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THE
CHRISTIAN HELPER

A BAPTIST MONTHLY JOURNAL

FOR

CHRISTIAN WORKERS.

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The Christian Helper.

A BAPTIST MONTHLY JOURNAL.

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

Vol. I. MAY 15, 1877. No. 1.

FIRST WORDS.

THE CHRISTIAN HELPER goes forth upon its cheerful mission. That it may be a mission fruitful of much joy and blessed results to all is the earnest prayer of its promoters.

As expressed by them in the prospectus issued a few weeks ago: "Their highest aim will be gained in stimulating to nobler aspirations, deeper piety and intenser zeal for the cause of Christ, those for whose spiritual advantage the *Helper* is intended."

As first attempts at service of any kind are not usually the most successful; so, it is not to be expected that the first issue of this Journal is in all respects a criterion of the excellence to be expected in future numbers. Our motto in this respect will be, *to go on unto perfection.*

Our object will be to further the cause of spiritual religion,—our care to avoid every thing that may hinder it. Our aim will be to heal and to edify, not to hurt or destroy. If, therefore, at any time, any brother, moved by chagrin or from some disappointed ambition, should seek the columns of *The Christian Helper* as a medium by which to vent his wrath, he will find that any correspondence indulging in ill nature or personality will certainly be rejected.

Nevertheless, where abuses of any kind really exist, and are shown to be detrimental to the growth and spirituality of the Church, they shall receive that firm but kind treatment at our hands, that loyalty to Christ and His cause demands from all those professing allegiance to Him. We believe our duties in this respect will be exceedingly light.

We have to thank our many friends, ministerial and lay, for the cordial expressions of good will and promises of assistance already extended. And, with the blessing of God upon our efforts, we hope to enter upon a long career of extensive usefulness, proving to all who come in contact with us a TRUE CHRISTIAN HELPER.

PREACH THE WORD.

"PREACH THE WORD."—Wrote Paul to his dearly beloved son Timothy, and though to many of our modern pulpit orators this advice of the old apostle may seem as "foolishness," still we think the more it is followed by our clerical friends, the more abundant will be their harvest of souls.

We do not think that any modern preacher has had more experience or greater success in the ministry of the word than had the apostle Paul, and when he writes to Timothy, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; *preach the Word*;" we take it that he meant what he wrote and that this was the deliberate summing up of his life long labor.

"*Preach the Word*," is a motto which every minister of the gospel should have constantly before him, because it is by the preaching of the "*word*," itself, and not by man's eloquence that lasting good is to be effected. Many of our modern preachers think and act as if the "*word*," were too much behind the age for the expanded intellects of this go-ahead generation. As a result of this, their sermons, or properly essays, are directed more to the intellectual pleasure of their hearers than to the conviction of their judgment. Their pulpit utterances are faultless in style, beautiful in their periods, and perfect in their grammatical construction, in fact they are fine examples of what a cultured intellect can produce in order to please the taste of the educated and refined. Their only fault is that they are entirely out of place in the house of God, because they do not contain anything which will help the Christian to keep the faith, or the weary soul to get rid of its burthen of sin. Such sermons are like intellectual rockets, which soar aloft through the boundless realms of thought, they dazzle their hearers by the magnificence of their rhetorical display, while they leave them still in the dark. Like the rocket, their object is amusement, and they accomplish that—and nothing more. Paul's ideas of preaching, even to a refined and educated audience were totally different from this. For instance, when preaching to the cultured Greeks, instead of talking philosophy or metaphysics, he

says of his utterances, "And I, brethren when I came to you came not with excellency of speech or wisdom, declaring unto you the testimony of God. *For I determined not to know anything among you, save Jesus Christ, and Him crucified.* And I was with you in weakness and much trembling. *And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.*" Here we have the secret of Paul's marvellous success as a preacher, small in stature, contemptible in speech, and having none of the adventitious surroundings which belong to many of our modern pulpit orators, he by the simplicity of the word which he used on all occasions, far transcends them in simple eloquence and masterly persuasion.

Paul was thoroughly in earnest, when he preached the word. He strove to impress upon his hearers truths which he himself believed, and which had sunk deep into his heart. When a man himself believes what he is saying, he is in a fair way to make other people believe it, but a man whose voice and look betray the fact that he himself doubts the truth of his utterances, can never succeed in producing any lasting impression upon his hearers. We know eloquent preachers whose sermons fall perfectly harmless upon their congregations, simply because they have not a sincere earnest belief in what they themselves preach. So far as they are concerned, they are but acting a part, and that not well enough to deceive their audience. Such men would be better out of the ministry, for they take up the room that ought to be occupied by a real preacher of the word. Said an English Bishop once to a celebrated actor, "How is it that you can make an audience believe in the reality of your acting, while I, with a far grander and nobler theme than yours, fail to make any impression upon them?" "My Lord," replied the actor, "*You preach the truth as if it were a lie, while I act a lie as if it were the truth.*" We would be glad to believe that this lack of sincerity was a failing only of this solitary Bishop; but even in the course of our short experience we have been forced to listen to more than one preacher who conveyed a similar impression to our minds.

We trust that the ministerial brethren

in our own denomination will continue to do in the future as they have done in the past, preach faithfully Jesus Christ and Him crucified; for it pleases God by the foolishness of such preaching to save them that believe; and we are firmly persuaded that it is owing to increased faithfulness on their part in this matter that God has been pleased of late to pour out his Spirit upon the Churches and to add daily unto them of such as are saved.

THE CROSS AND THE CRESCENT.

The fact that Russia has proclaimed war against Turkey, and has already commenced operations both on the Danube and in Asia Minor, will not take any of our readers by surprise. To most of us it has been apparent for some time, that Russia wanted war, and was endeavouring to force Turkey into such a position that the onus of the strife should rest solely on her.

In this the Czar has only been partially successful; for the war has become an accomplished fact, but in making it so Russia has not succeeded in keeping the sympathies of the rest of Europe. None know this better than the Cabinet at St. Petersburg, hence it is that they are careful to proclaim that the war is not one of conquest, but merely for the protection and relief of their christian brethren who are suffering under the misrule of Turkey. Whether or not these brethren would be any better off under the *gentle sway* of the "Colossus of the North," is a question which would bear considerable discussion. Judging from the conditions of the Polish provinces of Russia, and the atrocities which have so often been perpetrated there, we should say that from Turkish to Russian rule would be like getting "out of the frying-pan into the fire."

Meanwhile the thunder of artillery, and the rattle of musketry are heard all along the Turkish frontier. Armies are marching and counter-marching, reserves are being hurried forward with every possible despatch, and from every town and hamlet governed by Czar or Sultan, is heard the din of warlike preparation.

The rest of the European powers are looking eagerly on as interested spectators,

who may, by a single turn of the wheel be plunged into the very thickest of the strife. In Europe, to-day, there are nearly four millions of soldiers under arms, who only await the signal which will launch them, like hounds unleashed, into all the ferocity of deadly combat. This "armed peace," seems to be about as expensive as war, if we can judge from the financial condition of several of the powers who are keeping up these huge armies at the expense of their manufacturing and commercial interests. What the end will be, whether the war will be confined to the original combatants, or may embroil the rest of Europe, whether it may result in the expulsion of the Turks from Europe or the absolute recovery of the "sick man," by a course of treatment the reverse of homeopathic, is a problem which no human being can solve. The result is known to God alone, and in his hand we are content to leave the issue, knowing that "He doeth all things well." We can, however, pray that He may so overrule what seems to be a crisis in the world's history, so that lasting good may result from it, and that millions of human beings who are at present sunk in darkness and ignorance, may be brought to the knowledge of the Gospel of Jesus Christ, and be liberated from a more frightful bondage than ever oppressed them under the rule of the Turk.

REV. A. H. MUNRO.

In another part of this journal will be found the farewell sermon preached at Alexander St. Church in this city on Sunday P. M. the 29th ult. It will repay a careful perusal. In the departure of its author to another field of Christian labour, Toronto is deprived of one of its ablest preachers and platform speakers, and the loss is felt by many warm admirers in other churches as well as Alexander Street.

Mr. Munro settled as pastor of the Alexander Street Church in September 1869. His ministry there was marked by a steady, quiet progress, both in the ingathering of precious souls, and the edification of the church. In 1869 the membership was 110, now it is about 260—a very gratifying increase, all things considered, during a ministry of seven and a half years.

As a preacher Mr. Munro excels, and there are few abler men in the Baptist Ministry of Ontario and Quebec to-day. His expositions, built upon a solid Scriptural basis, are sound, logical, and without thoroughly original. Being a man of varied and extensive reading in science and literature; and, being possessed of the happy endowment of being able not only to retain, but to impart to others the results of that reading, his company is always pleasant and profitable to those privileged to enjoy it.

