

The Christian Helper.

A BAPTIST MONTHLY JOURNAL.

* Not for that we have doubtless over your faith, but are helpers of your joy." II. Cor. 1: 3.

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THE BAPTIST SOCIAL UNION.

According to the common saying: "union is strength." The first record of this truth is to be found in Genesis. When our whole earth was of one language and of one speech, the nations banded together to build a city and a tower of refuge therein. "And the Lord said, behold the people is one and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do." But this earliest attempt at a merely human union, not founded on any recognition of God as the friend of man, and of men as brethren, ended in a demonstration of the folly of any such schemes of selfish aggrandizement. The Lord sent upon them confusion of speech, and the presumptuous builders were scattered far and wide.

By way of contrast to this confusion of tongues on the plain of Shinar was the miraculous gift of tongues at the day of Pentecost. Then the foundations of the Christian church were being laid,—a society that still exists, the oldest known to man, and which is yet destined to fill the earth. The Holy Spirit then indicated the real basis of enduring union as being not merely that of man with man, but of man with, and in harmony with, God.

While every church is a Christian society, the characteristic of social union should especially distinguish Baptist churches, as it did the churches of apostolic times. Baptist churches are independent and voluntary communities. They do not form part of an ecclesiastical system or of some larger organization; but having to rely upon themselves it is their duty to utilize all possible agencies for good within their reach. Their vitality depends on their union with Christ; their strength and usefulness in great part depend on the union of the members with each other. Social union is manifested in the comfortable companionable inter-

course, communion and sympathy of Christian with his fellow Christian, as being all the parts or members of one living body. By means of such a figure the apostle Paul pictures the perfection of social union in a church: "the members should have the same care one for another: and whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it." (I. Cor. xii. 25, 26.)

But as Christians our sympathies and co-operation are not to be limited to the particular society or church of which we are members. We are to do good and to render service to all men, specially to all Christian men, and in particular, we think, to those who are of that denominational family to which we ourselves belong. As Baptists, the times demand that we should help each other, not merely "in corruptible things, such as silver and gold," but in matters of counsel and advice, in schemes of well-doing, in extensions of Church and Christian enterprise.

The lay-element in Christianity is that which must revolutionize the church and evangelize the world. The importance and significance given to the ministration of members of the churches of late years is one of the tokens that the vicarious system so long adopted, of trusting everything to the hands of the ministers, has been found insufficient to bear the burden put upon it. We therefore commend to our readers the movement at the last Convention which met at Toronto with the aim of establishing a society to be called the *Ontario Baptist Social Union*. This is to be managed by lay-members of our churches, and its object is (as stated in the constitution) "the encouragement of more intimate association among the Baptists of this city and Province, and the consequent promotion of the cause of Christ."

There is much that may be accomplished by such a society as this. There are many subjects of vast interest to us and our denomination upon which Scripture is silent, and which it is left to us, as it is to every church, to work out for ourselves. The duties and responsibilities of members, the best means of conducting weekly-meetings; how to reach effectively the masses in cities and towns, how to quicken spiritual interests in the rural dis-

tricts, how best to distribute our resources in home and foreign mission work, how and in what direction to influence the governing bodies so as to secure the enactment of laws and by-laws in the interests of morality and for purposes of social amelioration—these and many other topics of moment may be profitably discussed, so that a sound and intelligent denominational opinion thereupon may be formed, and when formed made effective.

IS CHRISTIANITY A FAILURE?

Is the religion of Christ a failure? is a question which seems to be constantly cropping up, even in quarters where we would least expect it.

In a rather remarkable sermon recently preached near Bolton, England, by the Bishop of Manchester, he said

"No one would say to-day that Christianity had done in the world what it might reasonably have been expected to have done. He could not account for the failure. It was easy to say if it were God's work it surely must have prospered more than it had done. That was not his way of arguing. He could see, from its own inherent excellence, its own admirable structure, its own entire harmony with, and adaptation to, every want of nature, that Christianity must be Divine. But if they ask him why it has failed—why there were perhaps 50,000 out of the 50,000 people in Bolton and the neighbourhood living as if there were no such thing as Christianity—he could not explain it; he could only say it illustrated that important truth of the power which man had in his freedom of will to resist and to quench the sanctifying power of the Holy Ghost."

And a religious contemporary of this province, in a recent issue, makes the following moan: "In religion has evil set in."

"The ingathering into our membership of people who have reached middle or advanced age seems to be becoming both less frequent and more difficult than it once was. The engrossing claims of business, the cares of this world, and the deceitfulness of riches, render it almost impossible to secure a devout and earnest attention to the gospel message, from men who have grown gray and seared amid earthly strife."

Now it seems to us that such doubts as these, whether written or spoken, are evidences of weakness and want of faith on the part of their authors, and that they are calculated to do very material harm to the cause of Christ. The world is shrewd enough to know that if ministers of the gospel themselves doubt the power of the message they preach, its importance to others cannot be very great: hence it comes that those hesitating soldiers of the

Cross who are always doubtful of the result of their endeavours, generally fight in such a half-hearted manner as to do little or no effective execution.

In all ages and at all times, there have not only been found enemies of Christ, to pronounce His religion a failure, but Christians weak enough of intellect and faltering enough of heart to re-echo their sentiments. Instead of obeying the command of their Divine Master and putting their energies into the work, they have contented themselves with being simple on-lookers, interested it is true on the right side, but so fearful of failure, as to justify themselves in remaining idle; while others, with no more capacity, but with a higher enthusiasm and more perfect faith, devoted their lives to the glorious work of saving souls, knowing that He who promised that no labor should be in vain in the Lord, would in due time give them success.

Is Christianity a failure? We think not, and we are sure that no one who has ever tasted its enjoyments would think of pronouncing it such. It is true, that were its servants more faithful to their Master's interests, it would be doubly as effective as it now is, but with all their shortcomings, we think even its bitterest enemies would scarcely characterize it as a failure, but rather a recognized triumph. Any apparent want of success that may be ascribed to Christianity can certainly not be traced to any inherent defect which it possesses in itself, but rather to the imperfect presentation of its many excellencies in the lives and actions of its professing exponents. If Christians would *live in stead of talk religion*, they would take away the greatest stumbling block that ever beset the cause they wish to assist. Ask half of those who are not under the influence of the gospel, why they do not accept salvation, and they will point you at once to the lives of professing Christians that they know, and tell you that if that is the *result* of your Christianity, they are fully as well off without it. The worst feature is that these charges of inconsistency are for the most part true; and unwittingly in many cases professing Christians are the worst hindrances. Their religion has to its advancement.

The cure for this seems to us to be, a

more entire consecration of ourselves to Jesus, a larger and more childlike faith in His promises, and lastly, a *practical living out of our principles*.

If Christians could only be made to realize how much depends upon the influence of their every day life, they would be more careful to conform themselves to their great Exemplar, and not only walk as seeing Him who is invisible, but live with a view of winning souls by the power of their example. And it seems to us, that when professors of religion shall fully realize this truth, such misgivings about the power of Gospel as we have quoted above will not only be sadly out of place, but almost impossible in the face of the mighty power which will then attend the preaching of God's word.

THE FUTURE OF MORMONISM.

It is but a few days since the world was startled by the news that Brigham Young, the great Mormon Prophet, Priest and President, the greatest polygamist of modern times, as well as one of the greatest villains that ever perpetrated crime under the cloak of religion, had been called to give an account of his life's work before that Judge, before whose dread assize both great and small have to appear.

Of the ultimate result of his sudden decease upon the Mormon Church of Latter-day Saints, it is almost too soon to speak with certainty; the probabilities are, however, that the blow is so severe that that organization can never recover from it.

For years past Brigham Young, has been justly regarded as the bulwark of Mormonism, and now that he has been called from this scene of action, the problem of its ultimate destiny will be easier to solve. That there is any one among the Mormon community competent to fill the place of the deceased Prophet no one, even in that organization, believes. That it can long be ruled by the twelve *Apostles (?)* as now constituted, is highly improbable, for among these very Apostles are men such as Taylor, Wells, Cannon and Smith, who, although entirely destitute of Brigham's prophetic inspiration (?) have ambition enough to urge them to the attainment of the Presidential Chair.

If there were no other, this alone would be a serious obstacle to the future prosperity of these latter day saints, but in addition to this, we find that the Mormon church itself is divided upon doctrinal questions, many of the people having gone back on the revelation of Brigham Young and attached themselves to that of Joe Smith, Jr., a son of the original Mormon Prophet, and author of the Book of Mormon. That this faction has been making great headway there can be but little doubt, for we are told that not only do they exercise a great deal of influence in the outlying country, but in Salt Lake City itself they are erecting a tabernacle as a rival to Brigham Young's temple.

But the most powerful influence at work upon the downfall of the Mormon Church is decidedly the feeling of the people themselves. Now that they have been relieved by the hand of death from the iron despotism of Brigham Young, who kept them in darkness and ignorance that he might rob them of millions in the name of the Lord, the Mormon people—thanks to the encroachments of the civilizing telegraph and railroad lines—are beginning to see what dupes they have been, and to assert their independence in no unmistakable language.

No better proof of this can be given, than the fact, that Brigham Young's gigantic store which he factiously christened "*Zion's Co-operative Mercantile Association*," which was designed, together with its branch agencies to coerce the patronage of the faithful throughout Zion, has for a long time ceased to prosper, while the opposition enterprises of Gentile traders and Mormon apostates, such as Chistill, Lawrence, or the Walker Bros., have flourished in independence and amassed fortunes out of their trade with the members of Brigham Young's Church, who preferred doing business with an honest outsider, to being swindled within the pale of the Church, even though it were by their Prophet and President.

The Mormon population of Utah Territory is now estimated at about 100,000 souls. At the taking of the last census in 1870, there were 44,121 males, and only 42,665 females, which is proof positive that polygamy is not now the prevalent custom among the Mormons, whatever it may have been in earlier times.

The fact appears to be, that "Gentile" ideas in regard to social life have so thoroughly permeated the Mormon mind, that whether their leaders "seal" to themselves more than one wife or not, the masses of the people are content with that allowance, and that as a natural consequence polygamy is virtually dying out.

It is devoutly to be prayed for that, now Brigham Young is gone to his account, the Government of the United States may discharge the duty it has far too long neglected, and root out this evil from its borders with an unsparring hand. Too long it has acted a cowardly part in this question, and it is a reproach it should relieve itself of as quickly as possible, that a Government founded upon Christian principles should tolerate and condone bigamy in one State, while in all others it is punishable as a capital offence.

Whether the Government interfere or not, we cannot help risking the opinion, that the system of Mormonism is doomed, and that like many another false religion made to order for the worldly benefit of a few avaricious extortioners, it contains within itself the seeds of mistrust and dissatisfaction which must ultimately annihilate it.

THE CONVENTION EAST.

The nineteenth annual meeting of the "Canada Baptist Missionary Convention East" was held in the First Church, Montreal, on the 4th, 5th and 6th of this month. The annual sermon, preached on the evening of the 4th by Rev. J. P. McEwen, of Osgoode, is said by those who were privileged to be present to have been one of excellence and power.

