

The Christian Helper.

A BAPTIST MONTHLY JOURNAL.

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

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FUTURE PUNISHMENT.

The latest broadside of Canon Farrar against the generally received doctrine of future punishment has convinced the world at large that whatever may be the usual penetrative force of his missiles, in this instance his volley has been misdirected and that the recoil will certainly prove fatal to the reputation of the reverend artilleryman. His implied doctrine of a second chance to sinners who have thrown away their first while living here on earth, may be greedily grasped at, and will, no doubt, prove exceedingly comforting to people of that class; but that it must receive the unqualified dissent of the thinking part of Christendom we have no doubt. The arguments used to bolster up his position are mainly those of sentiment. When we look for logical reasoning we are met by assertions so contradictory that we can hardly believe them to have been advanced by any sound thinking man, let alone a thinking Christian.

The Greek word "*Aionios*," signifying eternal or everlasting, is precisely the same word which the Scriptures apply to future punishment and reward. If Canon Farrar and his friends can prove conclusively that this word really means what they say it does when used in reference to future punishment, viz., "*ages-long*," then it must as a matter of course apply in exactly the same manner to the duration of the happiness of the redeemed in heaven, a doctrine so absurd that no one can be found bold enough to advocate it, and yet it is the only logical conclusion deducible from their argument. They get over this dilemma only by throwing themselves into a worse, they assert that "*aionios*," when applied to future punishment means "*ages-long*" but not *endless*, but when used in connection with the thought of God and life through Him, it means "*eternal*," since righteousness inherits immortality through its great Originator. If this is not blowing hot and cold with the same breath we should like to know what it is? For

our part we shall stick close to the good old doctrine of our fathers, believing that it is the only safe and scriptural one, and shall trust that the gifted preacher and writer who has done so much for the cause of Christ, will not be the means of pulling down more than he ever built up; but that ere long he may see the fallacy of his reasoning, and discarding entirely his own feelings and wishes in this matter, rely solely upon the truth as revealed in God's own word.

"There is no endless punishment," Canon Farrar says, says he—

A-preachin' in Westminster Abbey, away across the sea;

"*Aionios*" means "age-long"—plain as three and four are seven;

If that be so our Canon only gets an "age-long" heaven.

We'll take the Bible as it is when we reach the land supernal,

Trusting to find *our* heaven to be not "*age-long*," but ETERNAL.

HOME MISSION BOARD.

At the recent Board meeting in Hamilton, the reports presented by the missionaries were, on the whole, very gratifying, the baptisms for the quarter on the mission fields amounting to 155, distributed as follows:—Durham 46; Wingham, 34; Ridgetown, 19; Buckhorn, 16; Otterville, 8; McGillivray, 13; Collingwood, 4; Forest, 4; Brampton, 3; Port Elgin, 2; Stayner, 1; Campbellford, 2; Leith, 1; Belleville, 1; Auburn, 1.

A very gratifying incident of the meeting was the reading of a letter by the Secretary from the pastor of the Kincardine church, thanking the Board for its generous grant of \$200 in October last, and stating that at a meeting of the church held on the evening of Thanksgiving day, the brethren, on reviewing the dealings and the goodness of God, heartily agreed to relieve the Board from the payment of the grant voted, and to endeavour in the future to raise an annual contribution for the Convention. The following very necessary and important resolution, moved by Dr. Fyfe, and seconded by Dr. Davidson, was unanimously adopted:—

"Whereas in many instances the missionaries of this Board are led to engage in erecting places of worship, which not infrequently involve their travelling among our churches to solicit aid, therefore, Resolved: That we recommend our missionaries and the mission churches to submit a full state-

ment of their plans, both financial and architectural, to the Board for its approval, before proceeding to carry them into execution."

It being understood that the church in Barrie was about to build, and that a delay till the next meeting of the Board might be prejudicial, it was, on motion of Bro. Coutts, agreed that the Barrie church should lay its plans before a committee of the Board consisting of the President, with pastors Dr. Castle and Joseph D. King, for their endorsement or otherwise, before proceeding to solicit aid from the churches.

After transacting other business the Board adjourned, to meet at Woodstock on Wednesday, the 17th of April next.

THE BOYS' HOME.

Last month we had the pleasure of calling attention to the very gratifying Report of the "Girls' Home." We have now before us the annual report of—we were going to call it the *sister* institution, but it is really—the twin-brother institution, the "Boys' Home."

This charity has been in operation for the past eighteen years, and the amount of good accomplished among the little waifs of our community may be imagined from the fact that it has rescued and sheltered very nearly 1000 homeless, friendless boys, many of whom are now occupying positions of respectability and usefulness in different parts of the province.

The following extract from the report of the Secretary, Mrs. Sutherland Taylor, will be interesting and instructive to our readers:—

"During the past year 72 boys were admitted to the "Home" of whom 5 were orphans, 17 had no father, 18 no mother, and 28 had both parents living. In this last class the managers often find those who have the greatest claim on their assistance, the circumstances calling for and justifying the admission of these children being almost always of a very distressing nature. The number of inmates resident in the "Home" in January last was 83, making a total of 155 who have received the benefits of the Institution during the year 1877. Of these 15 have been sent to situations in the country, 37 have been removed by their parents, 13 have absconded, 1 died, and 1 was sent to the Deaf and Dumb Asylum, Belleville, having been received into the "Home" on discharge from the hospital, where he had been laid up with a broken leg, until admission could be obtained for him into the above-mentioned institution. This leaves a large balance of 88 boys now resident in the

Home. During the last year 11 of the lads who had been sent to the country on trial were duly apprenticed to their masters, and two were adopted into excellent homes, making a total of 35 who are earning their own living, and in most cases giving satisfaction to their employers. Reports from these absent children of the Home are required periodically, and duly received from their masters, clergymen, and school teachers. With very few exceptions these have been most favourable and encouraging. During the year 1877, two of these lads, now young men, accomplished all their terms of service, and received the money which had been annually paid for them by their employers, and which was deposited to their account in a savings bank in accordance with the rules of the Institution."

The report then goes on to speak of the attention paid to the health and training of the inmates; expresses the thanks of the managers for several handsome donations of money, and for various other kindnesses conferred upon the Home during the year. Special and very grateful acknowledgment is made "to the many kind friends who devote so much of their time every Sunday in giving religious instruction to the boys."

The Institution closes the year free from debt, but with only a small balance in the treasury.

The Committee of Management consists of Protestant ladies of all denominations, the Baptists being represented by Mrs. A. R. McMaster, who is Treasurer, and Mrs. H. H. Humphrey.

A SUCCESSFUL PASTORATE.

On Lord's day, Feb. 3rd, Dr. Castle commenced the sixth year of his ministry in connection with Jarvis-st. church, Toronto.

The following statistics, furnished by the Church Clerk were read at the close of the morning sermon—which, by the way, was in no sense an anniversary sermon, but a very excellent discourse on the nearness of the relationship between Christ and the believer, the text being Matt. xxii. 49, 50.

The statistics for the year ending Feb. 1st, 1878, are:—

Increase.		Decrease.	
By Baptism.....	84	By Letter.....	43
By Letter.....	33	By Death.....	10
By Experience..	8	By Erasure.....	6
	125	By Exclusion.....	6
			65

The net increase being 60 for the year.

The statistics for the five years of Dr.

Castle's pastorate, from Feb. 1st, 1873, to Feb. 1st, 1878, are:—

Increase.		Decrease.	
By Baptism.....	334	By Letter.....	155
By Letter.....	167	By Death.....	28
By Experience..	39	By Erasure.....	30
By Restoration..	2	By Exclusion.....	14
	542		227

Giving a net increase for the five years of 315 members, or an average increase of 63 per annum.

The membership of the church on 1st Feb., 1873, was 352; now it is 667, or almost double in five years. The material prosperity is sufficiently indicated in the removal of the place of worship from old Bond-st chapel to the Jarvis-st edifice, the cost of which (about \$100,000) is now almost paid.

The sermon in the evening, delivered before a crowded house, was an exposition of the strict Baptist view on the subject of communion. It was an eloquent and masterly argument, free from the slightest taint of denominational bitterness, and was listened to with the closest attention from beginning to end. Its circulation in pamphlet form among the churches could not fail to be attended with most gratifying results.

EDITORIAL NOTES.

CORRESPONDENTS AND EXCHANGES will please note the fact that we have changed our Post Office Box to No. 223. See our advertisements.

THE SECRETARY'S WORK.—We are very gratified to learn from Dr. Davidson that a good measure of success has attended his recent tour among the churches of the Niagara Association. The amount collected and promised for Home Missions will, Dr. D. assures us, be double that obtained last year. This is encouraging. We trust that a similar report may be forthcoming from all the other Associations, "so that,"—to repeat the potent words of a respected correspondent found in another column—"instead of having note under discount in the bank for the Lord's work, a balance may be found in the Treasurer's hands."

PERSONAL DEALING.—In another part of this paper will be found an account of the organization, and plans of working of

the Baptist Sunday School in Kincardine, Ont. This school during its brief history has been remarkably blessed of God; and the writer of the sketch, who is a Sabbath school teacher of 27 years experience, attributes the success in a very large measure to the *personal dealing* method as carried out by the Kincardine teachers.

SUNDAY SCHOOL RESULTS.—From the *Examiner and Chronicle* we gather the following gratifying statistics of the Baptists Sunday Schools in the State of New York for 1877. There are in that State, in round numbers, 105,000 scholars, an increase over the previous year of about 2,000; and there have been baptized during the year 2,021 scholars, or nearly two fifths of all the baptisms reported in the State.

CLERICAL TITLES.—A venerable brother, whose communication we print in another column, is very much exercised concerning the wickedness of our ministers and the depravity of the *CHRISTIAN HELPER* and other religious papers, in the free use made of the little prefix "*Rev.*" to distinguish the former and otherwise reputable class of the community. For his comfort, and as affording a noble example in these degenerate days, we take pleasure in appending the following from the *Baptist* of the 31st ult.:

"Bro. Thos. Williamson writes as follows: I wish correspondents to address me at Acton, where I am at present labouring for the Lord. I do not wish them to address me with the title of 'Rev.', as my religious convictions lead me to doubt the propriety of being so addressed."

A MODEST EDITOR.—Modesty is not generally considered amongst the distinguishing attributes of the members of fourth estate; but the following rare exception is so ingenious that we cannot refrain from commending its spirit to the favourable notice of our readers. "A religious contemporary speaking editorially of the Rev. Joseph Cook's now famous "FIVE P's," the *parlor*, the *pulpit*, the *press*, *politics* and the *police*, winds up with the following modest conclusion—"The first two of these powers, the Christian home and the Christian pulpit, we regard as so far ahead of the rest, that the latter cannot worthily be ranked in the same category." At first sight we were inclined

to think that this paragraph savoured more of the pulpit than of the sanctuary, but on reflecting that an editor never cared about becoming responsible for other people's effusions, we were forced to conclude that the real cause was a sudden and overwhelming attack of—*modesty*.

THE LONGEST ON RECORD—We find the following rather startling paragraph in a recent number of the *Christian Visitor*:

"Rev. Mr. Wilcox preached all day to his own congregation last Lord's day."

After such an announcement, some remarks on the character of the discourse, the effect upon the congregation, the physical condition of the preacher on resuming his seat, &c., &c., would have been in order; but, alas! the above brief sentence is all the record given, and imagination is left to fill in the rest.

