

The Christian Helper.

A BAPTIST MONTHLY JOURNAL.

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

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THE TEACHER'S RESPONSIBILITY.

Everyone who undertakes to teach anything to another, contracts a certain amount of responsibility. If he lose sight of this, he will, in all probability, fail of accomplishing his object. This sense of responsibility presses its full weight upon the Sunday school teacher. His work, it is true, is purely voluntary and benevolent, but having entered upon it, he is as responsible for the obligation involved in it, as if his choice of occupation had not been his own free act. The nature of this responsibility should be well and deeply pondered.

In a sense never to be lost sight of, the teacher has made himself responsible by his own act to God, for the spiritual care of the class committed to him. As in God's sight he has said, "I will do all in my power to form the minds and characters of these scholars, to lay open to them the fountains of Divine knowledge, to guide them into the way of peace, to introduce them to the Friend of Sinners." To feel aright this responsibility to God lies at the very foundation of the Sunday-school teacher's work. Nothing will be done to purpose without it. Every other standard of obligation will be found too low, and mean, and powerless in the absence of this. Our chief engagement in this work, is with God. We are acting for Him, to Him we must look for approval, to Him we must render our final account.

There is a responsibility, too, contracted by the teacher to the members of his class. He has undertaken to be their teacher in sacred things,—“the things which belong to their peace.” Another cannot do his work; and if he neglects it, or performs it amiss, the consequences to himself and to his class may be lamentable beyond expression. He is bound to be at his post with unflinching regularity,—no obstacle less than a really insurmountable one should prevent his attendance; and his ambition ought always to be to

teach Christian truth in the best way, to make it intelligible to the youthful mind, to convey it with interest and impression to the heart. But his responsibility to his class does not end with the preparation of the lesson and the regular Sunday talk. Our meaning will be clearly indicated by a quotation from *The Baptist Teacher*:

“Only too many of our Sunday school teachers seem never to imagine, for a moment, that anything but teaching can be properly expected of them. With more or less of punctuality, they patiently sit, or possibly impatiently, upon successive Sundays. And that is all. If a scholar is absent, it is none of their business—the superintendent must attend to that; and if a scholar should happen to die, the undertaker must attend to that—for they are quite too busy to go to the funeral. They may, like Paul, be “on the go,” but it is not at all in Paul's direction. Social enjoyments, fashionable amusements, business engagements—these things engross their thoughts and monopolize their time; and so they are kept in such a whirl, that going upon God's errands is out of the question altogether. Now we don't believe in such teachers at all—they are next to good for nothing. The most effective teachers are those who do not wait for a class to be gathered for them, but who, full of tender solicitude for those who are as sheep without a shepherd, go out and gather a class for themselves; and who feel that perpetual pastoral oversight of the little flock thus gathered around them is at once a solemn duty, and a very precious privilege.”

Nor must the teacher forget the responsibility which he has contracted to his fellow-labourers in the same important sphere. He must co-operate with them; he must be a link of harmony among them; he must keep up the respect, the influence and authority of his superintendent. One upstart, ignorant, ill-tempered teacher may disturb the repose, the order, and the efficiency of the whole school. Where such a teacher “creeps in un-awares,” the sooner he is removed the better it will be for all concerned. If he is allowed to keep his place, he will corrupt others, and fearfully arrest and hinder the work of God.

DISCIPLINE IN THE SCHOOL.

If order is heaven's first law it is certain that it is one of the first requisites towards a successful prosecution of the work of the Sunday School. Without it there will be an endless confusion, counteracting the best efforts of the best workers. No lesson is more forcibly taught us by all the experience of the past, than that too

much pains cannot be taken to establish in the Sunday School a thoroughly good system for working and discipline. For the lack of such a system many schools are either suffered to languish, or sink down into utter confusion and ruin.

We entirely agree with the Rev. Smith Baker—who contributes an article on this subject to *The Congregationalist*—when he says: “There should be discipline on the part of the superintendent in the general management of the school. It should be understood that he has authority from the church, and his words are to be respected as those of the recognized head of the school. It is his duty to secure punctuality, promptness, and order; to see that each part of the exercises begins on time and closes on time; that no one part interferes with another part, and that no teacher or officer is disturbed by another in the time of his particular duties. Teachers are to fall into line with his requirements, and though they may not agree with all his opinions, they are to comply with his regulations.”

Most cordially do we endorse the following view, expressed by the same writer: “*The place to commence discipline is with the teachers, for only as they are obedient, can they secure obedience.*” It is self-evident that every teacher should conscientiously contribute his quota of service towards the full triumph of law, and order. A teacher, who, from ignorance, conceit or self-will, does not fall in with the prescribed regulations of the school, is a serious obstacle to the comfort of his fellow teachers, to the harmony and efficiency of the institution, and to the reasonable and legitimate influence of the superintendent. If this be correct it follows that the first duty of every teacher, in entering on his work, is to make himself thoroughly acquainted with it; to understand all the existing rules and regulations of the school; to conform himself to them with military precision; and to throw his whole influence into the scale of order and good government.

We have heard it sometimes hinted that, as all Sunday school teachers are voluntary, and even gratuitous, agents, it will not do to be as strict with them as if they held office upon a different tenure. We entirely differ from this opinion.

There is no hardship, no curtailment of liberty, in submitting to rule. And the teacher who consults his own happiness, the comfort of others, and the prosperity of the cause, will be as rigid a disciplinarian towards himself, as if the permanent well-being of the school depended upon himself.

FROM NEHEMIAN TO CHRIST.

A sketch of Jewish History.

The historical portion of the Sunday School lessons for 1879 closes with the second lesson for the present month, "The Keeping of the Sabbath;" and the incidents upon which the lesson is based are among the last, chronologically considered, contained in the Old Testament records. We have thought that a summary of Jewish history from that period to the coming of our Lord would be of interest to many of our readers, and we now endeavour to supply it.

Persian Rule.

Ezra, the priest, returned from the captivity in Babylon about the year 536 before Christ, Nehemiah, the tirshatha or governor, about ninety-one years later. Under the Persian monarchs, who immediately succeeded Cyrus, Judea continued feeble and depressed; exposed to insult and injury, chiefly from the Samaritans and others, who were refused permission to co-operate in the building and services of the temple.—Ezra iv: 1-6.

After the death of Nehemiah, the government of Judea was joined with the prefecture of Syria; and the Syrian governor having the high-priest's office at his disposal, it came to be bought and sold like any article of commerce. This introduced intrigue and corruption of every name, and led to scenes in which the temple itself was polluted with the blood of its highest functionary.

After the captivity the Jews retained a deep-rooted aversion to idolatry, which they justly regarded as the cause of their expulsion from their native land. Accordingly they established synagogues for divine worship, in which the law and the prophets were read, prayers offered, and religious instruction addressed to the people. All these services, however, soon degenerated into formality; tradition was placed on an equal footing with the word of God; two great parties were formed; these gradually branched out into Pharisees, Saducees, Caraites, and Essenes, besides a multitude of minor sects. Some of these, it will be observed, were in a flourishing condition in the time of our Saviour.

Alexander the Great.

Before Christ 330, the mighty empire of Persia, in fulfilment of prophecy, was subdued by Alexander the Great. This event occurred 208 years after the overthrow of Babylon by Cyrus. The Jews faithful to Darius Cadomanus, the last Persian Emperor, refused to assist Alexander in the siege of Tyre; the victorious general, therefore, soon directed his armies against Jerusalem, but was dissuaded from his purpose by a procession of the priests in their sacerdotal vestments. The conqueror having adored the name Jehovah, inscribed on the High Priest's mitre, was conducted into the temple, where they pointed out to him the prophecy of Daniel, that a Grecian King should overthrow the Persian empire. This increased Alexander's confidence of success; and secured to the Jewish nation the highest favour. About this time the Samaritans having again failed in an attempt to form a union with the Jews, built a temple on Mount Gerizim, and appointed Manassas high-priest. This increased the mutual hatred existing between them and the Jews, and gave rise to frequent hostilities.

The Kings of Egypt and Syria.

On the death of Alexander, before Christ 324, Judea had an ample share of the strife and bloodshed occasioned by the grasping ambition of his successors. It first fell into the hands of Laomedon, who was in turn set aside by Ptolemy Soter King of Egypt. Soter and his successor Philadelphus, enlarged the privileges of the Jews, ransomed those who had been taken captive, and caused the Scriptures to be translated into Greek, and deposited in the library at Alexandria. In the reign of Ptolemy Philopator they were oppressed by the Samaritans, and by Antiochus the Great, King of Syria. He was defeated by Philopator, but after the death of that monarch, he invaded and conquered Palestine, compelling the Jews to renounce their allegiance to Egypt, and put themselves under his protection. Upon the death of Antiochus, before Christ 176, his son Seleucus continued and increased the privileges of the Jews, and commanded the expenses of their sacrifices to be defrayed out of the royal treasury. This state of prosperity, however, was not of long continuance. An altercation arose between Onias the high-priest, and Simon the governor of the temple. The latter was banished for his treason, and the matter appeared to be finally settled; but Jason, the brother of the high-priest went to Antioch, bought the high-priesthood for 360 talents, and procured an order that Onias should be confined for life. Having abused his dignity for a few

years, this profligate man was supplanted by his brother Menelaus, who, if possible, was still more wicked. The result was that apostasy became general, and the services of the temple were neglected.

Before Christ 166, Antiochus carrying on a war in Egypt, a false rumour of his death spread at Jerusalem. The enraged monarch thereupon took signal vengeance on the city, abandoning it to pillage, slaying 40,000 persons, and selling as many for slaves. The temple was rifled of its treasure; and to crown his impiety, Antiochus "sacrificed a large hog on the altar of burnt offering." These measures were followed by others still more atrocious. Two years after, Jerusalem was again plundered, and filled with blood. The walls of the city were demolished and the temple dedicated to Jupiter Olympus. Idolatry was established, and those who refused compliance with its abominable rites suffered the most exquisite tortures, or were put to an ignominious death. But the time of deliverance was at hand.

The Amonean Family.