The business meetings of the Convention commenced on Wednesday morning the 5th, the retiring President, James Coristine, Esq., in the chair. About fifty brethren including pastors, members, and visitors were present. To one accustomed to the great annual gatherings in connection with the Western Convention, the first impression on entering the meeting at Montreal is one of disappointment in the attendance; but, on a maturer acquaintance, the disadvantage in numbers is somewhat compensated by the intelligent interest and active participation of all, both pastors and laymen, in the various schemes

pertaining to the temporal and spiritual welfare of the churches within the bounds of the Convention. Certainly, what our eastern brethren lack in numbers they make up in loyalty, zeal and liberal pecuniary assistance for the extension of our denominational principles not only in Eastern Ontario and Quebec, but among the far off Telugus.

The Lord has been pleased to smile upon their efforts on behalf of Home Missions. We learned from the able, concise and very cheering report of the Secretary, Rev. John Gordon, B.D., that, during the past conventional year, the Board had employed twenty missionaries, who preached the gospel at forty-two stations, and baptized on a profession of their faith 165 persons; three new churches had been organized, one chapel dedicated, and several vacant fields well filled. After specifying the work done at each of the different mission stations, brother Gordon thus concluded his report:

"We have much cause for thanksgiving to God that He has done so much for us, and cause for humility and confession that we have done so little for Him. Some of our mission interests report no conversions; several fields long vacant have been well filled during the year; new fields have been opened and old interests revived, and three new churches have been organized. Great success has attended several of our stations, and the labors of some student missionaries have been signally blessed of God. Great ingatherings have been enjoyed on rich harvest fields, which a little while ago were barren deserts. Brethren, let us return to our fields with earnest purpose of heart, proud of the denomination to which we belong, and yet burdened for the salvation of souls."

The Report of the Treasurer, Duncan McFarlane, Esq., was a very gratifying one, considering the year has been one of great commercial depression, and has left many other kindred societies very much in debt. Our Eastern brethren have so well managed, that their deficit (if our memory is correct) does not amount to more than one or two hundred dollars, and will be speedily reduced to a balance on the other side of the sheet.

The Home Missionary Platform Meeting on the Wednesday evening, and the Foreign Missionary Meeting on the Thursday evening, were enthusiastic in spirit, and very successful in attendance. Besides admirable speeches from prominent ministers, the audiences enjoyed a rich treat in the singing of Mr. Geo. C. Stebbins,

of Boston, well-known in connection with the Moody and Sankey meetings.

During the sessions of the Convention, excellent papers of a practical nature were read by Revs. Geo. Graffey, W. G. Goucher, W. K. Anderson, and P. H. McEwen.

The officers for the present year are:—*President*,—Geo. B. Muir; *Secretary*,—Duncan McFarlane; *Treasurer*,—L. H. Packard.

The Annual Meeting for next year will be held in the new chapel at Ottawa.

THE BAPTIST CONVENTION OF THE MARITIME PROVINCES.

The above Convention was held at Wolfville, N. S., the seat of Acadia College, from Saturday, August 25th, to Tuesday, August 28th, inclusive.

We are indebted to the *Christian Messenger* of Halifax, and the *Christian Visitor* of St. John, for the following epitome of the proceedings.

There were present 193 delegates, members and invited brethren; and these represented some 73 churches.

The following were elected the officers of the Convention: *President*, Rev. Geo. Armstrong, M.A., (Editor of the "Christian Visitor"); *Vice-Presidents*, J. W. Barrs, Esq., for Nova Scotia; A. W. Masters, Esq., for New Brunswick; and Rev. A. Chapman, for Prince Edward Island; *Secretary*, Rev. A. Coohee; *Assistant-Secretary*, Rev. J. I. DeWolfe; *Treasurer*, James S. Morse, Esq.

The deliberations of the Convention were devoted to Home Missions, Foreign Missions and Education.

HOME MISSIONS.

The afternoon of the first day was spent in discussing a very important resolution introduced by Rev. T. H. Porter, "the object of which was to combine the Home Missionary operations of the Churches in the three provinces, and bring that work into the Convention, in addition to that of Education and Foreign Missions: the Home Mission work being at present managed by two Societies—one the Nova Scotia Home Missionary Union (including P. E. Island), the other the New Brunswick Home Missionary Society." An amendment was moved by Mr. J. W.

Bars to the effect that the matter be deferred until some expression had been received by the Convention of a desire on the part of the Associations or Churches for such change of management. After a great many speeches of unusual ability on each side, it was finally resolved to make the proposed change; and a Committee was appointed to take the necessary steps to carry the matter into effect.

EDUCATION.

One of the objects of the Convention, as stated in the Constitution is, "to maintain Acadia College and other Educational interests of the body."

The report of the Board of Governors of Acadia College showed what had been done in the College and Horton Academy during the year. Fifty-five students had been enrolled in the College; and 138 students in the Academy, (77 males and 61 females). From the Treasurer's accounts, it appeared that about \$33,000 out of the \$100,000 new endowment for Acadia had been subscribed. In the course of the deliberations, Rev. Dr. Crawley, Principal of the Theological Department, offered the following resolution: "That this Convention respectfully commend to the proper authorities in Acadia College as a wise and desirable practice to grant no degrees hereafter but such as shall be of the character commonly known as degrees in course." This was subsequently discussed pretty fully and passed in the negative. At the public Educational meeting some strong resolutions on the Acadia endowment fund were enthusiastically adopted. The College evidently has a strong place in the affections of the brethren.

FOREIGN MISSIONS.

The contributions of the Women's Aid Societies in the three provinces amounted to nearly two thousand dollars for the year. The total amount to the credit of the Women's Aid Societies is upwards of \$6,000. "One item in the report on Foreign Missions was the regret expressed by the Board in being compelled to decline the offer made by Rev. W. B. Boggs and wife to return again to the Foreign Mission work." The Convention, however, recommended the employment of Bro. Boggs in the home work of the Mis-

sion for one year, to perform similar service to that which is being done by Bro. Timpany for our own Foreign Mission Society.

The great Foreign Mission platform meeting on the Tuesday evening was addressed among others by brethren Boggs and Timpany, and was one of very deep interest.

This was the concluding meeting of the Convention which is described by the *Visitor* as "a decided success, and very satisfactory throughout."

EDITORIAL NOTES.

PERSONAL.—It is with sorrow that we learn of the illness of our brother, Rev. William Muir, Editor of the *Canadian Baptist*, who, with his excellent wife and daughter, is said to be down with typhoid fever. May the Great Physician guide to a wise and successful use of means the treatment in each case, blessing it to their perfect recovery! Brother Muir was at the Convention meetings in Montreal last week, but was far from well. We trust that long before our own Convention comes round he may be among us again in his wonted vigour of body and mind.

THE COMING CONFERENCE AND CONVENTION.—In another column will be found the usual notices of the Secretary, telling of the approaching Home Mission Convention. Almost as soon as the next issue of the *HELPER* reaches its readers, the meetings of Convention week will have commenced. Arrangements are being completed for holding a *Conference*, similar in character to that which proved so successful last year. We are indebted to a member of the Committee for the following list of papers expected, which is furnished from memory, and may perhaps not give the subjects in the exact words, but is substantially correct.

The Conference is expected to open on Lord's day p.m. the 14th Oct., with a sermon by Rev. Professor Pepper, D.D., of Crozier Theological Seminary, the subject being: "Strict Baptist Principles Conservative of Sound Doctrine."

On Monday and Tuesday the programme will probably include the following papers, among others:

"Our Warrant for the Congregational form of Church Government," by Rev. Donald McNeill, of Paisley, Ont.

"The Experience to be required in candidates for baptism," by Rev. D. Mulhern, of Peterboro'.

"Future Punishment," by Rev. Prof. Torrance, M.A.

"The Mutual Adjustment of our Denominational Societies," by Rev. R. A. Fyfe, D.D.

"The Relations of Religious Denominations to Secular Education," by Prof. J. E. Wells, M.A.

"How can we make our Associations more interesting and useful as religious gatherings, and better promotive of general denominational interest?" by Rev. A. H. Munro, Montreal.

"Evangelists and their work," by Rev. James Cooper, D.D.

"A Human Priesthood in the Christian church false and calamitous," by Rev. Joseph D. King.

"The Religious Use of Property,"—(Writer not yet decided).

The meetings all take place in Jarvis Street Church.

WELL DONE!—The little Baptist church in Winnipeg, Manitoba, has sent fifty dollars to the aid of the distressed sister churches in St. John; and the Sunday School has sent ten dollars to the schools connected with the same churches. All honor to the Winnipeg church and school! Let all the churches and schools do likewise!

The prevalent custom of baptizing infants in some of the Peto-Baptist churches is fast losing ground if we can believe the figures they themselves publish—

"From the minutes of the Congregational churches of Connecticut, just published, it appears that during the year 1876, sixty-six churches, with 7,100 members, added none by profession. One hundred and three churches received from 10 to 157 by profession. One thousand four hundred and fifty-six adults were baptized and 830 infants. One hundred and one churches, with 11,257 members, baptized no children."

Comment on the following is unnecessary:

"The Internal Revenue Commissioner decides as to the liability of the German United Evangelical Protestant Church of Allegheny City, Pennsylvania, to a special tax for selling beer at a church festival, that if the beer was sold by the proprietor of the hall where the festival was held, he holding a special license and selling for the church, no special tax shall be required from the church."

Contributed Articles.

OUR DUTY TO THE HEATHEN.

The following extracts from a letter of the sainted Dr. Judson, dated Rangoon, March 4th, 1831, to the Corresponding Secretary of the American Society is singularly applicable to the present position of many of our churches—"He being dead yet speaketh."

"Priests and people from the remotest regions, are alike eager to get our writings. I should have given away double the number if I could have obtained sufficient supplies. But poor brother Bennett can not, single handed, with bad type, and not yet familiar with Burmese printing, answer all the demands which we make upon him from different quarters. May God forgive all those who desert us in our extremity! May He save them all! But surely, if any sins will lie with crushing weight on the trembling, shrinking soul, when grim death draws near—if any sin will clothe the face of the final Judge with an angry frown, withering up the last hope of the condemned in irremediable everlasting despair, it is the sin of turning a deaf ear to the plaintive cry of 10,000,000 of immortal beings, who by their darkness and misery, cry, day and night, 'Come to our rescue, ye bright sons and daughters of America; COME AND SAVE US, FOR WE ARE SINKING INTO HELL.'

"Brother Bennett works day and night at the press; but he is unable to supply us, for the call is great at Maulmain and Tavoy as well as here, and his types are very poor, and he has no efficient help. The fact is, that we are very weak, and have to complain that hitherto we have not been well supported from home. It is most distressing to find, when we are almost worn out, and are sinking one after another into the grave, that many of our brethren in Christ at home are just as hard and immovable as rocks; just as cold and repulsive as the mountains of ice in the polar seas.

"But whatever they do, we cannot still see the dear Burmans, flesh and blood like ourselves, and like ourselves possessed of immortal souls that will shine for ever in heaven, or burn for ever in hell—we cannot see them go down to perdition without doing our very utmost to save them. And thanks be to God our labours are not in vain. * * * * Oh, if we had twenty more versed in the language, and means to spread schools, and tracts, and Bibles, to any extent, how happy I should be! But those rocks and those icy mountains have crushed us down for years."

