

THE
CHRISTIAN HELPER

A BAPTIST MONTHLY JOURNAL

FOR

CHRISTIAN WORKERS.

VOL. II.

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С. ПЕТЕРБУРГЪ
ВЪ КНИЖНОМЪ МАГАЗИНѢ
ИЗДАТЕЛЯ С. С. СИНДІКОВА
ВЪ 1880 ГОДУ

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The Christian Helper.

A BAPTIST MONTHLY JOURNAL.

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

Vol. II. MAY 15, 1878. No. 1.



FIRST BAPTIST CHURCH, MONTREAL.

We have pleasure in placing before our readers an engraving of the above church edifice. In this case the 'first' is last: for already cuts of the other two churches in Montreal have appeared in our columns.

The building with which we are at present concerned was erected in 1860, at a cost, including the land, of about \$24,000. The church—at that time the only English speaking Baptist body in the city—was then under the pastoral care of Rev. John Alexander, whose ministrations in Montreal will long be held in affectionate remembrance. At that time the membership was about 150. The number reported last June to the Ottawa Association was 225, a gratifying increase considering the large drafts made upon the membership in the formation of the two other powerful interests in St. Catherine St. and Osborne St. (Olivet), and notwithstanding matters at one time connected with the internal history of the church itself which were adverse to its growth in

spiritual grace or in numerical strength. These latter influences are rapidly passing away, we believe, and, the First Church is enjoying again peace, prosperity and edification through the Divine blessing upon the ministrations of the present able and respected pastor, Rev. A. H. Munro.

PROGRESS.

We were pleased to see in a recent *Baptist*, the report of the committee, appointed at the semi-annual meeting in Woodstock, to inquire into the financial affairs of the Convention, with special reference to the work of the Secretary during the past year. All things considered, the exhibit is a surprising one. Under ordinary circumstances—by which we mean in times of fair commercial prosperity—the results reached would have been very gratifying; but in view of the prevailing stringency and depression they are such as reflect great credit upon Dr. Davidson, and call for our devoutest acknowledgements to the Giver of all good. The committee have presented to the denomination, a carefully prepared and somewhat elaborate comparative statement from which we select two items which really determine the whole matter: (1.) The income of the Convention, during the past year, was \$3,074.48 in excess of that of the preceding one (2.) Instead of a deficit of \$4,541.36, which by the lowest computation would now exist had we pursued our old methods, the treasury is in debt by two thousand dollars less than that sum. The employment of a paid Secretary therefore, when a man like our hardworking and self-denying brother Davidson is the incumbent of the office, is no longer a mere experiment but an assured success. It is true that we are not yet out of our difficulties, but, if the past year is any criterion, the Convention will at no very distant day, not only be free from debt, but in possession of a larger income than it has ever yet received.

"SINGLENESS OF EYE."

It is often matter of wonderment with Christian men, that individuals not at all wanting in understanding in ordinary things—individuals even of keen intelligence, great learning and exalted piety,

are sometimes seen to embrace doctrines the most absurd, and to yield themselves to delusions so dark, that that darkness is palpable to almost every eye but their own. This is a phenomenon in the world of mind which seems to call for some explanation. It puzzles and perplexes the simple and unsophisticated, and makes them ready to think that perhaps, after all, there may be truth in systems which they have been wont to regard as one unmixed mass of error and absurdity, only that they may have failed for some reason to discover it. 'Surely,' they say to themselves, 'such intelligent and learned and good men cannot be totally deceived. If they are in darkness who can be certain that he has the light, and sees things as they really are?' What is the cause that one man of undoubtedly good natural understanding, with certain means before him of forming a correct judgment, rejects as downright error what another man, of equally good natural understanding, with the same means before him of arriving at a correct judgment, is led to embrace as infallible truth. Here certainly is a difficulty in the philosophy of mind, which demands a solution, and which, it must be admitted, it is of great practical importance should, if it can, be solved.

The moral fact which supplies the solution—the key to the whole mystery—we find furnished by the great Teacher in the strikingly simple, yet deeply philosophic statement,—"The light of the body is the eye: if therefore thine eye be single thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness." Here we have a natural fact in relation to the body applied in a moral sense to the mind, and accounting both for the diversity of men's judgments, and the consequent differences of their conduct in respect to matters of religion. The eye is the medium which lets in light and informs the "body" of things without; if therefore this organ be "single," if it has received no such violence or injury as to cause a defect in it, resulting in dim or double vision, "the whole body shall be full of light." But if the eye be "evil," or faulty, so that every object is seen dimly, or, as in the case of divided vision, double—two things where there is only one, and neither of them in the right position—the "whole body" suffers

in consequence by being "full of darkness," that is, by being deceived and misled. Just so is it with the mind or understanding, which is the eye of the soul. If it be not simple, or "single," in its regards, if it has admitted into it the mote of some false principle or maxim, then its perceptive power is injured, and it has become so perverted that it sees nothing in its true light. Every object that is looked at appears in another than its right place, or altogether out of proportion, so that false judgment and misguidance is the necessary consequence.

It is usual to hear people say, when they see a man of sense embracing any palpable absurdity in religious doctrine, and contending strenuously for it, 'He cannot be sincere; he must perceive the falsehood of his system though he will not confess it.' This we believe to be a mistaken conclusion. We are disposed to give him credit for being thoroughly sincere, and are not at all surprised to see that he grows the more earnest the further he gets in the wrong; because by arguing with himself in favour of the wrong he naturally becomes more and more persuaded that he is right. He reasons himself, in fact, heartily into the belief that things are as they come to appear to him; and is not so wanting, either in sense or sincerity, as his neighbours are apt to suppose. The man is as intelligent and as conscientious as ever; the only difference being that he is not as single-minded as ever. He has allowed another object or element to have place in his mind as a recognized principal of belief or action than the one which ought to have undivided sway; and thus it comes to pass that there is realized in him the awful result: "If therefore the light that is in thee be darkness, how great is that darkness."

This is the case, doubtless, with many a "pervert to popery," the honesty of whose course his protestant neighbour is so ready to suspect. He has admitted within the sphere of his adoration two objects when he ought to have kept it undividedly to one. The object of his worship is double—Christ and the Virgin Mary, and the inevitable result is that he enshades himself in darkness by this process—a darkness which throws its deceitful dimness over the whole sphere of his

religious belief—obscuring, as respects his mental apprehensions every other doctrine of the Christian system, and giving rise in his view to all sorts of fantastic shapes of fancied realities. A man cannot divide his religious regards between the Creator and a creature, without giving evidence of bedimmed spiritual perceptions, getting involved in the mazes of mystery, and at last losing himself in utter bewilderment. It is the necessary consequence of the course he adopts.

But there is another application of this principle which should not be overlooked. There are, we know, many who consider themselves staunch protestants, who are not looking with a single eye to Christ. They are trusting to a two-fold justification—a justification partly through their own works, and partly through the Saviour's merits. The vision of such persons is divided between the law and the gospel: now they look to the one to save them, and now to the other; but to neither so directly as to see clearly. In truth, they have a very confused notion of the way of salvation. They feel that works are necessary, but they know not for what end. They read that they must look to Christ alone to justify them, but they fail to perceive how His sacrifice can be all-sufficient, and so they are held in doubt and perpetual uncertainty, not knowing where to place their trust to be quite secure. Their view of the one method so crosses and interferes with their view of the other method, that indistinctness and darkness is the result. Let the principle of free justification by the grace of God through Jesus Christ occupy its central position in a man's doctrinal system, and all the other doctrines of the Christian faith will arrange themselves around it in a beautiful symmetrical order, presenting to the mind's eye the image of unity in multiplicity. There will no longer be either obscurity or confusion in his views of the plan of salvation; but his mind being fixed upon the one true object of trust, there shall be fulfilled in him the assurance, "thy whole body shall be full of light."

"EARLY MEMORIES." These highly interesting sketches will be missed by many from our present issue. We are happy however to announce their intended resumption next month.

EDITORIAL NOTES.

In parting with Mr. McNaught as Associate Editor—whose services have been so generously given during the past year, notwithstanding the claims of a new and rapidly developing wholesale business—we are happy to announce that occasional contributions from his facile pen may be expected, as well as a continuance of his hearty sympathy and co-operation with the effort to add to the efficiency of the HELPER in the objects it seeks to promote, as a Baptist Monthly, devoted specially to the assistance of Christian Workers.

The Editors are also promised the continued assistance of the author of "Early Memories" and a number of other valued contributors, whose modesty hitherto has prevented their revealing names which would in no way detract from but add to the popularity and usefulness of the Journal.

PERSONAL.—In another column our readers will find a very interesting communication from our junior missionary in Cocanada, Rev. JOHN CRAIG, giving a graphic description of "A Hindoo Feast." In the note accompanying the communication, Bro. Craig says: "We are all well here at present (22nd March,) and have all plenty to do. Mrs. Craig and I are getting on pretty well with the language. I finished reading the first chapter of John this morning."

"THE CHRISTIAN VISITOR."—Our New Brunswick Baptist brethren are to be congratulated on the enterprise and recent improvement in their denominational newspaper. Printed on clear white paper, from span new type, and with a fresh and talented acquisition to its editorial staff in the person of Rev. J. A. Hopper, we trust the *Christian Visitor* will receive that general and loyal support from the Baptists of its constituency, that the enterprise of its proprietors deserves.

The *Visitor* is now published at 85 Germain street, St. John, by the firm of Armstrong & Hopper, who also conduct on the same premises a job printing establishment and a Baptist Book Room.

We wish the firm large prosperity in every department of their business.

EXTRAVAGANCE IN DRESS.—A recent law suit in an English court has once more drawn attention to this matter. A West-End milliner in London claimed £930 sterling for articles of dress supplied to a lady during the short space of nine-months. This lady had also obtained other goods from other milliners during the same period. The husband resisted the claim, as he had no part in the purchase. The jury decided that the wife alone was liable: accordingly sensible husbands rejoice, extravagant wives are disconsolate, and extortionist West-End milliners are enraged.

On the above facts the *Christian Herald* makes some comments which ought to receive the serious attention of every Christian woman—and every Christian man too, for that matter. Here they are:

"If Christian wives would follow out the apostle's admonition about modest apparel, they would not consent to become dress-makers' blcks or dummies for the display of millinery; and not merely for the sake of husbands and children does it behove a lady to take heed that the cost of her dress is well within her husband's means, but also for the sake of example to inferiors. The "love" of dress is the cause of the ruin of thousands of poor girls. When a servant begins to love fine dress she is on an inclined plane which sometimes leads to the lowest depths of sorrow and shame.

The shop-girl and the domestic servant try to dress as the lady customers and their mistresses dress. Then is it not a duty for rich ladies, for the sake of poor girls to eschew extravagant fashions? Instead of obeying their milliners, who have an interest in frequent changes of style and in making the fashions costly, ladies should consult their own taste and judgment. If Christian ladies would so act, the despotic tyranny of fashion—that is, of the West-End milliners—would be weakened. There is, at the present day, a tendency to general extravagance in personal attire which it behoves every Christian to repress by precept and example."

A REMARKABLE WORK OF GRACE.—The members of the Home Mission Board were greatly cheered at the recent meeting in Woodstock, by the indications of Divine favour resting on the work in a number of the mission churches.