Mattathias, a priest of this family, being solicited to sanction idolatrous worship, boldly refused. He was instantly assailed, but being joined by his sons and some resolute friends, he succeeded in destroying those who would have been his murderers. The fame of the achievement soon spread. Multitudes flocked to the standard of Mattathias; and before Christ 167, he was so strongly reinforced that he attacked the Syrians and routed their hosts. His splendid career being suddenly arrested by death, he was succeeded by his son Judas Maccabeus, a worthy son of such a father. Judas led on his countrymen to further victories. With a handful of determined followers he drove the Syrian armies from the field with great slaughter, defeated their ablest generals, and destroyed the system of idolatry which the Jews had been compelled to embrace at the point of the sword. It is observed by Josephus, &c. after the death of Judas, before Christ 160, "the calamities which the nation suffered were equal to any that had been experienced since their return from Babel."

Judas was succeeded by his brother Jonathan, by whom the Syrians were again overawed, and a treaty of peace concluded, before Christ 144. The most remarkable act of this ruler was the forming of an alliance with the Romans, who subsequently became masters of Judea. The honour of the Maccabean name was next sustained by Simon the only surviving son of Mattathias. This prince renewed the treaty with the Romans, and repaired the fortresses of Judea. He was pursuing a wise and patriotic course,

when he and two of his sons were treacherously murdered at the castle of his son-in-law, before Christ 135. His death was followed by another Syrian invasion, the effect of which, though serious, did not prove lasting. Hyrcanus, his son, cast off the yoke of foreign power, and so successful were his measures that Judea never after acknowledged subjection to Syria. He died after having exercised royal authority for 29 years, leaving the Jewish nation in a state of great prosperity. His eldest son, Aristobulus, assumed the diadem and title of king, which none had enjoyed since the captivity. His successors were Alexandria, and Hyrcanus II.

Roman Rule.

In the year 65, before Christ, Aristobulus implored the protection of Rome against his brother Hyrcanus II, which issued in the establishment of the Roman power in Judea. Pompey, who was chosen arbiter, took Jerusalem itself, and B. C. 63, according to Josephus and Tacitus, the Jews again lost their liberty. At this date the administration of Judea was marked by "teachery, cruelty and blood." Foreign invasion attended by massacre and pillage wasted her resources—domestic calamity filled up the cup of her sufferings. Herod the Great "a stranger and Idumean," supported by the powerful patronage of Mark Antony, at length obtained the regal power,—subject, however, to Rome—and transmitted it to his descendants. His reign was at first characterized by oppressive exactions, and by indiscriminate cruelty. Friends and foes were alike obnoxious to his ungovernable fury. Mariamne, his accomplished queen, a descendant of the Asmonean family, fell a victim to his rage and jealousy. In the course of his reign three of his sons were also condemned to death.

Having exasperated the Jews by his tyrannical bearing, Herod endeavoured to regain their favour by rebuilding their temple. The undertaking was commenced before Christ 17, and employed *eighteen thousand men* for eight or nine years. But although the temple proper was fit for divine service in that time, a great number of men were employed on the outbuildings during the whole life of our Saviour on earth. This magnificent structure is said to have exceeded in some respects, even the first temple which was built by Solomon. "Its appearance," says Josephus, "exhibited everything that could strike the mind and astonish the sight. It was on every side covered with plates of gold, and when the sun rose upon it, reflected such a dazzling effulgence, that the eye was unable to sustain its brightness. Immense riches were profusely expended upon it, and every

ornament bestowed which art and genius could devise."

The whole history of the Jews from the return of the captivity to the coming of Christ is comprised in four periods:—

1. They were under the Persian monarchs 206 years.
2. The period during which they were subject to Alexander the Great and his successors, the Kings of Egypt and Syria, may be stated at 163 years.
3. The Asmonean family reigned over Judea more than 100 years from the time of Judas Maccabeus.
4. From the year 65 B. C. the power of Rome prevailed. The history of this period is familiar to most of our readers.

EDITORIAL NOTES.

THE BENEFICENCE SCHEME is working admirably wherever it has been introduced. About 63 churches have already adopted it.

COMMENDATORY.—FROM NEW BRUNSWICK.—The *Christian Visitor* of St. John, N. B., in its issue of January 1st, has the following kind editorial note referring to ourselves:—

"An experienced teacher in one of our best Sunday schools, in ordering the *CHRISTIAN HELPER* for 1879, says: 'I have never seen anything that suits me better in connection with the International Lessons.' This commendation is creditable to the man and the paper."

We may say that the *Visitor* shows its appreciation of our Lessons by printing them regularly in its columns, duly credited, after asking our permission to do so.

SKILFUL AND RELIABLE WORKMANSHIP.—Many of the churches within the bounds of the Western Convention are now pretty familiar with the very neat little collectors' and superintendents' books in connection with our new scheme of Systematic Beneficence. These books were gotten up very expeditiously and marvelously cheap by the new Baptist firm of Davis & Henderson, whose advertisement will be found on the 2nd page of the cover of this paper. Both our young friends are active members of Jarvis Street Church and enthusiastic teachers in the Sunday school.

INCREASE OF CIRCULATION.—The readers of the *HELPER* will be glad to learn

that since the beginning of the present year we have received very nearly 300 new subscribers, and more are promised. We are very much encouraged in our efforts to provide a Baptist Sunday school paper for Canadian teachers. Our friends who act as agents would confer a great favour if they would send in their orders before the 15th of the month, so as to have new subscribers supplied with the regular mailing list. Old subscribers who have not remitted for Vol. II. are gently reminded that what they have to send us will be acceptable.

THE RECENT SABBATH SCHOOL INSTITUTE held in this city was not as great a success as some of its predecessors. We fear the Sunday school teachers of Toronto have become somewhat surfeited with meetings of this character; as they manifested very little interest in the bill of fare provided. It is impossible to present, year after year, a programme entirely fresh and new to an audience proverbially well up on matters of Sunday school interest.—There were some excellent things said, however, and some valuable papers read;—and we commend among these latter the paper by Bro. Morse which appears in another column.

OUR PRIMARY LESSON HELPS.—We have recently received quite a number of very kind complimentary and unsolicited letters on the enterprise, improvement, and the tone of the *Helper*, which we duly appreciate. Among them the following from one of the foremost primary teachers of the denomination in Canada we give in full:—

DEAR BROTHER,—I cannot refrain from congratulating you upon your success in obtaining the services of Mrs. J. C. Yule as the writer of your Junior Lessons for the *CHRISTIAN HELPER*. I have read them carefully and pronounce them among the best I have seen. You have now supplied a want which I felt was much needed to make the *CHRISTIAN HELPER* specially a Sabbath school paper for teachers.

Yours, &c.,
W. WESBROOM.

Toronto, 23rd Dec., 1878.

BRITISH COLUMBIA BAPTISTS.—A year ago we gave a brief account of the progress of Baptist principles in this far off province of our Dominion, and the success of the little church in the city of Victoria, under the ministry of the Rev.

J. H. Teale. We regret to find from the *Baptist Beacon* of Salem, Oregon, that Mr. Teale has just resigned his charge. The *Beacon* says, under date of January 1st:—

"VICTORIA, B. C.—We regret exceedingly, that Rev. J. H. Teale has resigned the pastorate of this church, to take effect in January. He thinks he will be able to remove the floating debt from the church before leaving. This will be a blessed result to reach, and his whole pastorate and other work in British Columbia must be considered as one of the most successful it has been our privilege to record. Now this important field will be destitute of a pastor. But God will certainly send them a man as he did before. May God bless the church and out-going pastor, is the prayer of many hearts."

PRaisEWORTHY.—The following, which we clip from the *Globe*, speaks well both for master and employees. Some of our readers outside the city may not be aware that the Mr. Wilmot Castle mentioned is the eldest son of the esteemed pastor of Jarvis-st. church.

AT AN ENTERTAINMENT AND SUPPER given on Friday evening, Jan. 10th, by Mr. Wilmot Castle, of the firm of Castle & Parker, dyers, to the employees of the firm, the latter all signed the temperance pledge.

FREE FROM DEBT.—The munificent act of liberality on the part of the Hon. Wm. McMaster, which, on New Year's Day, set the Jarvis-st. Baptist church free from all claim of man, has already been proclaimed through the newspapers.

It was on New Year's Day, and at the New Year's morning prayer-meeting; it was gracefully and piously done, and it thrilled with holy joy the crowded audience, grateful that God had put it into the heart of Bro. McMaster to release from its last pecuniary obligation to man the handsome edifice just three years ago opened for public worship and that cost \$100,000. It was a happy New Year in Jarvis-st. church.

The generosity of Bro. McMaster grew contagious, and, having attracted Deacon Elliot and a number of others, accomplished, in an incredibly short space of time the extinction of a debt of \$800 that had been assumed by the church in the matter of the Parliament-st. chapel.

We don't wish to be uncharitable, but we sincerely wish that this fever that has attacked these brethren in Jarvis-st. may attack others, and rage until it has spent

itself upon the last chapel and society debt in the country, and exhausted the susceptibility of our churches and people to the disease. In short, we would like to see the disease stamped out.

JARVIS-ST. SUNDAY SCHOOL.—The *Annual Teachers' Meeting* took place on the evening of January 6th. The attendance of teachers was large and the meeting enthusiastic. The principal business was receiving the Annual Reports, and the election of officers for the ensuing year. The Secretary's report will be found in full in another column. It is published in the HELPER by the unanimous request of the meeting. The Treasurer's report may be summarized as follows:

RECEIPTS.	
To balance from last year.....	\$104.77
Collections for year (main school) boys.....	\$162.16
Collections for year (main school) girls.....	169.51
Collections for year, junior department.....	48.32
Bank interest on credit balances.....	379.99
	4.76
Total.....	489.52
EXPENDITURE.	
By donations to Dorcas Society.....	\$ 30.00
Orillia B. church.....	20.00
F. M. Society.....	150.00
W. C. Mission.....	15.00
Home Mission Convention.....	100.00
P. O. orders, postage, &c.....	75
	\$335.75
By balance on hand.....	153.77
Total.....	\$489.52

The Librarian's report was necessarily very brief, the library having been closed during the year for want of books. This will soon be remedied however, the church having subscribed over \$600 for the purchase of a new library. The number of scholars' papers provided monthly was 612; and teachers' papers, 42. (The CHRISTIAN HELPER was adopted as the paper for the teachers at the December meeting.)

The following were unanimously elected officers of the School for 1879:—*Superintendent*, Dr. Buchan; *Secretary*, J. H. McKinnon; *Assist. Sec.*, Alex. Patterson; *Treasurer*, F. Lobb; *Librarian*, J. Richardson Hewitt.