As an enthusiastic friend of the Sunday School, he has made his mark at several of the great Institutes, Conventions and Parliaments now so popular.

He is thoroughly Baptist, and during his residence in Toronto was heartily in sympathy with every movement, having for its object the extension of our denominational principles both in the city and the province. His recent report, as chairman of the committee in charge of the Baptist Mission in Barrie, made at the semi-annual meeting at Woodstock was a masterly plea for aggressive work in that very important town. For five years he was the honoured President of the Toronto Baptist Missionary Union; and the Board of that Society has put on record its high appreciation of the valuable services rendered by him.

Mr. Munro, as our readers are no doubt aware, has accepted the urgent call of the 1st Baptist Church, Montreal, to become its pastor. He entered on his labours there on Lord's day the 6th of May, preaching his first sermon from the very appropriate words in 1 Thess. 5: 25, "Brethren, pray for us."

We wish both pastor and people a long and blessed union together; and congratulate our brethren of Montreal and the Eastern Convention on the new accession to their ministerial ranks.

"THE IMPORTANCE AND UTILITY OF SCIENTIFIC KNOWLEDGE."—We have pleasure in presenting to our readers the first half of the very excellent paper on the above subject, read by Rev. D. McNeill of Paisley, before the recent Alumni Meeting at the C. L. Institute, Woodstock. The balance will appear in our next issue. The essay was considered a very masterly one by all who had the pleasure of hearing it read.

EDITORIAL NOTES.

THE SECRETARY OF THE CONVENTION.—Dr. Davidson is not the man to "let the grass grow under his feet." He closes his labours as pastor of the Guelph church on Sunday next the 20th inst., and will immediately thereafter start out upon his arduous work as the agent of the Home Missionary Convention. He will be a welcome visitor at all the Associational Meetings which he has planned to attend. The Guelph church part with him as their pastor with very great reluctance; but nobly yield to the very unmistakable wish of the denomination at large for his *entire services*. Dr. D.'s pastorate in Guelph has been a very blessed one. There he baptized 135 believers during a ministry of four years. The church, formerly small and weak, is now large and strong, and occupies one of the finest chapels belonging to the Baptist denomination in Canada.

We trust the vacant pastorate will soon be filled by one whom the Great Head of the Church shall Himself send in the fullness of the blessings of the gospel; and that the most sanguine anticipation of the Home Mission Board in reference to Dr. Davidson's appointment may be more than realized.

THE APPROACHING ASSOCIATION MEETINGS.—Before another fortnight has elapsed the first of these gatherings will have taken place. They are always seasons of pleasant social intercourse, and profitable consultation on matters affecting the prosperity of Zion. Much valuable information is conveyed in the letters from the churches as to their numerical strength and spiritual condition.

The meetings this year will be specially interesting from the presence of the Rev. A. V. Timpany, representative of our Foreign Missionary Society, and Rev. Dr. Davidson, secretary of the Home Missionary Convention, both of whom we trust will be blest in stirring up the brethren to greater earnestness in fulfilling the last great command of our Saviour, "Go ye into ALL the world, and preach the gospel to every creature." Our young friend and brother, Rev. John Craig, B.A., who is under appointment to go to India as one of our missionaries at an early day,

will also be present at as many of the meetings as possible. It is a pity that in some cases two Associations meet at the same time, making it impossible for these brethren to be all present at every gathering.

ONTARIO BAPTIST SUNDAY SCHOOL CONVENTION.—Among the most important, perhaps, of our approaching June meetings, will be that appointed to take place in the town of Simcoe, on Wednesday and Thursday, the 6th and 7th of June, for the purpose of organizing a Baptist Sunday School Convention for the Province of Ontario. We understand the preliminary steps are about completed under the direction of a wise Committee, who will submit for approval a draft of Constitution and Rules, on which they have been deliberating for some time—the Committee having been appointed a year ago. If there is to be a denominational Sunday School Convention at all, we hope its success will be ensured from the very commencement; and that, having been once organized, it will be thoroughly endorsed and heartily supported by every friend of Sunday Schools in the denomination. The honour of originating the present movement rests chiefly, we believe, with brethren connected with the old Grand River Association, whose annual gathering for the year the Convention will precede.

BAPTIST FEDERATION.—The New Brunswick Baptist paper, the *Christian Visitor*, in an Editorial on our recent meetings at Woodstock,—after commending the action of the Home Mission Board in reference to the permanent engagement of Rev. Dr. Davidson as general agent, and urging the adoption of a similar course in New Brunswick,—makes the following observations on the desirability of a closer union among all Canadian Baptists:—

"Between Education, Home Missions and Foreign Missions, our Ontario and Quebec brethren have important enterprises and great responsibilities on their shoulders,—just as Baptists of the Maritime Provinces have in regard to precisely the same interests. Could a larger reciprocity and closer union be formed to prosecute these great enterprises so as mutually to help and strengthen each other, and thereby more efficiently and easily perform the work that each now separately undertakes, much good

in the way of consolidation and denominational Christian effort would, we believe, result. Perhaps the time will come, ere long when the West and the East will see eye to eye in this matter. It is worthy of being kept in view, and earnestly and wisely pondered. A wise and just union never fails to bring increased power and strength. We are glad to perceive that though the East has lost the services of Munro, Porter, Wells, Goodspeed and others, these brethren are working vigorously and well to promote the same great cause they would labor for, were they in the Maritime Provinces. May our brethren in Ontario and Quebec prosper ten-fold in the work of God."

ANNIVERSARY WEEK.—The week that has just passed has been to lovers of religious progress, one of extreme interest. The anniversary meetings of the Upper Canada Tract Society, Upper Canada Bible Society, Evangelical Alliance, and Young Men's Christian Association, were so arranged as to follow each other in regular order, thus securing for them all an array of talent, and engendering an enthusiasm which was very seldom seen in former times when these anniversaries were held at different periods during the year. The whole of the meetings during the week were well attended and proved highly interesting to the vast audiences which nightly crowded the buildings in which they were held. The reports of the various societies are highly encouraging, and plainly evidence the fact that the interest of the Christian public in these useful and necessary institutions has rather increased than abated. Among the many excellent speakers who lent interest to these gatherings, might be mentioned the Rev. Dr. Allen, President of the American Bible Society, whose speeches proved themselves intellectual treats to all those who had the pleasure of hearing him. Taking the meetings altogether, they are among the most successful these societies have ever held, and they may be safely congratulated upon the fact that they have one and all, made real substantial progress during the past twelve months of their existence, and that they occupy a warmer place in the hearts of Christian people than they ever did before.

SPIRITS.—"The United States revenue reports show an increase of 3,000,000 gallons of distilled spirits manufactured during the six months ending in December last,

over the amount in the same period of the previous year."

Three million gallons of spirits in six months, in excess of the same period the previous year! Will the revenue department, after computing the excise derived from this great increase in home production, also estimate the extra amount of misery it will entail upon thousands of families, the extra demand for prison and hospital accommodation it will create, the precious souls that will be lost by it, and then strike a balance, and let the public know how much the country is benefited by the increase!

OUR SUNDAY SCHOOL LESSONS are, for this issue, taken from the *Berean Quarterly*—a fact that we take pleasure in acknowledging.

Arrangements are in progress whereby we hope in future numbers to obtain the services of some of our own Sunday School men for this department of the HELPER.

METHODISM IN BRITISH COLUMBIA.—

The Methodist Church of Canada is making very substantial progress in the above province. There are twelve ministers who preach the gospel to an aggregate of about 5,250 hearers, in twenty-two chapels, and thirty-one other preaching places. The membership is 771, an increase of 1:8 for the year. There are ten S. Schools in an efficient and prosperous state. The contributions to the missionary fund are in advance of any previous year, notwithstanding the stringency of the times. A new and commodious chapel has been erected and dedicated for the people of Wellington, and also a substantial one for the Indians at Burrard Inlet. The Methodists of Victoria are sending a Missionary to labour among the Naas Indians; and several new fields of labour are being occupied.

All honour to the earnest zeal and *push* of our Methodist brethren! We Baptists may well take a leaf out of their book in this respect. What is our strength and standing in this far off province of British Columbia? We should like to know.

A doctor recently gave the following prescription for a sick lady:—"A new bonnet, a Cashmere shawl and a silk dress." The lady entirely recovered.

Contributed Articles.

The Editors do not hold themselves responsible for the views of contributors and correspondents.

A WORD FROM A WOMAN TO WOMEN.