THE EUROPEAN CRISIS.—At the present moment, when all the European nations appear to be on the verge of a terrible conflict, the following, which we clip from the *Christian Herald*, of London, seems at least worthy of consideration:—

"If the Scripture prophecy has been rightly interpreted by expositors, as showing that at the final crisis England is to become legislatively separated from India and Ireland, and allied with Turkey, France, Austro-Hungary, and the rest of the ten kingdoms of Caesar's Roman Empire in a terrible war against Russia and Germany, then there is much reason to apprehend that before long, unparalleled calamities will befall our country."

Contributed Articles.

A NEW HELP TO PREACHERS.

THE USE OF THE BLACKBOARD IN THE PULPIT.

Why should not that very valuable auxiliary, the Blackboard, be utilized by preachers as well as by the Sabbath School workers? Both teach the same truths, and both have the same pupils, if the adage that "men (and women) are but children of a larger growth," is correct.

I had fondly thought that this idea of a blackboard in the pulpit originated with myself, and would first be given to the world through the medium of the HELPER; but I have learned that the blackboard has already been used, in one instance at least. It is, of course, needless to say that the courageous innovator was an American preacher. I felt disappointed

when I found that I was to be denied the honor of introducing what, I believe, will come to be considered (at least among advanced preachers,) an "institution"; but on second thought, the example referred to encouraged me, for now I can back up my arguments with a "precedent."

But the reader will say, "The whole idea is visionary!" So it is; and just because it is *visionary* I argue in its favor. Think how much of our education comes through our organs of vision! Who can estimate the amount of influence exerted by the pictures we have seen! Crystallize a thought into a visible form, or condense it into a few pregnant words, and the eye, acting as the camera, throws a well defined image upon the sensitive brain, and there, by a mental process, as it were, the picture, and all the ideas suggested by it, are for ever "fixed." The ancient and modern world unite in pronouncing pictures the most potent educators ever known; and the "children of light" are coming to be as wise in this respect as the "children of the world." Hence we have in our Sunday Schools leaf clusters, and blackboard lessons, and illuminated cards, and pictures, picture books, &c.

Let the preacher take the hint. I do not mean that he should make pictures—unless he have the ability to make them faultlessly. Poor pictures would be as indigestible, and as injurious, as badly-cooked sermons. But let him write down his text, and the heads of his sermon, and such words as would suggest the striking ideas of his discourse. For example:—suppose the sermon be on the mutual relations of faith and works, and the preacher wishes to illustrate the idea that works are useless unless they are the outcome of faith. Let faith be represented by the figure 1, and works by the figure 0. In their proper relation they would stand thus "10," works increasing the value of faith ten-fold; if works are put before faith, the result would be 01,—the works counting as nothing. I have heard this illustration, but never saw it. If it were put on a blackboard, not even the dullest hearer could ever forget it. Take another example:—On a recent Sunday Rev. Dr. Eyle preached in Alexander-st. Church in this city. His text was from Jeremiah xvii. 7; "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." He said there were three words used in the Scriptures having nearly the same meaning. They were—*Belief*, *Trust*, and *Faith*. He considered *believing* as purely intellectual, stating that he might believe gospel truth, as he did the historical fact that Napoleon died on the Island of St. Helena, but such belief did not influence him, unless he *trusted* those truths from his heart, and acted upon that trust.

Faith he considered the combination of intellectual belief and heart-trust, without both of which there can be no living faith. How plain this important truth could be made, by writing on the blackboard these words:—

FAITH { is }	{ Belief—of the intellect. Trust—of the heart.
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Scores of such examples will occur to you, reader; and every preacher will be able to embody his thoughts in some such way as indicated. This blackboard system would require that preachers *have* thoughts, ideas, principles, to teach. I know preachers who talk little more than empty platitudes. Of course they would not favor the use of the blackboard,—which is suggested on the belief that Theology is founded on principles just as well defined as those of any of the sciences. I believe the preacher who really has truths to teach, and is anxious to expound them in the simplest—not in the most profound—way, would find the blackboard an invaluable aid. As for the hearers, they now carry away but a meagre part of the sermon, unless they note the main points. This is an excellent practice,—or rather *wisdom*,—for it is not in vogue now, as the stylish surroundings of the modern fashionable church make it look out of place to take notes. In the same way the good old habit of following the preacher, Bible in hand, is not popular.

We need to go back to first principles, and the blackboard is, to my mind, the most feasible mode of reviving the good old idea of the church being a school, the preacher a teacher, and the hearers learners.

What do the ministerial brethren think of the idea of the blackboard in the pulpit? One who would like to know is

OLIVER OPTIC'S BROTHER.

WOMAN'S WORK IN FOREIGN MISSIONS.

Foreign Missions cover all the objects for which we have many societies at home. Supporters of the different home societies forget this fact when they compare any one of these societies and the income thereof with our Foreign Mission Society and its income.

The appropriations for foreign missions cover the following objects among others: land, and buildings for the missionaries to live in; chapel; schools for both secular and religious instruction; support of pu-

pils in many cases; support of teachers; books; tracts; bibles; medicines; salaries of missionaries, &c. How many societies we have at home to cover the same amount of ground! Is it right to have these societies? Ought not one society to be enough for our home missions, common schools, ministerial education, &c. &c.? Here is where specific donations come in, as also the work for the women and children of heathen lands by the women of Christian lands.

Whenever a party at home specifically donates a gift for foreign missions, in ninety-nine cases out of a hundred, he does about as he would in contributing to one of our many societies at home.

Our Foreign Mission Society has appropriated some hundreds of dollars for native preachers. Suppose some brother here says, "I will take a preacher and pay for him yearly." Does he not, by his gift, reduce the amount to which the society is liable for the support of native preachers? Is he withdrawing funds from the general society? The same remark applies to the work of the women of our churches. The estimates sent home by our missionaries and approved of, contain at least \$2,000 of work that the women are organized to do. Already the Board at Toronto of the ladies have taken \$450 of that \$2,000, and will take more just as fast as their funds warrant them in doing so. See Mrs. McLaurin's recent letter in the *Canadian Baptist*.

Do these societies, as some affirm, detract from the funds of the general society? They meet once a month to pray for, and talk about, and get information bearing on foreign missions. Does God hear prayer? Do not the information and interest which are the outcome of these meetings find their way into the community, and will not there influence for better the income of the General Society? I am sure they will, and eventually enormously so. If we had a circle in each of our churches, I would feel perfectly confident that the sum asked by our Foreign Mission Board this year would be raised to the *last cent*. I would know where to look for intelligently interested, capable canvassers, for the General Society. The first summer I was home I did my best in my native place, and got less than \$30. I, at the same time, organized a "circle." Last year, with no help of mine, over \$40 was raised for the General Society; the circle had its money besides. On the other hand I could mention a church where there is no "circle," and they will not have one, where the contribution of last year is below that of the previous year. Had there been a "circle" in that church and it had raised, as it might have, \$50, it would have been

at once said,—The "circle" has taken money from the "General Society."

I wrote to Dr. McKenzie, of Boston, on this point. I give his reply:—"I would say that the efforts of the Women's Societies, in the way of collecting funds, do not detract from the receipts of the Union. You look at it in this light. Last year they collected about \$40,000. Now, perhaps \$5,000 of that would have come into the treasury of the Union, if it had not gone into the treasury of the Women's Societies. But the Union had a real gain of \$35,000: for by their efforts that amount got into the fields of the Union, an amount that our fields would not have received but for the Women's Societies. Do you see how it works?"

Yes, I see how it works, and saw how it would work before I started our Ladies' Societies in Ontario and Quebec. Dr. McKenzie might have added truthfully that the increase in Foreign Mission interest was more than \$5,000, and five times that sum, which has resulted from the study of Foreign Missions in all the hundreds of "circles."

No, the opposition to these "circles" is born of no deep insight into, or love of the benighted millions of heathendom, or of a misunderstanding of the scope and aims of the "Women's work." I got the core of it the other day, when a brother told me he was not in favor of these circles. "Why," said he, "if all the women were to go into this, we should have all the other objects starved. They would get all the money for Foreign Missions." He and others had been talking about this matter, and the above was the very Christian decision reached. So there is a danger of having too much interest in a Christless world; and the interest must be strangled. I venture to say if we had interest enough to have every woman in our churches giving two cents a week to send the gospel to those that sit in darkness and the shadow of death, our *Home work* would be in a better state than it is to-day. But I did not start to write a long letter, but introduced the following excellent paper on "Woman's Work in Missions," by a man and a minister.

A. V. TIMPANY.

[Owing to the length of the paper in question, we shall be obliged to defer it till next month. EDITOR C. H.]

A SOCIAL, under the auspices of the Ladies' Aid Society of Alexander street church, will be held on Tuesday evening, February 26, for which an excellent programme is preparing. Tickets 20 cents, including refreshments. Go!

EARLY MEMORIES.

CONTINUED.

Passing over a couple of years, during which time I had so far recovered my health as to be able to do light work, and to walk without crutches, I was indeed to undertake a little school in a detached part of the settlement. I had fifteen pupils, varying in age from five to fifteen years, no one of whom, I think had ever been at my school before. My school house was a log shanty which had been erected by some men who had a job for clearing land; and when their job was done, having no further use for the shanty, they left it to the owner of the land, who being one of my employers, gladly allowed it to be converted into a seat of Learning. It was summer, and our number was small, and the shanty answered admirably. My fees were to be half a dollar a month for each pupil, not in cash, for there was very little of that in the settlement, but in trade: i.e. in such articles of home production or home manufactures, as the several families might have to spare. From one, for instance, I would get a straw hat, or a pair of socks; from another a pair of home-made linen trousers, or a home-made linen shirt, while some would send me a bushel or two of wheat or corn which I could exchange, perhaps with a shoemaker for a pair of shoes, or with a store keeper for articles not produced in the settlement.

My little experiment was a success. My pupils were advanced not only to the satisfaction of their parents, but to their astonishment,—far beyond their expectations, so that the next season I had no difficulty in getting a school in a more central position, with double the number of pupils. I taught nothing but reading, writing, and the ground rules of arithmetic. To say that nothing more was required would be perfectly true; but it would be only honest to admit that I was then capable of nothing more. Hitherto I had read much (at least all I could get) and thoughtfully; but I had formed no serious purpose of attempting to acquire an education. Indeed I had very vague notions of what was implied in that word. I read chiefly for the pleasure it gave me. It afforded me almost my only means of enjoyment. If I had any fixed object beyond this it was the acquisition of knowledge on as many subjects as possible. But having no method, classification, or arrangement, the knowledge I acquired was mixed and confused and of little value beyond personal gratification.—I now began to see the necessity of a more careful and distinct course of study. I was especially desirous of acquiring a good knowledge of grammar and arithmetic. But how was this to be accomplished? I knew of no school in the county in which the former branch was taught, nor any in the township where I would be likely to get much assistance in the latter. A circumstance occurred, however, early in the winter, which for a while promised to remove all my difficulties. A stranger arrived in the settlement, who, in the most confident manner professed to be a scholar. According to his own account he was a Scotchman, and a graduate of a Scotch University. He was in business however, and was here to purchase lumber for the American market. During the winter he would have very little

occupation, and would be willing to teach a school. If the people would furnish him with a room and fuel, and pay him two dollars per quarter per pupil he would teach them anything they desired; whether English, mathematics or classics. Furthermore, as there were no school books in the settlement he would furnish all the books and stationery that might be required at reasonable rates. Well, this was an opportunity too good to be neglected. There happened to be a vacant house in the neighbourhood, which by supplying a few lights of glass to replace broken ones, and removing some board partitions, made a convenient school-room.