The following Committee was appointed to make the necessary arrangements and selection of books for the new library:—The Superintendent, the Librarian, brethren T. Dixon Craig, Wm. Elliot, J. G.

Scott, D. E. Thomson, sisters Mrs. R. W. Laird, Mrs. H. H. Humphrey, Mrs. E. H. Roberts, Miss Elliot, Miss Burnett, and the pastor.

The annual festivals were appointed to take place as follows:—The junior department on Thursday, p.m., the 16th of January; and the senior on the following week.

The meeting closed with devout thanksgiving to the Lord of the vineyard for His blessing on all the work done during the year, and especially for the *fifty-four scholars* who had found the peace the Gospel brings and united with the church.

"HOW TO KEEP A LIBRARY."—The publishers of the *National Sunday School Teacher*, from which we copied an excellent article last month on this subject, have sent us a kind note of appreciation for our "giving due credit," &c. They state that within a few months they have improved on the tickets and cards, and have made a better cut of the blackboard case and re-written the directions. They invite us to become their agents here for the introduction of the system. We shall be glad to furnish all necessary information as to prices of cards, tickets, &c., and to aid in introducing to our schools what appears to us the simplest and most complete and effectual method of keeping a library with which we are acquainted.

BIRTH.

At 166 Seventh street, South Boston, Mass., on the 29th of December, the wife of Maurice S. Collins, late of Toronto, of a daughter.

Contributed Articles.

SUNDAY SCHOOL FINANCES.

A Paper read before the Toronto Sabbath School Association Institute, December 10th, 1876.

By C. A. MORSE, Esq.,
Superintendent of Alexander-st. Baptist S. School.

MR. CHAIRMAN AND CHRISTIAN FRIENDS:

The subject you have assigned to me this evening has at least the merit of being a new one. In all the Associations and Conventions I have attended, I do not remember to have heard the subject of S. S. Finances presented or discussed. We have had discussions as to the best methods for raising monies for carrying forward conventional and associational work, but finance as applied to the S. S. pure and simple, has not, so far as I know, been discussed. The subject of money and its proper use is the foundation of success in any business. No business, whether it be banking, mercantile, me-

chical, educational, or religious, can be carried on successfully without money and its proper use. Take two men of equal abilities and attainments in every respect, with equal training in the proper use of money, and let them engage in business on precisely equal terms in every respect, with this difference, give one all the money he can use wisely and judiciously in the prosecution of his calling, and let the other start empty-handed, and it does not require a prophet to foreshadow the relative success of the two men. I know we have examples before us every day of the utter failure of men who have started in business with ample means at their command, and we have also numerous instances of the success of men who have, to use a common expression, started in life without a dollar, but the success of the one or the failure of the other, does not argue against the truth of my position. It will be found that these men are not equal in all respects at the outset, by a long way. So it may be said of S. S. work. Some schools which have all the appliances for successful work so far as means are concerned, never accomplish as great amount of good, especially for the spiritual welfare of their scholars, while other schools, which are greatly hampered for the want of the necessary means for the carrying forward of their work, nevertheless accomplish very much for the permanent good and spiritual welfare of their scholars. This is no argument against the soundness of my position. In one case the men or means, at least, experience, integrity and industry, fail, while the other by reason of his push, his untiring industry, integrity, and practical common sense, succeeds. So with the S. S. One succeeds by the courage, zeal, devotion and whole-heartedness of the superintendent or teachers, while the other, relying on its superior facilities financially, depending upon them instead of upon the love, piety, or energy of the superintendent or teachers, and for lack of dependence on God's help fails most signally, so far as real results are concerned. I assume that we believe it is not only desirable, but absolutely necessary, to have money to successfully prosecute S. S. work, and the various religious objects which it is desirable to help forward by the S. S. The question then for consideration is how best to secure the means for carrying forward the various benevolent objects in connection with the Sunday School.

In the first place, I believe it is the duty of every S. S. superintendent and teacher to cultivate a spirit and disposition on the part of every scholar to give regularly and systematically for Christian and missionary work. When we look over the receipts of our benevolent societies we find that the bulk of their income is not made up of the large gifts of wealthy men and large churches, but comes from men and churches not able to give on a large scale. The great source of income is the small gifts of that class which can give only small sums. The same thing is true of every church and every organization which is supported by voluntary contributions. This is one fact. Another fact is that in every church and S. S., a larger part of the poorer members give nothing whatever, either for their own church or school, or for mission work. Why? Because of a silly pride which makes them ashamed of the

little they can give. Because they cannot give \$5 like their richer neighbors, they refuse to give the 5 cents that they can afford. In view of these two facts we say deliberately that the *pride* of the poor has more to do with their failure to give than their poverty. If the truth could be known, it might appear that this pride keeps from the treasury of the Lord more money each year than the covetousness of the rich. We do not say that the rich do all that they can or should, but many of the poor do nothing, and yet they are able to do something. The thing needed is not merely that the rich shall give more, but that the poor shall give something. The object to be aimed at is to secure regular and systematic contributions from every church member and S. S. scholar, for our home missions, foreign missions, and as far as possible for all our leading religious societies. I believe there are no scholars in our Sunday Schools so poor but they can give one cent a week for missionary work; only get their hearts interested,—and you can get them interested if your own hearts are filled with Christ's love and sympathy for the perishing. Do you know, dear fellow teachers, how much money we could raise if we could get every scholar in the Dominion to give one cent per week? There are about 500,000 scholars in our Sunday Schools; one cent a week would give us the munificent sum of \$250,000 per annum. Add to this the 5cts. and 10cts. which many scholars give regularly, and we shall have probably \$300,000. What an amount with which to work! and with this sum judiciously expended, what an amount of good by the blessing of God might be accomplished! And here let me say I do not believe it is right to use any portion of the monies contributed by the scholars for carrying forward the work of the Sunday School, pure and simple. I would have the scholars understand that their contributions are to be used for sending the gospel, either to the destitute in the back regions of our own Province, or for the support of our missionaries in heathen lands. I know this is not always done. It has not always been done in the school with which I am connected. I believe the Sunday School belongs to the church, and ought to be sustained by the church, just as much as the support of the pastor or any other purely church work.

I believe each church should include in its estimate for the raising of the monies necessary for carrying on the work of the church a certain sum for the Sunday School, a sum sufficient for the effectual working of this branch of Christian work. It is the custom of most churches to leave the matter of Sunday School finances to the superintendent and teachers, and while the superintendent and teachers contribute the greater part of the amount necessary to carry on the work of the S. S., they are expected to pay their full quota for carrying on the work of the Church outside of the Sunday School. No wonder if under such circumstances, Sunday Schools sometimes get into debt and are tempted to divide the contributions of the scholars (which should be applied solely to missionary work) to the general work of the school. I have spoken of the importance of educating the scholars up to giving systematically and regularly for Christian work. Firstly, for the benefits resulting to the hearts of the scholars in enlarged sympathy for the perish-

ing and destitute, and in the formation of habits which will do great benefit to themselves personally, and to the Church and Sunday School when they shall take the places of those on whom the work now devolves. The Romanists understand this matter better than we do. From infancy almost every child is expected to give something every week, and on every saint's day or holiday for the church. Recently a Catholic priest preached a sermon in behalf of the church and convent of St. Louis, at Louisville; in the course of which he paid a glowing tribute to the faith and liberality of the women, especially of the Catholic church, and said that to the servant girls of America does the church owe most of its success. Their donations have made the Catholic Church what it is to-day in the United States. We who have seen the working of their system upon the minds and hearts of the class named, can well believe this statement. I have known servant girls, not a few, whose wages are not more than \$2.50 per week, who give regularly 50 cents every week to the church. What a cry would be raised against our Protestant churches should they attempt to levy such contributions upon our serving women and men? Too many of our Sunday School scholars and church members we fear, are in the position of the old gentleman who said he had belonged to the church for twenty years and he thanked God it had not cost him a cent. We can say of such members and scholars as was said of the old gentleman in question, "The Lord have mercy on your stingy soul."

I would not encourage the use of such means as are sometimes resorted to for raising monies for the Sunday School. There was a custom prevailing a few years ago, and I am sorry to say it has not entirely disappeared, which I deem most objectionable and demoralizing; the practice of sending out small children, mostly young girls, to solicit money from the public outside of the congregation with which such children are connected for the particular work of that church or school. Such a practice cannot be condemned in too strong terms. The effect upon the mind of such children cannot but be demoralizing. In many cases I have known the children have been tempted to use money so obtained for the purchase of sweets and other objects for their own gratification. I would not raise money by the use of grab-bags, peep-shows, post office, distributing blank pieces of paper, or worse nonsensical doggerel, or any of the utterly debasing and demoralizing practices in vogue at the present day. I do not believe that our Master ever requires any such appliances of the devil for carrying forward His work; nor do I believe that He will bless the use of means so obtained. I have no objection to young people's associations connected with our churches and Sunday Schools, giving entertainments of a social and literary character for the benefit of the Sunday School or any legitimate church work, provided they are not degraded to the level of the mountebank and the clown. Everything connected with church work should be of an elevating and refining character. We are dealing with immortal destinies, and any thing done in connection with the church and Sunday School which is calculated to blind the moral susceptibilities

of the scholars and young people ought to be discontinued.

We have recently introduced into the church and Sunday School with which I am connected a plan for regular systematic beneficence from which we expect most gratifying results. We are endeavouring to get each church member and Sunday School scholar to give at least one cent per week for some one of the following objects, Home Missions, Foreign Missions and Ministerial Education. We have provided each scholar with a card. So far as possible we get the scholars to give one cent to each of the objects. If he can only give one cent we allow the scholar to say for which one of these objects he wishes to contribute. Each teacher is provided with a book in which he enters the name of the scholar, and opposite, the amount he will give per week for one or all of these objects. The contributions of each class are placed weekly in an envelope, numbered to correspond with the number of the class, and are deposited on the collection plate, and taken by the treasurer of the school and credited to each class. We will be enabled to tell at any time just the amount each class contributes for each of these objects. From the results already attained under this system we can calculate with certainty that the contributions from our Sunday School will be increased at least 400 per cent over the contributions of any previous year. This of itself is most desirable, when we think what an amount of good can be accomplished with the money; but the greatest benefit will accrue to the scholars themselves, in their increased interest in missionary work, and the habit which they will form of giving regularly, systematically and as God gives them the ability.