The quarterly report of Rev. Alexander Warren, whose field of labour includes the thriving villages of Durham and Priceville, was particularly refreshing; and very appropriately, after the Secretary had finished reading it, the meeting rose and sang the doxology. The statistical part of this report revealed the fact that

EIGHTY-NINE persons had been baptized upon a profession of their faith in Christ! The following were the remarks of the missionary:

"In making my report for this quarter, I feel much humbled under the wonderful manifestations of God's love and power, in saving sinners amongst us, both in Durham and Priceville.

When we look back to what we were two years and six months ago, and then look at our present position, we are forcibly reminded of the language of the psalmist:

"When Zion's bondage God turned back,
As men that dream'd were we."

With a continuance of the kind, fostering care of the Board which you have so timely and kindly given hitherto, I think that each of these churches will very soon become self-sustaining. There is yet quite a gleaming on the whole field, that has been reaped but not bound in the sheaf. There is also in each of the churches, a living, loving and united band of really excellent Christian workers, that will prove a great comfort and strength to a pastor. I feel it very much having to leave the most pleasant and prosperous position I ever enjoyed as a pastor; but health, together with an over-taxed mental condition, necessitates my leaving at present. Please accept thanks, brethren, for past kindnesses. Praise the Lord with me, for His wondrous loving-kindness to this field, and to His unworthy servant,

A. W."

"**TRAIN UP A CHILD.**"—The following, which we clip from the *National Sunday School Teacher*, is worthy the attention of all parents, and those Sunday Schools who are neglecting the opportunity to train their children early in the habit of giving to the Lord's cause:

"A negro woman in the West Indies, after dropping her own gift into the missionary collection, put a coin into the hand of her two-year-old tottler, and guided it, also, to the plate. When the collector became a little impatient at the delay caused by this, she said to him: 'Hab patience, broder, I want to bring de little ting up to it.' She had just the right idea. The children must be brought up to giving to the missionary cause if they are to be generous givers to that object when they become men and women. If they are not brought up to it now, they will never come up to it then as they should. The way to reap a harvest of dollars from them by and by is to reap a harvest of cents from them now."

THE INTERNATIONAL S. S. LESSONS.—The present scheme of Bible lessons, which is in use in the vast majority of Sunday Schools all over the world, terminates with the year 1879. In some quarters the committee that prepared the scheme has met with a certain amount of criticism, but the work on the whole has given such abundant satisfaction that, at

the recent International Convention at Atlanta, Georgia, it was resolved unanimously to appoint a new lesson committee to prepare another course of Bible studies extending over another seven years. The following constitute the committee: Rev. Drs. Vincent, Newton, Hall, Randolph, Broadus, Connyngham, Palmer, Austin Phelps, Caugher, McVicar, (Montreal), Potts, (Toronto), Rev. James A. Worden, and Messrs. Gillet and B. F. Jacobs.

JARVIS ST. BAPTIST CHURCH.—The reports presented at the annual meeting of this society on the evening of the 26th ult, contain matters which will be of interest to all the readers of the HELPER. The very complete report of the church clerk, Bro. Edmund Burke, furnishes the following extracts:

"The continued work of grace which has been in progress for some years past still continues, and in even a more marked degree. The additions by baptism have been greater than those of any previous year." * *

"In August, our young brother George Sale, having related to the church his exercises of mind regarding his call to the gospel ministry, was cordially granted a license to preach, and soon afterwards, entered upon a course of study at the Institute at Woodstock.

"Thus, with Bro. Craig in India, brethren Speller and Sale at Woodstock, and brother Charles Cook at Spurgeon's College, we have four young men, who have from boyhood's days been connected with this church, preparing for an active life of devotion to the work of the ministry. But the harvest is great and the labourers are still few."

The following paragraphs relating to the *Sunday School* work will be of especial interest to a large number of our subscribers.

"The work in connection with the Sunday School continues with unabated interest, and the teachers and officers are much encouraged by the very manifest work among the scholars of all ages. Some fifty-nine scholars have during the year been baptized, and the number who are members of the church now amounts to 146, being not far from one-fourth the entire membership of the school, and about one-fifth of the membership of the church. The number of scholars on the roll is 432 in the senior school, and 192 in the infant class, a total of 624, being an increase of 62 during the year. The number of teachers and officers is 45. Four deaths have been reported among the scholars. The great necessity of the school is still, as it has been for some years past, a good library. The amount raised in the school for missionary purposes during the year was \$338 18; of this sum \$43 45 was contributed by the Infant class

Of the *Brock st. Mission* the report says:

"The interest in the Sunday School work continues unabated, and some 8 or 9 of the scholars have united with the church by baptism. The number of scholars on the roll is something over 200, being about the same as last year. The number of teachers and officers engaged in the work is 21. Until more commodious and better accommodation is provided it cannot be expected that the attendance will materially increase, indeed the utmost limit has almost been reached, and the labourers in the school are anxiously awaiting the time when their wants and necessities shall be satisfied."

After a very brief but appreciative allusion to the work done by the Dorcas Society, Young Men's and Young Women's Associations, and the Choir, the report concludes thus:

"The *Woman's Missionary Circle*, which is an auxiliary of the Woman's Baptist Missionary Society of Ontario, has now been at work about year and a half, and its membership is gradually increasing. The small fee of 10 cts. per month is collected from each member and these have now amounted to over \$160, which has been handed over to the treasurer of the Central Board. The special object for which the Circle has been collecting funds is the support of Mrs. McLaurin's school in Cocanada for the education of native girls. It is believed that the establishment of these Circles among our churches has already increased the interest felt in Missions, and it is hoped that they may yet become a grand christianizing power at home and abroad.

The statistics of the membership of the church are as follows:—

Added by baptism	104	Dismissed by letter	38
" " letter	37	Died	14
" " experience	9	Dropped	4
		Excluded	6
	150		59

Gross increase 150; net increase 91; total membership 699."

From the report of the treasurer, Dec. T. D. Craig, we gather the following: The amount raised during the year for the general expenses of the church was \$7024 53. The amount contributed towards the various societies in connection with the denomination, such as Home and Foreign Missions, Ministerial Education, &c. was \$1,704 14; the fellowship collection at Communion (of which Dea. Elliot is treasurer) amounted to \$491. These, with amounts collected on the Building Fund, the various sums raised by the Dorcas Society, Woman's Circle, Ladies' Furnishing Fund, and other schemes of the church make a total of not far from \$22,000.

"THE NARROW WAY" is the name of a new monthly magazine which has been sent to us, and which we gladly place on our exchange list. It is published at Bayview, county of Grey, Ont., by Mr. C. C. Willett. "*The Narrow Way*" is intended to "boldly and unflinchingly advocate the grand and glorious old doctrines of *free, sovereign, and eternal grace* :—to preach a salvation which gives God *all* the glory and the sinner *all* the benefit." That it may have a long and abundantly useful career in this mission we sincerely wish.

Contributed Articles.

A HINDOO FEAST.

Dear Mr. Editor,

I remember a promise I made you some weeks ago in regard to writing a letter to the readers of the "Christian Helper," and I now attempt to make it good. There are many things that attract one's attention on arriving in India, but unless one makes a note of these at first, they will soon cease to appear strange, and become unworthy in the opinion of the new comer of furnishing materials for a letter to the friends at home. This is the reason why missionaries can write letters without much trouble during the first year or so of their residence in India, whereas afterwards they find considerable difficulty in furnishing the number of interesting epistles demanded by their friends in Canada. I do not intend in this letter to say anything about the working of our mission here or at home, nor do I intend to give any particulars of native life, except so far as I may do this in giving you some account of a *Hindoo Feast*, which I attended on the 2nd February last. On the evening of the previous day Josiah, whose name is well known to your readers, informed us that the natives would observe the feast by bathing in the sea, and Mr. McLaurin, Mrs. Craig and myself concluded to go and see the novel proceeding. Our Telugu teacher, who is a Brahmin, presented himself early on the morning of the feast day, asking leave that he might attend the feast, and leave was granted him without the slightest inconvenience to us, as we were just about starting for the scene of the religious bathing ourselves. We left the mission-house about 7.30 a.m. and found the roads crowded all the way along to the shore, where the feast was being held. We noticed before leaving the town, little stands erected at the side of the road for the sale of candy and small articles, just as we see at home on great holidays.

The crowd seemed to be almost greater

after we left the town than before; the road along which we drove was the one that leads to Coringa, and the number of people going in the same direction as we were, was only equalled by the number of those who had already bathed and were on their way back.

The Government had begun work on this Coringa road, and part of it was in good condition, but most of it was in a very bad state. Apart from its roughness, it was graded in some places two or three feet higher than the land through which it runs, and being quite narrow, did not furnish the most suitable place for the passing of numberless bullock-carts by our carriage. Bullocks do very well when there is plenty of room for them, but they prove exceedingly awkward if one gets into a tight place with them. One man was afraid he had not room to pass us, so he tried to get off the road, but his effort was hardly successful, as the cart went right over on to its side with a bang, giving the inside population a rough shaking. The better class of these carts contained for the most part the wives and children of brahmins, on their way back, they having been anxious in all probability to bathe before the waters were polluted by others.

All along one side of the road were beggars standing or sitting or lying prostrate, incessantly calling, "baboo, amma," "baboo amma." "Baboo" means "father" and is a title of respect for gentlemen, while "amma" means "mother" and is used as a polite form of address when speaking to ladies. Most of these beggars had a little rice and some small shells in their cloths or whatever they were collecting their alms in. The shells are for change and are worth about the sixty-fourth part of a cent.

I noticed a kind of small palanquin which was being carried along, and in it was a brass bell-shaped hat, which an attendant priest placed on the heads of those who cared to pay for the privilege. When we reached the shore where the feast was being celebrated, we found plenty to engage our attention. Some distance out there were numbers of people bathing, and as the water was quite shallow there, they found it necessary to lie down in order to get right under. They were dirtier, or at least, muddier, when they came out than when they went in; for the stars not being propitious the priests had directed the people to bathe in muddy water: so the spot chosen was near the mouth of the Godavery. Of the people on the shore some were combing out their hair, and some wringing out their wet clothes, and here were also men with peculiar costumes of a religious import, figures of the cobra's head being numerous on their hats or caps. One man, tall naturally, had a huge affair on his head,

and this made him look like a giant. I have learnt since that the huge head-ornament was a goddess. He was accompanied by two men beating tom-toms, and in time with their playing he danced and whirled round on one foot, extending his hand for offerings as he came to a stand-still. He gave some extra wild jumps in front of us, till Bro. McLaurin told him to stop. This dancing reminded me very much of pictures I have seen representing dancing among the Red Indians. There was quite a brisk trade going on at the same time. Not only were fruits and cooked grains for sale, but some men seemed to have moved their entire stock down, and beads, and toys, and idols, and all manner of curious things were to be had. Moving on a little further in the crowd we saw the image of a bull being carried by a number of men, and receiving the worship of those around it.

A little away from the crowd and nearer the road a brahmin priest had put up a bit of canvas over some idols, and was instructing people how to make offerings.