Is not the same cry for help going up to-day from our own field in India. If

ever the Lord clearly directed any people to labour in a particular part of His vineyard, we of Canada have been called to work in Cocanada; and in the Great Day of account at our hands, He will demand the souls of the men and women there. Do we realize this? Are we striving with all our might to hold up the hands of our missionaries, that their work be not hindered? Are we doing this not only with our prayers, but with our money? I take it this is a case where faith without works is dead.

Canada has been blessed with an abundant harvest, there is every prospect of a return of prosperity to our land. Shall we not render a thank offering to the Lord, by contributing this autumn as we have never done before, to His work in poor benighted famine-stricken India. "What shall I render to the Lord for all His benefits to me?" Go into all the world and preach the gospel. Brethren, sisters the time is short. Not long will it be our privilege to "Come to the help of the Lord." M.

EARLY MEMORIES.

(Continued from page 41.)

What a surprising reserve of recuperative energy is stored away in the human frame; especially in youth. When I threw myself upon the kitchen-floor the last evening, I was tired, worn-out to that extent that life itself had lost its charm, and only because the safety of other lives had been concerned as well as my own, could I seem to justify myself for the great efforts I had put forth. But I arose from my hard bed in the morning entirely refreshed and renewed. Some one had kindly put a sack under my head, and spread a blanket over me and my sleep had been sound and undisturbed. Scarcely any effect of the preceding day's toil remained except a pair of sore hands. It was otherwise however with some of the older members of the party, and as the morning was still rainy and the weather threatening we remained in harbor during the day. We sought, in the meantime, to gain what information we could regarding the state of the river above, but from the contradictory opinions of the few people we met with, it was evident that they were about as ignorant of the facts as ourselves. Some confidently asserted that nothing larger than an Indian canoe could possibly ascend the rapids in the river. Others were just as positive that we would have no difficulty in reaching the ferry if not the forks. All agreed in representing that for 12 or 15 miles the river was still, or without current, and at the end of that distance we would encounter the first and most formidable rapids.

Early the next morning we embarked, but we were sadly disappointed in our anticipations of a pleasant sail over the said stretch of still water by a fierce head wind which baffled us all day. It was about sunset when we came in sight of the rapids. Here was a small settlement of whites. Close by the bank stood a comfortable farm house and

buildings. My father applied to the farmer for hospitality for the frailer part of the family. Upon learning that we were from the other side, he rudely replied to the effect, that his house was no place for Yankees and turned upon his heel. My father might have informed this loyal Briton, that he was the son of a U. E. Loyalist who forty years before had sacrificed a good property and, incidentally life itself for his attachment to the British crown, but instead, he very wisely begged permission to withdraw his application.

The incident was an illustration of the bitterness which had been engendered between people of the same race and religion, by the late war, which in these remote parts, had not yet had time to subside. Along the Niagara frontier it was different. There the people, living on opposite sides of the river, had long come to consider each other as friends and neighbours; but very possibly this farmer had scarcely met a Yankee before us, since the peace of 1815.

Thrown back upon our own resources, we now set to work to provide for our first out-camping. Moving a few hundred yards up the stream, we found a fine verdant shore backed by a thicket of pines. Here we soon constructed a comfortable little tent. The roof was composed of the great luggar sail before mentioned and the sides were very completely enclosed and fortified with thick pine boughs. A great fire was kindled in front, for which the drift wood at the foot of the rapids supplied abundant material. A good supper was spread in front of the tent, and as cheerful a family party as can usually be met with, even in pleasant homes, joined to do it justice. It was felt by us all, that we were much happier than we should have been had any part of us accepted unwillingly hospitality from a churl. The weather was fine though a little chilly, from the late storm. The mother and her daughters slept in the tent, abundantly supplied with bedding; while we of the masculine gender, made our beds in the boat, protected by stout tarpaulins; and so we passed a comfortable night.

While breakfast was preparing in the morning a careful survey was taken of the rapids. They presented a formidable appearance indeed. The river for a quarter of a mile or more, rushed down an inclined plane with great force. The space was obstructed with boulders in every part, some of which rose above the surface, and others were barely covered by the stream. Against those the current broke, dashing the spray on every side. The water was shallow and it seemed doubtful if we should find depth equal to our draft. Near the centre of the stream however, a channel was observed which though shallow and extremely rapid, was less broken and obstructed than the rest, and this, it was agreed must be our point of attack. Against such a current our oars would be useless. There was no wind and therefore our sail could render us no assistance; and unfortunately both banks of the river were obstructed with fallen trees the tops of which projected far into the stream so that we could not use our pole-lines. We were shut up to our setting poles only. Of these we were fortunately provided with two strong ones, shod with iron at the foot. Some temporary ones were obtained from the

grove in the form of iron-wood sapplings of the proper size.

All things being on board, our non-effectives were directed to make their way afloat along the bank, that the effectives might have freer space for action. And now the struggle begins. We meet the raging current. With poles firmly fixed, all push together; and now some must hold on to keep the trembling craft in its place, while the rest get new positions; and thus inch by inch, painfully we struggle on until our object is nearly accomplished. We are just ready to congratulate ourselves upon our success, when it becomes necessary slightly to change the direction of the boat to avoid a Boulder, a larger surface was presented to the current, and in spite of all our efforts our poles tripped and we were dashed back down the cataract far into the deep water below. I need not say that we were deeply mortified at this defeat. But what was worse, our sailor captain fell into a violent passion and threatened to leave us to our fate. Hitherto the presence of a grave family had exercised such a restraint upon him, that he had avoided the use of language then too common with the sailors on the lakes. But now he poured forth oaths and curses with shocking volubility. Giving a little time for his passion to subside my father's mild rebukes at length produced their effect. The captain apologized and became cheerful, and pledged himself that if it was possible, and he believed it to be, he would take the boat up the rapids. So now we prepare for a fresh attempt. We bring the boat up to the point, and as soon as it entered the current where the water was shallow, the captain and his man threw themselves into the stream and seized the boat by its opposite sides, they drag, while we push her forward. They sometimes found it was about all they could do to hold their own position against the strength of the stream, but even then they could keep the boat steady, and prevent her from swaying out of the line of the current, which the helm was scarcely able to do. Thus, after another severe struggle we finally mastered the situation.

Once above the rapids, scenery entirely new presented itself. Below, the river was skirted with marsh and swamp scarcely rising above the water, and extending, to the appearance far inland; but now the abrupt banks of moderate elevation confined the stream to its channel. The river itself was calm and majestic, from 150 to 200 yards in breadth, and of considerable depth. The shores, on both hands, were covered with an immense pine forest. Gigantic trees, the growth of ages, were thickly planted, down to the very brink. Shade and silence and solitude seemed to us to solitude the possession, until we invaded the precinct and slightly interrupted the continuity of the reign of the two latter; and who does not know that the shade of a dense pine wood is the shadiest of all shades amounting almost to darkness and chill. No sound reached us except a slight sighing from the tops of the lofty pines; and as to solitude the place seemed to be almost destitute of animal life. The exceptions were an occasional flock of wood ducks which would take wing as we approached their retreats, and now and then the leaping of a fish from the surface of the water. Once however, in the course of the

day, we caught a hasty sight of human beings. A party of five or six natives of both sexes and of different statures (probably an Indian family) glided silently past us on the south bank. Their dog bristled up and would have barked at us, but a sharp blow from the elder female of the party reduced him to order, and he slunk out of sight. As to the people—even the children, though their appearance must have been very unusual and extraordinary to them, seemed to disdain to honor us with as much as a glance. Looking straight before them, and walking exactly in each others tracks, they quickly vanished from sight among the trees.

owing to the delay in the morning, and also owing perhaps, to some decay, or diminution of the vigor and elasticity with which we commenced our voyage; though we had but a moderate current to overcome, we made but about 12 or 14 miles this day. As evening approached we came in sight of another rapid—serious, though not so formidable as the one of the morning. Nevertheless, though we had still an hour of daylight before us, we were not in heart to attempt its passage that night. So we quietly landed upon the bank.

The next morning we had but little difficulty in ascending the rapids, as from the nature of the shore we were able to avail ourselves of the use of our towing line. We now again found ourselves upon a smooth, shallow, but still shut in by the tall pine forest as before. A few miles further on, however, the pine forest receded, especially upon the north bank, and a rich alluvial plane flat, or river bottom skirted along the stream, and extending inland, in some places, for half a mile or more. In those alluvial tracts there were considerable clearings, and the Indians were busy then, planting their corn, or preparing their ground for planting. They had no domestic animals except dogs and poultry, and no agricultural implements except the hoe and the axe. We also observed that the work people were all females. If any men were present in the field, they seemed to be there as spectators merely, taking no part in the work that was going on. Towards evening we came to a populous village, situated upon an elevated promontory which jutted down to the river on the north side. Two or three canoes were moored to the shore, and two or three men were loitering near them.

The men, in a friendly manner, beckoned us to land which we did. They could speak no English, but they conducted my father to the house, or lodge, of the chief in the village. The old man, who spoke English with some facility, received him in the most hospitable manner, enquiring, first of all, if we needed any assistance, which we did not. He then advised that we should spend the night in the village, and offered the use of the Council House to lodge in. This hospitality was gratefully accepted by my father. By the direction of the chief the Council House was swept and dusted by the young people, who, especially the young women, also cheerfully offered their services to assist in carrying up from the boat such articles as would be required for the night. These services were offered with a manner so cheerful, cordial and respectful that we felt no hesitation in accepting them. Suspicion was disarmed, and no scruple was felt in intrusting these

wild young people with any articles which it might be convenient for them to carry. Of course no intelligible word could pass between us, but the girls good-naturedly smiled upon us as they passed and re-passed cheerfully chatting among themselves in their strange dialect, in low, soft voices; freely mingling with us while the service was performing, but as soon as it was completed they retired and became shy, so that we could scarcely get a glimpse of one of them again during the evening. With such abundant assistance we were all soon assembled in the Council House, except a man to keep the boat, a cheerful and not unhappy family.

The Council House was a well-built, low, log building; in dimensions, about 30 feet by 20, and 8 or 10 feet high at the eaves. Unlike any other building in the village, it had a shingled roof and a plank floor; and though all in one room, it had a fire-place at each end. The fire-place consisted, first, of a great hearth say, 6 feet by 7, paved with rough, flat stones, and, of a straight, round stone wall, about a foot thick, laid up with clay mortar against the logs to protect them from fire, and above this a stick chimney, in the form of a truncated pyramid, to carry off the smoke. In one of these fire-places a fire was kindled and culinary operations soon commenced. While these were going forward the old chief paid us a visit. He came in, supported by two younger men, probably his sons. He was very old, corpulent and blind. He was also in poor health, suffering from dropsy, of which soon afterwards he died. But he was cheerful, affable, and in the truest sense of that word, polite. He was pressed to join us at supper, but declined, seeming to think it would be improper in him to do so, but whether from the apprehension that he would thereby surrender his own dignity, or entrench upon ours, I cannot say. He, however, remarked that he smelt the perfume of the tea which was being prepared, and that he was very fond of that beverage, and that it was difficult to obtain, and if the good white woman would send a cup of it over to his house he would accept of it gratefully. The suggestion was at once acted on; a pot of the best tea was prepared, which together with some cups and saucers and a basin of sugar, and a few little delicacies, were taken to his house by a couple of our white girls, accompanied, however, by his own messenger. The next morning the old chief came again, accompanied this time by two women, one of whom bore a large wooden bowl of meal, of their own manufacture, and the other, a brass kettle with water. The chief said he desired to present us with some Indian bread for our breakfast, and he wished it to be prepared in the presence of the white woman, that she might see that it was properly done. The brass kettle was hung over the fire to boil. The meal was mixed with water into a stiff paste; into this a few beans were stirred; the paste was formed into cakes four or five inches in diameter, and an inch or two in thickness and slipped one at a time into the boiling water, the woman always waiting for the water to be in an active state of ebullition before dropping in a subsequent cake. When sufficiently boiled the cakes were lifted out of the liquid with a wooden ladle, into a wooden tray, all of their own manufacture, and placed on the table. In the whole

transaction there was such an exhibition of real kindness that though our party did not exactly relish the Indian bread it was heartily eaten and indeed, with the addition of butter, it was by no means disagreeable.