Poetry.

"The Darkest Hour is Just Before the Dawn."

I have heard it oft
From lips whose dearest love rests
To the familiar words, till through my life
There went a blisful thrill, like far-off strains
Of melody from harp-strings, silent long,
I have seen the black, low-hanging clouds
Between me and the blue, grow wondrous fair,
O'erwritten with its meaning, I have known
The anguish that would sometimes overleap
Its barriers, soothed by the magic song
Of hope that trembled sweetly through the thought.
All this hath been, and yet the melody
Died once more into silence, as the gleams
And lines of light gone out in utter gloom.
The song changed quickly to despairing words,
And I have cried, "Yes, false! 't is but a dream,
Yet once again I will believe it true,
Although the hour is long, so long, the dawn
Will come. When patience hath her perfect work."
Then, then, O soul, how sweet will be the bliss,
That's sweet for all this lengthening night of gloom,
That shall o'erflood thee with full happiness.
O Love Divine, my wayward eyes I turn
Down where they long expect to meet the light,
And wait, unseeing, till it shall arise,
Glad in the restless thought that it will be
Most fair when in Thy love Thou sendest it.

GRETTA.

Some of the English Bishops are speaking their opinions very freely. The Bishop of Chester everywhere denounces the Ritualism which is working so much mischief in his diocese. The Bishop of Manchester says that many modern hymns, and some of them the most popular, are very namby-pamby and strangely silly. They are full of erroneous conceptions of all sorts of things—of God, of heaven, of hell, of angels, and he knows not what besides.

S. S. Lesson Department.

International Bible Lessons, 1879.

Prepared for the Christian Helper by the
Rev. J. W. A. Stewart, B.A.

Feb. 2.—The Reading of the Law.— Neh. viii. 1-18.

GOLDEN TEXT.

The entrance of thy words giveth light; it giveth understanding unto the simple.—Ps. cxix. 130.

Time B.C. 444. First day of the seventh month (*—Tisri—*, September, October) of the ecclesiastical year. This was the first month of the civil year. The feast of the trumpets (Lev. xxiii. 24) was celebrated on the first and second days of this month.

Place. Jerusalem. At the water-gate, where was a large square or square called Ophel.

CONNECTION.

After the interruption recorded in the last lesson, the work went on steadily and rapidly till its completion. Nehemiah, who exercised a paternal care over the people in all matters, found time during this busy period, to attend to the complaints of some of the poor, who were suffering severely in consequence of debts they had contracted. Their property was heavily mortgaged, and, in some cases, their children had been given into bondage. Nehemiah persuaded the rich creditors, not only to exact usury no longer, but even to cancel all debts, and set the debt-free. Nehemiah was actively engaged in good works, his enemies were plotting against him, and when the task of building drew near its completion, they made several attempts to get him into their power. Four times in succession, Sanballat and Geshem sent messages inviting him to meet them in the plain of Ono, some 25 or 30 miles from Jerusalem. This plain is called the "valley of craftsmen," in ch. xi. 35. These invitations having been refused, they sent him an open letter, charging him with treason against the Persian king. But to this Nehemiah gave a firm and indignant denial, and then dismissed the subject with a prayer to God for strength. And strength was needed, for he had false friends at home as well as foes abroad, and these false friends tried to induce him to take refuge in several sacred precincts, where it was unlawful, for any one to enter who was not of the priestly tribe. The penalty was death. (Numb. xviii. 7) But Nehemiah discerned the plot, and would not go in. In any case, he would rather forfeit his life, than break the command.

His enemies being thus frustrated, Nehemiah at last brought the work of building to a triumphant completion, at which "they" (the foes) "were much cast down in their own eyes." It was necessary, however, still to take every precaution. The gates were not to be opened till broad day, and they were to be shut and barred every evening. The people were still few. A census was now taken, but is not given to us. The register here introduced into Nehemiah is essentially a repetition of that in Ezra, and is not the register taken by Nehemiah himself.

The next event is the reading of the law before the assembled people, which is the subject of the lesson. The text of the law became more generally and familiarly known after the captivity, chiefly through the institution of synagogues. "Meanwhile Ezra, according to trustworthy tradition, devoted his last days to the collection and transcription of the sacred oracles."—Green.

EXPOSITION.

Verse 1. Read the last clause of the preceding chapter with this verse, thus: "And when the seventh month came and the children of Israel were in their cities, all the people gathered themselves, &c." **Street.** i.e. square or open space. **Water-gate.** A gate in the eastern wall,

either for the escape of the superfluous water from the Temple reservoirs, or for the introduction of water from the Kidron valley, when the reservoirs were low.—Green. This square, between the south-east of the Temple and the water-gate, was called Ophel. Ezra. This is the first mention of him in this book. The supposition is that after completing the work mentioned in his book he returned to the court of Artaxerxes, and again came to Jerusalem shortly before the time of this lesson. **Scribes.** The special duty of the scribes was to write, to study and to interpret to the people all the sacred words. See, Ezra 7: 6, 10. The office was of the highest importance.

Verse 2. The priest. Ezra "was a Jewish priest and a Persian judge," as well as a scribe, but is best known as "Ezra the Scribe." The public reading of the law was commanded, Deut. 31: 10-13. All that could hear, &c. i.e., all the children that were old enough to understand.—Upon the first day, &c. See introductory notes.

Verse 3. From the morning until mid-day. i.e., about six hours. Ezra paused now and then while his assistants gave explanations of what he had read. And the ears of all the people. Everyone has his own Bible now; but then there were but few copies of the Scriptures in existence. "Even as late as A.D. 1272 it would take the wages of a laboring man for 13 years to buy one Bible."—Peloubet. What a change printing has made, and what a blessing!

Verse 4. Pulpit. i.e., a platform, probably a pretty rough structure if compared with our pulpits. And beside him stood Matthias &c. "These 13 persons were probably the chief priests of the court; which was at that time performing the temple service."—Cook.

Verse 5. Opened the book. The skin of some animal, prepared for the purpose, was used to write on, the ink was made of lampblack and gail juice, a reed was used as pen. The writings were kept in the form of rolls. "Ezra opened the book," i.e., unrolled the skin or parchment. All the people stood up. This showed their respect for the Word of God and also their eagerness to hear it.

Verse 6. Blessed the Lord. i.e., thanked and praised the Lord. God bless us by the bestowal of His favors. "Bless them that curse you," i.e., desire their happiness. A pity that one word is made to serve so many different ideas; it leads to confusion and awkwardness. How awkward to say "We bless God for His blessings;" but it is perfectly correct. The great God. See the book of Job for wonderful descriptions of God's greatness,—e.g. Job 26: 6-14, in which v. 14 is intensely sublime after what precedes it. For an example of blessing God, see 1 Chron. 29: 10-19. Amen, i.e., "so let it be." By saying this the people expressed their earnest desire that it might be according to Ezra's prayer, and that they accepted what he read as binding upon them. Lifting up their hands, they called God to witness this their desire and acceptance, and thus they assumed the attitude of humility in worshipping the great God.

Verse 7. These 13 persons were probably leaders amongst the Levites, and they with the rest of the Levites stood in the crowd, one here and one there repeating and explaining what Ezra read. "There were probably as many as 20,000 people, and one voice could not reach them all."—Peloubet.

Verse 8. So they read. "Ezra read and they (the Levites) re-read."—Peloubet. Gave the sense. This probably implies two things; they expounded what was read as matters came down; but first they translated the law from the pure Hebrew in which it was written, into the Chaldean language then used by the people. The people learn to speak Chaldean in their captivity and lost to some extent the language spoken by Moses.

REMARKS.

1. God had brought the people back from their captivity, and had protected and caused them to prosper in the rebuilding of Jerusalem; and now took place a solemn dedication of the people to God. "A great assembly was convened at Jerusalem; the book of the law was publicly read with weeping and with praise. No scene in the history of Judah is more vividly narrated. The great festival, with its triumphant gladness, the solemn fast, with its lowly confession of sin, and the prayer that followed, worthy to rank for pathos and true sublimity with the dedication prayer of Solomon, were the outward expressions of that loyalty to Jehovah and His law from which it must now have seemed that the chosen people could never sever."—Green.

2. Verse 1. A revival of religion is always attended by an increased interest in the word of God, and indeed how could there be a true revival without this desire to know God's will? When a man begins to read his Bible seriously you may be sure he is seeking God.

3. Verse 2. The importance of teaching children in God's word and of taking them as early as it is expedient, and taking them regularly to the place of public worship. The Jews were careful in this.

4. Verse 3. The importance of attending to God's word. How often Christ said "Hear that hath ears to hear let him hear." Give reasons for this?

5. Verses 5-6. The reverence of the people for God's word and their hearty participation in the acts of worship. Is there not room for improvement in these respects among us? We go to God's house too often as we go to a concert or lecture, and not to engage in real worship. We plant ourselves in our seats and look at the minister as much as to say "Here I am, if you think you can impress me you are welcome to try it;" or "Here I am, sing to me, pray for me," preach to me, entertain me as well as you can. Would it be an offense if at times, when so disposed, the people should say "Amen," as well as the minister? Would it not help our worship if the people's voices could be heard in it a little more?

6. Bodily attitude is not essential to worship, and yet it is not without its fitness and its importance as an aid to devotion.

7. The importance of preaching so that the people will understand exactly what is meant and what it is not meant. It is often remarkable how much preaching people may hear and yet how confused their religious ideas will remain. Do not be satisfied with a sermon unless it gives you at least one clear, strong idea.

Feb. 9.—The Keeping of the Sabbath— Neh. xiii: 15-22.

GOLDEN TEXT.

"Remember the Sabbath day to keep it holy."—Exodus xx: 8.

Time.—About 15 or 20 years after the events of last lesson. 429-424.
Place.—Jerusalem.

CONNECTION.