A man and his wife were making an offering. They brought rice and sweet potatoes and plantains or bananas. Two plates made of leaves sewed together were laid out, two or three handfuls of rice placed on each; a plantain added, a sweet potato also. Then two dubs were produced. A dub is a copper-piece about the size of our cent. The priest told the man to dip the dubs in some holy water that he had there, and to sprinkle the grain and fruit with the drops that adhered to the dubs. The man did so, and then gave the money to the priest, who presented it to the idol, after which he threw it into a brass plate, which was already covered with similar offerings. The idol being worshipped was Krishna. I could not help noticing how much the holy water was used, for the offerings as well as the offerings were sprinkled with it. Along the way as we were driving back to town we passed numbers of men playing a kind of cymbals, while others were beating the tom-toms or drums, and many were singing to the music which the others made. The crowds that thronged the road for a long distance reminded me of the multitudes that accompanied Jesus at His triumphal entry into Jerusalem. Perhaps I ought to have been reminded also of the crowds that flocked to John's baptism. The scene on the shore was doubtless a picture not unlike that which John saw, but the crowds on the road were a good representation of the triumphal entry. The costumes presented all kinds of colours, but white formed by far the predominant one, while the coloured jackets and turbans were just numerous enough to make the white seem

whiter still. At one place there is a curve in the road, and just before reaching that particular spot I could see the way for half a mile or more thronged with people coming and going, while behind us were the crowds we had left on the shore and the moving multitude that made complete the line from the town to the bathing place.

We reached home about 10.45 A.M., having had our first sight of heathenism on a large scale. If your readers are half as much interested and profited by this imperfect sketch as I was by my visit, the writer will be thankful that his first effort to picture heathenism has not been in vain.

Yours sincerely,

JOHN CRAIG.

Cocanada, 21st March, 1877.

DENVER CITY, COLORADO.

ITS CLIMATE, AND PEOPLE, ETC.

The following extracts from letters we have received from a brother member of Jarvis street church, Toronto, whose health necessitated a change of climate, and whose medical advisers recommended the above city, contain so much of interest, that we offer no apology either to the writer or our readers, for publishing them. The first is from a letter dated 9th of April, 1878:—

"Of the climate being beneficial to persons with pulmonary diseases, unless they have passed beyond the possibility of recovery, there is abundant evidence and examples, it being probably safe to say that two-thirds of the entire population are reconstructed invalids besides many others, who, when restored to health, return to their homes in the east. This being true, it does not follow that every one who comes here is restored to health, or even improved. On the contrary, numbers only arrive when in the last stages of the disease, and to these the air of Colorado almost invariably hastens the sad but inevitable end. The usual mode of locomotion for invalids is on horseback, a feat I have not yet attempted, having no fancy for that sort of thing, besides being able to take plenty of exercise by walking. This is the greatest place for livery the writer has ever been in, and the worst feature about it is that they use it more on Sunday than any other day. Generally speaking, Denver is no exception to other American cities, in its observance of the Sabbath. There is not that entire suspension of business, amusement, and pleasure, on this side, which I am pleased to say we enjoy in Toronto. Another thing peculiar to this place, is the number of private boarding houses. Almost every one who keeps house, from the Mayor down, has furnished rooms to let, either with or without board. The weather, for the most part, has been fine since we came, but not perpetual sunshine, having had a few days of rain and snow-storm. In regular clear Colorado weather, the temperature varies considerably

between day and night, ranging say from 35° early in the morning to 75° between two and three o'clock in the afternoon, after which time it runs down again rapidly, and becomes so chilly that fires are needed during the evening. In my next I will try and tell you something about the church and sabbath school.

This promise is redeemed in a letter dated 29th of April, as follows:

"When we came here in March last, the congregation of the First Baptist church, the only one in the city, held Sunday services in the Opera House, owing to their house of worship being burnt and enlarged.

On Sunday, 5th April, the church was reopened and looked very handsome indeed, being a credit to the denomination and the city. It is about the size of Alexander st. church, has a large organ and a good choir.

The pastor, Rev. F. M. Ellis, D.D., is an able, earnest minister, a true christian, and a strong advocate of temperance, foremost in every good work, popular as a preacher, well-liked and respected by all classes. I have been very much impressed and profited by his preaching. His sermons are calculated not only to convince and convert sinners, but also to strengthen and encourage those who have accepted Jesus as their Saviour, and desire to serve Him.

The membership is rather small in proportion to the congregation, many of the latter being transient, and belonging to other denominations, who are with them, but not of them.

There has only been one prayer-meeting since the church has been finished, in consequence of union meetings being held nightly, in one or other of the different churches, and led by a Mr. Grant, an evangelist. Have attended some of these, and though I am not in favour of what is commonly called a revival, have reason to believe this movement is doing good in the right direction, namely, the stirring up of God's people to a consciousness of their duties and responsibilities, together, with a more entire consecration of themselves to the service of Christ, and the extension of His kingdom.

The Sabbath school meets in the main audience room, and has an attendance of about one hundred and fifty scholars. It is hoped that with the increased accommodation now possessed, this number will be largely increased during the present year. The infant class sit in the gallery, are taught by a young lady, and under the same superintendent as the rest of the school. Dr. Ellis teaches the Bible class. The subject of the lessons is the same as taught in our schools.

On Easter Sunday evening, the school held a very interesting service, consisting of an address by the pastor, responsive readings of scriptural selections on the resurrection, by the superintendent, teachers and scholars, with appropriate singing by the choir and congregation. This is worthy of your consideration, being a beautiful and instructive exercise, in keeping with the event which the day commemorates.

In conclusion, I desire to record my deep sense of gratitude to the pastor, his wife, and members of the First Baptist church,

for the kindness, Christian love and sympathy: have shewn to myself and wife during our six weeks stay in Denver.

Yours faithfully, W. S.

Since writing the above, I have learned that the infant class will, in future, meet in the lecture room, and entirely apart from the rest of the School.

W. S."

Poetry.

THE WOOD-PIGEON.

Yon busy bird coos merrily,
As busy workers do,
Yet builds its nest so carelessly,
The eggs come falling through;
And still it sings white summer lays,
And nestles in its doings,
But winter comes, with northern blasts,
And pulls the nest to ruins.
So man will sing and build—and trust
To nature's tiny spy,
Till Judgment, with restless gust,
Shall sweep the whole away!
The storm is near—but merry brings
The Refuge very nigh,
That thither, with expanded wings,
The desolate may fly!
Though but a feeble folk are we—
A timid scattered flock—
Through Grace we build not on the tree,
Our nest is in the Rock!
Christ is that Rock! nor hell, nor death,
Our happy nest can move:
The blessed resting-place of faith
Is GOD'S UNCHANGING LOVE!—*Selected.*

Religious Intelligence.

DENOMINATIONAL.

ONTARIO AND QUEBEC.

Baptisms reported during the month: Alvinston, 4; Arkona, 9; Aylmer, 17; Camahag, Second, 2; Delhi, 35; Durham 22; Fordwick, 6; Kincairdine, 3; Langton, 23; London, *Adelaide St.* 5; *York St.* 9; Milland, 2; Paisley, 3; Salford, 22; Sparta, 27; Toronto, *Alexander St.* 3; *Col. Leckie St.* 2; *Jarvis St.* 10; *Parliament St.* 21; *Yorkville*, 5; *Yrrell*, 17; Venison Creek, 2; Woodford, 1; Yarmouth, *First*, 4; Paris, 1.

Pastoral Resignation.—Rev. H. P. Fitch has resigned the charge of the church in *Spence* on account of ill-health. Rev. ELLMORE HARRIS, B.A., has resigned the charge of the First Church in *St. Thomas* also on account of ill health.

Miscellaneous.—The *Park St. Church*, Hamilton have purchased a site for their contemplated new church edifice at the corner of James and Jackson Sts., for \$6,000.—The corner stone of the new *Old Baptist Church*, Montreal, was laid with imposing ceremony on the 25th ult.—The *Kincardine Baptist Church* has just completed the first year of its history. From a commencement with 14 the membership has increased to 107, of which number 82 were baptized during the year. The pastor of the church is Rev. Alex. Grant, a young minister, whom God has wonderfully opened in the conversion of souls, not only there but in several other places. The Sunday school has

grown from 70 to 132 scholars. The financial prosperity has been as remarkable in its way as the spiritual. The cause is now self-sustaining.

The Recent Board Meetings. We have only space for a few brief notes on the Woodstock meetings. 1. *The Graduating Class* at the Institute this year was fully up to the average, the five brethren who go out all acquiring themselves very creditably. They all settle at once as pastors. The following are their names and fields: 1. A. McCREGOR, *Whitby*; GEORGE EVERTON, *Harrow*; D. D. BURCH, *Leamington*; W. Mc GREGOR, *Littonad*; and A. McCONNELL, *Waterdown*.

2. *The Home Mission Board* held a very important meeting. The reports of the Missionaries showed that 158 believers had been baptized during the quarter. The financial report was, on the whole, very encouraging. Though the times have been very hard the Secretary, by his indomitable efforts, has collected since October, close on \$4,000; and the Convention has been the gainer by Dr. Davidson's appointment of \$2,000 over and above his salary and expenses during the year of his financial agency.

3. *The Foreign Mission Board* finds itself very much in debt, and has followed the example of the Home Board by resolving upon the appointment of a Financial Agent. During the year the Missionaries have baptized 107 converts from heathenism. As we anticipated in our last month's issue a thorough and hearty understanding has been come to between the Board and the Women's Society of Ontario; the ladies have themselves amended the obnoxious "Constitution"—for which they were never responsible—and submitted for the approval of the Board one of their own making. The action of the Ladies was so gratifying to the Board that the following resolution was unanimously adopted:

"That we heartily approve of the alterations proposed by the Ladies' Central Board for Ontario in the Constitution of their Foreign Mission Society and that the thanks of this Board be tendered to them for their kind and considerate concessions made to meet the views of this Board and to prevent any friction in the work in which brethren and sisters are jointly engaged."

MARITIME PROVINCES.

Baptisms reported during the month: Barony, 1; Barton, 7; Beaver River, 2; Canby, 1; Daumfries, 8; Dundas, 8; East Point, P. E. I. 20; Florenceville, 16; Halifax, *Granville St.* 1; Lake George, 40 (during revival); Margareville, 3; Moncton, *Second*, 1; New Albany, 8; New Minas, 17; Nictaux, 7; North River, N. S. 5; Oak Bay, 18; Paradise, 7; Parrsborough, 11; Springfield, 6; Tusket 15; Windsor, 7.

MANITOBA.

Rev. Alex. Warren, late of Durham, Ont. has been appointed second missionary to Manitoba, in place of Rev. D. McCall, resigned. We believe no better appointment could have been made to this important field.

UNITED STATES.

Of over one hundred students of the Baptist Institute at Richmond, Va., sixty are preparing for the ministry.

The Point Chautauque Baptist Association is making extensive preparations for the coming season. A tabernacle to seat 3,000 persons is building. There will be a meeting and dedicatory services of both grounds and tabernacle, opening on the afternoon of July 23rd, and closing on the afternoon of August 1st.

Rev. J. C. Hurd, M.D., formerly of Brantford and St. Thomas, Ont., is fully installed in his new church at Burlington, Iowa, as successor to Rev. J. E. Hooper, M. A., who has recently returned to St. John, N. B., to take the editorial management of the *Christian Visitor*.

The seventh annual meeting of the Woman's Baptist Missionary Society was held in New York

recently. The Society extends throughout the New England and Middle States, and embraces nearly 800 circles. Over 600 delegates were in attendance. The treasurer reported that during the past year \$39,260.43 had been received, and \$38,311.09 had been paid out for missionary purposes. A review of the home department work of the society showed that the condition of the society was prosperous, its membership being about 13,000 and steadily increasing. The society sustains in India, Japan, and China, thirty-seven missionary schools, which give instruction to 1,832 pupils.

GENERAL.

Bible distributors in Russia report a wide-spread and growing demand for the Word of God, in whole or in part.

There is a Chinese Young Men's Christian Association in Oakland, California.

The International Sunday School Lessons are printed with notes and explanations, every week, in the Hawaiian language. There are 137 congregations, 12,000 members, and 45 Sunday and 36 day schools, with 1,137 scholars.