Will not the Baptist women of Canada help in the great work of winning souls to Christ? Are we not apt to think that if we guide well our houses and fulfil as becometh godliness our duties as daughters, sisters, wives, and mothers, we do all our Master requires at our hands, not remembering that it was to women as well as men He gave His last commission to preach the Gospel to all nations? Are we not in danger of being classed among those who are at ease in Zion, on whom woe is pronounced? A woman's first duty unquestionably is at home; but, should that prevent her extending a helping hand to those not so blessed as herself? Thank God, in all ages there have been, and still are, many noble women whose husbands praise them, and whose children rise up and call them blessed for faithful performance of home duties, but who, nevertheless, have found both time and money to help their brethren in the aggressive warfare of the church—not trusting themselves into the front rank of the army, but working unobtrusively in the rear, and accomplishing what the valiant standard-bearers could never do. There is so much to do for Jesus, work for *every one*, and the time is so short!

A cry for help has reached us from our own mission field of Cocanada:—Send a woman missionary whose whole time and work shall be devoted to the women and children of India, who can enter the secluded heathen homes (forbidden to our brethren) to tell the wonderful story of Jesus and His love, who said, "Suffer little children to come unto me."

This appeal has come to us, and we have not even to look round asking "whom shall we send? who will go?" All who were in Jarvis street lecture-room on the 24th ultimo, and heard our young sister tell of her life-long desire to go to India and engage in this very work, must have felt that she was the one, that she was called of God. *There* in Cocanada is the want; *here* in Canada is the supply. But our sister can not go unless she is sent,—and who will send her?

The Foreign Mission Board can not do it. Dr. Fyfe says, in his recent article in the *Baptist*, that it is already overburdened and can assume no additional responsibility. Baptist women of Ontario, sisters in Christ, can not *we* undertake this work, and come to the help of the Lord against the mighty powers of sin and darkness? The Montreal circles, we understand, are taking charge of the girl's school at Cocanada. The Presbyterian women of Ontario have already two missionaries in their field, and are just sending out a third. Shall *we* be behind? How can we render an account to God if we refuse this work? "Rise up ye women that are at ease, tremble ye careless ones." Mothers, wives, daughters, think of your privileges! "Freely ye have received, freely give."

Let every woman see that a circle or society is immediately formed in her own church, an interest awakened in foreign missions, and money collected. The Corresponding Secretary of the Central Board long since mailed a circular and pamphlet to every pastor in Ontario, but we were sorry to hear her report that as yet few churches had responded to her call.

Some one says: "So much to do at home, and charity begins there." Quite true, my sister, and woe be to us if we neglect home work; *but true charity never ends there.* "These things ought ye to have done, and not to leave the other undone." Neither must we reduce one cent of our contributions to the Parent Society, nor in any way must we work out of harmony with our brethren. This new work of ours must be an *extra effort*. Surely the Baptist women of Ontario can raise money enough to send one missionary to India, and support her in her work while there. Let each one deny herself some little luxury or gratification, giving its value as a freewill offering to the Lord for our perishing sisters in India, and the work is done. *God will bless the sacrifice.*
B. S. Y.

THE OTHER EXTREME.

We have heard much said as to the pulpit becoming too much an advertising medium, owing to the divers announcements that it has been the custom to herald forth Sunday after Sunday. In some churches a perfect tidal wave of notices of

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lectures, tea-meetings, panoramas, and entertainments of almost every absurd and conceivable character, have flowed in regularly to be announced at the Sunday services, accompanied oftimes with a modest (?) request that the pastor should add a few words in favor of the object. Not to speak of the impropriety of many of the notices, to such an extent has this been carried, that it has grown to occupy no inconsiderable portion of the devotional hour, and altogether become positively burdensome. We are glad to know that the churches have pretty generally discontinued this order of things, and have induced their pastors to discontinue such announcements. But while striving to avoid one evil may we not imperceptibly run into another? It was our lot not long since to be present at the Sunday service in one of the churches in an outer town, when the pastor totally ignored the existence of a prayer meeting in connection with the church, by not making the slightest mention of it. At another service it was stated hurriedly that meetings during the week would be as usual. To the stranger present, might not this convey the impression that the week evening services were a chilly and formal sort of a reluctant duty which must be performed, and not of sufficient moment to receive any attention in announcing the time and place of meeting? It would not strike the luke-warm church member who never attends the prayer meeting, that he is especially expected to be there, as the church itself would seem very little concerned about the matter. Much less would the unconcerned one feel that his presence was desired. He never was in a prayer meeting in his life, and never is informed from the pulpit when it is held. Would it not seem to him that such meetings are intended exclusively for those immediately connected with the church, and who are informed as to its services? Perhaps an anxious one may have received some home thrusts on hearing a Sunday sermon, but is not sufficiently impressed or pronounced to seek a personal and formal interview with the pastor on the subject of religion. He feels an indescrivable timidity about taking what seems to him so decided a step, but silently resolves to attend the prayer

meeting during the week. Unfortunately he hears only the announcement that meetings during the week will be as usual, without mention of day or hour. He hesitates to enquire of a church member. He allows the opportunity to pass, and the impulse that prompted the resolution to go unimproved. Had the announcement been sufficiently definite, he would have attended the prayer meeting. It would have been a step in the right direction. He might there have been greeted by Christian friends and assisted in seeking rest for a troubled soul. He might there have found the preciousness of Jesus' love. Let us ever hear the week evening services announced with such a particularity of time and place that none may be in doubt, coupled with a hearty cordial welcome to all to be present, and this too, with a vigor and freshness that assures one that they are live, earnest meetings, and that the church is fully awake to its work.

MEM.

Essay.

THE IMPORTANCE AND UTILITY OF SCIENTIFIC KNOWLEDGE.

A paper read by the Rev. D. McNeill, Paisley, before the Alumni Society of the Canadian Literary Institute, Woodstock, April, 16th, 1877.

If we look back a few ages, and view the state of the world in regard to knowledge, and particularly scientific knowledge, we are apt to consider ourselves in the midst of a noon-day splendour compared with the darkness in which our predecessors were enveloped. They were possessed of powerful minds, but instead of exercising them upon the laws and works of creation, they sought, in many cases, gratification in taking vengeance upon one another; and, something on the principle of *Darwin's natural selection*, the stronger consuming the weaker, and leaving for themselves room for still further development. But in the darkest days we have glimpses of the purest light between the scattering clouds. So with science: in the midst of the darkest times, and amid scenes of the darkest description, men in different parts of the world such as Egypt, Chaldea, and other places had glimpses of scientific light. But then the scientific sky would be clouded up again; or more properly speaking the minds of men would be diverted from scientific study by the commotions of

war, the convulsions of nations; the rising and falling of empires. The electricity of the earth may neutralize the electricity of the clouds for a short period, but the electricity of the clouds will revive, and burst forth again. So that in the darkest night we have flashings of the purest light. Science in its progress might have been neutralized by the above causes, and various others; but science would revive and burst forth again. In our time there is a more settled order of things. Wars between nations and tribes, being the last resort in trouble, are of rare occurrence, empires are better and more permanently founded, institutions of learning are in operation, presenting every inducement, and affording every opportunity for the cultivation of scientific taste, and the pursuit of scientific knowledge. The result of all this is the advanced stage of scientific knowledge now, the grand and marvellous discoveries of the present day. But even now we would affirm, science is not receiving that share of attention and devotion which its importance and its utility demand. Especially is it so among the common classes of society. We do not believe that being born rich confers any superior natural powers. If the matter were weighed we think that the scales would turn in favour of the poor. But the difference is chiefly in the circumstances of men. While the poor young man must pursue that course of study which will more immediately prepare him to earn his living, the rich young man, with ample means and ample resources may follow that to which his mind is more naturally inclined, and which therefore will give him more pleasure and enjoyment. Had Sir Isaac Newton been a poor man, and compelled to earn his living by manual labour he could not in his time have had that course in Trinity College, Cambridge, which prepared him for his great achievements in science. Minus that training the honours which he obtained by presenting the science of optics in a new light might have been left to some other genius; the benefits which he conferred upon science and the world by the discovery of gravitation might have been left to some other age. The same might be said of Sir William Herschel, his son, Lord Rosse, and others whose affluent circumstances enabled them to devote a large share of their time to the acquirement of scientific knowledge, and to the construction of instruments by the means of which they made such deep researches, and such wonderful discoveries in the field of knowledge. But granting that some other branch of study might prepare young men for more lucrative callings, yet upon the ground of taste, of pleasures, of enjoyment, we would abide by our position, that scientific study ought to be more de-

votedly pursued. A being possessed of such noble parts as man, should not devote his time and energies merely to the earning of his bread and water, or to the gathering or the heaping up of dust of whatever color or density. He is a creature of enjoyment, and frequently receives more pleasures from little discoveries in nature than he does from receiving his daily wages. Can you tell me of a man who was made more happy by the intelligence that a rich legacy had been left to him, than John Franklin was when by his silken kite he took hold of the lightning of heaven, and thus established his theory of identity between the electricity of the clouds, and that of the electric machine? or of a miner who was made more happy by finding a nugget of gold which made him independent for life, than Archimedes was when he discovered the way of detecting the amount of alloy in King Hiero's crown?