So gentle, affable, and friendly was this old man to us strangers, that it was difficult for us so to conceive that he was once a very fire-brand of war, who by the side of his intimate friend, the noted chief, Brant, had rushed to the conflict; tomahawk and scalping-knife in hand, carrying death and dismay before him. Alas! savage warfare is indeed horrible; but is not all war savage? In respect to the method of conducting it, whether savage or civilized, I am afraid after all that there is not much choose.

Communication.

WHITHER ARE WE DRIFTING ?

The following notice was furnished in the weekly organ of the denomination, of 16th August.

"INTERESTING SERVICE.—Among the marriage services will be found the announcement this week of the marriage of our hero, Abram N. Barber, well known to many of our readers for his interest in and liberal support of our denominational institutions. We understand that the ceremony took place at the close of the Thursday evening prayer meeting of the Park St. Church, Hamilton, and that immediately after he had solemnized the marriage, Dr. Stewart baptized the bride. The whole service was novel and impressive in no ordinary degree. May all happiness attend the newly wedded couple!"

In placing the above before your readers, I would simply remark it seems to me that little else than a desire for sensational effect—something of theatrical display—could have been the motive in bringing the two ceremonies into such close connection. Even if no such motive were present, good taste and Christian simplicity should rather frown upon than encourage by approbation the repetition of such combinations.

The quarter in which the occurrence took place is about the last in which one would have expected to find it. Certainly the notice surprised many, but it is an old adage that there is no accounting for tastes. I repeat the question—Whither are we drifting?

SENEX.

WOMEN'S FOREIGN MISSIONARY SOCIETY.

Amount received, for the Women's Baptist Foreign Missionary Society of Ontario, since last issue of the HELPER:—

Jarvis St.	\$15 00
Ingersoll	11 00
	\$26 00

ERSKINE BUCHAN,
Treas. Central Board, Ont.
Yorkville, Sept. 10th, 1877.

Selected Address.

TRAINING OUR SUNDAY SCHOOL SCHOLARS IN OUR DISTINCTIVE DENOMINATIONAL PRINCIPLES.

Part of an Address delivered at the Third National Baptist Sunday School Convention of the United States, by Rev. P. S. Hemond, D. D., Editor of the *Baptist Teacher*.

As Baptists we hold to certain great distinctive denominational principles, and it is for the sake of these that we are compelled to maintain our separate denominational existence. And these principles are wider and more manifold than is commonly imagined. Without undertaking to enumerate them all, we may be allowed to say that,

One of them is the SACREDNESS OF THE ORDINANCES, which, in their form, their order, and their object, we maintain are to be preserved exactly as Christ delivered them to His church.

As to Baptism, there are those who falsely affirm that we are accustomed to teach that it is impossible for any human being to go to heaven unless he go by water. And yet, in point of fact, we attach to water less of saving efficacy than any other denomination of Christians that uses it at all. We never make a minister at midnight to make application of water to a little child whose snowy lids the Death-angel's wings have shadowed, in order to make surer that the little one will be folded in the arms of Him who said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

We attach no such superstitious importance as that to a mere external ordinance. We only insist that if one pretend to be baptized at all, he shall be—baptized; that baptism is some one thing, and not any one of several things; and that if something else be substituted in its stead, that something is no more baptism than a priestly wafer is the Supper of our Lord. "There are three that bear record on earth, the Spirit, the water, and the blood," and we maintain that men have no more right to mutilate the testimony of the water, than they have to tear out a portion of the Spirit's testimony in the word of God, and then to undertake to justify their sacrilege by declaring that what is left is abundantly sufficient for the purpose of salvation.

As to the Lord's Supper, our views are supposed to be altogether peculiar, and the terms, "close communionists," and "bigoted Baptists," so frequently applied to us, sufficiently indicate the *odium theologium* to which we are exposed in consequence. And yet we only assert that the ordinance which represents the inception of the new life, shall precede the ordinance which represents the nutrition of the new life. We only insist that Faith and Baptism are prerequisites to a proper participation in the Lord's Supper. And in this broad view we stand not alone, but side by side with evangelical Christians of every name, who substantially agree with us. The difference between us and them is not at all as to whether baptism ought to precede the Lord's Supper, but as to what it is. If sprinkling be not

baptism, then those who have been "merely sprinkled" are persons unbaptized, and Pedobaptists quite agree with us, that persons unbaptized are not at all to be invited to the table.

Closely allied to the sacredness of the ordinances is that other principle of the SPIRITUALITY OF THE CHURCH OF CHRIST. We maintain that that "which is born of the Spirit is spirit;" that no child comes into the kingdom of God by hereditary right; that children whether born of parents in the church, or out of it, cannot themselves be properly inducted into it by all the priestly hands that ever were dipped in holy water, nor all the vows that ever were uttered by the lips of pious proxies. We insist that all such devices are foreign to the genius of Christianity, and inevitably tend to obliterate the line of separation between the church and the world, and to confound all spiritual distinctions. A spiritual church composed exclusively of regenerated people, or at least of those who furnish *credible evidence* of having been regenerated, is a principle which in every age has distinguished our denomination.

Another is the SEPARATION ABSOLUTE OF CHURCH AND STATE. The church asks not the aid of the State to enforce the dogmas of its holy faith. It only asks to be let alone.

It has been somewhat caustically said, that the Puritans came to America to worship God according to the dictates of their consciences and to *make other people do the same thing*. The experience of Roger Williams seems to furnish corroboration of this declaration.

Lord Baltimore gave to Maryland religious toleration, but it was for Roger Williams to find the first *absolutely free* religious commonwealth that the world had ever known. And in this he was, but carrying out a great cardinal principle for which Baptists throughout all their history had earnestly contended. In the clear light of this freely earned every evangelical denomination has gradually come to entertain our view, but while we rejoice in their concurrence, they cannot rob us of our own peculiar coronal of glory.

And when it is proposed by any constitutional amendment or by any other plausible and pious device, to apply any form or measure of religious test, you may always confidently count upon the sons of Baptist sires, standing bravely where their fathers stood.

And finally we insist upon the absolute SUFFICIENCY OF THE WORD OF GOD as the only infallible standard of faith and practice. We entertain no overmastering veneration for those who are called the "Early Fathers;" and very appropriately, seeing that so many of them were the prolific promoters of as baneful a brood of heresies as ever cursed the world. When they are quoted as authority, we cannot refrain from saying—"Paul we know, and Jesus we know, but who are ye?"

Nor are we exclusively careful, nor do we think it a thing of vital importance, to trace the line of Baptist succession all along down through the darkness of Medieval history. It would not perhaps be difficult. We think we can track our Baptist ancestors by the marks left by their bleeding feet, by the banners they upreared, and by the light of their martyr fires, but we are not careful to answer our opponents in this matter. If a great gulf

yawned between us and the Church of the New Testament, and yet it could be shown, as it can be shown, that our Baptist churches of to-day, are exact, conformed to "the model" showed us "on the mount," we should rejoice to feel that our churches were founded on the everlasting Rock. We are not concerned so much about historic succession, as conformity with Scripture. We have no great deference for precedents, unless they be proved to be apostolic, nor for decrees of Popes and Councils. We have learned to call no man master on the earth, for one is our Master, even Christ the Lord.

These distinctive denominational principles should be firmly and intelligently held—firmly, because this is the only way to hold anything that is worth holding at all—intelligently, because thus only can they be firmly held, without exposure justly to the charge of bigotry. For bigotry is nothing but blind tenacity of grip without intelligent examination. A man may be an "Altitudinarian," or a "Latitudinarian," or a "Platitudinarian," and still be a bigot. It isn't the thing a man holds, but the spirit in which he holds it, that determines whether or not he deserves to be denominated a bigot. For my own part, believing as I do in the truth of Baptist principles, I make bold to avow my profound anxiety to secure their universal prevalence, but my anxiety is not so much to secure proselytes to Baptist practices, as converts to Baptist principles. I want no man to come in among us, except as the result of conscientious conviction. We want men who know the truth, and who "knowing dare maintain it."

Hence the paramount importance of the thorough training of our children in our distinctive denominational principles.

We are admonished therewith by the example of other denominations, who are "wiser in their generation than"—I will not say—"the children of light"—but the members of Mohammedans, whose children from their earliest years are reared in all the strictness of the Koran's requirements—to say nothing of the Papacy that grapples on to susceptible youth so firmly and fatally that it is next to impossible to wrest a twelve year old from its iron grip; our brethren of other evangelical denominations exhibit in this direction a small amount of practical sagacity and sterling Christian principle. They believe something, with the ardour of an honest conviction; and believing it, they teach it to their children, with all the thoroughness of catechetical drill. And why not? I honor them for their fidelity to principle.

Just so, as a Baptist, proud of my Baptist ancestry, proud of our Baptist history, and glorying in our Baptist principles, I want my son to feel that he need not blush to bear the name, but can stand up as a man among men, and be able with calm courage to give to every man that asketh him a reason for the faith that is in him.

And lastly I would have our principles taught to our children, because the Lord in His word has taught them to us.

The principles involved are of paramount importance, and incalculably far-reaching in their ultimate results. They are, in our belief, the very truths of God. It is at our peril, and the peril of our children, that we fail fully and faithfully to declare them, God

help us in this regard to discharge our solemn duty, and may our united prayer be ever, "Thy work appear unto Thy servants, and Thy glory unto their children, and let the beauty of the Lord our God be upon us, and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it."—*Report of Convention.*

Sunday School Department.

International Bible Lessons, 1877.

STUDIES IN THE ACTS.

SEPT. 16.—Power of the Word.—Acts xix, 17-28. A. D. 56 or 57.

GOLDEN TEXT.

For the word of God is quick, and powerful, and sharper than any two-edged sword.—Heb. iv, 12.

The scene of this lesson, like the last, is in Ephesus; and the time, especially of the latter verses, is probably the spring of A. D. 57.

It was about this time that Paul wrote his first Epistle to the Corinthians, and some think Galatians also, though others are of opinion that the latter was penned from Corinth in the autumn of the same year.

In the intervening verses between the last lesson and this, we find specially interesting events, which cannot be dissociated from this lesson. First of all, it is stated in the concluding verses of last lesson, that God wrought special miracles by the hands of Paul (v. 11), and the character of these is specified in v. 12. Then we have the special dealings of those vagabond Jews, and the special dealings of God with them (v. 13-16).

Key word—SPECIAL.

1. SPECIAL REFORM.—v. 17-20.
V. 17. **FEAR**—of tampering with a name which was so powerful.—Acts ii, 43; v. 5, 11; Luke i, 65. Was magnified, i. e., acquired increasing honour.