The leaving power of the Gospel is being finely illustrated in the case of Mexico. It but a few years since the first Protestant missionary went there, and now nine Protestant denominations have missions in Mexico, employing in the aggregate 98 missionaries. There are with 137 congregations, 12,000 members, and 45 Sunday and 36 day schools, with 1,137 scholars.

The Young Women's Christian Association held a large meeting in London, at St. James's Hall, in April. Lord Shaftesbury, who presided, said "that he could not, like the former speakers, address the audience as 'dear sisters' if should rather be, 'My dear daughters or grand-daughters.' He felt deep sympathy with them; and while glad to cooe was glad to see so large a gathering. The fact showed how they appreciated the Institution, and were interested in it. He was moved to thankfulness when he saw how far the endeavours of Lady Kinnaird had been blessed, especially when he contrasted the present with the London of the past, when young girls came from the country alone, without experience and without any one to give them advice. A isolated state was one of danger, and thus the founders of the Institution almost supplicated young women to receive the blessings of Christian association they offered them. He himself blessed his young friends to accept what was offered with thankful hearts, and prayed that the blessing of God might rest upon them.

The Ningpo (China) Presbytery has twelve clerical members, of whom only three are foreigners. The foreign decrease every year. There are 537 communicants, of whom 31 were received last year. Six of the eleven churches have permanent buildings, and three congregations are wholly self-supporting. Some Christian States do little better.

The Baptist Church stands first among denominations in the South, the Methodist Episcopal Church (South), second, and the Methodist Episcopal Church, third. The tabulated results are as follows:

Baptists (about).....	1,250,000
M. E. Church, South.....	715,000
M. E. Church.....	396,000
Methodist Episcopal Church.....	112,000
Lutherans.....	100,000
Presbyterian Church.....	69,000
Methodist Protestant Church.....	50,000

It is a favorite assertion of the enemies of Christianity that, after sufficient trial, it has failed to leave a marked impression upon the world, and superficial statistics are given to sustain the notion. A better knowledge of facts leads to a different conclusion. The following statistics are presented by Prof. A. J. Schem, in a discussion on the diffusing of Christianity:

Total population of the earth 1,396,754,000
Under Christian governments. 685,459,411
Under non-Christian governments. 711,395,589
Total area of the earth, square miles 52,062,470
Area of Christian governments 34,419,915
Area of non-Christian lands 17,642,555

Here we have two results: First, nearly half the population of the world is under Christian governments; second, nearly two-thirds of the earth is under the domination of Christian governments.

The Rev. Mr. Jasper and his colored colleagues of Richmond, Va., are superintending a remarkable religious revival. At Ebenezer church, recently, a little colored girl, eight years old, rose in front of the congregation and described a wonderful vision which she had had, wherein the moon was bathed in blood, and the angel Gabriel appeared in the clouds to tell her that the world was coming to an end. A waiter in one of the hotels, while entering the dining-room with a plate of stewed oysters, suddenly flung it on the floor, and raising his hands proclaimed that he had been converted; and there. A bevy of colored girls on Franklin street surrounded every passer-by, whether black or white, and urged him to repent. The factory hands in several establishments abandoned their work and shouted in the street. While members of his flock were dancing and tumbling on the floor in a frenzy of excitement, the Brother thundered in their ears that "de sinner will be same as a head of cabbage in a bilbin' pot. 'De pot will keep on bilin' and de cabbage will burn, but never burn up." And you will surly, but never burn up." The excitement continued at last accents.

Sunday School Department.

International Bible Lessons, 1878.

May 19.—Nebuchadnezzar's Dream.—
Dan. ii. 36-45.—B. C. 603.

GOLDEN TEXT:

"But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." Dan. ii. 28.

INTRODUCTORY.

God continued to "sanctify to the nourishment of their bodies," the simple diet that Daniel and his companions had chosen, as recorded in our last lesson: so that at the end of three years (Dan. i. 15-19) "was found none like Daniel, Hananiah, Mishael, and Azariah; therefore stood they before the king." In addition to their physical appearance they were favoured by God with superior mental qualifications for the honours position they were to occupy at the court. "God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in visions and dreams." In the lesson of to-day, this "understanding in dreams," is put to its first great proof. In introducing the class to its study, the teacher will, of course, sketch briefly the narrative of Nebuchadnezzar's dream, his trouble about it, the failure of the astrologers, their imminent peril, Daniel's appearance upon the scene, the little prayer meeting with his companions, the recalling of the dream, and all the thrilling narrative leading up to the interpretation of it, as recorded in the first part of the chapter.

In the lesson we have: (1) *Four Kingdoms that Perish*; and (2) *One that Shall Stand Forever*.

FOUR KINGDOMS THAT PERISH. v. 36-43.

1. *The Kingdom of Gold*—v. 36-38. (Chaldecian Empire).
v. 36. **The dream.**—"Dreams are usually

the mere fancies of the mind during sleep, and of no account as indicating future events. But the God who made us is able to reach our minds no less while we sleep than while we are awake; and hence can determine our dreams as truly and perfectly as the succession and character of our waking thoughts. Hence He was wont in ancient times to manifest Himself to men in their dreams."

—*Convales.* **The interpretation.** The dream being symbolic or representative, needed explanation, which Daniel now proceeds to give. Notice how in this verse he connects his companions with himself. "We will tell"—because it was in answer to their united prayer that the dream and its import were revealed to him. See also verse 39.

v. 42. **Thou art a king of kings.** This term in Scripture is usually applied to God alone, (see 1 Tim. vi. 15) but it was a title by which the ancient oriental kings often called themselves, and which was literally true of Nebuchadnezzar, to whom even the king of Egypt as well as many other lesser monarchs was then tributary. **The God of heaven hath given, &c.** "At the same time that Daniel gave him a title which might in itself have ministered to the pride of the monarch, he is careful to remind him that he held this title in virtue of no wisdom or power of his own. It was the true God who had conferred on him the sovereignty of all these extensive realms, and it was as the design of his vision to show him that he held this power at His will, and that at His pleasure He should cause it to pass away."—*Barnes.* **Power, and strength and glory.** "Modern research has shown that Nebuchadnezzar was the greatest monarch that Babylon, or Nebuchadnezzar, the East generally, ever produced. Nine-tenths of Babylon, and nineteen-twentieths of all the other ruins that in almost countless profusion cover the land, are composed of brick stamped with his name."—*Keilington.*

v. 43. **Made thee ruler over them all.** But by his empire, though of great extent, was not of long duration; for it ended with his grandson, Belshazzar, not more than twenty-three years after his death. **Thou art this head of gold.** As before shown, the greatness of the Chaldean Empire was associated, almost entirely with the name of Nebuchadnezzar; hence the expression "thou art." Then, the Chaldean or Babylonian empire was proverbial for its riches. Babylon was called "the golden city," (Isaiah xiv. 4); "a golden cup," (Jer. xi. 7); "abundant in treasures," (Jer. li. 13), &c., &c., &c.
2. *The Kingdom of Silver*—v. 39. (Medo-Persian Empire).
v. 39. **Another kingdom inferior to thee.** This was represented by the "brass and arms of silver," in the image, (verse 32). "That Medo-Persia is the second kingdom appears from chapters v. 28; viii. 20. Compare 2 Chron. xxxv. 20; Isaiah xxi. 2."—*Fausset.*

3. *The Kingdom of Brass*—v. 39. (Macedonian Empire).
v. 39. (continued.) **Of brass.** See verse 32 again. "The Greeks were celebrated for the brass armour of their warriors. Jerome fancifully thinks that the brass, as being a *clear-sounding* metal, refers to the *clarion* for which Greece was famed."—*Fausset.* **Over all the earth.** Every school boy knows about Alexander the Great who conquered the world and then went because he could accomplish no more. He is called "king of all the world."

4. *The Kingdom of Iron*—v. 40-43. (Roman Empire).
v. 40. **Strong as iron, &c.** Compare this and the following verses with verse 35. It is the general received opinion among English commentators that the *Roman Empire* is meant here; and it would certainly answer the description in verses 40-43: in its earlier history representing the strong legs of iron and in its later period of

crumbling and decay, when the barbarous nations became mixed up by intermarriages and alliances, resembling the iron mixed with clay. The whole subject of this fourth kingdom is one of intense interest and considerable speculation among those who make a study of the prophetic Scriptures; but it would be impossible to enter upon it in these brief notes. It would be necessary to trace the whole history of the Roman Empire and its divisions and sub-divisions down to the present day.

v. 42. **The toes of the feet.** These are thus named by some commentators: 1 Spain; 2 England; 3 France; 4 Portugal; 5 Austria and Bavaria; 6 Turkey in Europe; 7 Naples; 8 Sardinia; 9 Greece; 10 Belgium.

ONE KINGDOM THAT SHALL STAND FOREVER.
v. 44-45.

v. 44. **In the days of these kings.** When Rome was at her prime, before the iron began to be mixed with the clay—"In those days came John the Baptist, preaching in the wilderness of Judaea, and saying: Repent ye: for the kingdom of heaven is at hand." A Kingdom which shall never be destroyed. . . shall not be left to other people. "The dominion shall never pass away from its rightful possessor. The government shall never change hands."—*Barnes.* Shall break in pieces. Shall subdue, and bring under its influence other nations. See Rev. xi. 15. Shall stand forever. See Dan. iv. 34; Psalm cxlv, 13, etc.

v. 45. **The Stone . . . cut out . . . without hands.** "A power not of human fashioning; a Kingdom founded by no human conqueror. The power of Christianity to destroy the idol systems of these nations was moral, not physical; but the power to evangelize the kingdoms of the earth by the preaching of Christ's gospel is vividly portrayed by this figure."—*S. S. Union Notes.*

THY KINGDOM COME.

May 26.—The Fiery Furnace.—Dan. iii. 1-18.—B. C. (about) 587.

GOLDEN TEXT.

"If it be so, our God, whom we serve is able to deliver us from the burning fiery furnace; and He will deliver us out of thine hands, O King." Dan. iii. 17.

INTRODUCTORY.

There was probably an interval of about 16 years between the events of last lesson and this. The good impressions then made upon the mind of Nebuchadnezzar (chap. ii, 46, 47), had faded away to a great extent: for he who on the former occasion had been ready to worship Daniel, and had acknowledged that "of a truth your God is a God of gods, and a Lord of kings, and a revealer of secrets," now in contemptuous words demands of the companions of Daniel "Who is that God who is able to deliver you out of my hands?"

Having conquered many nations worshipping different gods, in the work of consolidating his empire Nebuchadnezzar seems to have conceived the idea of forcing uniformity of religious worship, by compelling them all to acknowledge Bel-merodach, his chief deity. Many kings and rulers have found, since his day, that uniformity in religion cannot be forced.—*S. S. Union Notes.*

For the purpose of enforcing this uniformity an image, magnificent in proportions and outliness, was erected, and placed in a suitable position in the plain of Dura, near Babylon, where immense throngs might congregate to worship it. The image was 90 feet high, 9 feet broad, and in form like a man. It was most probably intended to represent the god Bel or Belus, though some think that Nebuchadnezzar himself was

intended. The account of the dedication of this image, the command to all subjects to bow down and worship at a given signal, the punishment threatened to those who should refuse to obey, and the firm stand taken by the three Hebrew youths, as contained in the preceding verses of this chapter will be sketched by the teacher before entering upon the lesson proper, in which we have the companions—(1) *Cast into the fire*; (2) *Unharméd in the fire*; and (3) *Called forth from the fire*.