One of the encouragements to scientific study is the correspondence or the adaptiveness between the universe and the human mind. First the universe spreads out her vast fields in which are stored up some of the richest, the rarest, the most beautiful treasures, evidently intended by the great Architect to add to the happiness of man, to adorn his person, his residence, and make all his surroundings comfortable. Then again the mind of man is ever active, inquisitive, enterprising; never satisfied with present attainments. Man is endowed with such a desire for novelties, and curiosities, that no sooner does he arrive at a demonstrative conclusion of any law or problem for the solution of which he had been previously engaged than he begins to plunge into some other enquiry. No sooner does he satisfy himself as to the fact of a North-west passage than he begins to stretch forth his hand in order to reach to the North Pole. And he will never give up until one day (though it may be at the expense of much money, and many lives,) he will proudly stand upon the head of that imaginary axle around which our globe turns. It was never intended that a being possessed of such a spirit of enterprise and having such an inviting, and extensive universe for his field of action should always crawl upon the earth gathering, and heaping up dust, never raising his eyes higher than the place upon which the soles of his feet rest.

Let me present before you still more particularly the different departments of this vast field of knowledge spread out for man's investigation. Some of you had the privilege of visiting the American Centennial. Let us for a moment compare this world, and some of the surroundings to a great exhibition building.

The building naturally divides itself

into three main departments—the gallery, the ground floor, and the cellar. Commence with the gallery:—Here are held on exhibition countless numbers of wonderfully powerful machineries in perpetual motion. All self-sustaining. You talk of what you have seen in Philadelphia. Compare it with all this. Here are wheels within wheels, and systems within systems all in continual motion; and so skillful was the Machinist that the laws by which they are moving are their own inherent property. At this exhibition we had the pleasure of meeting with some of the most eminent men of the world. In the gallery we met with the celebrated Sir Isaac Newton. We noticed that he was intent upon understanding the science, and nature of that grand and glorious arrangement by which the exhibition was so beautifully lighted. He also exerted his master mind upon the discovery of that law by which those bodies and systems are held in place and motion. His emission theory of light seems to be still doubtful; but we think that he satisfied himself, and the scientific world that all those bodies are kept in place, and motion by two great laws which he calls centripetal and centrifugal forces; the one drawing to and the other forcing away from the centre; so these two laws acting upon those bodies with equal power, they perpetuate the motion into which they were originally impelled by the Creator. There we also met with Sir William Herschel. The gallery being of such a vast extent, and some of the articles on exhibition being so remote, he was engaged by his gigantic reflecting telescope bringing into view thousands of objects which the naked eye could neither behold nor examine.

On the ground floor we had an interview with some eminent men of science. Among the most noted were Professors Huxley, Aggazis, and Darwin. These men seemed to have been particularly interested in finding out the origin, growth, and development of the great exhibition. We would judge by their conduct, and conversation, that they were very strongly inclined to believe that the entire work was the result of what they were pleased to call *evolution*. We noticed particularly the great activity and wonderful perseverance of Darwin in the animal department. He gazed admiringly at the great variety of animals. He wondered whether such a variety of *species* originally existed. After a long, and unwearied research he came to a negative conclusion. He then set himself to work with patience, and enthusiasm, certainly commendable, to account for the origin of *species*: the result of his long and diligent enquiry as now given to the world is that the origin of *species* is owing to what he calls *natural selection*.

He maintains that wherever there is a race of animals some of them are weaker and some stronger: they all have to contend with difficulties in perpetuating life, difficulties arising from their natural constitution, climate, and fighting among themselves. In these struggles for existence the weaker will perish, the stronger will survive; then there is a selection, and every time the same process goes on the same result will follow, and the race becomes stronger, and more *select*. We shall leave you to judge whether such process could change the organization of animals so that the horse, which as some naturalists say, was once a clumsy three-toed animal should so change as to become the one-hoofed, agile, beautiful beast he now is; or the flounder, which as is asserted, once swam edgeways, having one eye on each side of the head, should so change as to swim on its side as it truly does now, having both eyes on one side of the head. Natural selection as understood by Darwin is much on the principle of the proverb "that fortune favors the brave," and the Napoleonic maxim that providence favors the strongest battalions.

Then we visited the underground divisions of the Exhibition. This department is dark, the sun of heaven never shines upon it, except when men in search of its treasures make small openings here and there to allow a few feeble rays of light to penetrate a few inches comparatively into its recesses. But notwithstanding the difficulties to be surmounted, great discoveries have been made in these dark and deep cellars. Here are found some of the greatest marks of infinite wisdom, skill and benevolence. Here are treasured up great deposits of coal, brass, copper, silver, gold, diamonds, and other precious things for man's comfort. Here we had the pleasure of meeting with the great and lamented Hugh Millar. We noticed that he was very forcibly struck with the marks of wisdom traceable, and the systematic arrangement of the articles on exhibition. One of the finest and most important questions which occupied his vigorous mind was, how came those treasures there? Were they the result of mere chance? or, if not, who was the depositor? While musing on these questions, and searching, he noticed the foot-prints of a Person deeply and indelibly imbedded in rocks and other substances. He found the foot-prints of this Person where He had been laying the coal and the freestone beds. He also found the marks of His fingers as He was placing the various articles properly, shelving them up one above the other in beautiful order for future discovery, and for future use. He noticed the foot-prints of this Person as He was leaving those cellars and making His

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Denominational Pulpit.

THE APOSTOLIC BENEDICTION.

A sermon preached in the Alexander St. Baptist Church Toronto, by the

REV. A. H. MUNRO,

On Sunday p.m. 29th of April, 1871. A farewell words as pastor of that church.

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." 2 Cor. 13: 14.

ascend, and he traced His way until He ascended to heaven, and sat upon the throne of His mighty empire, thus resting from the works of creation upon the seventh day. This celebrated scientist hence concluded that the great Architect of the Universe was the disposer of all those things. Science has already made great advancements in all these and many other departments, and there are many points and facts in science which are fully settled, facts in regard to which scientific men themselves, and others are fully satisfied; especially is it so in astronomical science. But there are many other questions of a very important character, bearing a very important relation to biblical truth, yet pending. Some of these questions are: the origin of creation, the time of creation, and the order of creation. These questions have been the subjects of very warm discussions between Bible students and men of science for some time past. The contention is far from being ended, the war is still raging; it is destined to become more serious still. Students of the Bible ought to equip themselves with all the scientific armour available that they may be able to meet men of science upon their own ground and fight them with their own weapons. The largest share of all the troubles which ever took place in the world have been owing to a misunderstanding between the contending parties; and we are fully convinced that the differences between scientists and theologians have been, and are still owing to some reason. In order to come to an understanding two things are necessary. First, that men of science should become devoted students of the Bible and that Bible men in order to be able to give the true interpretation of the Bible should avail themselves of the great advantages of scientific knowledge. The ground upon which we should attempt to defend the Bible ought not be the ground of sympathy; the Bible has no need of such weak defence. Let men of science present facts instead of theories, and let Bible men by the additional aid of science give the true interpretation of the Bible. Then there will be no discord. You might as well look for clashing between two of the mightiest orbs of Heaven as to expect it between the Bible and creation both of which claim the same infinitely wise Being as their author.

(To be continued in our next issue.)

A line in one of Moore's songs runs thus:—"Our couch shall be roses, bespangled with dew." To which a sensible person replied:—" 'Twould give me the rheumatism, and so it would you."

A clergyman said the other day that modern young ladies are not the daughters of Shem and Ham, but daughters of Hem and Sham—com-pounds of plain sewing and make believe.

is stimulated in his pursuit of knowledge by an insatiable love of searching out nature's mysteries, and bringing them to light. Does not a fear sometimes chill the heart that this cannot go on forever; that some Newton will yet be born who will solve the last of nature's problems, and then sit and weep like another Alexander, because there are no more conquests to achieve! How dull and uninteresting life would be if there were nothing but what we understood, nothing more to arouse curiosity, create interest and reward investigation! Yet this is the idea some persons have of heaven: the moment we enter it we are to know everything. We never shall. However it may be with Nature, whether limited or immeasurable and inexhaustible, Nature's God is infinite and none will find Him out to perfection. As the eternal ages pass on in the endless cycles of heavenly life, the redeemed spirits will continually learn more and more of the Divine mysteries of which the doctrine of the Trinity is but one in an infinite series.