V. 18. **SHOWED THEIR DEEDS**—explained their deceptions.

V. 19. **CURIOUS ARTS**.—The Ephesians were especially addicted to magical arts. The persons using these "arts" made their livelihood by incantations, astrological calculations, soothsaying, etc. The words which they employ, i. e., were combinations of meaningless sounds, called *Ephesian letters*, which were supposed to have power over spirits. **Books**.—Long strips of parchment with a roller at each end. They no doubt contained the formulae according to which the charms or spells were to be performed. Rev. A. V. **PLUCK**; our returned missionary from India, recently exhibited to some of the Sabbath schools in Toronto, a medical work, at the end of which were several rather curious formulas for charming away diseases.

Thirty thousand.—The great value cannot now be ascertained; Alford estimates it at what would amount in our money to nearly \$10,000.

V. 23. **STIR**.—v. 23-28.
V. 23. **STIR**—public excitement. That way—the new religion.

V. 24. **SHRINES**.—These were small silver models or metallations, representing the temple and goddess, and were sold in large numbers. Many applied to this day. The time of this riot was almost certainly the month of May, which was sacred to Diana, when great multitudes would be in the city, and any address on behalf of the goddess would be peculiarly effective.—*W. A. S.* These shrines were often worn round the neck as an ornament, and were supposed to attract the special favour and protection of the goddess. **Gain**.—

See Acts xvi, 16, 19. Craftsmen—the artists who made the models or shrines above referred to.

V. 26. **THAT THEY BE NO GODS, ETC.**—Among the common people of all heathen lands the images of the gods were often regarded as *the gods themselves*.—Compare Psalm cxv, 4; Isaiah xlv, 10; Acts xv, 15; 1 Ki. xxiv, 29; Rom. i, 22, 23.

V. 27. **BUT ALSO**.—"But that eventually, even the temple itself of the great goddess Diana would be counted for nothing."—*Alford*. Demetrius was plainly actuated by love of gain and by fear that Paul's influence would dry up this source of wealth. **Magnificence**—majesty. This temple was one of the *seven wonders* of the world. It was of pure white marble, 425 feet long by 220 broad, and the columns, 172 in number, were 60 feet high, each of them the gift of a king. The temple "was what the Bank of England is in the modern world, the larger portion of the wealth of western Asia being stored up in it. It was continually receiving new decorations and additional building—statues and pictures by the most celebrated artists; and it kindled unparalleled admiration, enthusiasm and superstition."—*Brown*. **And the world worshippeth**.—Compare 1 John v, 19; Rev. xiii, 8.

V. 28. **FULL OF WRATH**.—See Jeremiah x, 1-8.

LESSONS FROM THE LESSON.

- (v. 17). That Divine things are to be handled sacredly.—Compare Exod. iii, 5; xx, 7; Phil. ii, 9, 10; Rev. v, 11-13.
- (v. 18). That conviction of wrong-doing should be followed by open confession.—Ps. li, 4; Luke xix, 4; Matt. iii, 6; Rom. x, 10; Prov. xxviii, 17.
- (v. 19). That the things which have been special causes of sin before conversion are to be abandoned and destroyed.—2 Cor. v, 17; vi, 14-15.
- (v. 20). That when professors of religion give up all for Christ, then will the Word of God "grow mightily and prevail" in their own hearts.—Josh. vii, 11-13; John vi, 14; Matt. xiii, 5, 8; xvii, 20; Heb. ix, 19; iv, 11.

SEPT. 23.—Paul at Miletus.—Acts xx, 17-32. A. D. 58.

GOLDEN TEXT.

For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus sake.—2 Cor. iv, 5.

There is a considerable interval, both of time and event, between our last lesson and this. Make yourself familiar with the intervening Scripture, from Acts xix, 29 to xx, 16. The exciting scenes, and uproar at Ephesus; Paul's affectionate farewell to the disciples; the journey into Macedonia and Greece; the return to Asia, and the companions in travel; the "breaking of bread" at Troas on the "first day of the week"; the "church sleeper"; and the continuation of the voyage to Miletus, should all be briefly noticed. Note the presence of Luke again—xx, 5.

The address of Paul, contained in our lesson, is *Retrospective and Prospective*.

I. **THE RETROSPECT**.—v. 18-21, 26, 27.
V. 17. **MILETUS**.—A seaport of pro-consular Asia (Acts xx, 4; xvi, 18), thirty miles south of Ephesus. **Elders**.—*Presbuteri*.—Same word in Acts xiv, 23; Tit. i, 5; 1 Pet. v, 1. In verse 28 of the present lesson a different word is used, but applied to these same persons; thus showing that "elder" and "overseer" or "bishop" are synonymous terms, or nearly so. **Ephesus**.—See lessons on Acts xiv. Asia (v. 18).—A small district at the western end of Asia Minor.—See Miletus v. 17.

1. **Faithful to the Lord**.—V. 19. **Serving the Lord**.—Rom. xii, 11. **Humility**.—*lowliness*.—1 Cor. xv, 9, 10; Eph. iii, 8. **Many**

tears (v. 31).—2 Cor. ii, 4; Phil. iii, 18; Ps. cxvii, 6. **Temptations—trials**.—2 Cor. iv, 8, 11; v, 8-10; 1 Cor. x, 23-28. **Lying in wait—plots** (v. 31).—Ps. cxviii, 12. **Faithful to them**. V. 18. **Ye know**.—1 Thes. v, 2; 2 Thes. iii, 7. **First day I came**.—Acts xiv, 10, 31. **After what manner**.—2 Cor. i, 12; v, 3-10. **All seasons—the whole time**. V. 20. **Keep back no thing** (v. 21).—1 Thes. ii, 24.—showed you, 'breached' (v. 25)—taught publicly—Acts xiv, 8-10. **House to house**—2 Tim. iv, 2. V. 26. **I take you to record—I solemnly affirm or call you to witness**. Pure.—2 Cor. vii, 2; Ezek. iii, 18-21. V. 31. **Watch** (v. 28)—'take heed,' 'remember,'—2 Tim. iv, 5—'three years,' 'warn,' 'night,' 'day,' 'tears.'

3. **Faithful to all men**. V. 21. **Jews**. . . . Greek.—Acts xv, 1; xviii, 4, 17; xix, 10.—See lesson notes on these. V. 26. 'All men.'—See above, 2.

II. **THE PROSPECT**—v. 22, 23, 25.—(This and the following section contain the lesson proper for this date).

I. **Things known**. V. 23. **Save—except that**.—Neh. iv, 22. **Holy Ghost**.—Acts ii, 16.—Acts ix, 16; 1 Thes. iii, 3. **Witnesseth** (v. 21).—*Testifying*, now within himself, afterwards through others.—Acts xxi, 4, 11, 12; ix, 16. **Bonds** (v. 22).—Acts xvi, 22-24. **Abide** (Ps. xxxvii, 9).—wait for him as it were with open arms. V. 25. **I know**.—by the Holy Spirit. See my face no more.—v. 25. **Preaching** (v. 20) taught publicly. 2. **Things unknown**. V. 22. **Not knowing—bound in spirit**.—Acts xiii, 21; Luke xii, 15. Although the shadows of coming trial have reached him (v. 23), yet by the mighty promptings of the Spirit he was impelled forward. v. 24.—Luke iv, 1; Mark i, 12.

III. **SELF-SACRIFICE**—v. 24, 25. V. 24. **Move me, neither**.—Luke ix, 51; Heb. xii, 2; Acts xii, 13; Rom. viii, 25; 1 Pet. ii, 12. **Read it** (v. 23). **I catch this** (v. 23, bonds, etc.) **a matter of no importance**. **Finish my course**—2 Tim. iv, 7, 6. **With joy**—Phil. i, 17. **Ministry**—2 Cor. ix, 1; 2 Tim. i, 11, 12. **Received of**—Acts xxii, 15, 21; xxiv, 16; 1 Co. i, Gal. i, 1. **Testify** (v. 21).—Bear full testimony. **Caught**—good news, v. 21, 25. **Grace of God**.—Rom. iii, 24; Eph. 28. V. 25.—See Sec. II., 1.

IV. **WARNINGS**—v. 29, 30. V. 29. **I know**. See Sec. II., 1, 2. **Grievous**—painful.—Gen. xii, 10; Jer. x, 19; 2 Tim. ii, 17; Rev. ii, 2. **Wolves**—false teachers.—Matt. vii, 15; 2 Pet. ii, 1. **Not sparing**.—Jer. xxiii, 1; Ezek. xxiv, 2, 3. V. 30. **Of your own selves**.—1 Tim. i, 19, 20; 2 Tim. i, 15; 2 Pet. ii, 1; 1 John ii, 19; Jude 4, 8, 10, 12, 13, 16, 18, 19; Matt. xiii, 25, 26.

V. **COMMANDS**—v. 28, 31. V. 28. **Take heed** (v. 31).—Col. iv, 17; 1 Tim. iv, 16. **Yourselves**. . . **Flock**. . . **Church**. v. 29. **Holy Ghost made**.—1 Cor. xii, 8; Acts xiii, 2. **Governers**.—Ephes. vi, 2; 1 Pet. ii, 25; Tit. i, 7; Phil. i, 7; 1 Pet. v, 3. **Margin**.—Heb. xiii, 17.—See notes on (v. 17) elders. **Purchased**.—1 Cor. vi, 20; Eph. i, 14; 1 Pet. i, 18; Rev. v, 9; Gal. iii, 7; Heb. ix, 14. **HIS OWN BLOOD**.—Heb. ix, 12, 14; Col. i, 14; 1 Pet. i, 19; Rev. i, 9; Rom. iii, 25.

VI. **PRAYER**. V. 32. **Word of his grace** (v. 24)—favour of God.—Heb. xiii, 9. **Build**.—Col. ii, 7; Eph. ii, 20-22; iv, 12; Acts ix, 31; 2 Tim. i, 12; Jude 24. **Inheritance**.—Col. i, 12; iii, 24; 1 Pet. i, 4, 5; Rev. xxi, 7; Matt. xix, 29; xxv, 34. **Sanctified**.—Heb. ii, 11; x, 14; 1 Cor. i, 1.

LESSONS FROM THE LESSON.

V. 22. The shadows of God's future dealings with His children may reach them, but they must wait His time for their details.

V. 23. Trials always await faithful labour for God.

V. 24. The Christian life of development or labour should be joy at its beginning, in its progress, and at its end. Whether it shall live or not, depends, viewed on the human side of it, much on our steadfastness.

V. 24. The gospel is God's message of favour to sinners.

V. 24. The Lord Jesus gives the good news of God's favour to His servants, so that they may bear full testimony to the same.

V. 22, 23, 29. The Holy Spirit, even in His extraordinary indwelling, placed limits upon His revelations.—Mark xiii, 32.

V. 27. The teacher's or minister's present work is—
"Declare all the counsel of God." V. 26.
27. Their constant aim: "Pure from the blood of all men." "Not shunned to declare all."

V. 21. The central themes of Gospel teaching:—
"The repentance toward" "faith toward," "Manhood of its presentation: "Testifying," "Its limits: "Jews," "Greeks."

V. 24. Paul a model of Christian heroism.

SEPT. 30.—Quarterly Review.
GOLDEN TEXT.