On the morning of the commencement I was among the first to present myself. A long table of rough boards had been erected along the centre of the room on which were some piles of books, slates, &c. I at once applied for an arithmetic and a grammar. He was surprised at my wanting a grammar, and tried to dissuade me from my purpose. It was a dry, difficult study, he said, and would take up a great deal of time, and after all would be of little or no use to me. Very few people required a knowledge of grammar, such for instance as *editors* and *poets*; but to plain country people, engaged in the rough toils of the farm and the bush, it would be of no service whatever. I, however, was not to be turned from my purpose, but assured him that that was my principal reason for attending the school, and that if I could not learn grammar here, I must seek another school. He finally agreed that if a class could be made up he would send for the grammars which would arrive in a few days. I diligently canvassed the whole school, but could find but one person who was willing to join me in the mysterious study; but we got the promise that the books should be forthcoming. Meanwhile we went on with arithmetic. A considerable number engaged in this study. Some of them were raw, young, and dull, yet the master seemed inclined to have us all go on together.

We, who had a little knowledge, must go back and begin at the beginning with the rest: Notation, (both Roman and Arabian) numeration, addition, etc., must all be gone through in order. All rules and printed observations must be committed to memory and formally recited, and the whole class must move in line. The front could not advance till the rear was brought up. We soon began to entertain grave suspicions that our master was a bungler, nor were we long without the proofs. We, *z. e.*, my classmate and I, absolutely objected to wait on the slow progress of the class, and so after detaining us as long as he could in the ground rules, requiring us to "do all the sums," i. e., to work out all the examples set down in the book, we were allowed to enter upon reduction. It soon happened that we had an example in which the divisor was a broken number. This to us was a puzzle. The example was a very simple one, and I could easily find the answer mentally, but I supposed there must be a rule applicable to all such cases, and I went to the master for information. He had no answer ready. He took my slate and book, gazed on the one and then on the other for a long time and then handed them back, saying he could not now spend time over it, but at noon he

would look into it, and would tell us how to go on after dinner. As soon as the school was called after noon I again applied for the desired information, when his reply was that upon reaching his lodging he found some gentlemen waiting for him, and they had kept him engaged in business matters during the whole recess; but that to-morrow morning he would have an answer ready. We saw clearly how it was. Our master was an impostor and an ignoramus, who, presuming upon the supposed ignorance of our entire settlement, thought he might sustain his pretensions for three or four months without fear of detection. At the afternoon recess my friend and I, without taking leave, gathered up our books and went home.

I had, however, received information (for I had been for months past making enquiries in different directions) that a school existed in a settlement about twelve miles distant, in which all my wants would be met. I tied up a bundle containing my books, a change of linen and a pair of spare socks, and set off on foot through a deep snow. I went to the house of a farmer with whom I had met before and who lived near the school house. With him I had no difficulty in making an arranger for my board, in paying for which I was to do chores morning and evening and Saturday half-holidays. I found the teacher here, efficient and agreeable. I entered the school as a special student, pursuing the studies of grammar and arithmetic exclusively; one in the morning and the other in the afternoon, and I soon found the difficulties gradually, indeed rapidly, melting away before me. But unfortunately, before the middle of the first quarter an event occurred which made it necessary for the master to leave the place very suddenly.

The school was large and composed almost exclusively of grown up, or half grown lads and girls, all of whom must be employed at home as soon as the spring season returned, and many of whom would never attend school again. To close it now would be a great misfortune to the settlement. In this dilemma the trustees, (for it was a duly organized school under the statute then in force), offered the situation to me. It was with great hesitation and trembling that I accepted the appointment. I had not yet completed my twentieth year, and there were several young men in the school who had passed their twenty-first. There were also several grown up young women, a matter of still greater embarrassment to me. I enjoyed, however, a certain degree of *prestige* from my position as a special student in the school, and especially as a student of grammar, a branch that had never before been taught in the settlement, and which was regarded by the young people as something high, above the ordinary range of common education. Urged therefore, by the trustees, and promised by them a generous support, I finally undertook the task and carried the school through the winter with some degree of success. I never afterwards attended any school, as a pupil, or received any private teaching.

I have detained you long over these trifling details, but my object has been and shall be, to give you a true picture of the state of society among us in those early days: a state that can never be repeated, I think in any country; at least in none where the English language is spoken. Educated men

and fairly good schools, now penetrate to our remotest settlements. Light and learning advance in every direction synchronously with the advance of population. An almost infinitely prolific press; the immense multiplication and cheapening of books and periodicals, and the wonderful facilities for communication and intercourse secure us against such an event; and we who have come up from that generation will be excused, I trust, for any disposition we may exhibit, to linger over the memory of a past, that has passed forever.

I have already anticipated in point of time, and yet I feel tempted to mention one more incident which occurred towards the end of this year. I had the good fortune, as I then regarded it, to form the acquaintance of a young gentleman of education from New England, a graduate of Yale College, where he had taken his degree of M.D. and I think also of M.A. He was stopping with some friends four or five miles distant, where it was expected he would remain for many months, if not permanently. I was now a Christian and had begun to preach, and I was greatly desirous to be able to read the New Testament in the very words pronounced by our Lord, or written by His apostles. Being in conversation with my young doctor one day, I asked if he could be induced to give me some assistance in the study of Greek, and also whether he thought it might be possible for me in my circumstances,—intensely employed every day and no time for studying,—to acquire a moderate knowledge of that language. He at once, and most cheerfully pledged his best services, and earnestly advised me to persevere in my purpose. He assured me that it would not only be a pleasure, but a positive advantage to himself, as here in the bush he was too apt to neglect his books, and the Greek especially was rather a fugitive language, and he needed something to keep it fresh in his memory. I might come to him, most welcome, two or three times a week, and when he could, he would send an evening with me. But I must have books—a grammar, New Testament and Lexicon. A few days after this happy arrangement was concluded I set off for Dundas, (forty miles) expressly on this errand. The Leslie's, at this time kept a very respectable bookstore in Dundas, the only one, so far as I know, this side of Kingston. To Leslie's therefore I went, but only to be disappointed. Leslie's had not the books, nor did they think it probable that I could get them before spring. They might be obtained in Brockville,—not short of that,—but there would be no means of getting them up till navigation opened. This will sound very strange to you men of this generation; you will with difficulty conceive of the need of shipping, to bring up two or three little volumes from a St. Lawrence town. But you must remember that we in those days were not only destitute of the immense conveniences of railways and express agencies, but even regularly established stage lines were also wanting. People stopped at home during the winter, in those days, even along the frontier; or if any one was obliged to travel, he took his own conveyance and went and returned at his own convenience.

Messrs. Leslie thought the books might also be obtained in Rochester N. Y., then a

young and rising village where an academy had just been opened. But the same difficulty presented itself here, and the result was that I did not get the books during the winter, and in the spring my doctor left the place, and so my whole scheme fell through, and several years elapsed before I was in a position to take up that study, and then I had to pursue it without a teacher.

But this has been a long session. I shall now relieve your patience. When we meet again I shall introduce you to the churches of fifty or sixty years ago, and endeavour to exhibit to you the state of religion as it existed among the early settlers.

Correspondence.

THE YEAR BOOK, &c., &c.

To the Editor of the CHRISTIAN HELPER:

DEAR SIR:—I have been much interested in perusing the *Year Book* for 1878, which I received in good time. In care, general arrangement and information, it is considerably ahead of all its predecessors. In thus bestowing care upon our Year Book and Annual Reports, a service is rendered to the denomination throughout the world, as the accuracy and completeness of the volume in one country will necessarily assist those engaged in a similar duty in other countries, and give Baptists generally a better idea of what is being done by them as a body.

I was particularly struck with the Report of the late lamented President of the Convention, where he analyses the contributions for that object during the past year; and, with his suggestions carried out, what a simple matter it might be to raise, say \$10,000 a year from the Baptists, for the Convention alone! It is absurd to say that it is impracticable. All it wants is a little attention, not even pressing. Let some one member of each church undertake to see it carried out, by asking every member (except those in actual poverty), to give at least one cent a week.

Let the ladies of our town and city churches sacrifice fifty cents worth of head-gear per annum, and gentlemen a similar sum for tobacco or some other luxury, and the amount annually required for that object will be raised without any difficulty. Let us make a strong pull this year to wipe out this disgrace which has overtaken us, so that instead of having notes under discount in the bank for the Lord's work, a balance may be found in the Treasurer's hands. Talk of selfishness in such a matter! It is nothing compared with what some of our hard working missionaries have to undergo.

It is to be hoped that the churches will be able to appreciate this effort of the Committee to furnish such important and reliable information in regard to what we are doing. Indeed the Baptists of these provinces may be congratulated in getting the machinery of their Conventions gradually re-modelled and adapted to the rapid increase and influence of the denomination throughout the country.

I might say much more regarding our financial matters, and, with your permission, will probably return to the subject at an early day.

Yours faithfully,

A READER OF THE "HELPER."

CLERICAL TITLES.

To the Editor of the CHRISTIAN HELPER:

DEAR SIR:—A short time ago I observed in the Canada Baptist a notice under the heading of Obituaries, of the death of a young man who had been brought to a knowledge of the truth partly through the "late *reverend* and *Rev. D. McPhail*." The writer should have known that there exists very little, if any, difference between "reverend" and "Reverend," and I thought, with your leave, I should suggest to *P. H.* that in using heraldry to Baptist ministers he should follow the rules and etiquette belonging thereto.—Thus Webster gives them: "We style a clergyman '*reverend*,' a bishop '*right reverend*,' an archbishop '*most reverend*,' and a dean '*very reverend*.'" He defines "*reverend*" as "a title of respect given to the clergy or ecclesiastics." I was acquainted with the late Mr. McPhail, and esteemed him much for his piety, zeal and activity in the Master's service—and for me I should be sorry to use any prefix or affix to his worthy name that would in the least tend to lower him in my estimation.

To me, and I have no doubt to very many Baptists, this title of "*Rev.*" prefixed to Baptist ministers' names is sadly out of place, and grates upon the ear; and yet our ministers and editors cling to it as something worthy of use and to be retained. Baptist papers seldom speak of a ministering brother without using the popish prefix, as if 'ny one did not know that Mr. D. McPhail was a minister; that brethren Fyfe and Davidson, having D. D. after their names and *Rev.* before them, were as well known without these. How much better would *brother Fyfe*, or *brother Davidson* sound, when speaking of them, or, as Mr. Spurgeon does of his brethren in the ministry, Mr. A. or Mr. B.: but, if the lovers of ritualistic mummery will have it, let them follow the rules and regulations given, and pray do not let our D. D.'s and other brethren of distinction have only the bare *Rev.*—a title accorded to a young man after hands are laid upon him—but, by all means, let them have an additional adjective, to which they are in fair play entitled. Might not this question profitably employ the serious consideration of the Baptist Convention?

I am, dear Sir, yours,

A HATER OF CLERICAL TITLES AMONG

BAPTIST MINISTERS.

Danger attends teaching the catechism for purposes of exhibition. When the Committee came to examine the class, each boy knew what question he would be asked and what answer would be expected. It so happened, however, that one lad was missing, and the question, "Did God make you?" was put to the next in order. The reply was original and astonishing, "No sir; the boy that God made has gone home with the toothache."