We need this doctrine for our spiritual necessities. Eliminate from Christian belief any part of it and a void will be left which nothing but the restoration of that doctrine can fill.

Whenever any man has by God's grace risen into true religious life, he has felt the need of this doctrine, and in some measure approached it. Few things in religious history are more astonishing than the illustrations it affords of this fact. The Old Testament saints, though without the theory, had the consciousness of this truth. How fully did they recognize the Divine Fatherhood! how fervently did they pray for the Holy Spirit! how confidently did they look for the Divine Deliverer! It was because religious life was in its decrepitude and dotage that when the Son of God came into our world He had to teach the old truths as new revelations. Channing called himself a Unitarian; but his piety was too fervid and spiritual for Unitarianism; and he believed in, loved and adored Christ, in spite of his creed. The doctrine of the Trinity is far more for the heart than for the head, for the life than for the theory. We can at best know but little about it; but we can feel and experience much of comfort and blessing through it. In life's sorrow, to know that we have a Father in heaven who pities; in its sin and penitence, to know that we have a Divine Saviour, who came to seek and to save them that are lost; in its conflict with evil and aspirations after that which is better, to know that we have a Divine Spirit to help our infirmities and make real our desires; is to have the soul furnished with God's lamp, and rod and staff.

2. The second doctrine taught in the Apostolic benediction is *The Nature of Salvation*. Sometimes I have observed my brethren in the ministry alter the order of the words in the benediction, naming the Father first and the Son second. Perhaps this has arisen from a wish to conform to the idea expressed in the formula: "the first, second and third persons in the Trinity." That formula conveys a false impression; it teaches erroneous doctrine. There is no first; there is no second; there is no third person in the Trinity. Officially,—that is in relation to the administration of government, the Father is first; but in power and glory all are equal,

In some respects these are among the most remarkable words man ever wrote. We may safely assert that none have been more frequently quoted. Seldom is a religious service of any kind held but at its close they are heard. They have ended alike the stately ceremonies beneath the groined arches of the mediæval cathedral and the unadorned simple worship of the humblest Bethel or Salem chapel. In whatever else sects and churches have differed, here they have been one,—conformist and non-juror, Churchman and Dissenter, Ritualist and Evangelical, yes, and persecutor and persecuted,—in the appropriation and use of this benediction. A fact that reminds us, that though when believers talk to men it may be as Methodists, Baptists, Presbyterians and so forth, when they speak to God they are simply Christians.

These words are worthy of the honour they have received. There is much to commend them in the esteem and affection of God's people. It would be difficult to find another sentence as brief as the Apostolic benediction implying and suggesting as much as it does. We will view it in three aspects:

- I. As respects its doctrines;
- II. As the record of an experience;
- III. As the utterance of a prayer.

I. THE DOCTRINES OF THE TEXT.

1. The first and most obvious truth our text presents is that of a *Divine Trinity in unity*.

The Saviour commanded that religious profession among His followers should begin with baptism in the name of the Father, and of the Son and of the Holy Spirit. His inspired Apostle, by his example, teaches us to do so in religious work and worship with a benediction of similar form. Neither the precept nor the example would have been possible if there were not a Divine Trinity. But why is that fact revealed, and thus kept prominent? We may be sure that not only is all revealed that we need to know, but that nothing is revealed that we shall not be the better for knowing. How then are we benefited by being acquainted with the fact that God is a Trinity of Father, Son and Holy Spirit? Why would it not be enough for us to know that there is a God of infinite power, eternal duration and perfect moral excellence, and no more? Why must the veil that hides the invisible God, the unsearchable Jehovah, be lifted so far that we can discover that there are Three that bear record in heaven?

Why need we penetrate into these awful mysteries? What good can it do us? The revelation of this truth is required both for our intellectual wants and spiritual necessities. The human mind is so constituted, that it needs the mysterious. Every child, every man loves mystery. The wisest philosopher

and from everlasting to everlasting, God. It was not oversight nor accident that caused the Apostle to place the Saviour's name first in the benediction.

In doing so he reminded his readers that God's salvation has three great elements: mercy, love, and fellowship. The last is its consummation. Man, created in God's image, was intended to be His friend, holding continual and delightful communion with Him. He fell into transgression, and fled from the face of God. The ultimate aim of fellowship is the full and blessed restoration of fellowship between God and man. It is here called the 'communion of the Holy Ghost,' that is, fellowship with God through the Spirit. This is the highest attainment, the loftiest possibility of human existence. It is the realization of salvation on earth, its consummation in heaven.

"If any man love me," said the Saviour, "he will keep my commandments, and my Father will love him; and we will come unto him, and take up our abode with him." He represents Himself as coming to the heart that has shut out God, barred and bolted itself against Divine intrusion. Christ will not force His way in; but He comes and seeks admission. "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him, and he with me." This is salvation on earth—what is it in heaven? The resting places of the Father's house, the home He has prepared; where they meet at the marriage supper of the Lamb, and walk with Him in white. Spiritual life, first and last, is fellowship with God. It is to know God, not only as an infinite Creator an inscrutable Ruler, a propitiated Judge, but as a Divine Father, gracious and near.

But before there can be such fellowship there must be love. Nothing but love can create true fellowship. Association will not do it. Two men may meet daily for years at the same employment, and not make confidants and friends of each other. No earthly tie can create fellowship without love. Marriage, the closest of earthly bonds, cannot do so. It has lasted in many an instance for half a century or more, and there has been no true fellowship of husband and wife, because there has been no love. We cannot love God as an infinite abstraction, as the Unknowable Absolute, as the Invisible Creator, as the Awful One. We must experience His mercy, we can enjoy His presence. "Depend on me" is the wish of every unregenerate man. We must know that we are pardoned sinners before we can occupy the place of friends of God. The frown of offended justice must change into the smile of reconciliation and love, in our consciousness, before we can have fellowship with the Father. Therefore the Apostle names the Saviour and the Father—mercy and love—before the Divine Spirit and fellowship.

3. This brings before us the third doctrine taught in the benediction:—*That the way of salvation is by the grace of Christ to the love of the Father and the fellowship of the Spirit.* This was another reason why Paul placed Christ's name first. Men must come unto God through Him. The awakened sinner often errs, and his teachers often err in relation to this matter.

With whom has the sinner to deal? Not

with the Almighty Judge, not with the Divine Spirit, but with the Mediator, the man Christ Jesus. Not by attempts to appease righteously offended Omnipotence; not by prayers for the Divine Spirit to do His work; but by coming to Christ, the Way, the Truth and the Life, are men saved. The first step heavenward is that of the penitent, saying, "I have sinned;" the next, that of the believer, saying, "Thou hast died for me." God's love is revealed through Christ, not only in His word, but by His grace. Not till we have accepted Christ, can we feel that we are accepted through Him. Not till we know we are forgiven and adopted, can we say "Abba, Father," taking our places and enjoying our privileges as God's dear children, Christ's brethren and sisters, blessed with the comforts of the Holy Ghost, in connection with a hope that maketh not ashamed, because the love of God is shed abroad in the heart.

II. But the Apostolic Benediction may be regarded in another aspect, as

A RECORD OF MINISTERIAL EXPERIENCE.

It constitutes the last sentence Paul wrote to the Church at Corinth. There the Apostle had met his best and worst. There he had had his greatest success and his saddest failure; there he had enjoyed his highest popularity and received his cruelest opposition; and all within the bounds of a single Church.

Coming to Corinth from Athens, Paul seems to have been greatly influenced by his recent experience in the latter city. The course he pursued in the one place was quite opposite to that which he had adopted in the other. Instead of addressing himself to the *élite* of the philosophical and social aristocracy, as he had done on Mars Hill, he seems to have specially sought and found his audience among the plebeian classes, to some of whom he could say afterwards, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called." Instead of resorting to profound discussions of abstract principles, conducted with great rhetorical skill, he could say, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God: for I determined not to know anything among you save Jesus Christ, and Him crucified. And I was with you in much weakness, and in fear and much trembling." But the result was that many of the Corinthians, hearing, believed and were baptized. In the Church thus formed there were a few, who, whether converted by Paul or some other Christian preacher, did not find the great apostle of the Gentiles wholly to their taste: they spoke contemptuously of his abilities, presence and style. "His letters," they said, "are weighty and powerful, but his bodily presence is weak and his speech contemptible." In fact they thought themselves better fitted to lead than Paul, and endeavored to supplant his influence by their own. Possibly they viewed the result with satisfaction. Paul did not so regard them. Never did mortal man see so clearly into men's characters, motives and spirit, and never did man deal more faithfully with folly that fancied itself wisdom, and pride and vanity that called themselves religious zeal.