"And whatsoever ye do, do it heartily as to the Lord and not unto men."—Col. iii, 23.

THIRD QUARTER.

STUDIES IN THE ACTS.

31. I Paul in Cyprus	Acts,	xiii,	1-13
8 Paul at Antioch in Pisidia	xiii,	13-41	
10 Turning to the Gentiles	xiii,	41-48	
32 Paul at Lystra	xiv,	6-20	
10 Paul at Iconium	xiv,	19-26	
Aug. 6 Paul Sent to Macedonia	xvi,	1-15	
12 Paul and Silas in Prison	xvii,	23-31	
10 Thessalonians and Bereans	ivii,	1-14	
30 Paul at Athens	xvii,	22-34	
Sept. 1 Paul at Corinth	xviii,	1-11	
9 Paul at Ephesus	xix,	1-19	
16 Power of the Word	xix,	17-28	
23 Paul at Miletus	xix,	31-38	
30 REVIEW			

OCT. 7.—Paul at Caesarea.—Acts xxi, 8-15. A. D. 59.

GOLDEN TEXT.

But none of these things move me, neither count I my life dear unto myself.—Acts xxi, 24.

What a precious legacy has been left to the Church in Acts xxi, 17-28. What a picture of a faithful missionary, pastor and teacher. What would we expect but sorrow from a people who had been led to turn from dumb idols to serve the living God and Jesus Christ whom He has sent, when Paul declared that they should see his face no more; and what would they do less than stand on the shore, watching the vessel which was bearing away such a precious treasure from their gaze, sailing before the wind (Acts xxi, 1; xvi, 11); they touch at Troas, and the next day also at Rhodes, and arrive at the ship's destination. Paul and Luke now take passage in another vessel, bound for Tyre in Syria, sailing to the south of the island of Crete, they reach Tyre in safety. One of the Scriptures which seemed to be the lever which moved this great soul, was, "Seek first the kingdom of God and his righteousness." When his work in among his own countrymen, then he "seeks first" the synagogue; but when among believers, he "first seeks" them, and so, having found the disciples, he stays a week with them.—Acts xxi, 4.

Some of the disciples here are the subjects of one of our miraculous gifts of the Holy Spirit—the power to foretell events. To some of these it was revealed that danger awaited Paul at Jerusalem.—Acts xxi, 4. This fact they do not tell him, as did Agabus after (Acts xxi, 11), but simply advise him not to go there, leaving it to draw his own inference. That Paul did not look upon this as a Divine command, but only a prediction, is evident from the fact that he does not heed it, gathers the disciples, with their wives

and little ones, on the shore, holds a prayer-meeting, and takes ship for Ptolemais—Acts xxi, 5, 6. They reach that place, find the brethren, exchange Christian greeting, stay one day, and then, the next day, proceed by road a distance of some twenty miles, to Caesarea. This city, situated on the Mediterranean Sea, was the capital of Judaea during the reign of Herod the Great and Herod Agrippa I. Caesarea is no strange name to Paul (Acts ix, 20; xviii, 22), and here in a short time he will come again, with the symbols of our present lesson (Acts xxi, 8, 15) changed to realities (Acts xxii, 20 to ch. xxiii).

In Caesarea there is a church (Acts xviii, 20), the nucleus of which was formed by the Spirit of God through the preaching of Peter—Acts x, 44, 48. Here, too, was Philip, "one of the seven," who, some twenty years before, was chosen to distribute the church's bounty to her poor.—Acts vi. In addition to the supernatural gift of working miracles, he possessed the natural gift of public speaking. Here he seems to have taken up his residence and raised a family, and has now four daughters. Back in the centuries some eight hundred years, there had stood a grand old prophecy by Joel (ii, 28), which now at last is getting its fulfilment, in the diffusion of the gift of prophecy over a larger area than had ever before been known, including not only men but women.—Acts xii, 1-18; x, 27. These N. T. prophets were supernaturally illuminated expositors and preachers. How wise and gentle are the Lord's dealings with his people. As on the one hand he does not let in the light only as we are able to bear it, lest it should blind us; so, on the other hand, when he is about to bring or permit us to be brought into the death-shadow, he does not permit it to come as a horror of gray darkness, but lets the sun at first become hazy, then hid by clouds, and then the storm. In the trial which awaits Paul, we notice that there is first the internal and general intimation of its approach (Acts xxi, 22, 23); then the actual trial without, but with a little more distinctiveness (Acts xxi, 4); but now, as if to give it all the distinctiveness short of actuality, the Spirit uses both symbols and words. Many weeks at most did not elapse before this prophecy had its literal fulfilment (Acts xxi, 31-34; xxii, 25), and the probabilities are that, for two long years, he was never free from the signs and sounds of being a prisoner.—Acts xxvi, 20; xxviii, 20.

Paul's perception could not have been so dull as not to have read in the tears of those affectionate Cyprian Christians, in the language of at least gentle discussion of those Tyrian disciples (Acts xxi, 4), that the nearer he got to Jerusalem the more thickly and surely eye storm would gather about him. But to all these discussions he gives no response. Then why the reproval here? (Acts xxi, 12, 13). Let us look at some of the group by which he is surrounded. There is one man, Agabus, who when he has received a Spirit-given message, obeys (v. 11). Then, too, there is one (Luke, xvii, v. 12) who ought to have known Paul so well as not to have offered one word of dissuasion. What have his friends done that he should charge them with "breaking his heart?" (v. 13). "We besought him," that is, they earnestly entreated him, to do the opposite to that which God's Spirit was directing him to do. Here we see that Christian love to a Christian may so far warp the judgment, as to cause him to dissuade others from doing what the Lord bids.—Acts iv, 19; v, 29. Paul had what I fear too few of us Christians have these days—a clearly defined course, and Christian firmness. Let us get before our minds what the Lord requires, and then have Christian firmness to say to all beseeching, whether they come through the flesh or friends, "Let this be behind me, etc., or rather let us say: "As nothing can separate us from the love of Christ, so nothing shall prevent us from loving and obeying him."—Rom. viii, 35,

37. Have we not in Paul here the perfect stature of this grace of firmness?—Acts xv, 24; xxi, 13. So seeing that this noble man cannot be "persuaded" (v. 44), that leave him in the might of his Christian firmness, to take up this cross and bear it after Jesus—leave him to "fill up that which is behind of the affliction of Christ, in his flesh for his body's sake, which is the Church"—Col. i, 24; and "let the spirit of the Lord be in the words of the Master, say, 'The will of the Lord be done.'"—Matt. vi, 10; xxvi, 42.

WORKING OUTLINE.

LOVE—(1) Obeying, v. 11. (2) Dismissing, v. 12. (3) Persuading, v. 13. (4) Submitting, v. 14.

OCT. 14.—Paul at Jerusalem.—Acts xxi, 27-39. A. D. 59.

GOLDEN TEXT.

The servant is not greater than his lord. If they have persecuted me, they will also persecute you.—John xv, 20.

INTRODUCTION.

There were two, if not three objects Paul had in view in this his fifth visit to Jerusalem since his conversion.—Acts ix, 26; xi, 30; xii, xviii, 21, 22. The first, to be present at the Pentecost (Acts xv, 16); the second, to bring the contribution of the Gentile believers (Acts xv, 17; Rom. xv, 25; 2 Cor. vii, 14) to their Jewish brethren, and thirdly, to tell them what wonderful results had followed his ministry among the Gentiles.—Acts xxi, 19. Paul had, soon after his conversion, come to the conclusion that "Christ was the end of the law for righteousness to every one which believeth" (Rom. x, 4), and eight years previous to the present events, had obtained the decision of the Jerusalem brethren on this matter.—Acts xv, 19, 20; xxi, 25. It will be noticed that their decision had simply reference to those who from among the Gentiles are turned to God" (Acts xv, 19); and in no way bound the Jews to adopt the same course. The main object of Paul as a missionary was to proclaim the Gospel to both Jew and Gentile, and while he knew the Jewish ritualism was soon to pass away, yet, whenever he saw that it would serve his purpose, "unto the Jew he became a Jew" and "to them that were without, as without law, that he might gain them."—1 Cor. ix, 19-21. News of the latter of these two courses had reached Jerusalem. Here in the city were two classes of Jews, those who believed and were zealous of the law" (Acts xxi, 20) and those who believed not.—Acts xv, 27, 28. To both of these classes, misrepresentation of Paul's attitude towards the God-given, grand old ceremonialism, had been brought.—Acts xxi, 21, 28. By the former he would be looked upon at least with suspicion, and by the latter as an apostate (Acts xi, 21, "forsake," "apostates" and a heretic. The question is, what shall he do to convince these two classes that he does not "despise" the law?—Heb. x, 28. The suggestion was made and accepted, that he shall join our four who have taken upon them for a temporary period (Examples of prominent Nazirite vows, Judg. xiii, 2-7; Luke i, 15; i Sam. i, 11; a Nazirite vow of abstinence, and in addition, he shall himself pay the expenses of the offerings for all five, which would be ten lambs, five rams, oil, flour, etc.—See Num. vi, 1-21. Surely this will convince them that he respects the law of Moses. The head has been shaved, the seven days are almost expired, when the scenes of our lesson transpire. Paul's movements have not only been noted by the believers and by the other Jews of the city, but foreign Jews are there who have recognized and noticed him.—Acts xxi, 27, 29. Let us look at the three scenes in our lesson.

I. PAUL IN THE TEMPLE.—v. 27-30.

1. The Location.—The Temple in its en-

tirety consisted of four courts or yards and the Holy and Most Holy places. The part of the Temple Paul is now in is the Court of the Women, which was separated from the Court of the Gentiles by a double wall, with a space between the walls fifteen feet in width, paved with marble. In the corners of this court were different structures for the various uses of the Temple.

2. The Crowd.—Jews of Acts xv, 27.—Acts xv, 18. Asia, a little Greek confederacy, consisting of the provinces of Mysia, Lydia and Caria, situated at the extreme west of Asia Minor, of which Ephesus was the metropolis. Men of Israel, v. 28. This would embrace Jews who believed not, and "Jews which believe," v. 20.

3. The Recognition Outcry.—Acts xiv, 2; v. 27-29. Stirred up, v. 27. Threw all the multitude into confusion, v. 34. Laid hands on him. With murderous intent, v. 31, 34; Acts vi, 21. Blind zeal.—Acts xxii, 3; Rom. x, 2. So foretold.—Luke xxi, 12; John xv, 2. Men of Israel, help, v. 36.—2 Sam. xxi, 1; 1 Kings xii, 16.

4. Charges.—v. 28, 29. Teacheth all men against v. 28, 21. Laxness of Moses, v. 21. This place.—Temple.—Acts vi, 13. Greeks.—Acts xx, 4. Natives of Asia Minor, speaking the Greek language, and formerly idolaters or Gentiles. Brought, v. 29. Supposed Paul brought had seen him in the city, into the Temple. The Greeks were allowed into the Court of the Gentiles, but they supposed Paul had brought him into the Court of the Women.—See above, 1. Location. Trophimus, v. 29.—Acts xx, 4; 2 Tim. iv, 20.