Shun delays, they breed remorse;

Take thy time while time is lent thee;

Creeping snails have weakest force;

Fly thy fault, lest thou repeat thee.

Good is best when soonest wrought,

Ling'ring labors come to naught.

Sunday School Department

International Bible Lessons, 1878.

STUDIES ABOUT THE KINGDOM OF JUDAH.

FIRST QUARTER.

Feb. 2. Jehoshaphat Reproved.....	ix: 1-9
" 10. Jehoshaphat Helped of God.....	xx: 14-22
" 17. Joash Repairing the Temple.....	xxiv: 4-22
" 24. Uzziah's Fall.....	xxvi: 18-20
Mar. 3. Ahab's Persistent Wickedness.....	xxii: 1-17
" 10. Hezekiah's Good Usage.....	xxiii: 1-11
" 17. Hezekiah and the Assyrians.....	xxvii: 1-21
" 24. Manasseh brought to Repentance.....	xxviii: 1-10
" 31. REVIEW.	

Prepared for the CHRISTIAN HELPER.

Feb. 17.—*Joash Repairing the Temple*—2 Chron. xxiv. 4-13. About B.C. 856.

GOLDEN TEXT.

"And it came to pass after this that Joash was minded to repair the house of the Lord," 2 Chron. xiv. 4.

INTRODUCTORY.

The history of Judah from the death of Jehoshaphat till the accession of Joash to the throne is one of unmingled humiliation and disgrace,—a very natural consequence of the mistaken and sinful policy of Jehoshaphat in promoting the marriage of his son and heir Jehoram with Athalia, the idolatrous daughter of Ahab and Jezebel. Of Jehoram's reign not one good deed is recorded, but we are told in very significant words that "he walked in the way of the kings of Israel, he did the house of Ahab; for the daughter of Ahab was his wife; and he did evil in the sight of the Lord,"—2 Kings vii, 18; 2 Chron. xxi, 6. It was under the influence of this bad woman, no doubt, that immediately upon the death of his father he slew all his brethren and some of the most influential princes of Judah; and then proceeded to force upon his subjects the licentious worship of Baal, which his father had done so much to keep out of the land.—2 Chron. xvi, 4, 11. During a brief part of his reign, Jehoram, king of Israel was his contemporary. "It is sorrowful to see that of the two Jehorams the son of Jehoshaphat was pre-eminent in wickedness. Only the faithfulness of God to His covenant withheld the merited doom from falling upon king and country together. The relapse into heathen wickedness was the worst that Judah had yet known. A prophetic writing of Elijah the prophet, left by him before his translation, as a letter to the king of Judah, was discovered and given in vain to the apostate king. As the nation departed from God its power became enfeebled. First the Edomites rebelled from the Hebrew yoke, Jehoram putting forth his power to crush the rebellion in vain. The Philistines also, and the hostiles of the Arabian desert, emboldened by the feebleness of Judah, penetrated in their incursions as far as Jerusalem, even carrying away the wives and striking down the sons of the king,—only Ahaziah, youngest of the princes, the future king, being left alive."—S. G. Green.—Jehoram died of a loathsome disease after two years of suffering, and no one mourned his death."—2 Chron. xxi, 15, 18-20.

Ahaziah only occupied the throne one year. We are told of him that "he also walked in the ways of the house of Ahab; for his mother [Athaliah] was his counsellor to do wickedly." Therefore he did evil in the sight of the Lord, like the house of Ahab.—(2 Chron. xxii, 2-4). His only public act of consequence was an alliance with his uncle Jehoram, king of Israel, against

the Syrians (2 Chron. xxii. 5). The circumstances of his death are recorded in 2 Chron. xvii. 9-12.

The seven years which followed the death of Ahaziah may count among the saddest periods of Jewish history. To all appearances the line of David was extinct, and the act of an idolatrous queen had frustrated the purposes of God! One infant life, however, secretly preserved, was to continue the great succession, and to prove that the Most High had not suffered His faithful to fall. Jehoshada, the high priest, had married Jehoshada, the daughter of Jehoram, king of Judah, most probably by a former marriage; half-sister, therefore, of the slain Ahaziah. In the slaughter of the royal children by their grandmother, the youngest, Joash, was taken by his aunt and concealed in a store-room of the high priest's house. Athaliah meanwhile reigned securely, unaware of the elements of ruin that were gathering so near. The infant prince was after a while removed with his nurse to one of the apartments of the temple, where he could remain unsuspected among the children of the Levites. And Athaliah did reign over the land. Dr. S. Green. It is remarkable that while Baal-worship was vigorously pushed by this idolatrous queen, and athen temple, images, and priesthood were established in Jerusalem (2 Chron. xlii. 17), she did not interfere with the Levitical priesthood or desecrate the temple of Jehovah during the years of her usurpation. The 23rd chapter of 2 Chronicles contains the account of Jehoiada's plans for placing the child-king upon the throne, and their successful completion. Then they set the king upon the throne of the kingdom, and all the people of the land rejoiced; and the city was quiet after that they had slain Athaliah with the sword.—verses 20, 21. During the minority of Joash, the kingdom was governed by Jehoiada, whose influence upon the young king seems to have been of the best kind.—2 Chron. xxiv. 2. As the king progressed towards years of maturity he began to show considerable enthusiasm in the service of Jehovah.

Our lesson contains an account of his zeal in repairing the temple, which must have suffered considerably during the reigns of Jehoram, Ahaziah, and the queen usurper Athaliah (see verse 7). We may consider (1) the work proposed, (2) the work retarded; (3) the work pushed forward; and (4) the work completed.

THE WORK PROPOSED, v. 4, 5, 7.

V. 4. After this—that is after he was married and settled in his kingdom, Joash. This is a contraction of *Jehoshua*, the latter form being used in 2 Kings xii. He was the youngest king of Judah, and reigned forty years (verse 1). He seems to have been a man of fine impulses; but the later events of his life show him to have been easily led by his advisers, and lacking in moral courage. Compare verse 2 with 17, 18, &c. Was minded. He himself, not Jehoiada, seems to have been the prime mover. To repair. Compare verse 7. The temple was 130 years old. It had been kept in good repair to the end of Jehoshaphat's reign, but had suffered very much from neglect and pillage during the 11 years following.

V. 5. The priests and the Levites. To them naturally, as well as by appointment, belonged the duty of caring for the temple, and of collecting the taxes necessary for its repair. To this fund all the people were expected to contribute. Money. This consisted of pieces of silver of different sizes which were weighed at every transaction. Coined money was then unknown. See Gen. xlii. 16; Ezra vii. 25; Jer. xxiii. 9. From year to year. Apparently, Joash proposed to form by yearly subscriptions, a regular fund for keeping the temple in repair. See that ye hasten. The king was then very enthusiastic in the matter, and it requires no mediation attend.

THE WORK RETARDED, v. 5, 6.

V. 5. The Levites hastened it not.—“They seem to have used the funds thus gathered for their own support, instead of secretly devoting them to the cause for which they were given. On no other hypothesis can the king's subsequent action be explained.”

V. 6. Why hast thou not? This looks as if the chief blame rested on Jehoiada. The collection * * * of Moses. A half-baked tax laid on the people for the repair and service of the tabernacle, (see Exod. xxx. 12-16). The precise taxes which the king proposed to devote to this purpose are given in 2 Kings xii. 4.

THE WORK PUSHED FORWARD, v. 5-12.

V. 8. Made a chest. Compare 2 Kings xii. 9, which gives fuller particulars. Notice how the king took the matter into his own hands.

V. 9. A proclamation. “It is easily conceivable that such a solemn call, and the announcement that a special ‘chest’ was assigned to contributions towards the restoration, would have the effect described in the next verse of causing all classes of the people to flock to Jerusalem and fill the chest with their offerings.”—Sp. Com.

V. 10. Until they had made an end.—that is, either ‘until they had given all they had, or, until they had given enough.’

V. 11. At what time.—“The chest, it appears, was from time to time (when it seemed to be pretty full) removed from its place to a royal office, where it was emptied in presence of the high priest (for his deputy) and of a royal scribe; after which it was taken back to the temple. The money was ‘told,’ placed in bags, and made over to the overseers of the work (2 Kings xii. 10, 11).”—Sp. Com.

V. 12. To such as did the work.—that is, to the overseers of the work. See 2 Kings, xii. 11, 12.

THE WORK COMPLETED, v. 13.

V. 13. Perfected.—in the sense of completion. They set the house of God in his state.—Rather, *They set up the house of God in its propriety.*

PRACTICAL LESSONS.

1. God's purposes cannot be frustrated. This is illustrated in the preservation of the infant prince Joash from the evil design of Athaliah.
2. It is well to be “minded” to do a good thing, if we carry it into execution.
3. Those who want plans carried into effect had better see to them personally.
4. Voluntary contributions are better than State taxes for church purposes.

Feb. 24—Uzziah's Pride Punished—2 Chron. xxvi. 16-23. About B. C. 765.

GOLDEN TEXT.

“Pride goeth before destruction, and an haughty spirit before a fall.” Proverbs xxi. 18.

INTRODUCTORY.

After the death of Jehoiada, who lived to the great age of 130 years, and whose services were recognized by his burial in the sepulchres of the kings (2 Chron. xxiv. 15, 16), idolatry was revived under the influence of “the princes of Judah,” who easily seduced the weak king from the right ways that he had followed. “All the days of Jehoiada the priest.” “They left the house of the Lord”—which Joash had been so zealous in repairing.—“And served groves and idols; and walk came upon Judah and Jerusalem for this their trespass” (2 Chron. xxiv. 18). When a man's remembrance came from God by the

mouth of Zechariah the son of Jehoiada, instead of heeding it, they conspired and stoned him to death “at the commandment of the king, in the court of the house of the Lord. Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son” (2 Chron. xxiv. 21, 22). As Joash had done to the son of Jehoiada, so did his own servants do to him: for they “conspired against him for the sons of Jehoiada the priest, and slew him on his bed” (2 Chron. xxiv. 23). The next king of Judah was Amaziah, the son of Joash, who began to reign when 25 years old, and reigned 29 years. Like his father he began well, but in his later years lapsed into idolatry, and was finally the victim of a conspiracy which resulted in his assassination. The account of his reign will be found in the 25th chapter of 2nd Chronicles, and also in the 14th of 2nd Kings. The prophet Joel, perhaps the oldest prophetic writer of the kingdom of Judah, probably flourished during the reign of Amaziah.

Uzziah, or Azariah, as he is called in 2 Kings xv.—was only sixteen years old when he ascended the throne, and his reign extended over 52 years—a longer period than that of any other king of Judah. “He never deserted the worship of the true God, and was much influenced by Zechariah, a prophet who is only mentioned in connection with him (2 Chron. xxvi. 5). So the southern kingdom was raised to a condition of prosperity that it had not known since the death of Solomon.—Smith's Dictionary. His career is that of a powerful monarch, prosperous in commerce, rich in agricultural resources, practical and determined in the arts of war.—Green. Indeed Uzziah was “marvellously helped” (verse 5-7). The only exception to the excellent character of his reign was that recorded in our lesson (consl. chap. xxvi. 2); but that it was a very serious one, as we shall presently see. The lesson treats of Uzziah's pride and its punishment.”