In Paul's 2nd Epistle to the Church at Corinth (our second, but his third), are to be

found some of the most trenchant, incisive things ever addressed to Christian men by Christian teacher. How, then, after deliberately writing these things, could Paul as deliberately pronounce this benediction upon the Church that needed and received such rebukes at his hands? Because both rebuke and benediction were addressed to Christian men, who, though they needed the one, were not interdicted from the other. As he began his first Epistle, he ends his last. The one commences with words addressed to those that are sanctified in Christ Jesus, called to be saints, the other closes with an invocation of highest blessing in the name of the Divine Trinity; and what lies between is not inconsistent with either beginning or ending. Paul unchristianized, in his judgment or words, no member of the Church at Corinth. He withdrew from none of them his friendship and love. How far matters had gone between them, may be inferred from the fact that, by anticipation, he declines their hospitality. Yet, if they did manifest a spirit he could not approve, and urged a policy he could not sanction; if they did misjudge and asperse him, this might demand plain and sharp dealing in censure of them and in defence of himself; but it did not destroy his belief in their Christianity, nor his regard for their welfare.

He did his duty as a minister of Christ, and still loved as a Christian. I feel as I read this Epistle, that after all Paul loved the Church at Corinth more than any other he had founded. To it alone he addressed three Epistles, and paid three visits. Why did he concern himself so much about this Church? Because it was worth it—yes, and worthy of it. For it contained within it many of the excellent of the earth, humble, devout men and women, seeking not their own things, but Christ's, and esteeming others better than themselves; and possessed gifts and talents and working power which, if union supplanted division, humility pride, and dependence upon the Divine Spirit self-reliance, would cause it to become one of the most influential and useful of Churches.

Paul's experience at Corinth is like a magnified representation or a huge aggregation of an ordinary pastorate. The success and failure, the good and evil, are all on an extraordinary scale. Seldom does any minister in our day do a work that will compare with Paul's work at Corinth, when we duly consider the disadvantages that field presented; and that the only helper was God. Rarely, indeed, even with vastly less of personal qualities and achievements to win and secure something different, has any minister of Christ to meet such ingratitude, depreciation, unkindness and injustice as Paul encountered at Corinth. Few indeed are they, who, since Paul's day, have in similar circumstances been called upon to exhibit the forgiving, loving, Christ-like spirit Paul's benediction so triumphantly manifests. And for him then, whoever he may be, that ends a pastorate without being able to utter from his heart, for those with whom he is parting, the Apostolic benediction he has so often pronounced before them.

III. There is one more aspect in which we may regard this benediction:—

AS A PRAYER.

The Apostle supplicated on behalf of the

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Church at Corinth, the grace of the Lord Jesus Christ, the favour of the Divine Saviour and anointed Redeemer—His more full recognition of its members as His disciples, both in their own hearts and before men—the more clear and abundant proof of His presence with them. How could this be afforded, but by the richer bestowment of His own Spirit upon them! And so—He abiding with them—they should have a deeper, sweeter sense of God's love, that stoops and makes humble; the love that forgives and makes forgiving; and draws into a fuller enjoyment of the Holy Ghost, of power from on high and of consolation from God. Only let the members of the Church at Corinth be enriched with these signs of Divine favour, and then Paul would not need to commend to them grades in preference to gifts: for their possession of the one would sanctify their use of the other. He would not find it necessary to point out the more excellent way; they would know it, and walk in it. He would not need to defend himself; his work and reputation would be safe in their hands. He would have no reason to fear their future as a Church: for thus qualified, they would be able to bear a fitting testimony for Christ by loving, living and teaching His pure gospel. And thus replenished, they would build on the sure foundation, Jesus Christ, not wood, hay, stubble, but the gold, silver and precious stones that would stand the fire, that shall try every man's work of what sort it is.

With this Apostolic benediction I desire to close my ministry among you,—a ministry of which I now offer no description, no defence. Its record is on high. There we will leave it. I thank God for all I have done or striven to do for Him in this place; for all the success with which He has honoured me; for all the failure with which He has disciplined me; for all that has put to the test my loyalty for Christ and conscience, my sincerity and manhood; for all the happy scenes, Christian joys and social pleasures I have shared, and for all the trials I have experienced among you; and no less, for all the Christian friendships I have formed here, and which death will not terminate, but raise into the higher fellowship of heaven.

And now, feeling that no words can be more suitable than these, no spirit more fitting than the one they imply with which to close a Christian pastorate, let my review of the past, my prayer for the future, my final judgment of the one and my hope of the other; my summing up of all I have experienced among you, of my feeling towards you, of my wishes for you, of my counsel to you; of my secret thought before God, and expression of sentiment to men, be the Apostle's familiar, wise and noble Christian benediction.—"The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all.—Amen."

A TRUE PATRIOT.—Young Lady Teacher (in Welsh Sunday-school).—"Now, Jenkin Thomas, what grew in the middle of the garden of Eden?" Jenkin Thomas (promptly).—"Leeks, miss."—*Punch*.

The chief difficulty in the way of stopping wife-beating is the fact that wives will not testify against their husbands. They will not acknowledge that they have been beaten.

For "The Christian Helper."

TWILIGHT MUSINGS.

I sat me down at hush of eve,
When the day's toil was done,
To rest awhile, to think, to pray,
Ere sinks yon setting sun—
Ere lamps are lit in the parlour,
The evening's work begun.

As I watched the shadows deepen,
My thoughts took on their hue,
For life is never all sunshine,
Nor all friends tried and true;
But if we hold the hand divine,
He'll lead us safely through.

Like the changing sky before me
Life in the past has been,
Now dark, now light, shadow and shine,
As sunlight on the stream,
And ever bearing me onwards,
Like quickly passing dream.

How little we dread in childhood
What the future may disclose,
For all the briars are hidden,
We only see the rose—
We laugh and sing in "life's gay morn,"
Our sky with sunlight glows.

The years rolled by, and with them came
The loss of near and dear,
The vacant chair, the silent room,
Oft brought the sadd'ning tear,
And o'er my heart the shadows fell,
My hopes were dimmed by fear.

The opening flower, the ripened grain,
Fair youth and manhood's prime,
Were called by Him, whose right it is,
To leave this earthly clime—
I wondered why or wherefore thus:
I'll know in God's good time.

Ah, yes; I know 'tis better thus,
Better to suffer pain;
We would never prize the sunshine,
But far the clouds and rain;
And the fruit of heavenly discipline
Is often endless gain.

And ever I'd seek to praise Him,
Whose ways are in the deep,
Who casteth down and raiseth up,
Whose dealings make us weep!
Who guides the erring in His fold,
His own doth safely keep.

So I'll buckle on my armour,
And battle for the right,
Seeking my strength alone from Him
Whose arm is full of might;
And, if I am only willing,
He'll lead me into light.

When within the walls of Jasper,
Arroyed in spotless white,
With a flood of glory round me,
I'll tell with pure delight
How the dear Lord safely led me
To land which knows no night.

J. B.

A certain Boston deacon lately formed his Sunday-school in line and marched them along the aisles, himself in front, singing "Hold the Fort." The consternation which seized all parties at the second stanza can be better be imagined than described:

"See the mighty host advancing,
Satan leading on."
The deacon has objected to new methods ever since.

Selected.

"NO METHOD."

BY H. A. BIRD.

Such qualities as method, order, and punctuality are regarded by some people as the lowest among the virtues. They are even despised as having something prim, griggish, "old-maidish" about them, and as indicating an absence of genius. For genius is popularly supposed to glory in want of method, to be above rules, to work by inspiration, not by patient plodding. However this may be, a vast number of the most serious evils that afflict ordinary people have their root in the fact that they have *No Method*. Existence is all at random. No plans are laid; or if laid, they are never adhered to. There is no "fashioning" of themselves (1 Peter i, 14), but they float about in daily life in the circumstances or moods of each day carry them. We are told that one difference between a fluid and a solid is, that a fluid has no form, but takes the form of the vessel or cavity which contains it. Such persons are like fluids. They do not, consciously and deliberately, shape, make, direct, or control their lives, but allow them to be moulded into any kind of shapeness figure by their containing circumstances. They have almost lost the use of their wills. They *wish*, but that is the utmost they can do. The feeblest outside conditions—the influence of weather and atmosphere, a fog, an east wind, a sunless day—can overrule and prostrate what ought to be a sovereign force, the will of an independent human being, who becomes, like any vegetable,

"Servile to all the skiey influences."