The reading of the law took place on the first day of the feast of trumpets, that is, on the first day of the month Turi. This was soon followed by the feast of tabernacles, which extended from the 15th to the 22nd of the same month. This was a joyous feast, and the first celebration of it for so long a time, we are told that "there was very great gladness." On the 24th day of the same month, a solemn fast was observed. "The seed of Israel separated themselves from all strangers, and stood and confessed their sins," ch. 9: 22. A solemn covenant was drawn up

and signed by the chief persons. The rest of the people bound themselves—verbally, we may suppose, by a solemn oath—to walk in God's law. All these ceremonies seem to have been observed with great earnestness, and an evident desire to return fully to the ways of the Lord. It was probably while the people were thus gathered together that lots were cast "to bring one out of ten to dwell in Jerusalem." There was a reluctance among the people to leave the places where their forefathers dwelt, even for the sake of dwelling in the holy city, and those who willingly offered themselves to dwell in Jerusalem were blessed by the people, ch. 11: 2. The rulers of the people all resided within its walls. It was not until after all these things that the wall was dedicated. This dedication was the occasion of great rejoicing over the completed work. So that "the joy of Jerusalem was heard even afar off"; ch. 12: 43. "For eleven years, Nehemiah continued to rule and reform in Jerusalem (B. C. 433); he returned to Persia for a few years. Immediately there sprang up great abuses. The old heathen enemy, Tobiah the Ammonite, gained a dwelling and storehouse in one room off the Temple. The fishes were neglected or refused; the Jews intermarried with the heathen; a heathen colony had settled in Jerusalem itself, the Sabbath was neglected and desecrated. After some ten years' absence Nehemiah returned from Persia, and immediately set to work again at reform. He thrust out Tobiah, he caused them to bring tithes for the temple service; and the lesson to-day records his efforts in favor of the Sabbath."—Pelouet. Beyond this date, we know nothing of Nehemiah's history. Josephus tells us that he lived to a great age and died after doing many excellent things. His character deserves study, being one of the noblest and purest, most generous, and yet most humble, to be met with in any history. The prophet Malachi probably was a contemporary. His writings refer to such a state of things as came about in Nehemiah's absence.

EXPOSITION.

Verse 15. Those days, *i. e.*, after Nehemiah's return to Jerusalem, and whilst engaged in reforming the abuses which had sprung up during his absence. Wine-presses. Among the Jews these "consisted of two receptacles or vats placed at different elevations, in the upper one of which the grapes were trodden, while the lower one received the expressed juice. The two vats were usually dug or hewn out of the solid rock. Ancient wine-presses so constructed are still to be seen in Palestine."—Smith. The wine-presses were generally constructed in the vineyards, (see Matt. 21: 33), but in times of war and danger they were built in cities, so that Nehemiah may have seen this trading going on in Jerusalem. On the Sabbath. See Exod. 20: 8, 11; 31: 12-17. The Jews seem to have desecrated the Sabbath before their captivity. See Jeremiah 17: 21-27. Their captivity must have resulted in an almost total disregard of the seventh day, for they were then subject to their heathen conquerors who kept not the Sabbath themselves, and would hardly permit the captive Jews to "do no manner of work" on that day. "On the return from captivity, the Sabbatical rest appears to have been one of the institutions most difficult to re-establish."—Cook. Bringing in sheaves, &c. These various operations seem to have been witnessed in Jerusalem. Remember that "in the East the farmers all live in villages and towns, and go forth to cultivate the surrounding country. It is not unusual, therefore, for them to bring their harvest home to thresh it."—Thayer. Feasted in the day, *i. e.*, protested concerning the day, protested against the desecration of it. That they would not desecrate the Sabbath was one of the points of their covenant, made with God a few years before this. See Neh. 10: 31.

Verse 16. Men of Tyre. "Since the days

of David and Solomon the Jews had always had special dealings with the merchants of Tyre." The east coast of the Mediterranean, on which Tyre was situated, abounded in fish. For carrying on their trading some Tyrians seem now to have made Jerusalem their home, and their presence would only have the effect of leading to violations of God's law.

Verse 17. The nobles, &c., *i. e.*, the higher classes, the men of influence generally. Contended on their trading some Tyrians seem now to have made Jerusalem their home, and their presence would only have the effect of leading to violations of God's law.

Verse 18. Not only had they God's command concerning the Sabbath, but they also had before them their nation's experience in being punished for the neglect of His command. In the face of both of these they were now desecrating the seventh day.

Verse 19. The Jews regarded the Sabbath as commencing at sunset of the previous day. That the gates should be shut, &c., so that there could be no going out and in of traders and husbandmen, and that the city might be quiet on the sacred day. Some of my servants, &c. Nehemiah's policy was always thoroughgoing; not only did he command that the gates should be shut, but he also appointed watchmen to see that they were kept shut and that no burden should be brought in.

Verse 20. So the merchants. . . lodged, &c. No doubt surprised and vexed with this new order of things, and looking for a stray customer outside the gate, or for a chance to get in by stealth, or impatiently waiting till the Sabbath was past.

Verse 21. But Nehemiah was not the man to leave his work half done. Had these men been allowed thus to congregate before the gate, the result would soon have been that they would get in some way, and the attempt at reform would have been defeated. The threat of this verse put an end to it. This verse is exceedingly laconic; evidently Nehemiah was not a man to be trifled with.

Verse 22. Cleanse yourselves. This refers to ceremonial cleansing, which consisted in washing with water and (if the offence or defilement was great enough) offering sacrifices. That they should . . . keep the gates. "At first Nehemiah had employed his own retinues in keeping the gates. But as this was inconvenient, he now made a change, and assigned the duty to the Levites, as one which belonged to them, since the object of the regulation was the due observance of the Sabbath."—Cook. Remember me, O my God. See Heb. 6: 10, Matt. 10: 42. 2 Timothy 4: 7, 8. God's children are rewarded here and hereafter for their faithfulness, and this by no means conflicts with the truth, that we are "justified freely by His grace."

REMARKS.

1. Is the obligation to keep the Sabbath still binding? The command to keep it is one of the *ten commandments*, not a part of the Mosaic ceremonial law. Christ did not repeal this command, but always kept it Himself. What He did oppose was the turning of Sabbath observance into a heavy burden instead of making it a source of blessing for man. See Mark 2: 23-28. In a question of this kind the example of the apostles is authoritative, and they always observed the day of rest. God has written this law, not only in the Bible, but in our nature with its necessities; we need one day in seven of special rest for our bodies, of special refreshment for our souls.

2. The question of Sabbath observance is a leading one in our day. There is a continual struggle on the part of many to break down its obligations and turn it into a day of pleasure-seeking.

3. Man cannot work seven days in the week.

"Jesus shall reign where'er the sun
Doth his successive journeys run.
His Kingdom shall extend from shore
To shore moon shall wax and wane no more."

INTRODUCTION.

In Holy Writ, this psalm is attributed to David, Acts iv. 25, and we have no reason to doubt this, although some suppose that Ezra wrote it, and that David is named only in a general way, as he was the author of so large a proportion—author-in-chief of the Psalms. "This psalm is divided into four stanzas of three verses each, just twice as many as Ps. i. These stanzas are a series of four pictures in reference to the Messiah's Kingdom."—*Peloubet*. The "synonymous parallelism" of Hebrew poetry is distinctly seen in this psalm, which is very regularly constructed.

"This psalm will be best understood if it be viewed as a four-fold picture."—*Spurgeon*.

Stanza I (vs. 1-3). A picture of the nations of the earth combined against the Messiah and His kingdom, and repeating v. 3.

Stanza II (vs. 4-6). A vision of the *Almighty* serenely reposing on His throne, conscious of power, smiling at the puny efforts of the nations; and a voice from Him uttering (v. 6) that He had made Messiah King of the world.

Stanza III (vs. 7-9). A prophetic picture of the Son himself, announcing the Divine decree, which assures him of victory in this warfare, and supreme dominion over all.

Stanza IV. A picture of the poet, in view of what he has seen, advising the people to submit to their glorious Prince, and thus to escape destruction and enter into the blessedness of His kingdom.

"This division is not only suggested by the sense, but is warranted by the poetic form of the psalm."—*Spurgeon*.

The psalm is, in this lesson, treated as a purely Messianic psalm, relating to the *spiritual* David.

EXPOSITION.

PART I.—The nations of the earth angrily arraying themselves against Christ's rule—vs. 1-3.

1. Why. An exclamation rather than a question. How useless! for they will neither hinder nor overturn Christ's kingdom. How unreasonable! for ought not Christ to reign, and who can say aught against His rule? How perverse! for nothing but a hatred of right and truth could lead to such rage. **Heathen.** Literally "nations," especially "nations other than Israel, foreign nations." "At the introduction of Christianity into Germany, the wild dwellers on the *heaths* longest resisted the truth."—*Trench*. Hence the word *heathen* has come to be applied to all who are ignorant of the Christian faith. **Rage.** This verb refers not so much to the internal feeling of anger, but rather to the external agitation which springs from it. "There may be an allusion to the rolling and roaring of the sea."—*Alexander*. See Acts iv. 27, 28. **Imagine.** "I imagine. To devise, scheme, plot."—*Peloubet*.

2. The kings. "The many had done their part and saw the mighty show themselves."—*Trapp*. Set themselves, i. e., take a hostile stand. The verb implies deliberation and determination. **Against the Lord and against His anointed.** The two are one. To oppose Christ is to oppose God—John xv. 23; x. 30. **Anointed.** The Hebrew word is "Messiah," one of Christ's names. "Christ" is the corresponding Greek word. Anointing was the form used in setting apart any person or thing to a holy use.—See, e. g., 1 Samuel xlv. 13; Leviticus viii. 10, 11. *Christ is set apart to be the Saviour and King of men.*

3. The metaphor of this verse is borrowed from resistive animals, which break the cords and throw off the yoke."—*Perowne*. **Bands, cords, i. e.,** the doctrines and commands and authority of Christ. To the unregenerate the rule of Christ is burdensome, galling, like chains to a slave. How

different to the child of God.—See Matt. xi. 28-30. The highest title that Paul desired was this, "a servant of Jesus Christ. **Cast away.** As if they could free themselves from Christ's authority, as easily as Samson freed himself from the green withes. How often does one meet a skeptic who seems to think that by a *quibble* or a *verve* he has overturned the Christian faith of nineteen centuries. This is precisely *zina*,—sin in its very nature and essence, the heart lifting itself up against the perfectly reasonable authority and most righteous claims of the infinite God, the glorious Giver of every good. Against such a God, rebellion is sinfully mad; and the madness not of insanity, but of supreme folly."—*Croft*.

PART II.—The Almighty contemplating this rage of the nations.—vs. 4-6.