UZZIAH'S PRIDE, v. 16-18.

V. 16. When he was strong. He had been at this time about forty years on the throne, and had reached the height of his power. His heart was lifted up. “It is seldom that man can stand prosperity. It may be that Uzziah thought he had good reason for boasting, because at this very time the kingdom of Israel was suffering from the first Assyrian invasion.”—Barth. To his destruction.—rather, *to do wickedly, Transgressed.* “None but the priests might offer incense on the golden altar before the rail, or even, under ordinary circumstances, enter within the temple building, which represented the original tabernacle. (See Num. xvii. 1-9). Uzziah must have deliberately determined to invade the priest's office, thus repeating the sin of Korah, Dathan, and Abiram.” (Num. xvi. 1-35).—Sp. Com. To burn incense. “His father had burned incense to the gods of Edom (2 Chron. xv. 14), and Jeroboam had burned incense to the calf at Bethel (1 Kings xiii. 1); they had adapted to the office of priests. Uzziah would cleave to God's altar, but he was inflamed with a similar ambition.”—Wordsworth. “He wished to be both priest and king, an honour that appertained to One only.”—Barth. Altar of incense. See Exod. xxxvii. 25-28; 1. xl. 26; xxx. 7, 8, 24-38; &c.

V. 17. Azariah, the priest. Notice, his name is the same as that of Uzziah, as it occurs in 2 Kings. He was the chief priest, (verse 20). Fourscore priests * * * valiant men. “Uzziah no doubt entered the temple with a considerable retinue, and it was possible that he might resist the high priest's attempt to expel him, Azariah seems to have intervened in that case to use force.”—Sp. Com. too many and too bold.

V. 18. They withstood Uzziah.—“When they became an example of courage and piety to ministers especially, who must with-

stand the current of vices, and not spare to reprove the greatest, if need be as Nathan did David, as John Baptist did Herod."—*Trapp.*
 It appears that not only to those who were doing was clear in the ordinances which God gave to Israel, it was the separation of the spiritual function from the temporal rule. Melchisedek, the priestly king of Salem, is a solitary type. In after days the Levitical order was appointed to minister before God, the house of David to rule over God's people. The order of Melchisedek waited for ONE to fulfil it, Himself, the great, the only Antitype."—*Green.*

UZZIAH'S PUNISHMENT. V. 19-23.

V. 19. Uzziah was wroth.—Contrast his case with those of David and Jehoshaphat when receiving rebuke for their sins (2 Sam. xii. 2 Chron. xix.). Gesser—a bowl for burning the incense, held suspended by chains (see Num. iv. 14; Levit. xiv. 12). **The Leprosy.** The disease of all others the most disgraceful, and the most terrible of which the human body can be subjected, and one which God has especially marked as the type of the deep, corrupting, destroying malady of sin, (see Num. xii. 9, 10; 2 Kings v. 27, &c.) In his forehead.—the most conspicuous part. "The forehead is smitten with this judgment that God may proclaim to all beholders: This shall it be done to the man whose arrogance hath thrust him upon a sacred charge. Public offences must have open shame."—*Hall.*

We learn from Anos's 1 and from Zech. xiv. 5, of an earthquake that occurred during the time of Uzziah, and according to Josephus it happened simultaneously with this event.

V. 20. Thrust him out. "What a fall from honour to disgrace, from royalty to contempt. A moment ago, a haughty prince, now a humiliated, despised leper, driven like a dog from the sacred precincts." Himself hated. "Death was denounced by the Law against those who invaded the office of the priest (Num. xvii. 7); and death had been the actual punishment of Korah and his company (Num. xvi. 35). Uzziah, when he felt the hand of God laid upon him, feared probably less from him to the extreme penalty should be exacted, and therefore hastened to quit the sacred building where his bare presence was a capital crime."—*Sp. Com.*

V. 21. A several house. Apart from all, even his own family, and outside the city walls (Levit. xiii. 46; Num. v. 2, 3; 2 Kings vi. 3). The life of a leper was a living death, (Num. xiii. 12; Levit. xiii. 45, 46. Some suppose Psalm lxxviii to refer to Uzziah. Jotham.) He probably acted as regent for not more than 10 years at the most.

V. 22. Isaiah the prophet. "Most critics regard him as about 20 when Uzziah died. He must therefore have written his history of Isaiah's reign rather from documents and accounts of others, than from his own knowledge."—*Sp. Com.*

V. 23: The field which belonged to the kings—but separate from the sepulchres of the kings. "Uzziah thus bore his punishment with him to the grave; many will carry theirs to eternity."—*Barth.*

PRACTICAL LESSONS.

1. Prosperity is very apt to beget pride, (verse 16). See Deut. xxxv. 15; Dan. iv. 30, 31.
2. Sinners should be dealt with faithfully, no matter how important and influential their position. (verse 17).
3. Pride does not take kindly to reproof. (verse 19).
4. When leprosy is such a loathsome and debasing thing, what must sin, of which it is a type, be?
5. As the leper was thrust out and banished from the presence of all the living, to spend his miserable days in despair, so shall it be at last with the sinner.

March 3—Ahaz Permitted Wickedness
 —2 Chron. xxviii. 19-27. About B.C. 740-726.

GOLDEN TEXT.

"And in the time of his distress did he trespass yet more against the Lord; this is that king Ahaz." 2 Chron. xxviii. 22.

INTRODUCTORY.

The good king Jotham, who had been regent during the years of his father Uzziah's leprosy was 25 years old when he began to reign in his own right, and he reigned 16 years over Judah. He followed in the footsteps of his father in every thing that was good, but was careful to avoid the great sin of the latter (2 Chron. xxviii. 2). But he was unable to influence to any extent for good the moral condition of his subjects, for "the people did yet corruptly." (ibid.)

"How deep and wide-spread was the corruption we may learn from the prop' of Isaiah, summoned as he was, to his high calling 'in the year that king Uzziah died' (Isaiah vi. 1). In the first five chapters of his prophecy we have the picture of the nation as it was in the sight of God most faithfully drawn, and yet most sadly. Punctilious in the routine of ritualistic observances, careful to multiply oblations at the altar, vigorous in the celebration of new moons and Sabbaths, with the calling of assemblies, they had forgotten the primal obligations of justice and charity. Oppression, avarice, and pride everywhere prevailed. Jerusalem itself is laden with the guilt of odium, and merits the fate of Gomorrah. Luxury has become the curse of the people. The very daughters of Zion have forgotten their womanly modesty, and flaunt their sumptuous attire in bawdy self-display. Jerusalem is ruined, and Judah is fallen' (Isaiah ch. 18-23). All the tokens of Divine wrath are at hand. "His anger is not turned away, but his hand is stretched out still! Let Judah be repent, and God will be gracious. 'Cease to do evil, learn to do well.' This does Jehovah's reason' with the rebellious people; and in the midst of darkness and dark forebodings there intervenes a gleam of brightest hope—"the Lord's house established upon the mountains," and 'the house of Jacob walking in the light of the Lord' (Isaiah li. 2-5)."—*S. G. Green.*

Such is the picture of Jewish society when Jotham died. Personally faithful in God's service, and of unblemished reputation, he does not appear to have succeeded in training his family in the fear of the Lord, for his son and successor Ahaz, the subject of our study to-day, bears the unenviable reputation of being one of the very worst of the kings of Judah. Indeed he walked in the ways of the most wicked of the kings of Israel, surpassed in sin by few, if any, even of them. "Not only did he sacrifice to Baal and Ashtoreth, but he introduced into Palestine the horrible practice of child-sacrifice to Moloch. . . . Unhappily the practice thus introduced by royalty became frequent in after days. Manasseh, grandson of Ahaz repeated it; and there is no record of repentance against which the later prophets more indignantly protest."—*Green.*

In teaching this lesson we may notice—(1st) the wasted land; (2nd) the wicked king; and (3rd) the wrath of God.

I. THE WASTED LAND. V. 19-21.

V. 19. Brought Judah low. Both in Kings and Chronicles we have the history of Ahaz given in "the philosophical order; first, his great sin, and then their legitimate results—defeat; disaster; the destruction of his immense armies; the exhaustion of his treasury by foreign exactors."—*Green.* Ahaz, king of Judah. The kings of Judah are six times called kings of

Israel in the Bible. Made Judah naked. "Literally, 'He had caused disencumbrance in Judah,' i.e. he had allowed Judah to break loose from all restraints of true religion, and to turn to any idolatry that they preferred (see verses 2-4)."—*Sp. Com.* And had transgressed sore. "Rather 'had done very faithfully' with the Lord. In both this and the preceding expression there is the same idea of prostracy, resembling the unfaithfulness of a wife."—*Ibid.*

V. 20. Tilgath-pilneser. The other and more correct form of this name is Tiglath-pileser (2 Kings xv. 29; xvi. 7). He is the second Assyrian king mentioned in Scripture as having come into contact with the Israelites. His connection with Ahaz and 1 Ahaz in opposition to Resin of Syria and Pekah of Israel will be seen more clearly from the account in 2 Kings xv. Distressed him but strengthened him not. This alliance "did not replace Ahaz in an independent or even a safe position; it merely substituted an actual for a threatened subjection. It striated Ahaz's resources by depriving him of all his accumulated treasure, and it left him subject to a heavy annual tribute. Moreover, it led him on to further idolatry and impiety, which by provoking God's anger, tended to the ruin of the nation."—*Sp. Com.*

V. 21. Ahaz took away a portion. Compare 2 Kings x. 8. And for similar instances in others see 2 Chron. xvi. 3; 2 Kings xii. 18; xvii. 15; &c.

II. THE WICKED KING. V. 22-24.

V. 22. Trespass yet more. "This infatuated king surrendered himself to the influence of idolatry, and exerted his royal authority to extend it with the intensity of a passion. In his ignorance and servile fear of a heathen (v. 23), and a ruthless defiance of God."—*Jameson.* This is that king Ahaz.—"That wretched man, who was the scandal of the house of David, and the curse and plague of his generation! Those are wicked and vile deeds, but are made worse by their affections instead of being made better by them."—*M. Henry.*

V. 23. Which smote him.—that is, "which he believed to have smitten him," as the last clause of the verse indicates. All Israel. Here again, as in verse 19, Israel is put for Judah. See also verse 27.

V. 24. Cut in pieces the vessels. Compare 2 Kings xvi. 17, which, however, only describes a small portion of this destruction. Shut up the doors.—so as to prevent altogether the temple worship by keeping out the priests. Made him altars in every corner. "As the one altar for sacrifice, which alone the law allowed, symbolized in the strongest way the doctrine of One God, so these multitudinous altars which met the eye at every turn, spoke unmistakably of the all-embracing polytheism affected by Ahaz."—*Sp. Com.* The Jews still commemorate by yearly fast this time of affliction.

III. THE WRATH OF GOD. V. 25-27.

V. 25. Provoked to anger. "We must be careful not to ascribe wicked human passions to God. The wrath often attributed to Him in the Scriptures is only that righteous indignation with wrong-doing, divested of all sinful feeling, which alone a Holy Being can experience."—*Dodd.*
V. 26. The rest of his acts. Among these is one recorded in Levit. vii. 10-13, which, like all his other acts, was the reverse of good.

PRACTICAL LESSONS.

1. Sin, whether in an individual or a nation, is always sure to bring the transgressor low. (v. 19).
2. Help which is purchased by bribery has usually neither value nor duration. (v. 21).
3. "Thou shalt not be the child of thy mother; if unsanctified." (v. 22). So it was with Pharaoh.