CAST INTO THE FIRE. V. 21-23.

V. 21. These men,—i.e. Shadrach, Meshach, and Abednego (v. 20). The question will naturally arise, "Where was Daniel at this time?" Having been promoted to very high rank and authority (chap. ii. 48) he was probably away on a mission to some distant part of the empire. We may be sure that if he had been then in Babylon he would have been equally true to his God with the others. The fact that Daniel, who wrote the account himself, says nothing in explanation of his absence is strong evidence of his genuineness. As the *Speaker's Commentary* says: "Certainly had this chapter been the composition of a pseudo-Daniel or the record of a fictitious event, Daniel would have been introduced and his immunity explained."

Coats,—hosen—hats. It is not known exactly what particular articles are meant by the words thus translated. It is enough that "the writer states that the men were bound with all their usual clothing on. The special reason for noting this with care was to show that the fire was restrained from harming not their persons only, but their clothes also."—*Concise*. Burning fiery furnace—probably a large oven or smelting furnace. From Assyrian monuments we learn that this method of capital punishment was in vogue long before the time of Nebuchadnezzar.

V. 22. Commandment was urgent, &c. See verse 19. The flame of the fire slew &c. The king in his mad fury had been too bent on the one object of destroying the Hebrew comrades to think of any arrangements about the approach to the mouth of the furnace, and the death of his own picked men (v. 20), under the circumstances, shows the greatness of the miracle that followed.

V. 23. Fell down bound. "Not cast down" for those who brought the three youths to the furnace mouth perished by the flames then, selves and so could not cast them in."—*Fausset*.

UNHARMED IN THE FIRE. V. 24-25.

V. 24. Nebuchadnezzar was astonished. *Wastentibid*. He evidently occupied a position where he could watch what occurred. Rose up in haste &c. What a contrast to his state of mind a few minutes before! (verse 19)

V. 25. I see four men. *Only three had been cast in*. Loose. "The metal chains dissolved, though they would naturally be expected to dissolve. Everything that was against them was brought to nought."—*Baptist Teachers*. Walking in the midst of the fire. See Isaiah xliii. 2-4 for a beautiful commentary on this. Like the Son of God. Literally like a son of God. "Unconsciously, like Saul, Caiaphas (John xi. 49-52) and Pilate he is made to utter divine truths. "Son of God" in his mouth means only an 'angel' from heaven, as verse 28 proves. Compare Job i. 6; xxviii. 7; Psalm xxiv. 7-8; and the probably heathen centurion's exclamation in Matt. xviii. 54. The Chaldeans believed in *familiis* of the gods; i.e. the supreme God, accompanied by the goddess Mylitta, being the father of the gods; thus, by the expression he meant one sprung from and sent by the gods. Really it was the 'Messenger of the Covenant' who here gave a prelude to His incarnation."—*Fausset*.

CALLED OUT OF THE FIRE. V. 26, 27.

V. 26. Ye servants of the most high God. "Sooner or later, God will convince the proudest of men that He is 'the most high God,' and above them, and too hard for them even in those things wherein they deal proudly and presumptuously (Ecc. xviii. 11.)" *Matthew Henry*. Come forth and come hither. Nebuchadnezzar no longer questions their power to come forth at their option. Came forth. They had been 'cast into' and 'fell down bound' into the midst of the furnace, but now they quietly walk out themselves, passing, no doubt, the dead bodies of those whom the flames slew (v. 22.)

V. 27. And the princes . . . saw those men, etc. The miracle was wrought in the most public manner. The king's high officers were called together. They could see the seven-fold heated furnace. They knew those three men were cast in there, bound; they saw them come out unharméd—not a hair of their head singed, not even the smell of fire on their clothing. Verily, this was the finger of God, and they were all witnesses."—*Concise*.

PRACTICAL LESSONS.

What this persecution did for the Hebrew youths was (1) loosed the fetters that bound them, and (2) brought them into close communion with the Son of God. What this persecution did for the people was to free them from the obligation of worshipping an image, and to point out to them who the most high God was.

June 2.—The Handwriting on the Wall.

—Dan. v. 22-31.—B.C. 538.

GOLDEN TEXT.

"*TRUTH*: *Thou art weighed in the balances and art found wanting.*" Dan. v. 27.

INTRODUCTORY.

The events of this lesson, it will be seen from the table above, occurred about 50 years after those of the last. Nebuchadnezzar had been dead 23 years; but Daniel was still alive and faithful to his God. Some allusion should be made to Nebuchadnezzar's second dream, humiliation and madness, as recorded in the 4th chapter.

Nebuchadnezzar was succeeded by his son, Evil-merodach, who reigned only two years. His chief act of interest to us was the release of poor Jehoiachin from prison, and his kindly treatment of him (Jer. lii. 31-34). Through a conspiracy led by Nergal-shar-ezer, his brother-in-law, Evil-merodach lost his life and the conspirator assumed the throne. In three years he also died, and was succeeded by his son Laborosarchod, a mere child. He, again, was soon beaten to death by his conspirators, the chief of whom Nabonadius, or Labynetus, was selected as king. Soon after his ascension, his attention was called to the rapidly growing and aggressive power of Persia, and he was asked to form an alliance with Egypt and Lydia (which was then governed by the proverbially rich Croesus) against it. Persia had been previously tributary to the Medes, but Cyrus the Persian threw off the yoke and brought the Median kingdom in turn under his own sway. This is the great *Medo-Persian* Empire, the second in the dream of Nebuchadnezzar, which we studied two weeks ago.

The power of Cyrus became more and more formidable, though it was about 14 years after the accession of Nabonadius he attacked Babylon itself. In the meantime the city was strengthened and fortified in every way. "All along the course of the river within the city an embankment of brick was constructed on both sides, with gateways at intervals, in which were set gates of bronze opening by long streets or avenues into the city. From the river therefore Babylon

seemed impregnable, while its mighty walls constructed before by Nebuchadnezzar, seemed as if they could defy the assault of any foe.

At length war was declared between Persia and Babylon. Cyrus, after a singular defeat, crossed the Tigris, and not far from Babylon, met Nabonadius at the head of his army. The Babylonian king was completely defeated, and withdrew to Borsippa, a fortified city far to the southwest of Babylon. A large part of his beaten army found refuge in the metropolis, where, in his father's absence, the young Belshazzar, now in his 15th year, aided by the advice of his mother Nicotris, held the reins of government. Cyrus, instead of attacking Borsippa or Babylon, directed his march up the course of the Euphrates, (according to Herodotus) to a vast empty reservoir, or else (according to Xenophon) to another part of the river below the city. Preparation having thus been made for diverting the stream, Cyrus awaited the evening of the great Babylonian festival, which on this occasion was celebrated by the young prince with more than ordinary splendour, as if to mark his contempt of the besieging army. He feasted "a thousand and fifty" according to the Babylonian custom, "his wives and his concubines joined in the revelry. Libations were poured out to the gods of wood and stone; and as a crowning act of impiety the sacred vessels from the temple of Jerusalem were brought in to adorn the festival. At this crisis it was the portent occurred which has become familiar to all generations as the most expressive symbol of sudden doom overtaking the guilty. The "hand-writing on the wall" was at first a mystery which only conscience could interpret, and could interpret only in one way. Then came the queen mother, who as yet had taken no part in the banquet, and at her counsel the now venerable Daniel was summoned. He read the mystic words—"Dr. S. G. Goodrich" says: "According to our lesson we have Belshazzar (1) *sinning*; (2) *sentenced*; (3) *slain*.

BELSHAZZAR SINNING.—V. 22, 23.

V. 22. His king. Belshazzar was really the grandson of Nebuchadnezzar, his mother Nicotris being the daughter of the great king. Belshazzar was not king, but acting for his father Nabonadius as above stated in the Introduction, Thou knewest all this. His was not a sin of ignorance, but he was completely deliriated and deliriant; he sinned against light and knowledge.

V. 23. Hadst lifted up thyself—*as Nebuchadnezzar* had done (verses 20, 21) to his cost. Brought the vessels . . . drunk wine in them. This was intended as an insult to Jehovah. "In the current notions of the age, each nation's gods were its patrons and defenders, so that victory over a nation was a triumph over its gods. Chaldeans, in the person of Belshazzar and his lords, is now exulting over Jehovah, as unable to protect His people against the superior power of their idols."—*Concise*. And the God in whose hand their breath is, etc. See Acts xvii. 28, 29; Jer. x. 23; Rom. i. 21.

V. 24. Then, etc. This verse is thus explained by *Concise*: "Thou, is not here a particle of time, but of consequence. Consequently, because of this insult offered by the king to the great God, was that part of a hand sent forth from Him (i. e. from God) which wrote upon the wall (v. 5). The writing was done some considerable time before Daniel uttered these words."

BELSHAZZAR SENTENCED.—v. 25-29.

V. 25. Mene, mene, tekel, upharin. Translated literally into English, these words are *numbered, numbered, weighed, and divided*. The last word is *pharis*, the *u* prefixed to it meaning "and" and it is the plural form of the word *peres* in verse 28. *Mene* is repeated for the sake of intensity. The end had even then come (verse 30). *Tekel*, 'weighed,' in the moral sense means "put to the test."

V. 20. Clothed Daniel. . . the third ruler in the kingdom. Why not third? Because Belshazzar himself was second, his father being yet king.

BELSHAZZAR SLAIN.

V. 30. In that night. "Even while the assembly in the banquet hall was absorbed in the dread excitement, the Persian army had marched beneath the walls along the dried-up bed of the Euphrates, ascended the embankments, found the bronze gates carelessly and treacherously left open, surprised the city, and in the turmoil that ensued Belshazzar was slain. Thus, at a stroke, the Babylonian empire passed away."—*Dr. Green*

June 9—Daniel in the Lions' Den.—Dan.

vi. 14-23.—B.C. 537.

GOLDEN TEXT.

"My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before Him innocency was found in me; and also because thou, O king, have I done no hurt."—*vs. 17, 22.*

INTRODUCTORY.

"It was the policy of Cyrus to violate those whom he had overcome in war. The Medes, for example, were now united with him in firm friendship; and an illustration of which is the appointment of 'Darius the Median' to the province of Babylon. Who this Darius was, or whether his name appears at all in the secular history, is still an unsolved question. All that we are told respecting him is that 'he was the son of Abasuerus, of the seed of the Medes,' and sixty-two years old at the time of his accession to the Babylonian throne. The probability is that he was not older than Astyages, the last king of the Medes, son of Cyaxares and grandfather to Cyrus. Darius (the Restrainer) was a common title of the Medo-Persian kings, and the name Abasuerus represents the Hebrew form of the Græco-Persian word Cyaxares. Having lost the throne of Media, Darius accepted from his grandson the vice-royalty of Babylon, which he administered for a little more than one year, Cyrus himself assuming the government on his retirement or death. The first measure of the newly appointed governor for the consolidation of the kingdom was the appointment of lieutenants for its several provinces, presided over by three rulers subject only to the king, of whom Daniel was 'one,' becoming thus, though in a very different way from that indicated by Belshazzar the 'third ruler in the kingdom,' Cyrus himself and Darius being the first and second."—*Dr. S. G. Green.*

The preference shown to Daniel by Darius; the jealousy and plotting of his associates; the signing of the decree; Daniel's disregard of it, and his detection—all these, as contained in the previous verses should be sketched by the teacher before entering on the exposition of the lesson itself, which may be divided as follows: (1) Daniel's doom; (2) the king's distress; and (3) Daniel's deliverance.