4. Sitteth in the heavens. An expression denoting the *majesty*, of God.—See Psalm cv. 1-3. **Shall laugh.** An anthropomorphic expression, attributing to God the action of man, an accommodation to our conceptions. This indicates how puny and vain, in God's eyes, are all the attempts of men against the kingdom of Christ. "Those attempts of the kingdom of Satan which in our eyes are formidable, in God's eyes are despicable."—*Harry*. **Shall have them in derision.** "This tautology, or repetition of the same thing, which is frequent in the Scriptures, is a sign of the thing being established."—*Luther*. See, e. g., Gen. xli. 32.

5. God does not stop by simply despising the rebellion of man, but proceeds to deal with it as it deserves. Speak. After men have spoken (v. 3) God speaks, and "the word of our God shall be made manifest." When men speak in v. 3, they evidently left God out of their reckoning, but now God declares himself to their surprise and overthrow. **Wrath.** Not human passion, but righteous indignation against sin. Some would have it mean that there is no such thing as *righteousness* distinct from *benovolence* in the character of God. This verse would not convey that idea. **Vex, i. e.,** terrify, confound, strike with terror and consternation. **Sore displeasure.** A stronger word than "wrath."

6. Ye. "The Divine address begins, as it were, in the middle of a sentence, as if He had said, you renounce your allegiance, and I, on my part, have set my King, etc."—*Alexander*. **My King.** What office? By what authority? Over whom?—See Philippians ii. 9-11. **Zion.** The fortified hill on which David built his palace and to which the ark of the covenant was brought, and a type of the church of Christ.—See Psalm xviii. 2, 3; Heb. xlii. 22.

PART III.—Christ now speaks, "declaring His rights of sovereignty and warning the traitors of their doom."—*Spurgeon*. Vs. 7-9.

7. I. The Messiah. The decree. It immediately follows the end of verse 6, and it contains: (1) The relation of Christ to the Father, v. 7; declared at our Lord's baptism and transfiguration, involving the true divinity of Christ and containing a mystery which man cannot fathom. (2) That the nations of the earth are Christ's, by right of inheritance and by right of acquisition, v. 8. (In reading this verse leave out the words in italics.) (3) Christ's infinite power, v. 9.

8. Christ is King and possessor of all, whether men acknowledge it or not.—Heb. i. 2.

9. The reference is to the absolute manner in which He will crush all rebellion against the Father's will. It is not that He is not merciful; it is that He performs a double work."—*English Lesson Notes*. Compare Matt. xli. 28-30 with Matt. xli. 44. **Potter's vessel.** "The strongest natural use but as earthen-ware compared with the resistless power of Christ."—*Peloubet*.

PART IV.—In view of the foregoing truths, advice is given to earth's great ones to yield allegiance to Christ—vs. 10-12.

"Ye slinkers, seek His grace
Whose wrath ye cannot bear;
Fly to the shelter of His cross
And find salvation there."

All must either *bend* to Christ in faith and love and glad obedience, or else be broken by Him when He rises to judgment.

10. For every reason it is the part of wisdom to yield. Men can give *obedience* but not yielding but not reasons.

11. This is the wisdom and instruction of v. 10. Obedience, reverence, joy, profound seriousness, these things we are exhorted to. There is a difference between being *afraid* and the *fear* and *trembling* which are a part of Christian experience. Joy and love and faith can mingle with the latter, not with the former.

12. Kiss the Son. "An ancient method of doing homage to a king (1 Sam. x. 1)."—*Alexander*. "It expresses a loving, rejoicing homage, the allegiance of the heart."—*Peloubet*. **Lest He be angry.** The awful sin of rejecting Christ and Christ's wrath against it. There is such a thing as "the wrath of the Lamb." Illustrate the two-fold aspect of Christ's character, the *tender* and the *terrible*, by quotations from the gospels. **Perish from the way.** "Lose the way, i. e., to happiness and heaven; or perish by the way, i. e., before you reach your destination."—*Alexander*. **Whether He wrath, etc.** Might be read, "For His wrath will soon burn."

REMARKS.

I. V. I. A medal was struck by Diocletian, emperor of Rome, (about 300 A. D.) which still remains, bearing the inscription, "The name of Christians being extinguished;" and in Spain two monumental pillars were raised, on one of which was written, "Diocletian, for having extended the Roman empire in the east and west, and for having extinguished the name of Christian;" on the other, "Diocletian, for having everywhere abolished the superstition of Christ."—*Spurgeon*. Diocletian struck his medal and raised his monuments at least 1600 years too soon, for the Christian faith is not dead yet nor does it show any signs of dying.

2. In the hearing of Frederick the Great, the grandsons of Sans Souci, Voltaire said, respecting Christianity, "Crash the viper." On the same spot, not long ago, the emperor William and his queen entertained members of the Evangelical Alliance, met from all parts of the world to advance the Christian faith.—*Joseph Cook*.

3. From earth's first morning the sun has shone, with its light and warmth. How many mists and storms, *born of the earth*, have sought to hide it from us and have raged as if they would destroy it; but when they have cleared away the sun still shines, as calm and bright as ever. And why? Because its seat is away yonder in the heavens, where the mists and storms of earth cannot reach. So with the Christian faith. With all the unbelief and opposition of men through these 1900 years, it still remains to shine as of old.—*Joseph Cook*. Because it is not of the earth, but has its origin and its seat in the mind and heart of the eternal God.

4. The opposition against Christ's kingdom has by no means ceased; its instrument however is no longer so much the sword, but the pe. and the platform.

5. It is said that a Chinese emperor, learning of a revolt in a distant province, promised to quickly destroy his enemies. He conquered them in war, and then treated the captives with meanness and humanity. "But his officers said to him, 'You promised to destroy your enemies!'"—"So I have, for they are enemies no longer, but friends." He said, "Christ destroys His enemies, so far as they will yield heartily to every influence. Divine wisdom and power can exact. Only those who refuse to be changed into friends will be broken as a potter's vessel."—*Peloubet*.

"What is the best remedy," asked a preacher of a shrewd observer, "for an inattentive audience?" "Give them something to attend to," was the significant reply. "Hungry sheep will look up to the rack if there is any hay in it."

PRIMARY LESSONS.

Prepared by Mrs. J. C. Yale.

Feb. 2.—The Reading of the Law.—

Neh. 8: 1-8.

Golden Text—Ps 119: 180.

LESSON BASIS.

When?—Probably in the year 433, B.C. (See Smith's Bible Dictionary, Article, "Book of Nehemiah.")

Where?—At Jerusalem.

Who?—Ezra, Nehemiah, the Levites, and the Jewish people.

What?—The public reading and explaining of the Law of God.

Why?—That the Jews might both know and understand their own Laws.

HISTORICAL SKETCH.

About thirteen years before Nehemiah went to Jerusalem, there was living in Babylon a very good and wise man named Ezra. He was a Scribe—that is, a writer, or copyist of the Law and Sacred Books—and also a Levite. He must have been a great favorite with the King, for if you read the 7th chapter of Ezra, you will see how kind the King was to him, letting him go to Jerusalem, to look after the affairs of his own people, the Jews, and to see that they kept the law of their God and worshipped Him as He had commanded. You can read for yourselves the decree the King made; and see what rich presents he gave Ezra, and what more he commanded the keepers of his treasures to give him if he needed.

You will see, too, if you read the whole chapter, that Ezra did not, like many people we know of, take God's great kindness without thanking Him very heartily. So Ezra went to Jerusalem, and found the Jews in sad state, for they had fallen into all sorts of sinful ways; and he had great trouble indeed to set things right again, as you will see by reading what he himself says about it. After a while he got things settled, appointed Priests and others to see that God's laws were observed, and then he probably went back to the King of Persia, for we hear no more of him until the time of Nehemiah, when we find him at Jerusalem again.

LESSON TALK.

(1.) As one man—that is, as with one mind, one aim. Water-gate in the eastern part of the city and south of the Temple. They—that is, the people, asked to have the Law read to them. Some had disregarded it, some had forgotten it, some had never known it,—a sad state of things for those to whom God had once given it, written with His own hand. Have we that same Law? Yes; and a great deal more, for we have the Gospel—the story of Jesus and His love. If we neglect, or forget, or do not learn it, are we very guilty? Read Hebrews 2: 3.

(2.) Congregation—men and women, and children old enough to understand. first day of the seventh month—a memorial Sabbath—kept, probably, in memory of the giving of the Law, Lev. 23: 24.

(3.) Read . . . from morning until mid-day. This was an out-door meeting lasting from morning until noon, and yet the people were attentive. Inattention to God's word is a sin. Does God command us to hearken to what He says? Read Mark 7: 14. What if we disobey? See Deut. 18: 18, 19.

(4.) Most, if not all of these were Levites.

(5.) The Book—the written Law. Above the people—4th verse. Sit down—3rd—the attitude of reverence—they were listening to God's own words.

(6.) Blessed the Lord. Spoke words of praise and honor—the very first thing the Saviour would

have us do when we pray—think first of God, last of ourselves. Luke 11: 2. Amen, amen,—a solemn form of assertion; as much as saying, "let God be witness that we agree to all that has been said." Lifting the hands—the usual attitude of blessing, showing that it is looked for from above. With bowed heads—attitude of worship, implying reverence towards God and a deep sense of personal unworthiness. What of the poor publican when he prayed? See Luke 18: 13, 17, 8. As Ezra read, the others explained, so that all the people could understand. They did what your teachers do every Sabbath, children. What does God say about those who do not try to understand? Ps. 82: 5. It is a grievous sin not to try to understand what God says to us. Notice what great pains God caused those men to take in order to have the Jews understand. Does He take even more pains to have you understand? What does He do for you that He did not do for them? Is God very anxious that everybody should understand what He says? Read Deut. 32: 29.

Dear children, have you ever thought much about God's Law? You know the ten commandments of that Law, and some of you remember that our Lord Jesus said that all of their requirements can be reduced to these two things—*"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might, and with all thy strength . . . and . . . thy neighbor as thyself."* This great Law is binding upon all the intelligent creatures God has made. But we are sinners, and in sinning have lost the power to keep it, for we sin in some way every hour we live. But, dear children, God isn't willing we should perish; so He has given us a Saviour who kept all that holy Law and took the punishment it inflicts upon sin, and all that *we might be saved!* God loves poor sinners, and wants to save them, or He would never, never have given His precious Son to die for us. And now, because Jesus has kept this holy Law, and taken the punishment of sin upon Himself, He is able to save all that will come, and give themselves to Him. Dear boys and girls, and little children, have you done that? If not, do not delay, for Jesus calls you. Come to Him to-day—*this very day.*

To your Saviour's call
Sounds sweet, and full, and free,—
"Suffer the little children all
To come to Me!"