4. "People often seek salvation in that which proves their ruin." (v. 23), &c.

5. "Those who will not keep company with the rood in life, shall be separated from them in death." (1. 27).

March 10.—**Hezekiah's Good Reign.**—2 Chron. xxix. 1-11. About B. C. 726.

GOLDEN TEXT.

"And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered." 2 Chron. xxxi. 21.

INTRODUCTORY.

In our last lesson we saw that a sad condition Judah was brought by the persistent wickedness of Ahaz. It will be a relief in this and the following lessons to find that a bad father is not always succeeded by a wicked son; for we are told of Hezekiah the son of Ahaz that "he trusted in the Lord God of Israel; so that after he was none like him among all the kings of Judah, nor any that went before him. For he clave to the Lord, and departed not from following Him, but kept His commandments which the Lord commanded Moses. And the Lord was with him; and he prospered whithersoever he went forth" (2 Kings viii. 5, 7). "So great king, and one so fully recognized by 'the Lord God of Israel,' would have revived the national greatness of the Jews, if any one could have done it; but the degradation of the people's character was so deep that, as the event proved, such a revival was impossible. "The whole heart is sin, and the whole heart faint."—(Isaiah 1, 5).—*Blunt*. Of the reign of Hezekiah we have more complete accounts than of any other of the later kings of Judah. The teacher should study them all as found in 2 Chron. xxxi-xxxiii., 2 Kings xxvii-xxviii, and Isaiah xxxv-xxxix. "The writer of 2 Kings dwells chiefly on the civil and political troubles of the reign; Isaiah records Hezekiah's private conduct in connection with the Assyrian insult, and his own serious illness; and the writer of 'Chronicles' deals most fully with Hezekiah's religious reformation."—S. S. *Union notes*.

Not long after Hezekiah's ascension to the throne, Samaria was besieged by Shalmanezzer, and soon the ten tribes were carried away into Assyria, never afterwards to appear in history as a nation. Judah, no doubt, would have very soon followed if she had not been favoured with such a sovereign as Hezekiah.

In treating our present lesson we follow the divisions of the Berean Question Book and notice (1) *The temple opened*; (2) *The priests assembled*; (3) *The sins acknowledged*; and (4) *The covenant proposed*.

THE TEMPLE OPENED. V. 1-3.

V. 1. **Hezekiah.** "He came as a fresh spring after a sharp winter, and brought the ship of Judah from a turbulent and tempestuous sea to a safe and quiet harbour."—*Trapp*. His mother's name was Abijah, the daughter of Zechariah. It is not known certainly who this Zechariah was,—whether (1) the one who exerted so good an influence over Uzziah (2 Chron. xxvi. 5), or (2) Zechariah, one of the faithful witnesses mentioned in Isaiah viii. 2. If the mother of Hezekiah was the daughter of either of these good men it would aid us in ascertaining what influences they were that made him so different a man from his father Ahaz. A godly mother may have been to him, as to so many of us, his salvation.

V. 2. **Did that which was right.** See 2 Kings xviii. 5. David. He was always the standard by which the other kings were measured.

V. 5. **In the first month of the first year.** "We thus see that the very first action he performed after he ascended the throne was a religious one; he placed religion before politics or finance."—*Berth*. How many of us are like him in this respect? Opened the doors. How they came to be shut we saw in our last lesson (chap. xxviii. 24). And repaired them. "Literally, made them strong. It appears from 2 Kings xvii. 16, that the repairs now made included the plating of the doors, wholly or in part with gold."—*Sy. Com.*

THE PRIESTS ASSEMBLED. V. 4-5.

V. 4. **The East Street.** "Probably an open space beyond the eastern gates of the outer Temple Court is intended."—*Sy. Com.*

V. 5. **Levites.** The priests, of course, were also included by Hezekiah under this designation. Sanctify now yourselves. "David ascribed the calamity which hindered his first attempt at bringing the ark up into Zion to the fact that those who conducted it had not 'sanctified themselves' (i. e. purified themselves from all legal defilement) previously; and afterwards, when he was about to complete the removal, he required the priests and Levites who took part in the ceremony first of all to 'sanctify themselves' (1 Chron. xv. 12, 13). Hezekiah follows this example, knowing, probably, that the priests had, in the preceding time of idolatry, contracted many defilements."—*Sy. Com.* The filthiness.—Accumulated dust and dirt. There may also be a reference to things introduced by Ahaz before he closed the doors, which were connected with idolatry."

III. THE SINS ACKNOWLEDGED. V. 6-9.

V. 6. **Our fathers have trespassed.** "His oath not, my father, because it became him as a son, to be as tender as might be of his father's name, and because his father would not have done all that his father had done, but neglected their duty."—*Matthew Henry*. That the priests themselves were by no means guiltless in this matter will appear from 2 Kings xvi. 15, 16. **Habituation of the Lord.** Of Solomon's temple God had said 'Here will I dwell' (Ps. cxxxii. 14). 'The Holy of Holies' was the resting place of the symbol of God.

V. 7. **Put out the lamps.** These lamps were in the holy place. They were to be kept constantly lighted, as a symbol of the light from above (Exod. xxvii. 20; Levit. xxiv. 2). In Solomon's temple there were ten candlesticks made of gold, five on each side of the holy place, (2 Chron. iv. 7, 20-22). **Burnt offerings.**—The most ancient of all sacrifices (see Gen. iv. 4; viii. 20; xiii. 2, 13; Job 1. 5; &c.). The burnt offerings were to be offered every morning and evening (Exod. xxix. 38-42). They were illustrative of devotedness to God, (Rom. xii. 1).

V. 8. **Delivered them to a * hissing.** "This expression is new, and has no parallel in the rest of Chronicles. It was, of course, however, which Hezekiah might naturally use for it had occurred in a prophecy of Micah (vi. 16), his contemporary and monitor (Jer. xxvi. 18, 19), which was probably uttered towards the close of Ahaz' reign. In Jeremiah the phrase becomes common. (Jer. xviii. 16; xix. 8; xxv. 9, 18, &c.)."—*Sy. Com.*

V. 9. **Are in captivity.** See chap. xxviii. 5, 17, 18.

IV. THE COVENANT PROPOSED. V. 10, 11.

V. 10. **It is in mine heart.** "God put it there, doubtless; for the heart of the best is naturally barren of good, as they report the tale of Patmos is, where nothing will grow but on earth brought from other places."—*Trapp*. See Psalm 110; Ezek. xxxvii. 26; Psalm cxix. 36. **V. 11. My sons.** "He calls them 'Levites'

(v. 5) to remind them of their obligation to God; calls them his 'sons' to remind them of their relation to himself, that he expected that as sons with a father they would serve with him in the reformation of the land."—*Matthew Henry*. Be not now negligent. He would have them then go about their work actively and with a good will,—not as the Levites in the time of Joash, who 'hated not' the work.

PRACTICAL LESSONS.

1. The children of the most degraded fathers may become the best of men. (v. 2).
2. The blessedness of having a godly mother. (v. 1).
3. Religious duties should precede worldly considerations. (v. 3).
4. Those who take part in holy work should be themselves first sanctified. (v. 5).
5. Those in whose heart the love of God is, feel the tenderest affection and nearest kinship with all the servants of the Lord,—“my sons.” (v. 11).

KINGARDINE BAPTIST SABBATH SCHOOL.

This school commenced as a Bible class on the first Sabbath of April, 1877, in the house of the writer, number present 8. On the third Sabbath a regular Sabbath School was organized in our new chapel, then only enclosed and without plaster or seats, with our pastor, A. Grant, superintendent, and 8 teachers; number present 50. Since that time we have steadily increased, our average number during the month of January, 1878, was 139, with a staff of 14 teachers. 50 are members of the church, and added to us by baptism since 1st May, 1877. We have three large Bible classes taught by three of our deacons. We meet every Saturday evening for conference, study of the lesson and prayer. We have made it a rule that every quarter or oftener, we dispense with the usual Sabbath lessons and every teacher is expected to speak to each pupil in his or her class personally, and ascertain, as far as practicable, their spiritual state, and report the number of conversions, number anxious, &c. Besides this special meeting, the teachers meet every Sabbath after the dismissal of the school, for prayer. To this meeting the teachers invite all anxious children or young people to remain. They are prayed for specially and spoken to, and kindly urged to accept Jesus as their Saviour. Personal dealing has been owned and blessed by the Holy Spirit in leading many souls to the Saviour among us. With confidence we would recommend some such method to all Sabbath School workers throughout our beloved denomination.—*Com.*

A lady in the country, having been informed that her son had been awarded as a prize, a year's subscription to Oliver Optic's magazine, wrote to the publishers an anxious letter. She had never allowed her dear boy to read one sentence that was not absolutely true; it was the aim of her life to keep him from every form of fiction and falsity; and she wanted to know if the magazine was free from the objectionable features. The answer was nearly this: "Dear Madam—If your notion is carried out strictly, there is but one publication we can recommend — and, on second thought, we doubt even as to that. We were going to suggest the New Testament, until it happened to recollect that our Saviour therein is mentioned as speaking in parables."

BAPTIST MISSIONARY CONVENTION OF ONTARIO.

APPOINTMENTS OF THE SECRETARY.

I propose and expect, God willing, to visit the places hereinafter named, in the interests of our Home Missionary Convention, and will preach or deliver a Missionary address, on *week evenings* as the pastors or brethren may give notice.

If any changes are thought to be desirable in the following list, will those desiring such give me timely notice?

Simcoe	Sab.	Feb. 17th	a. m.
Victoria	"	"	p. m.
Tyrrell	Mon.	18th	7.30 p. m.
Villa Nova	Tues.	19th	"
Hartford	Wed.	20th	"
Boston	Thur.	21st	"
Burich	Frid.	22nd	"
Dundas	Sab.	23th	a. m. or p. m.
Orillia	Sab. M'ch	3rd	a. m. & p. m.
Orillia	Mon.	4th	p. m.
Lindsay	Tues.	5th	7.30 p. m.
Kinnouit	Wed.	6th	11 a. m.
Hobcaycon	Thurs.	7th	7.30 p. m.
Scotch Line	Frid.	8th	7.30 p. m.
Fenelon Falls	Sab.	10th	11 a. m.
Somerville	"	10th	7.30 p. m.
Port Perry	Mon.	11th	7.30 p. m.
Whitby, 6th con.	Tues.	12th	7.30 p. m.
Whitby Town,	Wed.	13th	7.30 p. m.
Oshawa	Thurs.	14th	7.30 p. m.

THOS. L. DAVIDSON,

Sec. Bapt. Miss. Con. of Ont.

Guelph, Feb., 1878.

WOMANS BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO.

Received since Annual Meeting Oct. 18th, 1877.

Dundas W. M. C.	\$ 30
Yorkville	15
Unknown	11
Paisley	13
Paris	17
Stratford	1
Brantford	15
Thelford	6
Jarvis St.	33
Alexander St.	21
Port Hope	15
Guelph	17
Perth	10
Timpany's Grove	5

\$185 86

ERSKINE BUCHAN, Treas.

Yorkville, Feb. 7th, 1878.

Religious Intelligence.

DENOMINATIONAL.

ONTARIO AND QUEBEC.