5. Exclusion, v. 30.—Expulsion, v. 30. All city moved, v. 31. Took.—Seized. Drew.—Dragged.—xiv, 19; xvii, 50. Forthwith, doors shut. Now they drag him through the Beautiful Gate (Acts iii, 2), and down the steps into the Court of the Gentiles, while the Levitical guards close up the gate of Corinthian brass, lest he should flee to the horns of the altar.—1 Kings, 5; ii, 28; 2 Kings xi, 15.

II. PAUL IN THE COURT OF THE GENTILES, v. 31-34. Beating Paul, v. 32, see above, 1, 3. The spread rapidly, and all Jerusalem was in an uproar, v. 30, 34. Castle, v. 34. The castle or fortress of Antonia, a strong building, situated at the north-western corner of the Temple; built by the Maccabean kings, and rebuilt by Herod the Great. From at least one of its turrets the whole of the sacred area could be overlooked. It had flights of steps descending to the northern and western porches of the Temple. Into—Tidings came, v. 31. Came up, 32; "down," v. 34; "into," v. 31. Chief captain, v. 31. The commanding officer of the Roman men (Acts xxiii, 26, 33, 37), a Greek by birth (see above, L, 4), who had purchased his Roman freedom.—Acts xiii, 25-28. Band, v. 31.—Acts x, 1; xxvii, 1. A cohort or regiment, numbering from 600 to 600. Centurions, v. 31.—Captains of 100 men. Soldiers, v. 35.—Acts xxiii, 27. Ran down... they saw... left beating, v. 32. Took him.—Acts xxiii, 27; xxiv, 7. Bound, v. 11. Two chains, Acts xii, 6; ix, 23. Demanded, v. 31. Not of Paul, but of the bystanders, v. 34. Some... could not know, v. 34. Carried, v. 34; 35; xxiv, 7; by the soldiers to where he was chained.

III. ON THE STEPS OF THE CASTLE, v. 35.

40. Multitude—the greater part. Follow... cried... away.—Acts xxii, 22; xxv, 24; John xv, 15; Luke xxiii, 18. Paul led... may I?... canst thou?... Greek.—Do you understand Greek?—John i, 46. Art not an Egyptian, 38. "Thou art not, then, (as I believed) that," etc. "His speaking Greek proves to Lydians that he is not that Egyptian."—1 Cor. iv, 13.—Idolifer. Egyptian, v. 38.—Acts v, 36, 37. He gave out that the walls of Jerusalem would fall at his command, so says Josephus. Uproar.—Insurrection. Murderers.—Acts

xv, v. 39. I am—indeed—a man (Acts xiii, 31 of Tarsus.—Acts ix, 11; 30; xxi, 3. No mean—Unknown; ranking with Athens and Alexandria, and made a free city by the Emperor Augustus—that is, free from tribute; with magistrates and laws of its own choice. Cilicia.—A province in the south-east of Asia Minor.—Acts xxii, 3. Desecch... suffer... speak.—The sight of a multitude moved Paul.—Acts xix, 30. This is what he longed for—to speak for Jesus and truth. The whole verses (38, 39) may be rendered: "Nay, I am no Egyptian, but a Jew, a native of Tarsus, a citizen of no unknown city; wherever I request permission to speak unto the people."

LESSONS.

A topic for adult classes might be: "The propriety of Christian policy." Plenty of material here for three word pictures. The contrast between the spirit and conduct of Paul and of these Jews; he earnestly desiring to break to them the bread of life; they earnestly desiring his death.

For the Young.

HELP, OR HINDER, WHICH?

"Harry! Harry! There, dear, I wouldn't. Harry if you please."

These were some of the mild, deferential expressions that Mrs. Linn was often constrained to use during class exercises, as her attention was unwillingly attracted toward the mischievous and demoralizing pranks of one of the brightest, and in some respects, most interesting pupils of her large class of boys.

One Sunday Mrs. Linn asked Harry to stop a few moments after school. "I've a favor to ask of you," she added in her brightest and pleasantest manner, that at once disarmed any rising rebelliousness in the lad, who knew that he had been even more than usually reckless in his annoying actions that morning, and who suspected that his teacher desired to remonstrate in private with him concerning those habits that caused her such grief and pain. But her countenance reassured him, and he waited willingly, all the chivalric element of his bright boy nature responding heartily to his teacher's implied demand upon him for loyal service.

"It's just this, Harry," said Mrs. Linn, taking the lad's hand as if to bid him "good-bye," and by the act indicating that she meant not to detain him, "you comprehend how a person may render a positive service," "Certainly," answered the boy.

"Well, I've been thinking that it may be possible for one to render service negatively. I don't know for a certainty that such a thing can be done. I know however that if it can, you are the very boy to demonstrate its possibility to me. The favor I ask of you is "Certainly," answered the boy.

"Well, I've been thinking that it may be possible for one to render service negatively. I don't know for a certainty that such a thing can be done. I know however that if it can, you are the very boy to demonstrate its possibility to me. The favor I ask of you is with you in asking it; you may deal as candidly in granting or refusing it. I must have the help, the co-operation of every member of my class; the positive help if I can; if not that, then if it can be had, the negative help. You have shown plainly that you will not accord to me that positive help which I so much need, and would so highly prize. The weight of your influence you throw against me. I fear, too, that your influence may be even stronger enough to bar some of your companions out of the kingdom. I dread to

think of your assuming the responsibility and consequent accountability of such grave action. The favor I wish is your promise that, since you will not help either your teacher or your classmates in the way of life, at least you will try not to hinder them. Is that more than fair?"

"No, I suppose not," said the lad thoughtfully.

"Deal fairly by me in your answer then," said Mrs. Linn. "If you will not or cannot grant my favor, that ends the matter, of course. I don't wish you to make a promise that you are certain not to perform. But if you think that you can cordially grant it, I shall be grateful indeed for your promise not to hinder by any word or deed, those of your companions who but for you, might strive to enter in at the strait gate. It is of the nature of a negative service, and as I said, perhaps it is an impossible thing. I only ask you to promise to try it."

Harry's hat had remained in his teacher's while she stood and made known her wishes to him. He did not withdraw it as he stood a moment and thought—only a moment. Then he gave her hand a quick, decided grasp, and said, "All right, I know what you mean. I'll try it. You can depend on me."

"Thank you, Harry," said Mrs. Linn. "I thought I could depend on you if only I could get you enlisted." And with a bright smile she bade him "good morning" and went her way.

Weeks passed. Harry stood manfully to his promise. No sly, irreverent word or gesture was suffered to escape him. No ridicule or scoffing remark fell from his lips. When Jasper Burns, who for a long time had been shyly and tremblingly seeking the way of salvation, at length announced his new found hope, Harry so far controlled himself as to repress both word and grimace, though he was itching to whisper "Correct! Go up head! Clear up into holiness corner, brother Burns," in the old teasing fashion. Only he had promised Mrs. Linn not to hinder. One Sunday it came Harry's turn to ask Mrs. Linn to remain a few moments with him. Without preface or apology he blurted out the matter. "It's all up, Mrs. Linn. It can't be done. You've got to help, or you've got to hinder."

"Yes?" gently said Mrs. Linn in an enquiring tone.

"I don't believe there is such a thing as negative service," said Harry, with a scornful tone. "Any way, I can't render it. I'm not one of the negative sort. I'm positive, whether I mean to be or not. Just think! Charley Harris whispered to me this morning that he wished he was a Christian." "Well," said I "what hinders?" And what do you suppose he said? "You hinder," says he. "If you were only a good boy, I'd be one quick enough." You see how it is?" added Harry to Mrs. Linn.

"Yes," she answered sadly. "It is the old, old sorrow that pierced the heart of the Master when here on earth. 'He that is not for me is against me.' There was a moment's silence. Then Mrs. Linn said tenderly and earnestly,

"I think the Lord has spoken to you, Harry, in this matter. I don't see but that He has laid it upon you to choose what you are willing to do—help, or hinder; which?"

And Harry's brave and manly answer, as

he arose and gave his hand to his teacher, caused her happy heart to sing for joy.

"I've thought a good deal about this since that Sunday, you know. I will not hinder. I told you you could depend on me for that. Consequently I must help." Then, with a bright smile, though the tears were in his eyes as he spoke, he added, "You have got me enlisted."—Mrs. Wyeth, in *S. S. Classmate*.

MAKING SUNSHINE.

"Oh, dear, it always does rain when I want to go anywhere!" cried little Jennie Moore. "It's too bad! Now I've got to stay indoors, and I know I shall have a wretched day."

"Perhaps so," said Uncle Jack; "but you need not have a wretched day unless you choose."

"How can I help it? I wanted to go to the park, and play on the grass, and pull wild flowers; and now there is not going to be any sunshine at all, and I shall have to stand here and see it rain all day long."

"Well, let's make a little sunshine," said Uncle Jack. This made Jennie smile through her tears, showing that Uncle Jack had manufactured a few rays already. So Jennie agreed to be his partner in his new business, and went to work according to these three rules:

First. Don't think of what might have been if the day had been better.

Second. See how many things there are left to enjoy.

And lastly. Do all you can to make other people happy.

Jennie began by amusing her little brother, who was crying. By the time she had him riding a chair and laughing, she was laughing too. After that she found many a pleasant amusement, and when bed time came she kissed her uncle good-night, and was even far more happy than if she had spent the day in playing on the grass and gathering wild flowers. But that was not all. She dreamed that night that Uncle Jack had built a great house, and put a sign over the door which read:

SUNSHINE FACTORY.

She made her uncle laugh when she told her dream; but she never forgot what you must remember: A cheerful heart makes its own sunshine. A cheerful heart is one in which the Saviour dwells. If you follow Him you will not walk in darkness; all days, and all duties will be bright and beautiful.—Selected.

Religious Intelligence.

DENOMINATIONAL.

ONTARIO AND QUEBEC.

Baptists (reported since last month).—*Boston, Ont.*, 3; *Bristol, Que.*, 14; *Collingwood*, 3; *East Nisour*, 5; *Elera*, 1; *Fairfax*, 1; *Fitzroy*, 7; *Georgetown*, 2; *Grimsby*, 2; *Millbrook*, 2; *Malahide and Bayham*, 3; *Montreal, St. Catharines*, 4; *Amushos*, 12; *Pulmerston*, 4; *Sherbrooke, Que.*, 4; *Smith*, 3; *Sullivan*, 8; *Toronto*, *Jarvis* St., 1; *Uxbridge*, 2; *Wingham*, 2.

Pastoral Changes.—Rev. T. G. DENCHFIELD from Elora to *Brampton*.

Rev. H. COCKS, late pastor at Villa Nova, has gone to England. His successor is Rev. H. Woodward, formerly of Stayner.

Rev. N. WOOLVERTON, B.A., has resigned the pastorate of Onondaga churches, and accepted an appointment on the teaching staff of the Canadian Literary Institute.

Rev. W. H. CLINE has vacated the pastorate of Newry church, to take a course of study at the Institute.

Rev. GEO. BURNS, late of New Brunswick, has accepted the pastoral charge of the church in *Poseygon*, Ont., in place of Rev. T. Williamson, resigned.

Churches Recognized.—The *Fitzroy* Regular Baptist Church, on the 5th of August; 26 constituent members.

The *Bristol* (Que.) Regular Baptist Church, on the 28th of August; 12 constituent members.

The *Clarendon* (Que.) Regular Baptist Church, on the 28th of August; 12 constituent members.