DANIEL'S DOOM. v. 14-17.

V. 14. Sore displeased with himself. "The king is chagrined and ashamed of himself that he allowed himself to be caught in this snare. Now for the first time he sees the envious and mean spirit of his officers in obtaining from him that decree, and bites his lips in shame that he could have been so beguiled and entrapped."—*Crowley.* Notice the fact that his very displeasure was with himself for being that entrapped into signing a foolish decree with such haste and inconsideration; for, as *Adam Clark* remarks, it was a law of the object, which "would have been a disgrace alike to an idiot." "Set his heart on Daniel." See verse 3. Labour'd * * * to deliver him. In what way we are not told; perhaps in endeavouring to find a precedent for setting the decree aside, or to influence those who had forced the statute upon him to agree to

making a precedent; or perhaps to discover some flaw or loop-hole in the evidence convicting Daniel that might favour his escape.

V. 15. Assembled—literally, came tumultuously. No decree. * * * may be changed. The Chaldeans magnified the will of their king by giving him a power to make or unmake laws at his pleasure, to slay and keep alive whom he would. The Persians magnified the wisdom of their king by supposing that whatever law he solemnly ratified was so well made that there could be no occasion to alter or dispense with it.

V. 16. Then the king commanded. The slavery of this monarch to the dictation of his inferiors—so different from Nebuchadnezzar and the Chaldean kings—can be to some extent accounted for in the fact that Darius was, as before stated, the vicary of Cyrus, and it was in the power of those nobles to compromise his standing with that great monarch. Compare the case of Pilate (John xix, 12; &c.) and also that of Herod (Matt. xiv, 9 &c.) Darius however appeared to have been a much better man than either of these. Den of Lions. "This is a new kind of punishment not previously mentioned in Scripture; and that it first occurs here at Babylon is a remarkable fact, showing the accuracy of the sacred writers in their references to the manners and usages of different nations. We have the conclusive evidence of monuments brought to light by modern travellers on the sites not only of Babylon but of Susa also, representing lions destroying and preying upon human beings."—*Allen.* Thy God * * * will deliver thee. No doubt Darius had heard of the deliverance of Shadrach, Meshach and Abednego from the burning fiery furnace.

V. 17. A stone. A large flat stone which would be placed over the opening in the flat roof of the den or pit through which the condemned were thrown to the lions. Compare Lam. iii, 53. Sealed it. Compare Matt. xxvii, 66. With his own signet and * * * of his lords. All this went to mark the deliverance which followed as most surely the work of God.

THE KING'S DISTRESS. v. 18-20.

V. 18. Passed the night in fasting. So great was his anxiety that he had no desire or thought about food. Instruments of music. The usual evening's entertainment was postponed; he had no heart for it. And his sleep went from him. This whole verse with the two following ones shows the intense wretchedness of Darius. In an age when human life was sacrificed with so little thought on the part of Eastern monarchs, this tenderness and sensitiveness on his part is both remarkable and commendable.

V. 20. Is thy God * * * able to deliver? "Thou hast well expressed to Daniel his confidence that God would deliver him, yet he still asks the question as one who would feel better assured by the evidence of his senses."—*Crowley.*

DANIEL'S DELIVERANCE. v. 21-23.

V. 21. Then said Daniel. Imagine the effect upon the king! Daniel's first word was in itself an answer to his trembling question. O king, live forever. The ordinary formal salutation to a king may have had a deeper significance in this case, expressing a heart wish that Darius might have that faith that Jesus afterwards expressed in John vi, 25, 26.

V. 22. Hath sent His angel. Compare Chap. iii, 28; Acts xii, 11, &c. We may suppose Daniel to have had a sweet sense of the presence of God by His angel while spending the night in the den with those hungry lions. There they were, sitting in a narrow and clamorous apartment held in firm subjection, and God's own hand was visibly present to his eye and consciously to his innermost soul. That was a night of mingled prayer and praise."—*Crowley.*

V. 23. Because he believed in his God. See Hebrews xi, 33; 1 Peter iv, 19; &c.

June 16—Messiah's Kingdom.—Dan. vii 9-14.—B.C. 539.

GOLDEN TEXT.

"Thy throne, O God, is for ever and ever: the sceptre of Thy kingdom is a right sceptre."—*Psalms xl, 6.*

INTRODUCTORY.

"After completing the personal history of Daniel, the Book turns back a year or two from our last lesson, and records another vision of Daniel. This vision covers the same ground as the one given in chap. ii. The salient points of the world's history are symbolized not as a great statue with its head of gold, but as a succession of beasts. The Babylonian empire is a lion, noble and bold, and kingly, with eagle's wings to mark its swiftness and the height to which its ambitious soared. Then followed the Medo-Persian world-empire as a bear, more fierce, warlike cruel than the lion, but inferior in strength and courage, devouring many nations. Next came a leopard, rapid and impetuous, symbolizing the Macedonian empire. It had four fowl's wings to intensify its swiftness to the four quarters of the earth; and four heads, the four kingdoms into which it was divided at the death of Alexander, and also, perhaps, the intellectual power that should then become prominent 'the kingdom of brains.' Then arose a fourth beast, so peculiar that no name was given to it, more terrible than all the others. It had ten horns, explained as kings or kingdoms, and a little, but boasting horn sprang up among them, and absorbed the rest of the kingdoms; it had the eyes of a man and spoke great things. Some interpret this of the Greco-Syrian kingdom, which followed Alexander, and make the little horn to be Antiochus Epiphanes. But with most English interpreters the whole description seems to fit far more perfectly the Roman empire, seen by Daniel in the far off dim future, with Popery, with its triple crown and great boasting, and eyes like a man to see and control, for the little horn; and all to be broken and destroyed by the coming Messiah's kingdom."—*Peabody.* Then came that part of Daniel's vision which is the subject of our study to-day.

Here we have (1) Messiah's Enemies Destroyed; and (2) Messiah's Kingdom Established.

MESSIAH'S ENEMIES DESTROYED.—v. 9-12.

V. 9. Thrones were cast down. "Cast down here means firmly set, preparatory to being used as a royal judgment-seat."—*Crowley.* The Ancient of Days. This term is peculiar to Daniel, and is equivalent to "Eternal." (Isa. ix, 6.) God the Father, the Creator and Ruler of the Universe is meant, who will give all power unto the Son, (see verse 13; Matt. xxviii, 18; etc.) Did sit—the attitude of a judge about to pass judgment. Garment white as snow. An emblem of purity and honour, and symbolical of the justice of the sentence that would be pronounced. Hair . . . like the pure wool—that is for whiteness indicating venerable age. Compare Rev. i, 14. His throne was like the fiery flame—"That is, it was brilliant and splendid, as if it were a mass of flame."—*Barney.* His wheels—that is the wheels of His throne. Oriental thrones usually moved on wheels. Wheels are an expressive symbol of power and rapid motion. Compare Ezek. i, 16, etc., and x, 9, &c., where the visible glory of Jehovah also appears upon a throne, which itself reposes upon a firmament or elevated platform, supported by four living creatures who are singularly connected with living wheels. Here also is the aspect of fire, (Ezek. i, 13).—*Crowley.*

V. 10. A fiery stream. "Fire and the

shining of fire are the constant phenomena of the manifestation of God in the world, as the earthly elements most fitting for the representation of the burning zeal with which the holy God not only punishes and destroys sinners, but also purifies and renders glorious His own people. *Gen.* See Psalm 1, 5; *xviii*, 3; *Heb.* *xii*, 29; *Isaiah* *lxvi*, 15, 16; *Acts* *ii*, 3, etc. **THOUSAND THOUSANDS MINISTERED.** "An innumerable company of angels," *Heb.* *xii*, 22, (see also *Psalm* *lxxvii*, 17, etc.) "The fact that they ministered to Him shows them to be not culprits at His bar, but servants awaiting His command."—*Concise Judgment was set.* books were opened.

"The vital question on this passage is, Does it refer to the final and general judgment, or to providential judgments *in time*, for the destruction of the fourth beast and his horns? I adopt the latter view, and defend it on the following grounds: (1) The general final judgment is *not in place here*; would have no connection with the subject in hand. On the contrary, an allusion to God's providential judgments upon guilty nations is *in place here*, precisely so, being the very thing that such blasphemous hostility to His kingdom and people calls for and should lead us to expect. (2) The government of God over men, individuals will be judged at the end of this world, and punished or rewarded in the next; but nations can only be punished *in time*,—only in this world,—for the sufficient reason that they exist only as nations here. They are not known as nations after this life. The awards made at the final judgment are upon *individuals* only. Hence if this judgment falls on the fourth beast and his horns, it must be in this world; it cannot be at and after the end of it. (3) The declared result and outcome of this judgment is that the fourth beast is destroyed, and his body given to the burning flame" (verse 11). (4) But further, the distinctive characteristics of the final judgment are *not here*. These are, (a) that it takes place at the end of the world; (b) is preceded by the general resurrection; (c) embraces all the human race from the beginning to the end of time, and even the fallen angels; (d) that men are judged in it as individuals and not as nations; (e) in the final judgment Jesus Christ is to be the judge. In this, the judge is "the Ancient of days," the Eternal Father (see verse 13); (f) its results are not transient, as these appear to be, but eternal, even the eternal award of destiny to the righteous and to the wicked. All these points are characteristic features of the final judgment. They are all wanting here.—*Concise.*

V. 11. The great words which the horn spake. Read verses 7, 8, 24 and 25. With reference to this *little horn* (verse 8)—"politically and physically small, but in its pretensions and assumptions, terrible and influential"—*Dr. Chamming* says: "The word *little horn* is a Greek word from which is derived the English word "episcopacy," signifies, "one that oversees." The ecclesiastical character of this little horn is therefore plainly indicated by the peculiar feature that it was to have eyes for seeing or superintending those that were beneath it. And not only was it to have eyes, but it was also to have a mouth, speaking great things; a preacher of proud pretensions, or a doctor of despotic laws in an enactor of canons, or rules for government and for regulation. Then you will notice another feature in it, that it was to uproot three out of the ten kingdoms. Now, if I apply this little horn where I think it is indisputably applicable, to the Papal power that now reigns at Rome, I think you will find every feature of the prophecy met and embodied in the history of that power. The three kingdoms that were rooted up by this little horn were the three kingdoms of the Vandals, Ostrogoths and Lombards, who were, after a succession of troubles, rooted up by the Franks, and continuing till the Sixteenth Century, and the Pope wears upon his head at this very moment, the tiara, or three-crowned cap

to denote the three kingdoms of horns which he rooted up and over which he now reigns. The Pope claims jurisdiction over all the kings and governments of the earth. But these "great words" are said to be spoken specially against the *little horn*. What are the distinctive features of the Pope? Another feature that identifies this little horn with the Papal power is the prediction that "he will make war with the saints." The whole history of Europe is painfully conclusive evidence of this feature."

V. 12. Rest of the beast. The first three great world powers. (See introduction.) Dominion taken away. They were superseded by others, yet their lives were prolonged. "The meaning is that in these kingdoms there would be energy for a time. They had life still; and the difference between them and the kingdom represented by the fourth beast was that which would exist between wild animals subdued but still living, and a wild animal killed and burned."—*Barnes.*

MESSIAH'S KINGDOM ESTABLISHED. V. 13, 14.