Baptisms reported during the month at Alvinston, 2; Brampton; Brantford, *First Church*, 3; Burgoyne, 3; Canboro, 3, Collingwood, 7; Eversley, 1; Haldimand; Kincardine, 2; London, *Abolitionist*, 2; Malahide Unitarian, 5; Oxford, 2; Paisley, 12; Palmyra, 14; St. Thomas, 23; 2; Toronto, *College St.*, 6, *Jarvis St.*, 13; Townsend Centre, 8; Uxbridge; Villa Nova, 8; Welland, 6; and Wingham.

Pastoral Settlement. Bro. D. LAING, of the Canadian Literary Institute, has accepted a call to the pastorate of the *Fullarton* church.

Ordination. Bro. THOS. HOWLAND, pastor of the church in Fitzroy township, was publicly set apart for the work of the gospel ministry at a council of regular Baptist churches held on the 15th January.

Church Recognition. Brethren and sisters residing in *Melville*, county of Simcoe, to the number of six, having formed themselves into a regular Baptist church, were publicly recognized as such by a council from sister churches on the 15th of January. They expect shortly to add to their number 7 by baptism, and 19 by letter and experience.

Chapel Dedication. On Thursday, the 17th of January, the new Baptist chapel in *Waterford*, which cost about \$14,000, and is said to be the finest in the county of Norfolk, was dedicated to the worship of God with appropriate services.

Miscellaneous. Bro. THOS. WILLIAMSON is at present supplying the Baptist church in *Acton*. Correspondents will please address him there. Brethren GEORGE CHITTY NOES, JOHN HARRIS, JESSE GIBSON, and JOHN BARBER, of the *First Church*, Brantford, have received the license of that church to exercise their gifts in preaching the gospel.

The second of the regular monthly literary gatherings of the Young People's Association of Jarvis street church occurred on the evening of Thursday, 31st ult. The spacious parlor of the church having been uncomfortably crowded on the previous occasion, the school-hall was used this time. Though a very stormy night, a large number of members and friends assembled. The first Vice-President, Mr. John Yonston, occupied the chair. A most interesting original paper on "Self Culture" was read by Mrs. Castle. An essay, "The Life of Paul" was read by the President, and Mr. Burke read the MSS paper. A duet was sung with taste by Misses Davis and Richards, and solos were given by Misses Castle, Dinns and Richards. The Pastor's address and several readings completed a programme of great profit and enjoyment to those present.—*Com.*

MARITIME PROVINCES.

Baptisms reported during the month at Billtown, N.S., 18; Chester, N.S., 1; Deerfield, N.S., 15; Hantsport, N. S., 1; Jacksontown, N. B., 4; Lake George, N.S., 20; Norton, N.B., 4; Ohio, N.S., 45; Penobscuis, N.B., 8; Saint Martins, N.H., 10; Smith's Cove, N.S., 10.

Ordination. Mr. S. M. C. BLACK was ordained at Berwick, N.S., on the 3rd of January, and has settled as pastor of the second Cornwallis church.

Chapel Opening. A new Baptist church was dedicated at St. Martins N.B., on the 27th of January.

Pastoral Changes. Rev. W. F. COREY has resigned the pastorate of the church in Hillsboro, N.B. Rev. JAMES WALKER, of Mascarene, is dead.

GREAT BRITAIN.

MR. SPURGEON's health is so far failed him again that he has been compelled a second time to leave his sick bed and go to the south of France, where the climate had so salutary an effect on him before.

A CENTRAL AFRICAN MISSION.—The London *Freeman* gave in a recent number some interesting particulars with regard to a projected Mission of the English Baptists in Central Africa. The Rev. Mr. FERGUSON has presented a claim for sovereignty over the great Congo River—a claim which, if maintained, would present a serious hindrance to the introduction of the gospel there.

But the English Government have denied the claim with such emphasis that it is thought the Portuguese will be obliged to withdraw it. The region in dispute presents peculiar advantages for missionary operations, the great river offering a ready means of penetrating far into the interior, for the purpose of carrying the gospel to the dense populations described by Stanley as dwelling on this magnificent water-way. It is proposed to establish the missionary head-quarters at San Salvador, where it is thought the missionaries will be well received. Thence it is hoped they may be able to extend their operations to the banks of the Congo above the Yellah Falls, and onward to Nyangwe, some 1,400 miles up the Congo-Lalaha River. The *Freeman* adds that the enterprise has excited widespread interest. The expenses of the preliminary expedition to "spy out the land" have been guaranteed by a Bristol gentleman, and another large-hearted brother has already placed £1,000 in the hands of the treasurer of the Baptist Missionary Society for the permanent establishment of the Mission.—*Examiner and Chronicle.*

GERMANY.

THE LITTLE SEED which Mr. Oncken dropped into German soil something over forty years ago has borne a bountiful harvest to the glory of Christ. In 1824 seven persons were baptized in the river Elbe at dead of night, for fear of persecution. Now the membership of the German churches is more than 22,000, gathered into 110 societies. There are also 130 Baptist Sunday schools, with over 6,000 scholars. Two hundred missionaries and colporteurs are at work in this important field, and 1,263 preaching stations are maintained, at which the Word of Life is regularly made known.

AUSTRALIA.

REV. SAMUEL CHAPMAN, formerly co-pastor with Dr. Paterson of Haverhill Baptist Church, Glasgow, Scotland, having accepted a call to the Collins-st. Baptist church, Melbourne, arrived there with his family, safely in November last.

We learn from the *Freeman* that he received quite an ovation from the Christian people of Melbourne. A welcome-meeting in the Collins-st. Church was densely crowded. "Hearty, manly, and Christian was the welcome given to Mr. Chapman, and he already finds himself at home and amongst brethren whose loving co-operation he is fully assured of. The impression already made by him is most favorable, and we anticipate a glorious career for Mr. Chapman in Melbourne."

MR. THOMAS SPURGEON.—The Melbourne correspondent of the *Freeman* thus speaks of this promising young minister, son of the great London preacher: "The young gentleman has won hosts of friends, not only for his father's sake, but for his own. He has preached with much acceptance in our largest churches, seen much of the colony, put in an appearance at our Association meetings, and done an amount of handshaking which must have proved no small labor, and everywhere, by his unaffected modesty, genial disposition, and his kindly readiness to do service for the Master, he has won for himself the love, not of Baptists only, but of all good men in the colony. He speaks enthusiastically of his colonial experiences, and last week left us for Adelaide, South Australia, intending, after a brief sojourn there, to return en route to New South Wales."

UNITED STATES.

There are now more than 2,000,000 Baptists in the United States, of whom more than one-tenth of the whole number, 199,870, is in Georgia. Next follows Virginia with 176,228; then Kentucky, 156,749, and then New Carolina, 150,056. The fifth place in the column is occupied by New York, with 109,784. South

Carolina, Tennessee, Mississippi, Missouri, and Alabama, all precede Illinois, the next State of the North. In the former slave States, including the District of Columbia and Indian Territory, there are 1,368,158 Baptists, while in the free States there are 565,468.

The Baptist Missionary Union reports that all its foreign missions are in a prosperous condition: "The horrors of the famine in the Madras Presidency are abating, and the work of the stations is resuming its usual course, with ample promise of its usual success. Hundreds of baptisms are reported during the year just closed in Assam, though all the stations are suffering for lack of laborers and money. The past year will prove one of the most fruitful ever enjoyed in the Southern China Missions, and larger accessions may be expected during the present year. We are encouraged by spiritual fruit gathered in other quarters."

Dr. JOSEPH G. BINNEY, a venerable missionary of the Baptist denomination, has just passed away. He died at sea, and was buried in the Indian Ocean. Dr. Binney was born in Boston, Dec. 1, 1807, was ordained at West Boylston, Mass., May 16, 1832; subsequently he settled at Savannah, Ga. While at Savannah he was called upon to engage in the missionary work, and preside over the Karen Theological School at Rangoon. He sailed for Burmah, Nov. 18, 1843. In 1850 he returned to America on account of the illness of Mrs. Binney. After being settled as pastor at Elmira, N. Y., and Augusta, Ga., he became President of the Columbia College, Washington. In 1858, in response to urgent request, he again went to Burmah, and on June 1, 1859, he reopened the Seminary at Rangoon. In 1876, his health having become greatly shattered, he returned home. After a year's time spent in America, he felt an irrepresible longing to return to his work, and sailed with a large company of missionaries from New York, Oct. 6th, 1877. But he was destined never to reach Burmah again. He will be widely regretted, and the sympathies of many friends will go forth to his bereaved family.

A careful comparison of the churches that have received the aid of the New York State Missionary Convention with the remainder, shows that in no respect are they behind their sister churches, and in some things they excel. The mission churches report one baptism for every 10 members, while the remainder report one for every 21 members. Out of their poverty they give \$5.18 per member for the support of their pastors, and contribute for benevolence more than 33 cents per member. They thus return by their own benevolent gifts more than one-tenth of the amount they receive from the Convention.—*Examiner and Chronicle*.

GENERAL.

Rev. W. S. Rainsford, who a few weeks ago paid a brief visit to Toronto, and preached in several occasions to crowded congregations, has gone to Richmond, Va. There he will fill an engagement previously made as evangelist. From there he will go to England, where he is to be married, and will return to Toronto to enter on his duties as first assistant under Dean Grasset, in St. James' Cathedral, on the first of September next.

The Philadelphia Ministerial Union, composed of ministers of the various evangelical denominations, has passed the following resolution: "That we put on record, that the old orthodox doctrine of future and endless punishment, as taught by the Unitarians as it is firmly held by all evangelical churches of this day within our limits."

The old Waldensian Church, which is now largely of a missionary character, has 40 churches and 19 stations, and 47 other places, visited monthly, with 2,400 communicants, 3,700 in the

congregations, 2,000 children in the day and 1,600 in the Sunday schools. Every minister in addition to serving his own congregation, works as an evangelist and colporteur.

The new French Cabinet contains three Protestants, MM. Waddington and Leon Say and Admiral Pothuan. Many of the "new functionaries" also are members of the Reformed Church of France.

A missionary of the American Board in the State of Jalisco, Mexico, says persecution is still kept up against those who become Protestants. Recently a convert was assassinated on the streets, and he could write of many cases of suffering on account of religion. Many lose their employment, are driven from their houses, and are looked upon as the filth of the world by their own families. In the pueblos, one had his house burned because he spoke of Jesus instead of Mary; another was stoned for not taking off his hat when the bell struck 12 o'clock; a third was stoned after, "Death to the Protestant," because he read the Bible to his family and others who would listen to him; four persons, because they possessed a Bible, had to leave their homes at midnight, under cover of darkness, to save their lives, the priest having said that the inhabitants of the place had proved themselves cowards for allowing such books in their midst, and tolerating the persons who had them.

The Greek Government is inexorable in its requirements respecting the establishment of schools by missionaries in that country. They must employ a Greek minister to teach the orthodox faith, and have a picture of the Virgin hung in the hall of the school-house. United States Minister Reed has done all that was possible in the interest of the Southern Presbyterian Mission to induce the Government to modify these conditions, but in vain. So a Protestant school has been opened, but with greatly decreased attendance. A letter from one of the teachers says: "Our little school, now at the close of the first week, numbers 15, but not all these are purely Greeks, the rest being in part of entirely English and American. The stringency of the law is such that we cannot permit a servant girl in our employ, nor a little orphan who is staying in our family to keep from starvation, to go into the school-room to recite a lesson."

