. Last Sabbath there were fifteen in one class, the sum of whose ages was 772 years, or an average of 52½ years to each "pupil"; the youngest member of the class was 26 years."

SPECIAL NOTICES

CANADA BAPTIST MISSIONARY CONVENTION EAST.

The second quarterly or semi-annual meeting of the Executive Board will be held (D.V.) with the church at Smith's Falls, on Tuesday, March 19th 1/78, at 2 o'clock, p.m.

Missionaries and churches aided by the Convention will require to have their quarterly reports in the hands of the undersigned Secretary not later than Wednesday, the 13th March.

Besides the usual business of reading reports from the various missionary districts, and voting the quaranters, there will be also the business to attend to of considering the continuation or otherwise of some of the half yearly appropriations, and other matters connected with the general interests of the home mission field.

No formal application necessary at this time for the continuation of the grants made last September, but new applications for aid will be in order if made on the usual forms, and sent to me prior to the 19th.

I am advised that the opportunity will be taken of the above meeting to inaugurate a ministerial conference so that there will likely be a large attendance and an interesting time.

DUNCAN MCFARLANE, *Secretary*,
March 2, 1878. 236 McGill street, Montreal.

Report of the Woman's Mission Circle in connection with the Yorkville Baptist Church.

Read at the closing Social of the Dorcas Society on Friday evening, March 1st 1878.

This society was organized on the 8th of November 1876, having for its object "the collection of money for the assistance of our own lady missionaries now laboring in Co-canda, India, the spread of Christian knowledge among the young of that country, and the education of those who may become the wives of native teachers and preachers." The officers of the society consist of President, Secretary, and four Collectors. The meetings have been held monthly, on the first Wednesday evening of each month, with an average attendance of twenty. A list of the church members was obtained from our pastor and as far as possible every woman and girl belonging to the church was asked to contribute two cents a week. This was cheerfully given in almost every instance, and many showed their sympathy with the missionaries, and love for the Master's cause by giving much more than the two cents weekly. During the year several members of the congregation and Sunday school have joined the Circle. The officers for the present year are as follows: *President*, Mrs. King; *Treasurer*, Mrs. Watson; *Secretary*, Miss Erskine Buchan; *Collectors*, Mrs. Wardly, Mrs. Lawrence Buchan, Miss Maria Buchan, and Miss Ada Watson. The amount collected during the year ending December 31st, 1877, was \$73.62. This money, with that collected by other Circles in Ontario was sent to Mrs. McLaurin for the support of her Girls' Boarding School. Missionary news of great importance has been read at the meetings, and letters from missionaries now on the field have given us a clearer knowledge of the ignorance, superstition, filth, and idolatry of the heathen women of India. Mrs. McLaurin gives an encouraging account of her school, and tells of the children singing such hymns as "Jesus loves me," and "There is a happy land." Our prayer is that they may soon sing with the heart and with the understanding; and, in that "happy land" join in the chorus of praise to "Him who has redeemed us to God by His blood out of every kindred, and tongue, and people, and nation." One of the scholars has recently found peace in believing on the Lord Jesus Christ, and desires to follow Him in baptism. We believe that much good is being done by the W. B. F. M. Society of Ontario, of which society we have the honor of forming an auxiliary.

"To do, is to succeed;
Our fight is waged in Heaven's approving light,
The smile of God is victory."

ERSKINE BUCHAN,
Sec. W. M. C.

Yorkville, March 1st, 1878.

The Baptism by immersion of persons who have come to years of understanding, occasionally takes place in the Church of England. On Sunday, December 2, at Christ Church, Wellington, Shropshire, the Rev. Mr. Butler, the vicar, at the morning service, baptized by immersion, in a large bath provided for the occasion, the daughter, aged eight years, of the eminent Dr. Cranage, Principal of the celebrated Old Hall School for boys in that town. Dr. Cranage, although a Churchman, entertains the same views in regard to believers' baptism as the Baptists do.—*Christian Herald*.

THE BIBLE AND ITS FOES.

If collected from the earliest times to the present day, infidel books would occupy far more than a thousand times the space of the one volume against which they are directed, and would certainly be much more numerous than all the works that all other "sacred" books ever had the honor of provoking either for or against them. If all these books were placed in one library, and this single one set on a table in the middle of it, and a stranger were told that this book—affirmed to be, for the most part, the work of a number of unlearned and obscure men belonging to a despised nation called the Jews—had drawn upon itself, for its exposure, confutation, and destruction, this multitude of volumes, I imagine he would be inclined to say: "Then I presume this little book was annihilated long ago; though how it could be needful to write a thousand part so much for any such purpose, I cannot comprehend. For if the book be what these authors say, surely it should not be difficult to show it to be so; and if so, what wonderful madness to write all these volumes." How surprised would he then be to learn that they were felt not to be enough; that similar works were being multiplied every day, and never more actively than at the present time; and still to no purpose in disabusing mankind of this same phrensy!

He would learn, indeed, that so far from accomplishing the object, the new volumes are a little more than necessary to replace those of this fruitful yet fruitless literature, which is continually sinking into oblivion.

But the volume itself survives both friends and foes. Without being able to speak one word on its own behalf, but what it has already said; without any power of explanation or rejoinder, in depreciation of the attacks made upon it, or to assist those who defend it; it passes along the ages in majestic silence. Impassive amidst all this tumult of controversy, in which it takes no part, it might be likened to some great ship floating down a mighty river like the Amazon or Orinoco, the shores of which are inhabited by various savage tribes. From every little creek or inlet, from every petty port or bay, many flotillas of canoes, some seemingly friendly, some seemingly hostile, filled with warriors, in all the terrors of war paint, and their artillery of bows and arrows. They are hostile tribes; and, soon turning their weapons against one another, assail each other with great fury and mutual loss. Meantime, the noble vessel silently moves on through the scene of confusion, without deigning to alter its course or to fire a shot; perhaps here and there a seaman casts a compassionate glance from the lofty bulwarks, and wonders at the hardness of those who come to assail his leviathan.—*Rogers' Superhuman Origin of the Bible*.

The last eccentricity of folly is to assert that you are guided by the Lord in your ridiculous actions. When one of these self-elected prophets told Bunyan that "by order of the Lord he had sought for him in half the prisons of England," the blunt divine replied, "That can't be, for the Lord knows well enough that I've been here in Bedford jail for the last 12 years."