Feb. 9.—The Keeping of the Sabbath—
Nehemiah 13: 15-22.

Golden Text—Ex. 20: 8.

LESSON BASIS.

When?—433, B.C.

Where?—In Jerusalem.

Who?—Nehemiah, the Tirshatha, (Governor), and the Sabbath-breakers.

What?—The enforcing of God's Law against Sabbath-breaking.

Why?—That God's Law might be honored, and the people kept from sin.

HISTORICAL SKETCH.

It is not easy to be sure we have the history of Nehemiah correct in all respects, for portions of the book that bears his name are found in Ezra, and there is reason to believe that a good deal of Nehemiah's life has been lost. If we put together certain things in the Books of Nehemiah and Ezra that evidently have a connection, it will appear probable that Nehemiah was obliged to return to Persia once or twice while his work was going on, in order to clear himself of charges brought against him by his enemies; and that the work in Jerusalem, instead of being done in the incredibly short time which, at first sight, it seems to have taken, actually took about 12 years. But, from what we can learn of this great

and good man, we may be sure he was one worthy to be both honored and admired. His courage, his perseverance, his love of his own nation and country, but, above all, his piety, make him a safe model for our study and imitation. From the few glimpses of his history that we see, we may learn that God guides and protects those who trust in Him;—that the holiest men are ever the greatest men;—that he who fears God most fears man least;—and that, "when a man's ways please the Lord He makes even his enemies to be at peace with him."

LESSON TALK.

(15.) In those days—that is, after Nehemiah returned to Jerusalem after having been for some time away. See verse 6. Did he see the people going up to the temple to worship God? A few, probably, but many more were openly breaking the Law of the Sabbath day. Read Ex. 20: 8, 9, 10, 11. Are you surprised that they should forget so soon? No doubt you are; but do you remember any better?—and you have a great deal better means of knowing God's will than they had. If they sinned in breaking God's law who knew so little, how will it be with you who know so much? Not better, surely, but worse, if you do as they did. And I testified against them—that is, laid the facts before the rulers, that they might punish the Sabbath-breakers according to the law.

(16.) Men of Tyre—from the city of Tyre—who came to Jerusalem to trade. The Tyrians were heathen, worshippers of idols, and yet those wicked Jews traded with them on the Sabbath day—they not only broke God's law themselves, but by their example led others to do so too. They were worse than the heathen, for they knew God's will and did not do it. What does Jesus say of such people?—Luke 12: 47.

(17.) Nobles—Princes and Heads of Families. Nehemiah contended with them—rebuked them sharply. He says "I saw many that have prevented the Sabbath-breaking if they had pleased; but they not only allowed it, but many of them, probably, took part in it. They were more guilty than the common people.

(18.) Did not your fathers thus? Read Jeremiah 17: 19-23. *Verily, &c.*—as much as to say—It will be your fault if God's terrible wrath comes, for you might have prevented it.

(19.) The Sabbath commenced at six o'clock in the evening, and ended at the same hour the next day. So, just before six o'clock, Nehemiah had all the gates shut, and set some of his own trusty servants to watch that there were no burdens brought in on the Sabbath day.

(20.) Lodged without Jerusalem. Probably they exposed their goods there, in order to tempt the Jews to come out and trade with them; but not likely, had they simply lodged there, and, of course, that Nehemiah would have troubled them.

(21.) I will lay hands on you—will surely have you punished. This threat alarmed those dolators. They came no more on the Sabbath.

(22.) Even the Levites had to be commanded to attend to the duties of their office! Nobles, Levites—common people, all unmindful of the Law of the Lord! Is it any wonder Nehemiah was grieved? Nehemiah asked God to remember him for what he had done. We must not think of this good man as being proud of having served God so faithfully. He does not say *pay me!—reward me!* but he says "I spent my according to the greatness of thy MERCY!"—as much as to say, I have tried to do thy will; do not cut me off among the wicked, but show MERCY to me!

Children, do you know the meaning of MERCY? It means *piety to those who deserve punishment*. Sinners not only *deserve* punishment, but they are condemned already. Think of it—*condemned already!* Now Jesus bore on the cross the sins of all who believe on Him. If you know that you believe on Jesus, you know that your sins are

laid on Him, and that He has taken your punishment. Then God has shown MERCY to you—He has saved you. But what if you have not believed on Him? Then, dear boys and girls, your sins all rest on you,—you are without hope. But God offers you MERCY. The Saviour stretches His bleeding hands to you, and says "Come—come unto me!" He will not always say that. By-and-by, if you will not listen and come, He will say—not, "come to me!" but "Depart from me!" What dear child will come to Him to-day?

Feb. 16.—The Way of the Righteous—Psalm 1: 1-6.

Golden Text—Rom. 4: 18.

LESSON BASIS.

The things taught in this Psalm are true.

When?—Now—always.

Where?—Here—everywhere.

For Whom?—Ourselves—everybody.

It teaches—What?—Who is, or who may be blessed.

Teaches it—Why?—That all may know the way to be blessed.

HISTORICAL SKETCH.

It is not known when or by whom this Psalm was written; but it is supposed to have been written by David, the great king of Israel. David's history is one of the most interesting in the Bible, and David himself is one of the greatest men that ever lived. When he was a boy he was a shepherd; and being fond of music he invented (Amos 6: 5) his own instruments, and composed his own songs, many of which we have now. Probably the 23^d Psalm, which everybody loves so well, is one of his boy-melodies. In 2^d Samuel, 16th chapter, we have the strange story of how he came to be anointed king instead of either of his seven big brothers. This anointing took place when he was only about 15 years old. He slew Goliath when about 23, became king of Judah when about 30, king of all Israel when about 36, and died when a little more than 70. David was a Shepherd, an Inventor, a Poet, a great military Leader, a King, a Prophet, a Type of Christ, and a truly pious man. Which of these sets him highest? Doubtless the last. David had faults, and did many wrong things—and that is true of everybody, only many persons' faults are not told of to the whole world—but David was good in greatness and great in goodness, and God loved him, and made him His servant. To do what? To do His work, to write His hymns, to rule His people, to lead His armies, to gather materials for His house, to be a type of His Son,

LESSON TALK.

(1). Blessed—or happy. All want to be happy—All may be happy—many are not happy. The man—that is, anybody who,—is, does not walk in the counsel of the ungodly;—2nd, does not stand in the way of sinners;—3rd, does not sit in the seat of the scornful.

Meaning of the 1st? Does not do or act according to the counsel (advice) of those who fear not God.

Meaning of the 2nd? Does not *linger* or wait for the actively wicked, that he may go with them to do wickedly.

Meaning of the 3rd? Does not take his place contentedly with those who mock at God and His people, and thus become one of them.

What consequences await those who do the 1st?—Read Psalm 64: 7-8.

What consequences await those who do the 2nd?—Read Prov. 11: 21.

What consequences await those who do the 3rd?—Read Isaiah 29: 20.

If the blessed man does not do those things, what does he do?

1st. He does or acts as those who fear God counsel (advise) him to—that is, as God commands.

2nd. He stands—puts himself—in the way of God's people, that he may go with them to do good.

3rd. He sits down in the seat of the meek—meek, takes his place contentedly with God's people—becomes one of them.

What blessings follow the 1st?—Read Psalm 32: 8.

What blessings follow the 2nd?—Read Psalm 37: 23-24, 34.

What blessings follow the 3rd?—Read Isaiah 33: 15, 16, 17.

What is the blessed man like? A tree planted by the rivers of water. What are the characteristics of such a tree? It yields its fruit just at the right time. Its leaves do not wither in the time of drought. It is beautiful; it is useful; it is highly prized.

What are the ungodly like? Chaff. What are the characteristics of chaff? Light, unsubstantial, valueless—*the wind drives it away*? How are the wicked like chaff? There is no goodness in them. (Romans 3: 12.) They are of no permanent use. (Matt. 13: 30.) God will *winnow them away*. (Matt. 3: 12.) What do men do with chaff? Get rid of it as soon as possible—it is of no value. What will God do with the wicked? Psalm 9: 17.

Read children, read and *never forget* what God says about these two classes in Psalm 37: 38, 39, 40.

Feb. 23.—The King of Zion.—Psalm 2: 1-12.

Golden Text—Acts 2: 30

LESSON BASIS.

This Psalm is supposed to have been written

When?—About 1047 B.C., by David.

Where?—In Jerusalem, soon after it was taken from the Jebusites.

It tells—What?—That a great King shall rule over the whole earth.

That King is—Who?—Jesus Christ, the Saviour.

He shall reign—By?—That God's purposes and promises may be fulfilled.

HISTORICAL SKETCH.

A short time after David became king over all Israel, he resolved to take Jerusalem from the Jebusites, and make it his capital and the seat of God's worship. Jerusalem was an old, old city even then. We know nothing of its early history—either who built it, or when it was built. The Israelites had held a part of it for a long time; but the Jebusites held the upper town, and, as yet, no one had been able to drive them out. Accordingly David went against them with a great host, in order to take their stronghold. Now the Jebusites thought themselves very safe in their high, rocky fortress—so they sent an insolent message to David. "Thou shalt not come here!" they said, but David turned to his army and proclaimed that whoever of his soldiers would first smite the Jebusites, should be the chief and captain of his armies. In the army was one Joab. He was king David's sister's son; a bold, brave man; and he thought to himself, "now I can do that!"—and with a great shout to his men who followed him boldly up the rocks, he rushed forward, and in a short time the Jebusites were routed, the fortress was taken, King David entered it with his army, and Joab was made Captain. This part of the city has ever since been called Zion, and there David built his palace, and afterwards Solomon built the Temple. As David was a prophet, he prophesies in this Psalm of a King who should not only rule in Zion, but over the whole Earth. This great King is Jesus, the Son of God.

LESSON TALK.

David was a Type of Christ;—that is in his history, and offices, and many of his acts, he showed beforehand much that Christ would both do and be.

(Verses 1, 2). Why do the heathen rage? Because, as regarded David, he had conquered them, taken their stronghold, and none of them could overcome him. As regards Christ, a greater Conqueror and a greater King, his enemies hate Him, and are not willing He should rule over them. Set themselves—that is, assume a warlike attitude. Take counsel—help each other with their opinions and advice. Against the Lord and against His Anointed. They opposed the Lord in opposing David, for He gave David his power. They oppose His Anointed when they oppose Christ. Give the meaning of the name *Christ*.