Rev. David Rosenberg, of Columbus, Ohio, who, it appears, is a Jew, has issued a call for a national convention of all Israelites who are now willing to accept Jesus Christ as the promised Messiah of the world. The objects of this convention will be to form an alliance of all the converts from Israel throughout the world; to appoint a set time to confess the sin of the nation in rejecting Jesus Christ; to form a basis for a national existence upon the New Testament Scriptures as the statute and law of the nation; and to implore the powers of the world to restore his law to the people of God. God will cause the Jews promptly to repudiate the man and his scheme.

THE BIBLE SOCIETY Report states the following startling fact:—"Through the agency of the British and Foreign Bible Society, copies of the Scriptures have, during the present century, been multiplied from about 5,000,000 to 200,000,000; but during the same period the world's population has increased 500,000,000. It follows that there are actually 300,000,000 more of the human family now without the Bible than there were needing to be supplied with it when the Society was formed seventy-three years ago."

A HUSBAND'S GRATITUDE.—The wealthy Maharajah Dhuleep Singh, the Indian prince who became a Christian, and who now resides on the island of Thanet, in Norfolk, England, observes in a gracious and appropriate manner the anniversary of his marriage. Having found a wife in the American Mission school at Cairo, where she was being educated, and his offer of marriage having been accepted, he took her and left in her place a

thousand pounds for the benefit of the mission. Every year since, on the anniversary of his marriage, he has sent a like sum, as a thank-offering for this "gift from the Lord."

The Earl of Shaftesbury has announced to the Archbishop of Canterbury his withdrawal from the Society for Promoting Christian Knowledge, on account of a publication entitled "A Manual of Geology," which, in his lordship's opinion, is in conflict with the Mosaic narrative.

For the Young.

MARY IN THE LIGHTHOUSE.

Some time ago there was a lighthouse erected on the coast of Cornwall, in England. If you examine your atlas, you will find that Cornwall occupies that tongue of land in the S. W. part of England, which terminates in a point called Land's End. It borders on the English Channel, and on this southern coast of Cornwall, stood the lighthouse we are speaking of.

Most of you know very well what a lighthouse is; but little Willie, there, is making big eyes, and says he won't know, and so I must tell him. A lighthouse is a tower, or a bright building, upon the top of which a very bright light is placed, which shines out at night over the sea to a great distance, and is intended to give notice to mariners of their vicinity to land, or of their approach to dangerous rocks and shoals. Whilst out in the open sea, the sailor in his staunch vessel fears no danger, and crowds sail to the breeze; but as he draws near to the coast, he must proceed cautiously, and keep a sharp lookout, lest his vessel, in the darkness of the night, strike upon a rock, or be cast ashore. You will easily understand what a mercy the lighthouse is to the poor sailor, and how many lives it is the means of preserving. For want of its friendly warning, many a gallant bark has been dashed to pieces, and every soul on board has perished in the raging waves.

A shoal of dangerous rocks stretched from the lighthouse of which we are speaking, to the shore. In the building lived the keeper with his wife and one little girl, their only child. The mother was a pious woman, who would often teach her daughter of Christ's love to dying sinners. She became very ill, and died when her daughter was but a child; but before her departure, she called her to her bedside, and taking her old family Bible which she had read for so many years, gave it to her, and bade her never forget it, for it would be "a lamp to her feet and a light to her path" all through life. You may imagine how poor Mary wept as she received this gift from her dear mother, and how often after she was gone she sat down to read the Book she loved so well; but it is of another matter I am going to tell you.

The keeper had occasion to go on shore one day for provisions. There was no one to watch the lighthouse but little Mary, whom he had to leave there alone. Poor child! she felt very desolate at first; but her father had told her that he would soon return, and that she need not be afraid, because God, the best of fathers, would take care of her, and after a while she felt comforted. Before his departure her father had trimmed all the lamps, poured in fresh oil, and made every-

thing ready for lighting them on his return. I told you that there was a reef of rocks reaching from the lighthouse to the shore; this was quite bare at low water, so that it was quite easy for the keeper to walk dry-shod to the land. In those days there were round most of the shores of the country bands of men called *wreckers*, because they lived by the plunder of vessels which had been wrecked on the shores. Cruel, heartless men! When they saw the clouds gathering in the sky, and heard the wind roaring before a storm, they would climb to some hill-top, to see if any vessel were in sight; and when the storm burst, and the waves ran mountains high, and everyone was pitying the poor seamen exposed to the tempest, they rejoiced and hurried down to the beach, not to save the lives of the brave sailors, nor to snatch their property from destruction, but to rob and plunder. "The heart of man is deceitful above all things, and desperately wicked," says the Bible, "and this great, but sad truth, only requires opportunity for its illustration.

Some of these men had been on the shore, and saw the keeper leave the lighthouse; they knew that if they could only detain him till after dark, the lamps would not be lighted, and the ships that were sailing past, being deprived of the beacon, would run foul of the rocks, and then they should have a harvest of spoil. When they stepped on shore they surrounded him, bound him, and laid him down on the ground to await the return of the morning; and then, with excited hopes, waited for the first vessel which should be dashed to pieces on the rocks.

Poor little Mary! What will she do? Let us see. Her father has left, and she now busies herself about the house. Some children would have sat down and done nothing; but Mary had been better taught by her good mother. She made every nook and corner as tidy as hands could make it, and then, putting the kettle on the fire to be ready for her father's return, she sat down to her sewing. But hour passed after hour, and still her father did not return. Every now and then she rose up to see if he was not coming. Once she thought she heard him at the door below, but when she went to look, it was only the big pussy gamboling with her kitten. She began to feel alarmed. She went to the window and strained her eyes to see him on the beach, but in vain. A sight that horrified her met her view as she went on the parapet. The tide was beginning to flow. The waves were commencing to break on the rocks; in a little while they were sweeping over them, and as she watched, one jagged point after another disappeared. "Oh, father, father!" cried the little girl, "when will you come? Have you forgotten your poor little Mary? Oh dear, oh dear, what shall I do?" She sat down at last, and covering her face with her hands, buried it in her lap, as if to shut out the view of some impending calamity. "Oh father, dear father," cried she, starting up again, "hurry, hurry, before the water gets too deep." But that dear father heard not her piteous appeals! He lay bound hand and foot among the rocks above the beach. He could see the lighthouse, and every now and then his soul was filled with agony, as he saw his dear child come out upon the parapet. What could he do? Much, very much. He

could look to God, and commend his beloved child to the Father of mercies, who "slumbereth not nor sleepest." Into His loving hand he gave her anew by faith, and then he felt calm. There's nothing like simple, child-like faith, to compose the heart in the hour of trouble and perplexity, my young friends. Lean upon Jesus in the hour of need, and this is doing the best you can; do what you can, and He will do what He can, and that is everything.

The water now stood many feet deep over the reef. Mary knew it was impossible for her father to return before morning. Darkness was gathering around, and her heart felt desolate indeed. She burst into tears, and wept long and loud. She thought of her father. What could have happened to him? She thought of herself, left all alone through the dark, dreary night, in the middle of the ocean; and then, as a wave dashed heavily against the lighthouse, and drove the spray about her, she thought of the lamps, and how if they were not lighted, ships would be lost and sailors drowned. She remembered that her mother had told her that whenever she knew not how to proceed in anything, she should ask counsel of God. She knelt down and asked the Lord to protect her, and to show her what to do. All at once it occurred to her that perhaps she could light the lamps herself. She ran and got a match. But how was she to reach those lamps?

What do you think she did, children? She had a warm heart, and was determined to save the sailors from shipwreck if she could. Nothing is so ingenious as a warm heart. By dint of hard pulling she dragged a table close to the wall, and then mounted it and tried to light the lamps, but found herself a long way from reaching them. "How shall I get up there?" thought she. Her warm heart and quick eye soon found a chair. She clapped her hands, and, for the moment, forgot her grief. The chair was set upon the table, and she climbed up; but with all her reaching, and stepping on tip-toe too, there were two or three inches to the wicks of the lamps. It was impossible to touch them. "If I only had a stick, or something to tie my match to," said she despondingly; but nothing of the kind was within reach. She was about to give up, when amid the gloom of that chamber, her warm heart discovered the old family Bible. Would not this do? Yes, just the thing! But how could she stand on the Bible, her own dear mother's Bible? But then, was it not to save life? She hesitated no more, but carried it to the chair, and then touched one wick after another till the whole were in a blaze.

The keeper was still lying on the beach, and watching the darkening night with a troubled heart. What would become of those gallant vessels that sailed along confident in the warning of danger, which he ought to give them! The wreckers are congratulating themselves on enriching their families with that night's spoil, when lo! first one and then another lamp streams its bright radiance over the dark sea. The keeper shouted for joy, and the wreckers, unbending their victim, retired, discomfited by the courage and perseverance of one little girl. Dear, brave Mary! what moved her to such perseverance and ingenuity? It was a warm heart; she was thoroughly in earnest. So let us be as earnest, ingenious, and persevering

to save perishing souls from everlasting death by "doing all we can to light the lamp of God's Holy Word in every dark place where sin and idolatry rule."

It was light about Mary now in the room, and it was light in her heart. She had performed a noble action, and it brought its own reward. Her heart was comforted, and, after saying her prayers, she lay down upon the bed. She was soon fast asleep, and you may be sure the holy angels watched over her. She did not hear her father enter the room, and did not know, until the morning, that he had returned, about four o'clock, as soon as the tide had sufficiently ebbed. Great was her joy on awakening!

"Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted,
The lamp of life deny?
Salvation! oh, salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name.

"Oh may the precious gospel
Be publish'd all abroad;
Till the benighted heathen,
Shall know and serve the Lord;
Till o'er the wide creation,
The rays of truth shall shine,
And nations now in darkness,
Arise to light divine."

—From the *Moravian*.

THE CREEDS OF EUROPE.

PROTESTANTS AND ROMAN CATHOLICS IN EUROPE.

Austria, Hungary, year of enumeration, 1869
—Number Protestants, 3,599,013; Roman Catholics, 23,954,233.
Belgium (1870).—Protestants, 15,120; Roman Catholics, 5,069,102.
Denmark (1870).—Protestants, 1,773,239; Roman Catholic, 1,847.
France (1870).—Protestants, 511,621; Roman Catholics, 35,497,235.
Germany (1871).—Protestants, 25,581,709; Roman Catholics, 14,867,091.
Great Britain and Ireland.—Estimated Protestants, 29,100,000; Roman Catholics, 5,520,000.
Greece (1870).—Protestants, 6,522; Roman Catholics, 6,013.
Italy (1871).—Protestants, 39,470; Roman Catholics, 26,624,600.
Netherlands (1869).—Protestants, 2,193,281; Roman Catholics, 1,013,084.
Portugal.—Estimated Protestants, 500; Roman Catholics, 3,994,600.
Russia in Europe (1867).—Protestants, 2,565,345; Roman Catholics, 6,209,454.
Spain.—Estimated Protestants, 20,000; Roman Catholics, 16,710,000.
Sweden and Norway (1871).—Protestants, 5,902,287; Roman Catholics, 889.
Switzerland (1870).—Protestants, 1,566,347; Roman Catholics, 1,084,369.
Turkey in Europe.—Estimated Protestants, 25,000; Roman Catholics, 640,000.

A great many people are willing to do the Lord's will so long as the Lord's will is identical to their own, but whenever there is a difference between the two they give themselves the benefit of the doubt.