V. 13. Like the Son of man. Yes, made in the likeness of sinful flesh, taking upon Him our nature, but coming with the clouds of heaven. We think of His incarnation here and we think of His ascension also (*Acts* *i*, 9-10; *Luke* *xviii*, 51; *Eph.* *i*, 20-22; *1 Peter* *iii*, 22 &c.) They brought Him,—the angels (verse 9).

V. 14. There was given Him &c. Compare *Matth.* *xxviii*, 18; *John* *xiii*, 35; *1 Cor.* *xv*, 27; *1 Th.* *i*, 10-12; *Psalm* *ii*, 1-12, &c. An ever lasting dominion. *Palm* *cxlv*, 13; *Daniel* *ii*, 44 &c.

PRACTICAL LESSONS.

1. As much of what was foretold in this chapter and in Nebuchadnezzar's dream has already been fulfilled, so shall it be with all the other events predicted in the Bible.

2. God keeps a book containing the record of the nations and He keeps a record also of the actions of *individuals*. *Rev.* *xii*, 17.

3. Messiah's Kingdom is certain to prevail and subdue all other kingdoms, and to fill the whole earth. What is our position towards that kingdom?

Selections.

THE SWISS CHAMOIS HUNTER.

A CHAMOIS hunter of Chamoni, crossing the Mer de Glace, endeavored to leap across one of the enormous crevasses or fissures by which the ice-oozen is in many places rent. He missed his footing and fell in, but was able, by extending his arms, to moderate the speed of his descent, and thus reach the bottom, a hundred yards below, without fracture of limb. But his situation seemed hopeless. He could not scale the slippery walls of his crystal prison, and in a few hours at most he must be frozen to death. A stream of water was rushing below the ice, downward toward the valley. He followed this, the only possible path. Sometimes he had to bend low in the narrow tunnel; sometimes he waded, sometimes he floated down. At length he reached a vaulted chamber, from which was no visible outlet. The water which filled it darkly heaved. Retreat was impossible; delay was death. So, commending himself to the help of God, he plunged down into the centre of the gurgling pool. Then followed a moment or two of darkness, tumult, and terror; then he was thrown up amidst the flowers and the hay-fields and the merry songs of the vale of Chamoni.

On the fact or fable, this narrative will illustrate our theme. Our path may be dark and dangerous; escape may seem impossible; death

may put on its most appalling form; but uttering our watchword, "Jehovah Jireh," let us still advance. Even if we see no light beyond, let us plunge into the darkness. It will be darkness for a moment only. Then we shall be ushered into that world of light and bliss, and will prove in the fullest sense that "eye hath not seen, nor ear heard, nor have entered into the heart of man, the things which God hath provided for those who love Him."

"When life sinks apace, and death is in view,
The word of His grace shall comfort us though;
No fearing or doubting, with Christ by our side,
We hope to the shouting, 'The Lord will provide.'"

THE TARTAR CHIEFS AND THE GOSPEL.

Two Tartar chiefs, from the borders of China, some years ago came to St. Petersburg to acquaint themselves with the learning and arts of the Europeans, bringing this recommendation, that they were the best and most sensible men belonging to their tribe. Among other occupations, they were engaged to assist a German clergyman in that city, in a translation of the Gospel by Matthew into their native tongue. This work was carried on for many months, and day by day they were accustomed to converse with the minister, such portions of the common task as one, the other, or all three had completed; in the course of which they would often ask explanations of passages.

On the last day, when the version was presumed to be as perfect as the parties could render it, the two chiefs sat silent but thoughtful, when the minister's slip lay closed upon the table. Observing something unusual in their manner, their friend inquired whether they had any questions to ask. They answered, "None," and then, to the delight and amazement of the good man, they both declared themselves converts to the religion of that Book. So they proved in the sequel.

One remark which the elder made, and the younger confirmed, was, "We have been zealous followers of the doctrines of the Chinese Fö, and have studied the books containing them attentively, but the more we studied, the more obscure they appeared to us, and our hearts remained empty. But, in perusing the doctrines of Jesus Christ, it is just the contrary—the more we meditate upon His words, the more intelligible they become; and at length it seems as if Jesus were talking with us."

"The entrance of Thy word giveth light, it giveth understanding to the simple."

BUSINESS MORALITY.

Religion bids men be honest, not because honesty is the best policy merely; but truthful not because lying is unmanly only; but temperate, not because intemperate habits weaken the intellect and impair the vital energy; and in short, put you outside the pale of society; but be all these from one supreme, absorbing motive, the fear you have of offending a loving God. It will be the thought of God and of Christ which alone will make us true to man. Our religion will not be of that kind which displays deep emotion in the words of our lips, and then goes out to drive very hard bargains, if not to steal. And what do some men mean by this business morality? Surely not that God allows and winks at such recognized code of signals by which, if one man can overreach another, it is all fair play. Are the strict commandments of God to be admitted in the church, and an expurgated and revised edition hung up in the counting-house? Of many business transactions it may be said, "Everybody does it;" but the Christian man will say, "So do not I,

because of the fear of God." And so, too, will this powerful motive, the fear of God, purify into a bright, honest, cheerful single-mindedness and considerate kindness, the reciprocal duties of employer and employed. The servant will not reason, "My Lord delayeth His coming; I may do this trifling piece of commission, and no human eye will detect me." The landlord will not hardly press his tenant, though long accepted precedents still flourishing around him may invite his imitation. The workman will not "scamp" his work, or waste the time of his employer. Why? "Because of the fear of God."—*Sunday at Home.*

POLISHED CORNER STONES.

A WORD TO LADY WORKERS.

Now, calling to remembrance, as I am sure we do, dear friends, more than one such "corner stone," let us search what Christian graces and mental qualities make up and establish such one. I believe reasonableness for one, continual exercise of Christian courtesy for another, and refraining from a "drive" and hurry of work—even of direct spiritual work—for a third. For the first, I am sure that the young girl just emerging from childhood, who when she loses or breaks some little treasure, will sit down and quietly consider "when she saw it last," or whether it can be mended before she gives it up in despair, makes a tiny but certain step towards the "government," which will help her, a single or married head of a household, from bursting in upon her friends with angry complaints of some domestic wrong in the one case, or of entreating her husband with the same when he comes in tired, in the other. And if she can learn early to give a kind, pleasant answer to sister or servant, or come forth and receive visitors cheerfully who interrupt her search or her mending, she is in the way to acquire the grand courtesy which made the martyr prophet "mind his manners, even at a time like that of delivery from the den of lions, by not forgetting the usual salutation of 'O King, live for ever.'" I think we may safely infer that this recollectedness was no more lost upon Darius than was the prophet's fearless meeting of "the lion's gory mane."

Lastly, I would have my dear readers who "covet earnestly" this blessed gift, to "print vehemently on their minds" that a feverish rush of work, either secular or spiritual, and a "ruled spirit" cannot co-exist. I observe a kind and graceful suggestion from one of you that I should write on the "coldness and indifference of manner," which makes many a dear worker repulsive; and I venture to assert that, in nine cases out of ten, the cause is no pride or "stand-offishness," but mere over-doing. How can we practice "government" if we are so hurried that we grudge a ten minutes' stroll with a young girl, longing for a word; or if we rush at the last minute to our Bible-class or Mothers' Meeting, almost scowling at those who "salute us by the way?"—*Worren's Work.*

THREE LOST YEARS.

Lieutenant Wood, belonging to a Maine regiment in the army of the Potomac, who was on his way to the Grand Review, at the close of the American Civil War in 1864, had gone through the war without a wound, and even without hospital experience. At the last camp halt that his division made before reaching Washington, as he stood in his tent-door, he was mortally wounded by the accidental discharge of a gun. He was brought into Campbell Hospital, and was apparently peaceful in the immediate prospect of death. When he enlisted in the army, three years previously, he was a Christian; but while he had

kept an unassailed reputation for uprightness and integrity, he had not been distinctly known in the regiment as a Christian, and this was now his bitter grief. He wanted to flee to see his family again, but more, far more, he said, to recover lost opportunities. He sent for his fellow-officers, told them his mistake, and asked their forgiveness, while he trusted in the Saviour for his own forgiveness.

"I die as a Christian," he said, "and I die contented; but, oh! if I could have died as a Christian worker! I am peaceful and assured in view of death," he said again, "but I am not joyful and glad,—those three lost years keep coming back upon me. Then lying a moment quiet with closed eyes, he added, "Chaplain, do you suppose we shall be able to forget anything in heaven? I would like to forget those three years."

—It is worth while now and then to have that is called the truth told you about yourself. There are times when such truth-telling is great and immediate service. But I have noticed that persons who plume themselves upon speaking the truth to their neighbors are persons who really have no especial devotion to truth, but who have, on the other hand, a passion for making people uncomfortable. They do not love their neighbors; they hate them, or are indifferent to them. With them so-called truth-telling is merely a form of self-indulgence. How would it do, the next time the village truth-teller comes around, for you to tell the truth to him? "Kind friend, I thank thee for telling me that my daughter's manners are rude, and that my uncle, the parson, should be spoken to about his method of public prayer, and that my Sunday-best-go-to-meeting stove-pipe hat is two seasons behind the times; but let me reciprocate thy kindness by informing thee that thou art a selfish old gossip, without enough brains to perceive the whole truth about any situation, but only a silly half-truth, or a miserable distorted-truth, which from the best of motives, I advise thee to keep to thyself."—*Scribner's.*

A TIMELY SUGGESTION.—Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them. The things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary hours, and open them that I may be refreshed and cheered by them while I live with them. I would rather have a lane coffin without a flower, and a funeral without an eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial. Post mortem kindnesses do not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary days.

A GLASGOW worthy who had got into a scrape was sent for a period to jail, and was asked after his release as to how he had "got on." "Weel," quoth he, "ye see a body canna hae everything in this life; and I'm no gann to miss' the place on me. For 'a' the time I was there,—just two months nate by-the-by—I was weel protectit frae the wiles o' a wicked war' outside; while my bread was aye g'en me, an' my water sure."

We are glad to note that the Rev. J. D. King, the talented Baptist pastor of Yorkville, Toronto, has become one of the Editors of the CHRISTIAN HELPER, a Baptist Monthly journal published in Toronto. He will no doubt add much to the status of that excellent magazine.—*Thorold Post.*

For the Young.

BOTTLING A SERMON.

THEY were sat, Ora and Otto, curled up on the hassocks in one of the front pews—one of the very first pews in the middle block—a position not in general favour; consequently they were beyond the range of any gaze which, if not actually fended by their untidiness, would at least have scrutinized them curiously and critically. Nobody saw them but the minister, who could only look and wonder at his odd little hearers, then wait until the sermon was over for the purpose of speaking with them. It would not be difficult to guess how they got there. The honey bee, the brown wasp, and bluebottle come to church in summer weather, when doors and windows stand wide open; just so these waifs from the street strayed in. There they sat, bareheaded, lapped, with dirty little hands folded in their laps, hair like brushhairs, and eyes more like coalbins than anything else under sun or earth.

The pastor soon discovered that, spite of the intense heat, the passing flash of lightning's wings, the thunder pulses throbbing in the distance, he had two hearers whose attention never wavered in the least.

Once the lights flared, then almost died out. Next, some one with speaking boots left the place. Again, a hymn-book fell with a loud crash, yet those bundles of rags, with black sparks for eyes, neither lifted nor stirred. He was really sorry, this good, kind man, when the service being over, he looked and they were gone—had vanished like a little bats that belonged to the darkness and loved it. He had not gone far, however, on his homeward journey, when a shadow within a shadow stirred, a thin, dirty little hand reached out and touched him.