Chapel Dedicated.—*Collingwood* Baptist Chapel, on Lord's day, August 12th, with appropriate services.

MARITIME PROVINCES.

Baptists (reported since last month).—*Berwick, N. S.*, 1; *Blackville, N. B.*, 13; *Cape Wolf, P. E. I.*, 48 (a blessed revival); *De Bort, N. S.*, 2; *Mild Village, N. S.*, 1; *Munquash, N. B.*, 13.

Ministers Ordained.—Rev. C. C. BURGESS, as pastor of the *North River* Church, P. E. I., on the 17th of July.

Rev. CHARLES HENDERSON, as pastor of the church at *Jacktown*, N. B., on the 15th of August.

Pastoral Settlements.—Rev. A. J. WILCOX, late of Ticonderoga, N. Y., has accepted the call to the Brussels St. Baptist Church, St. John, N. B.

Rev. JOHN BROWN, late of Milton, N. S., has accepted the call of the Baptist church at *Paradise*, N. S.

Miscellaneous.—Rev. JOHN H. HUGHES has been appointed delegate from the Baptist Convention of the Maritime Provinces to the Baptist Missionary Convention of Ontario, meeting at Jarvis St. Church, Toronto, next month.

Fourth Quarterly Meeting of the Executive Board of the Baptist Missionary Convention of Ontario.

The Fourth Quarterly Meeting of the Executive Board of the Baptist Missionary Convention of Ontario for the current year, will be held in the Baptist Church, Jarvis Street, Toronto, on Tuesday, the 16th day of October, 1877, at 7 p. m.

Reports of Missionaries must be forwarded to me by the 1st day of October, at the latest; so that the Annual Report may be prepared in time for the Annual Meeting on the 17th of October. Missionaries are requested to write their "remarks on the state of the cause" on their respective fields on the third page of blank forms, that is, on one side of the fly leaf, and to give such a concise and comprehensive statement as can be incorporated in full in the Report.

Applications for aid for the ensuing year will be received up to the 13th day of October, and any church desiring to apply, and requiring a blank form, can be supplied by notifying me.

By order of the Convention,
THOS. L. DAVIDSON,
Secretary.
Guelph, Sept., 1877.

Twenty-Sixth Annual Meeting of the Baptist Missionary Convention of Ontario.

The Twenty-Sixth Annual Meeting of the Baptist Missionary Convention of Ontario will be held (D.V.) in the Jarvis Street Baptist Church, Toronto, commencing on Wednesday, the 17th day of October, at 11 a.m., at which hour the Annual Sermon will be preached by the Rev. C. Goodspeed, M.A., of Woodstock. The usual Annual Collection for our Home Missions will be taken up at the close. The remainder of the day will be occupied with the transaction of business in connection with the Convention.

In the evening, at 7 o'clock, the Annual Platform Missionary Meeting will be held in the same place, when addresses will be delivered by the following brethren, viz., Revs. G. T. Stansbury of Aylmer-West, A. C. Baker of Rouleau, Henry F. Griffin of Barrie, Joseph W. A. Stewart, B.A., of St. Catharines, the Secretary of the Convention and others.

Collection for Home Missions at the close.

Arrangements will be made with railway companies, as in former years, for the conveyance of members at the lowest rates, of which timely notice will be given.

The following is the usual programme of proceedings for Convention week:—

- Tuesday, 2 p.m., Church Edifice Society.
- Tuesday, 7 p.m., Missionary Board Meeting.
- Wednesday, 9 to 11 a.m., Sabbath Schools.
- Wednesday, 11 a.m., Annual Sermon.
- Wednesday afternoon, Convention business.
- Wednesday, 7 p.m., Annual Platform Meeting.
- Thursday forenoon, Convention business.
- Thursday afternoon, Convention business.
- Thursday evening, Foreign Mission Public Meeting.
- Friday forenoon, Superannuated Ministers' Aid Society.
- Friday forenoon, Home Missions.
- By order of the Convention.

THOS. L. DAVIDSON,
Secretary.

Guelph, Sept., 1877.

The glorious news contained in the following letter to the Halifax *Christian Messenger*, is our only apology for reproducing it in the columns of the HELPER:—

CAPE WOLF, P. E. I.—*Mr. Editor*.—Your readers will remember that, not long since, Rev. Isa. Wallace announced through the MESSENGER that a work of grace was in progress at O'Leary Road and Cape Wolf, under the labours of Bro. E. H. Sweet (Lic.). This work is still in progress. Brethren Rev. D. G. McDonald and J. S. Brown, student, from Charlottetown, came to aid Bro. Sweet, on Bro. Wallace departing, and remained two weeks; Bro. McDonald baptizing 16 the first Lord's day he was here, and 14 the second. At the earnest request of Bro. McDonald, I came to this place two weeks since, and have had the happy privilege of baptizing 11 the first Sabbath, and 7 the next, and hope to lead several down into the baptismal waters next Lord's day. Such meetings I have never before attended. The Lord's presence has been manifest in a remarkable manner, and sinners of all ages, classes and creeds have been led to cry for mercy—to find peace in Christ, and obey His commands. Though but few of the people of this locality have been to any extent under Baptist influences up to the present, it is nevertheless the same now as it was in the "Day of Pentecost." "They that gladly received the word were baptized."

Sixty rejoicing converts have been "baptized with Christ in baptism" since the work began, and we hope that there are many "more to follow."

The fields here are white to the harvest. At Aylmer, where Bro. Sweet labors also, we are labouring, there are a number of inquirers, and some awaiting baptism. The Lord is also working there. To Him be all the glory.

Brethren in Christ, remember this field in your prayers.

Yours in the Gospel hope.

D. H. SIMPSON.

GENERAL.

Rev. W. S. Rainsford has returned from England and, it is said, purposes spending the winter in the United States. He will probably spend some time in Toronto also.

The Moravians have 4,808 communicants in the island of Jamaica, gathered in 14 congregations.

A branch of the Evangelical Alliance has been formed in Spain, of which Rev. Thomas H. Gulick has been chosen President.

Complaint has been made to the Bishop of Winchester against Rev. Reginald Shutte, of St. Michael's, Portsmouth, for the use of illegal ceremonies and vestments. He is also charged with exhorting his parishioners to confession, as follows: "Come boldly then to this healthy exercise of confession, though it pain you like laying bare a cancer for the surgeon's knife."

A novelty in American Presbyterian history is the election of a layman, Dr. William Eldmer, a ruling elder, as Moderator of the West Jersey Presbytery. As the directory of the Presbyterian Church requires that Presbyteries, like Synods and the General Assembly, shall be opened with preaching, the Moderator appointed a minister to do the duty usually discharged by the Moderator. There was some time in the early history of the Church of Scotland, when ruling elders were called to be Moderators of church courts, but it is something new in the practice of modern Presbyterianism.

The *Watchmen* is of the opinion that many of the converts of Moody and Sankey's meetings in Boston have been gathered into the churches. The churchers of its own denomination (Baptist) have, it says, been benefited by the revival—not only those in Boston, but all in New England. The *Watchman* believes that notwithstanding some adverse criticism, the revivalists would be as heartily received a second time in any of the cities they have visited as they were the first. It is said to be Mr. Moody's intention not to visit any of the great cities next winter, but to work in the villages and towns of New England.

In a leading article on the Proceedings of Convocation in regard to the Society of the Holy Cross, the *Times* says that those responsible for *The Priest in Absolution* "outrage the first instincts of English nature, and should be scouted as persons who are in a conspiracy to corrupt every innocent and healthy impulse in the young. Few things, however, could illustrate more forcibly the extent to which these poisonous practices have spread than that such a book as this should, according to the title page, be in its eighth thousand. It is evidently somewhat late in the day for the bishops to do 'what may appear to be their duty in the endeavors to counteract this conspiracy,' as the Archbishop called it, 'against the doctrine, the discipline, and the practice of our Reformed Church. But they may be quite reasonable that unless they can get rid of these 'conspirators'—be they good or bad—the people of England will before long make short work of the institution which shelters them." Ever since the scandal about the Society of the Holy Cross, written in the *London Express* and the *Times*, has the society—"The Priest in Absolution"—has been in great demand at the British Museum. So much was it read when the interest in this book was first aroused, that it literally came to pieces, and has to be sent to be bound firmly to withstand the wear and tear of the curious.

A recent telegram announces the loss of the British India Steam Navigation Company's steamer "Camden," which went ashore near Cape Guardafui, and became a total wreck. It is with deep regret that the directors of the London Missionary Society report that among the passengers of this ill-fated vessel were two families connected with the Society's mission in Madagascar, who were returning to England. The Rev. T. G. Beveridge, Mrs. Beveridge, their son and daughter, Mrs. Rogers, wife of the Rev. T. Rogers, one of their children and a nurse, have by this calamity met with a watery grave. Mr. Rogers, with two children, one belonging to each family, has mercifully escaped. For full details of the event, the directors await the arrival of Mr. Rogers, who may be expected in England shortly. A calamity like this has not occurred in the history of the Society for a very long period.

Rev. Edward de Pressence, of Paris, writes that "Religious liberty in France is about to pass through a sorrowful eclipse. It is evident that it will be taken up to the National Assembly, and which was made up again by my friends in the existing Chamber of Deputies, will be set aside for a long time. It will become very difficult to carry on any evangelical missionary work, at least outside of the great towns. I lately received a most interesting call from some thoughtful men, who, weary of Catholicism, were convinced that it must be overthrown, but by skepticism, but by a true and earnest faith, they invited me to come and explain to them my own evangelical convictions. The day following, May 16, they wrote to me to say that the proposed discussion would now be impossible. Only this morning there has appeared an extraordinary circular from the Minister of the Interior on the subject of colportage, which must inevitably affect the colportage of the Bible."

Prof. W. A. Stevens, of Denison University, Ohio, has been appointed to the chair of New Testament Exegesis in Rochester Theological Seminary, (Baptist) in place of Prof. Brown, deceased.

The Baptist Churches in China correspond with each other annually. According to the letters of 1876, there are 20 churches in China, 3 in California and Oregon, and 1 each in Demarara and Siam, making in all 25 churches, with 1502 communicants. The number of baptisms was 187.

The Bishop of Cashel says disestablishment has been beneficial to the Church of Ireland. While he thinks disestablishment an evil in itself, such good has come out of it by the very fact of their assembling together year by year to take counsel on the affairs of the Church, that it will be found to more than counterbalance the evil. "Good is being brought out of disestablishment, too, by the impulse which has been given to the freewill offerings of the people for the Church's support."

The semi-annual meeting in connection with the Society of Friends in South Yarmouth, Ontario, was held recently in their meeting house, situated a short distance north of Sparta in a grove of considerable depth and dimensions. It is a commodious frame structure. The business exhibit shows a fairly prosperous condition. On Sabbath morning religious service was held, the meeting-house being completely filled, and it is estimated that fully one thousand persons were present. The spacious grounds were crammed with vehicles of every description. Addresses were delivered by Joseph Head, of New York State; Rowland Brown, of Pickington, Ont.; Samuel Martin, of Pennsylvania; and Nathan Borton, of Ohio. Sister Borton's address was somewhat dilated at some length upon the question of interdenominational Society of "Friends," or as they are more familiarly known "Quakers," was organized in South Yarmouth over forty years ago. The Society now embraces about forty families in the St. Thomas district.