(3). Let us break, &c.—that is, let us get rid of the power of the Lord and of His Anointed. This was what the heathen said about David;—it is what the wicked say about Christ. God knew them, and knows still all the secret plotting of the wicked, for there is nothing hidden from Him.

(4). How does God regard the rage and plotting of the wicked? He laughs!—*as they lie in derision*! These are awful words when applied to God. We must not understand them in any sense as we would if spoken of men. We have no language that will rightly express the meaning shadowed forth in these terrible words.

(5). We may get some faint idea of their meaning from these terrible expressions—*Speak to them in His wrath, and not them in His sore displeasure*.

(6). In this verse God is represented as speaking. Yet, notwithstanding the rage and plotting of men—have I set my king upon my holy hill of Zion. This was fulfilled in David;—it is fulfilled in Christ; it will be more grandly fulfilled in Christ by and by. Read Rev. 14: 1.

(7). Here Christ is represented as speaking—I will declare the decree. What decree? God's decree in regard to His Son, prefaced by the declaration. Thou art My Son, this day have I begotten Thee!—set Thee forth, or manifested Thee as in deed admin thou My Son.

(8). Here follows the DECREE. Ask of Me—as Mediator, Intercessor,—and I will give Thee.—What? An inheritance—the HEATHEN. A Possession—the Earth, all of it.

(9). Thou shalt break, &c.—Jesus, no longer an Intercessor, will at length sit as Judge, to execute God's righteous judgments upon all who refuse to submit to His reign.

(10, 11, 12). Here God Himself exhorts the Kings and Judges to submit to His King. Be wise, be instructed—let God teach you. Serve this great Lord who is, and shall be King. Kiss the Son—submit to Him in childlike obedience and love, for if His wrath were kindled but a little who could stand before it?

Children, these words are not for kings and judges alone; they are for you too. You are taught that Jesus loves you, and it is all true; no mother loves her little boy or girl as Jesus loves you; but remember, you can turn away His love, but you cannot turn away His law. The punishment of your sins must fall on somebody;—if it does not fall on Jesus, it will surely fall on you. This King will be Judge by and by, and who can hide us from His wrath! Oh, little boys, little girls, be wise, be instructed, flee to Jesus and be saved, or you, too, will perish from the way when His wrath is kindled but a little. All that trust in Jesus are blessed.

Riches will take to themselves wings and fly away, unless you sprinkle the salt of economy on their tails.

Religious Intelligence.

DENOMINATIONAL.

Jarvis-st. Baptist Sunday School.

Thirty-fourth Annual Report, for the year ending December 31st, 1876.

A little over three years ago this School left the basement of the old room on Bond street that had become so dear to many of the members of its church, for many profitable and pleasant hours had been spent there, and it may be, some left with a lingering regret; yet, knowing that they were going to a more spacious and comfortable hall, joy abounded in their hearts.

It was then expected that the change would materially increase the attendance of the School. I need not say that this expectation has been fully realized. God has been with us during these four years, and while prospering the School in numbers, He has used the teachers as a means of leading many to put their trust in Jesus, and in no year has greater prosperity attended us than in the year that has just passed.

The Infant or Junior Division entertainment was held on the fourth of January, the children meeting in the S. S. Hall about 6 p.m. The tea, as customary on previous occasions, was omitted, and a magic lantern exhibition substituted, after which Band of Honor certificates were given to 151 scholars for regular and punctual attendance.

The Senior festival was held on the evening of January 11th; about 280 scholars partook of ten, after which a literary and musical programme was successfully carried out to the enjoyment of all.

The annual picnic excursion took place on the 16th of July to Oaklands, per steamer *Empress of India*, 412 scholars and 276 friends availing themselves of the pleasant trip.

Many strangers from different parts of the world have visited the School and addressed us, and our pastor has encouraged us with his presence as opportunity has presented.

Four new classes have been formed from the junior division during the year.

A number of changes have taken place among the teachers and officers, but willing hearts have been ready to fill up any vacancies and help to do their Master's will.

The total number of scholars on the roll is 614, as follows: 426 in the senior and 188 in the junior department; being 17 more than one year ago.

The average attendance was 284 in the senior and 149 in the junior department; total, 433, being 21 more than last year.

The largest attendance on any one Sunday was 516, on March 3; the smallest 211, on September 1st.

The number of teachers and officers on the roll is 24 female, and 21 male, total 45. Average attendance, 40.

Fifty-four of our number have acknowledged Christ as their Master, and have obeyed His command by being buried with Him in baptism. Two of this number since uniting with the church have become teachers, and are trying to lead others to a kind and loving Saviour.

Two of the scholars have been removed by death, may we hope to that glorious mansion above, where there is no parting.

In the senior department fourteen have attended every Sunday during the year, and to show our appreciation of their faithfulness I will here mention their names: Florence Colby, Ellen Gallagher, and Sarah Scott, in class P.; Mary Storey, class Q.; Nettie Castle, class L.; Clara Holmes, class O.; Bella Milne, class E.; John Webster, class S.; Alfred Webster, class G.; W. Silla, class 13; Kendal Castle, and W. Lugsdin, class 17; Charles Bansley, and Charles Williams, class 1. I would particularly mention Walter Lugsdin, as he has not missed a Sunday for two years.

The amount collected in the School for missionary purposes was \$379.09.

And now, in conclusion, as the School increases so equally increases our responsibility. We were formed for a higher purpose than to live for ourselves: God formed us for His own glory, and gave us a work to do for Him, and He will expect us to be faithful to the charge entrusted to us. Let us remember that youthful eyes are upon us, and the cause we profess to be followers of is judged by our actions, and that even the most insignificant among us are exercising an influence on some one around them, unconscious though they may be of such a fact. Let us be faithful and go forth to our work strong in the Lord and the power of His might. Let us not be discouraged if we meet with disappointments and annoyance; our duty is to reflect our Saviour's light, leaving in His hands the effect that light shall produce on others.

J. H. MCKINNON,
Secretary.

ONTARIO AND QUEBEC.

(For fuller particulars see *Notes of Canadian Baptist*.)

Baptisms reported during the month: Barnston, Que. 7; Bentinck 5; Brampton 2; Cape Rich 1; Leamington 23; London, *Adelaide St.*, 2; Montreal, *First 2*, *Oiled 4*; Orangeville 1; Onitila 4; Paisley 14; St. Thomas, *First 3*; Strathroy 23; Unbridge 44; Wingham 1; Toronto, *Jarvis St.*, 8; *Parliament St.*, 2.

Pastoral changes. Rev. F. A. BRADY, late of Dunnville has become pastor of the *Fredericksburgh* church, P. O. Delhi. Rev. W. H. HAVLAND has changed pastorate from Bloomsburg to *Burich*. Rev. JOSEPH WILLIAMSON has accepted the pastorate of the *Selkirk and Deceuseville* churches. Rev. W. P. HAZLETON, late of Drumbo, has settled over the church in *Canada*. Rev. E. BOSWORTH has resigned the Queenston and Virgil churches and accepted the pastorate of *Mount Forest* church. Bro. CHAS COOK from Spurgeon's College accepts the call of the church in *Kingston*.

Ordination. Bro. W. H. LAW has been ordained at *North Bruce* of which church he is pastor.

Recognition Services have been held in connection with the Baptist churches in *Eugenia* and in *Wyoming*.

GENERAL.

THE SENTINEL OF POMPEII.—When Pompeii was destroyed, there were many buried in the ruins of it, who were afterwards found in different situations. There were some found in deep vaults, as if they had gone thither for security; others were found in the streets, as if they had been attempting to make their escape; there were some found in lofty chambers. But where did they find the Roman sentinel? They found him standing at the city gate, with his hand still grasp-

ing his weapon, where he had been placed by his captain. And there, where the heavens threatened him—there, where the earth shook beneath him—there, where the lava-stream rolled, he stood at his post; and there, after a thousand years had passed away he was found. So let Christians learn to stand to their duty, willing to stand at the post on which their Captain has placed them and they will find that grace will support and sustain them.

CARDINAL ANTONELLI'S will contained in its preamble the following sentence:—"Before everything else, I recommend my poor soul to the infinite mercy of God, trusting that through the intercession of the most holy immaculate Mary, and of my patron saints, St. Peter, St. Paul, St. James, and St. Louis, He may grant me remission of my sins, and make me worthy of the eternal glory of Paradise." The cardinal, who, next to the Pope, was the highest Catholic ecclesiastic, makes no mention at all of Jesus Christ, of whom the apostle Peter once said, "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved."

The Pope has sent a letter to the American Catholic prelates saying he has read the address of the President of the Order of the American Union, "which breathes the most deadly hatred to the Catholic religion, and in which most villainous schemes are offered for its utter extirpation, were such a thing possible," and admonishing the Bishops to inform themselves of the "arts and schemes" of this and similar societies, "in order that they may the more readily guard the faithful from their wiles, and at the same time, adopt such means as will protect the Church from any damage which might result to her from the plots of these impious and godless men."

Among the petty acts of persecution which the Protestants of Spain have been annoyed with are the following. Three Protestants at Alcoy have been imprisoned for saying that Alcey was married, and had other sons besides Jesus Christ. In Malon the Sub-Governor entered the church during services, and stopped them "because the singing was heard outside." The same was done in Cadiz. In Ignatara the child of the leading Protestant was forcibly taken, when not yet 48 hours old, by the Mayor and village priest to the Catholic Church, and baptized according to the will and protest of its parents. The child died shortly after from the exposure, as is supposed. In Camunas the house of the Pastor was stoned by the members of a Catholic procession, and lives endangered. In none of these cases have any of the offenders been punished.

A little Cincinnati girl, when asked what God had made her for, replied, "To wear a red frock in my hat." Many an older person of her sex has, to all appearances, pretty much the same conception of heaven's designs.

Jerrold once went to a party at which Mr. Pepper had assembled his friends and said to his host on entering the room. "Mr. Pepper, how glad you must be to see your friends hustered."

The argumentum ad—Sam, you are not honest. Why do you put all the good peaches on the top of the measure and the little ones below? "Sam's reason, and de back gate chif-fy alop barf ash."