"Oh, sir, please give me some for my sick mother."

"Give you what, child?"

"Wine and milk," replied the eager young voice. "We've nothing to buy them with, and the doctor wants her to have them. You said, 'Come, without money, you know, and I'm here, Otto's brought a kettle, and I've got a bottle.'"

"That was my text this evening," remarked the minister to a friend who had joined him. "Come buy wine and milk, without money and without price." These children were my most attentive hearers. The girl, you perceive, has applied it to the one great need she is conscious of. What can I do?"

"We'll go to their home, and see what is required of us," replied the gentleman. "If this story is strictly true, neither kettle nor bottle shall remain empty."

Up a narrow court in the church's rear, they found a woman far advanced in consumption, who had evidently seen better days. Worse ones, too, because of wealth and pleasure had led her down to the horrible pit, and into the miry clay the Bible tells us about. Her husband was in his grave; wealth and station had vanished like a dream; and now as the waters of the dark valley crept chillily about her feet, she looked and longed for an upward ray to pierce her spirit's gloom. The Rev. Mr. K—, while ministering to her bodily needs, lost no time in pointing her to the Sun of Righteousness; and as he talked, fear and agony faded out of the woman's face, and the light of a great hope dawned in her beautiful eyes. Those two little bundles of rags, Ora and Otto, sat curled up in one corner listening, just as they had listened from the pew, with hands folded in their laps, lips apart, and a deep, dead shining in the eyes that never for an instant left the speaker's face. Ora met him on the stairs as he was going out.

"I know what it means now," she whispered. "Maybe I wouldn't if you'd brought the words without the wine and milk."

She stood on the step above him, a little girl upon whose head the years were light and few, a slight figure in rags and tatters; nevertheless, he saw at once that her heart had taken in the heavenly types, and was thankful.

A week later Ora and Otto, were motherless, yet not alone. Kinds friends took them in, kind hands ministered unto them; but neither ever forgot their first sermon, nor the kindness and bottle they brought to put it in.—*Selected.*

THE BROKEN SAW.

A boy went to live with a man who was counted a hard master. He never kept his boys. They ran away, or gave him notice they meant to quit; so he was half his time without or in search of a boy.

The work was not very hard—opening and sweeping out the shop, chopping wood, running errands, and helping around. At last Sam Fisher went to live with him.

"Sam's a good boy," said his mother. "I should like to see a boy now-days that has a spark of goodness in him," growled the new master.

It is always bad to begin with a man who has no confidence in you, because, do your best, you are likely to have little credit for it. However, Sam thought he would try; the wages were good, and his mother wanted him to go.

Sam had been with Mr. Jones but three days, before, in sawing a cross-grained stick of wood, he broke the saw. He was a little frightened. He knew he was careful, and he knew he was a pretty good sawyer, too, for a boy of his age; nevertheless the saw broke in his hands.

"And Mr. Jones will thrash you for it," said another boy who was in the wood-shed with him. "Why, of course, I didn't mean it, and accidents will happen to the best of folks," said Sam, looking with a very sorrowful air at the broken saw.

"Mr. Jones never makes allowances," said the other boy; "I never saw anything like him. That Bill might have stayed, only he jumped into a hen's nest and broke her eggs. He dared not tell of it; but Mr. Jones kept suspecting and suspecting, and laid everything out of the way to Bill, whether he was to blame or not, till Bill couldn't stand it and—wouldn't."

"Did he tell Mr. Jones about the eggs?" asked Sam.

"No," said the other boy; "he was afraid, Mr. Jones has got such a temper."

"I think he'd better have owned up at once," said Sam.

"I suspect you will find it better to preach than to practice," said the boy. "I would run away before I would tell him." And he turned on his heel and left poor Sam with his broken saw.

The poor boy did not feel very happy or comfortable. He shut up the woodhouse, walked out into the garden and then went up to his little chamber under the eaves. He wished he could tell Mr. Jones; but "oh my word," said Sam falling on his knees, "help me to do the thing that's right."

I do not know what time it was, but when Mr. Jones came into the house the boy heard him. He got up crept down stairs, and met Mr. Jones in the kitchen.

"Sir," said Sam, "I broke your saw, and I thought I'd come and tell you 'fore you saw it in the morning."

"What did you get up to tell me for?" asked Mr. Jones; "I should think morning would be time enough to tell of your carelessness."

"Because," said Sam. "I was afraid if I put it off I might be tempted to lie about it. I'm sorry I broke it, but I tried to be careful."

Mr. Jones looked at the boy from heat to foot then, stretching out his hand, "There, Sam," he said heartily, "give me your hand. Shake hands. I'll trust you Sam. That's right. Go to bed, boy. Never fear. I'm glad the saw broke; it shows the mettle's in you. Go to bed."

Mr. Jones was fairly won. Never were better friends after that than Sam and he. Sam thinks justice has not been done to Mr. Jones. If the boys had treated him honestly and "above board," he would have been a good man to live with. It was their conduct that sowed and made him suspicious. I do not know how that is. I only know that Sam Fisher finds in Mr. Jones a kind master and a faithful friend.—*Selected.*

IT'S NO USE.—It is said that a country woman went into a shop one day, and putting some silver on the counter, remarked to the clerk, "There! fourteen years ago—I will be fifteen this month—I bought something next door, and gave them half a sovereign; but they couldn't give me the change, so they sent a boy into the next shop, and he brought me back the change for a sovereign instead of half a sovereign. I took it, but 'taint no use; I ain't a-going to keep it any longer; so there it is, all back again." And before the astonished clerk had time to make any inquiries she was gone.

Poor woman! She had endured fourteen years of trouble for a single sin, and at last had to confess and make restitution. It was well that she had courage and grace to do it finally.

It is of "no use" to sin. If you have done wrong, make it right; and the quicker you do it the better, life is uncertain, time is short; sin is a heavy load here, but it will be heavier still to bear it before the judgment seat of Christ. Make haste, then, to get rid of every sin; fly to Christ for pardon and for peace; restore all unlawful gain, right every wrong, and make ready to stand accepted and blameless in the judgment day that is "near and hastening greatly."

"AS RICH AS LORD BRACO." Lord Braco was a Sea Judge of the last century, and a great miser. One of his farmers, seeing him one day pick up a farthing, said: "I would give a shilling, Lord Braco, to have a sight of all the gold and silver which you possess." "Well, man," his lordship replied, "it shall cost you no more."

The shilling was laid down once, and his lordship fulfilled his part of the bargain, exhibiting to his tenant a considerable number of iron boxes filled with gold and silver coin. "Now my Lord," said the tenant, "I am as rich as you are after all." "How do you make that out?" asked his lordship. "Because I have seen the money, my lord, and you have not the heart to do anything more with it."—*Children's Friend.*

AN ECCENTRIC divine in the north of Scotland discoursing on a class of persons who were obnoxious to him, concluded with this singular peroration: "Ma freens, it is as impossible for a *moderate* to enter the kingdom of heavin, as for a coo to climb up a tree with her tail foremost, and carry a crow's nest; or for a soo to sit on the tap o' a thistle and sing like a mavis." The same reverend gentleman, in the course of a sermon on the depravity of human nature, spoke thus: "The human heart is just like a pig's potterage, that when its weedit at the ae end, theither end begins to grow again."

A SCOTCH minister was riding on horseback one stormy day, enveloped in a loose cloak of large proportions, and having a broad scarlet neck. By the strong action of the wind, the cloak was tossing about in all directions, when an English gentleman rode up on a spirited charger. The gentleman's horse shield and almost threw the rider. "That cloak of yours would frighten the devil!" said the Englishman. "Man," replied the minister, "that's just my trade."

—THE PUBLISHER of a weekly paper in Illinois prints in each issue a chapter of the Bible, and upon being ridiculed for it by his contemporaries, remarked editorially: "We publish nothing but what is new to our readers." What an opening for the Society for the Promotion of Christian Knowledge!

MEETINGS OF ASSOCIATIONS, 1878.

WESTERN meets at *Alhambra village on Friday 27th of May*. Preacher, Rev. E. Cheney; alternate, Rev. J. L. Barlow. Writer of Circular Letter, Rev. J. L. Barlow; alternate, Rev. J. B. Huff.

NIAGARA meets at *Port Colborne on Wednesday 5th of June*. Preacher, Rev. E. Hooper; alternate, Rev. E. Bosworth. Writer of Circular Letter, Rev. S. G. Harris; alternate, Rev. S. C. Keetch.

ELGIN meets at *Aylmer on Friday 7th of June*. Preacher, Rev. E. Harris, B. A.; alternate, Rev. R. Lennie. Writer of Circular Letter, Rev. V. D. McLaughlin; alternate, Rev. G. P. Stansbury.

BRANT meets at *Dewey on Friday 7th of June*. Preacher, Rev. James Grant; alternate, Rev. J. Glechrist. Writer of Circular Letter, Rev. N. Wolverson, B. A.; alternate, Rev. Ira Smith.

TORONTO meets at *Collingwood on Tuesday 18th of June*. Moderator, Rev. Joseph D. King. Preachers, Rev. Dr. Castle, and Rev. Wm. Grant. Writer of Circular Letter, Rev. E. M. C. Bottrell.

MIDDLESEX AND LAMBTON meets at *Alex. Craig on Friday 14th of June*. Preacher, Rev. C. Y. Suell; alternate, Rev. H. Richmond. Writer of Circular Letter, Rev. James Cooper, D. D.; alternate, Rev. H. Foshay.

GRAND RIVER meets at *Victoria on Friday 14th of June*. Preacher, Rev. C. Goodspeed, M. A.; alternate, Rev. J. W. Silcox. Writer of Circular Letter, Bro. J. T. Smith; alternate, Bro. W. W. Pegg.

MIDLAND COUNTIES meets at *Chatham on Friday 21st of June*. Preacher, Rev. Chas Walker; alternate, Rev. M. McGregor. Writer of Circular Letter, Rev. E. J. Stobo; alternate, Rev. D. Baird.

EAST ONTARIO meets at *Lebridge on Wednesday 26th of June*. Preacher, Rev. W. H. Walker; alternate, Rev. John Gray. Writer of Circular Letter, Rev. J. J. White; alternate, Rev. Alex. Turnbull, B. A.

HURON meets at *Wingham on Friday 5th of July*. Preacher, Rev. D. McNeill; alternate, Rev. S. Tapscott. Writer of Circular Letter, Rev. Alex. Grant; alternate, Rev. G. F. Robertson.

OTTAWA meets at *Thurso, Ont., on Wednesday 10th of June*. Preacher, Rev. A. H. Munro; alternate, Rev. J. L. Campbell. Writer of Circular Letter, Bro. J. D. Laflamme.

DANVILLE meets at *Eaton, Ont., on Wednesday 10th of June*. Preacher, Rev. E. T. Sandford; alternate, Rev. N. C. Saunders.

CENTRAL CANADA meets at *Farmersville, Ont., on Wednesday 26th of June*. Preacher, Rev. R. B. Montgomery; alternate, Rev. T. Luckens. Writer of Circular Letter, Bro. F. F. McNab, M. A.; alternate, Rev. J. H. Hyde.

LAMOILLE (a Vermont Association which includes two or more Canadian churches) meets at *Burlington, Vt., on Wednesday 4th of September*. Preacher, Rev. G. Lorrimer; alternate, Rev. G. W. Arms.

AMHERSTBURGH (two churches of western Ontario) meets at *Flow River on Thursday 12th of September*. Preacher, Rev. H. D. Davis; alternate, Rev. T. Washington.