The consequences of No Method are banefully seen in domestic life. There are a great many families who live in a perpetual scramble. There is no regular hour for going to bed at night. When the days are long, if the evening is fine the very smallest of the children are out and "agate" till nine or ten o'clock. If an interesting gossip comes on the family party, and any visitors who have dropped in, stand talking it over till midnight, and much longer. As a natural consequence, there is no regular hour for getting up in the morning. You go on in business, thinking the day pretty well advanced, and you find the remains of breakfast on the table. "We were all late to-day." There is no particular time for the children to prepare their lessons for school. They do it sometimes at one hour, sometimes at another, and often stay out all the evening, and rush through their lessons the last thing, when they ought to be in bed. When you call, you are greeted by some such apologetic remark as—"Such a *throughther* house to come to!" or, "We are in a kind of muddle to-day;" but the house is "throughther" whenever you come to it, and the "muddle" exists equally every day. There is no regular period for paying the household bills. "Accounts at the butcher's and at the baker's are running up for weeks or months, and when they come in unexpectedly their amount seems appalling. The waste and destruction in such houses are incalculable. Nobody knows where anything is. There is a place for nothing, and

nothing in its place. If an important paper or letter is suddenly wanted, every drawer is pulled out, and the contents tumbled on the floor before it is found, if it is ever found. All the household stores melt away in the most inexplicable manner. No one knows when the chest of tea was opened, or how long the box of candles ought to last. "He becometh poor that dealeth with a slack hand." Generally in these houses all the keys have been lost. There is no such thing here as a memorandum-book for entering engagements and other matters liable to be forgotten, or a "Where is it?" for keeping the addresses of friends. If such little books are ever started, they are quickly lost, or they fall into the all-destroying hands of the baby of the family. If there was once an account-book, it has been mislaid, and has been lying so long without entries that it seems hopeless to begin again. "Money must go," says the housekeeper with No Method, "and I see no use in putting down every penny." Persons with No Method never answer letters. I do not mean that they never write, sooner or later, after receiving a letter; but they never read it over in order to reply to its questions, comment on its news, and respond to its remarks. The correspondence is like what a conversation would be, in which one person were to go on making observations, interesting enough, but without the slightest connection with the other person's remarks.

You know perfectly well that if you lend a book to a member of a family with No Method, you can hardly hope to see it again; or if you do, it will be with its back broken or some of its leaves gone. In fact, the house is a gulf, which seems to swallow up beyond recovery whatever goes into it.

There are no rules or principles in bringing up the children of the household. Laws are occasionally promulgated, as reforms are in certain states when things have reached a dangerous pass; but they are never enforced, and the subjects of the disorderly realm, in the one case as much as in the other, know very well that they never will be. What hope is there of family religion where No Method is the rule? Alas! even family morality too often goes the way of all else. No arrangements are made on Saturday evening for ensuring the sanctity and peace of the coming Sabbath. Sunday morning is chiefly distinguished by every one lying in bed later than on other days; and then, after a hunt to get the late breakfast ready, only a fraction of the family is in a position to be despatched to church, and the rest either to nod or dream away the forenoon.

There is no fixed hour for daily evening worship, because "we can't get them together." Where are the boys? Nobody knows. They are "out"; and from that habit of being "out" every night, the parents know not where, flow those miserable consequences which break our hearts and blight our homes. Would our young men go to wreck as they do, taking, one after another, to drink and to vice as soon as they have crossed the threshold of what should be a noble manhood, if there were more method in our houses? If there were regular hours for family prayers and for going to bed, fixed hours after which neither girl or boy is to be "out" of the safe, peaceful, loving precincts of the Christian home? The father and mother are both busy with whatever happens to be the work

of the evening, and they never notice that their sons are "out,"—never notice that to be "out" is becoming the rule,—and suddenly they wake as from a dream, to find (what everybody else has known long) that their boys are far gone in the road that leads most rapidly to ruin. It is too late now to break the habits of sin and woe which have been formed all the time they were neglecting to train them into the habits of Christians (not because they had no wish, but because they had No Method). It is "while men sleep" that the sleepless sowers of evil are busy with their deadly work, and the fallow field bears a heavy crop of weeds.

Such children are sometimes described as "bringing themselves up." Incapable, unmethodical parents even say sometimes, "Our children must take their chance." Tremendous game of chance! They may turn out well; "as well as So-and-so's, who are always being looked after." But suppose they do not? and the "chances" are a thousand to one! When these easy-going parents, who make no rules and exert no authority, having sown the wind, reap the whirlwind—who will they have to blame then?

If family piety has so poor a prospect where No Method is the system, personal religion suffers scarcely less. There is no regular time for private prayer and meditative reading of the Bible. These duties, the very mainspring of religion, "take their chance," like the rest. My conviction is, that the want of method, of having any fixed plan, is one of the most fruitful causes of the want of religion in some, and of its stunted growth in others. "They will not *fringe their doings* to turn to their God." Possibly the devout of the last generation were too much addicted to rule, but we have gone to the other extreme. They had a fixed hour—the first in the day's work—for reading their Bibles. "Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God;" and where the habit is formed of having a definite time for seeking that higher nourishment, the spiritual part of our nature is less likely to starve and dwindle than where this is left to haphazard. Where the whole day is a scramble, a hunt, "the kingdom of God and his righteousness" are rarely sought "first," and there is the most serious risk of their not being sought at all.

I do not advocate being enslaved by rule in anything. Rule is a means and not an end, and with the best: plain interruptions come, which, coming unthought, have authority higher than our plans, and must be met with cheerful readiness. "For by so doing," Thomas à Kempis says, "a good work is not lost, but changed into a better." But I advocate arranging our lives, knowing what we have to do, "doing everything at its proper time, keeping everything in its proper place." Not only shall we thus get more done, but what is done will be accomplished in a calm, quiet way, instead of the worried, heated state people get into who are trying to "overtake" a mass of work without method or preconceived plan. William Wilberforce used to keep a book in which his daily expenditure of time was entered under various headings, as devotion, business, recreation, talk, reading, and dressing. This was kept with as careful regularity as the account of his expenditure of money. Every one knows

the amount of splendid work he achieved in life, though all do not know the sunny cheerfulness and unfrilled sweetness of temper with which he carried on his daily and multifarious business.

While we "let things go" and live "just as it comes," our brief allotted span is running out at a fixed rate. Though we have No Method, the sublime processes of Nature move above us with unswerving regularity. "Order is Heaven's first law." The moon waxes and wanes; the sun climbs to its midsummer height, and descends again to midwinter; the constellations vanish, and re-appear; the planets pursue their solemn course, without friction, jar, or change. And all these events, like the steady advance of the hands of a clock, are measuring out our little lives. Only a certain number of times shall we see winter change to spring. I note to-night a certain planet calmly shining in a certain place among the stars: before it is seen in that position again, having accomplished its slow circuit of the heavens, I shall in all likelihood have no more a portion in anything that is done under the sun. Are we, as the gifted author of "Life in Earnest" asks, "to end each day in a hurry, and life itself in a tumult; and when the hurried day is over, and the fevered life is closing, to leave half our work undone?"—*Family Treasury.*

International Bible Lessons, 1877.

(From The Berean Quarterly).

SECOND QUARTER.

April 1	The Oil Increased	..... 2 Kings, iv: 1-7
" 8	The Shunammite's Son	..... 2 Kings, iv: 23-37
" 15	Samuel the Leper	..... 2 Kings, v: 1-14
" 22	Gehazi the Leper	..... 2 Kings, v: 26-27
" 30	Elisha at Dothan	..... 2 Kings, vi: 8-17
May 6	The Feast in Samaria	..... 2 Kings, vii: 18-20
" 13	Jehu the King	..... 2 Kings, x: 20-31
" 30	Jonah at Nineveh	..... Jonah, i: 1-10
" 27	The Death of Elisha	..... 2 Kings, xiii: 14-21
June 3	The Lamentation of Amos	..... Amos, v: 1-15
" 10	The Promise of Revival	..... Hosea, xiv: 1-4
" 17	The Captivity of Israel	..... 2 Kings, xvii: 6-43
" 24	REVIEW	.....

MAY 20.—Jonah at Nineveh.

HOME READINGS.

<i>Monday.</i>	Jonah in the sea, Jon. i, 1-17
<i>Tuesday.</i>	Jonah's prayer, Jon. i, 1-19
<i>Wednesday.</i>	Jonah at Nineveh, Jon. iii, 1-10
<i>Thursday.</i>	Jonah a sign, Matt. xii, 38-59
<i>Friday.</i>	The burden of Nineveh, Nah. i, 1-15
<i>Saturday.</i>	The duty of repentance, Luke xiii, 1-9
<i>Sunday.</i>	The true repentance, Luke xv, 10-32

GOLDEN TEXT.

The men of Nineveh shall rise in the judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and behold a greater than Jonas is here.—Matt. xii, 41

GENERAL STATEMENT.

In the reign of Jehu a solemn warning of destruction for wickedness was sent to Nineveh. The deep repentance and humiliation with which the word was received averted the coming evil. In the last lesson we see the severe attitude of God toward persistent sin; in this His great tenderness for the contrite sinner.

TOPICS, WITH NOTES.

JONAH.—This prophet is a peculiar character. He seems to have been a mixture of fear and trust, audacity and reverence, boldness and cowardice, selfishness and generosity. He illustrates as fact that God's special servants are not machines, but free agents,

who, like a willow tree, bend with the wind.

THE news of the sun, the stars, the streets, a crier Nineveh walks the attention prophet God of like a w haunts waking Men lo return to their place

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who, like all others, are called upon to give a willing obedience amid fears and temptations. The word of the Lord, the unwillingness of Jonah, his flight, the storm, the lot, the humiliating punishment, which was at the same time a miraculous preservation—all contained rigid discipline. And Jonah arose and went unto Nineveh. Chap. i and ii.

THE THREATENED DOOM.—Jonah journeys over the desert. He enters the mighty city, and from its walls, or through its streets, there are heard the sonorous tones of a crier: "Woe! woe!" yet forty days and Nineveh shall be overthrown." On and on walks the stately form of the prophet. Attention is arrested. Who is this man? A prophet of Israel. Who is this God? The God of Israel. The solemn voice sounds on, like a woe that leaves no place for rest. It haunts their nightly dreams, it pursues their waking steps. Food is no longer tempting. Men look into the faces of their wives, wives return the glance—it is the same doom. Children look wonderingly at both, and hush their play—calamity has fallen.

THE DEEP REPENTANCE.—The voice of doom has entered the palace. The king hears it and pallor overspreads his face. Of what value are those carved ceilings and wrought pillars, the deferential attendants, the household gods? He takes the crown from his forehead, the royal robes from his person; he covers himself with sackcloth and sits in ashes. But from out of the palace there goes an answering voice. Read the wonderful proclamation. How sincere! how important! how self-searching!

Look again at Nineveh. Would you recognize the gay city? There is no trading in the streets, the beasts of burden are unharassed, standing in sackcloth, the cattle moan with hunger; men pass with bowed heads and the signs of grief upon their loins. Look in any home, you see no feasting, hear no merriment—only mourning and sorrow and despair lighted up with the hope, "Peradventure God will turn away His anger." Never upon record has there been such a national repentance.

THE AVERTED DOOM.—Jonah had a blessed knowledge of God when he said he was "slow to anger and plenteous in mercy." God saw their works. The fortieth day arrives; no army comes, no lightning, no hail, no fire. The sun rises benignantly; it sets; and the city is not destroyed. God's announcement of retributions are always subject to the conditions of repentance, if it be not too long delayed.

MAV 27.—The Death of Elisha.

HOME READINGS.

- Monday. The death of Elisha. 2 Kings, xiii, 14-21
- Tuesday. The death of Joseph. Gen. I, 14-30
- Wednesday. The death of Moses. Num. xxx, 1-12
- Thursday. The death of Joshua. Josh. xxiv, 14-38
- Friday. The death of Stephen. Acts xvii, 48-60
- Saturday. The death of Christ. John xiv, 17-30
- Sunday. The death of the Christian. 2 Cor. iv, 7-5, 9

GOLDEN TEXT.

He being dead yet speaketh. Heb. xii, 4 *

GENERAL STATEMENT.

Because of the sins of Jehu, who followed in the foot-steps of Jeroboam, the chastisement of the Lord in the form of Hazael and the Assyrians fell upon Israel. But the

greatest loss that came upon them was the death of Elisha. In his last moments he instructed and comforted the sorrowing king, and after his death we find that in his bones there remained a life-giving power.

TOPICS, WITH NOTES.

THE DYING PROPHET.—The last hour will come to all, even though, as to Elijah, the heavenly chariot arrives instead of the angel of death. Elisha's long life of wonderful works and unblemished integrity—a life without one sin or failure recorded—a life that in its miracles and beneficence was a fitting type of Christ, is drawing to its close. We can place around this death-bed all the serenity of evening time—the setting sun, the cloudless sky, the waveless sea, the ministry of unseen angels. He is the father of an entire people, and his children bow in sadness.

THE LIFE-GIVING BONES. The Bible is a continual surprise. The subject for an epic poem is given in one line. The last verse might have been amplified into chapters; but only the sequel of a strange tale is given. It gave to Israel the knowledge that Elisha was still with them in power, and to the coming ages a symbol for the influence of the righteous.

JUNE 3.—The Lamentation of Amos.

HOME READINGS.

- Monday. The lamentation of Amos. Amos v. 1-15.
- Tuesday. Warning to the nation. Amos i. 1-10.
- Wednesday. Warning to Israel. Amos iii. 1-15.
- Thursday. Rejection of Israel. Amos v. 16-27.
- Friday. Vows upon Israel. Amos vi. 1-14.
- Saturday. Judgment upon Israel. Amos vii. 1-14.
- Sunday. Promises to Israel. Amos ix. 7-15.

GOLDEN TEXT.

Who seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. 1 Chron. xiii. 9.

GENERAL STATEMENT.

After the promise of help that was given to Joash, king of Israel, the country began to revive, and victories over the Syrians brought back large numbers to the desolated cities of Israel, and filled up the ranks of the army. Jeroboam II, succeeding his father, carried on the conquests, even recovering Damascus. Continuing to do evil in the sight of the Lord, a prophet was called to give another pleading remonstrance and warning of destruction.

TOPICS, WITH NOTES.

THE PROPHET AMOS.—Southward from Jerusalem, on the "elevated hill that stretches like a plain" around the village of Tekoa, in the early part of the reign of Jeroboam II, in Israel, and Uziah in Judah, a young herdsman might have been seen watching with faithfulness the cattle and sheep, and gathering for his own subsistence the wild fruit of the sycamore. In the midst of this lowly occupation—for the herds were not his own—he had listened from childhood to the voices of the morning and the evening, and, as he gathered fruit from the evening, and, as he gathered lessons from God. His parents were not prophets, nor had he ever entered a prophet's school; but his heart and life were transparent enough to permit the divine light to pass through him to mortals, and the voices of the Lord called him. He was sent on no enviable mission northward to Bethel, where he proclaimed unflinchingly the downfall of Jeroboam's

house and the captivity of Israel. Persecuted and banished from Bethel, he went again to Tekoa; but no violence could silence his eloquent appeals. Amos vii.

THE SOLEMN WARNING.—The seer beheld visions that might well have struck terror to those guilty hearts, but the doomed people seared again their consciences and were lost.

A portion of the prophet's message is our lesson. Notice the figures of desolation he presents.

"The virgin of Israel"—a maiden beautiful, royally robed, tenderly cared for, long supported by the strong arm of a protector, accustomed to the homage of the great—behold her fallen, maimed, unable to rise, lifting an appealing glance to those who had courted and loved, as they turn on their heels away. Neither king nor prince—warriors stretch forth a helping hand. Forsaken! With hands covering her face in anguish, she never rises more.

Again, like the changing of a dissolving view, we see a city of magnificent palaces, temples, gardens, with massive walls and intricacy gates. Forth from one of the main archways, with banners, music, glittering spear and shield, go mailed warriors, thousands upon thousands, with the firm tread of confident success. The view changes, and we behold a mockery of the same city. Out from the open gate pass a feeble remnant of a grand army, plague-spotted and famine-stricken, to make a last resistance before death. The houses of hewn stone are left behind, and the wine of their vineyards makes glad the hearts of their enemies.

THE VOICE OF HOPE. The sun, before it sets, casts one more bow of promise on the cloud. Repent and seek and live. The young herdsman that drank inspiration from the stary chalice of the midnight skies, points to the heavens and rings forth the clarion invitation of hope. He throws the same city on the canvas with that remnant of battered warriors that went forth to die returning with glorious spoils. "Why will ye die, O house of Israel?"

JUNE 10.—The Promise of Revival.

HOME READINGS.

- Monday. God's goodness to Israel. Hosea ii. 14-23.
- Tuesday. God's call to Israel. Hosea v. 14-6.
- Wednesday. God's warning to Israel. Hosea vii. 1-14.
- Thursday. Blindness of Israel. Hosea x. 1-15.
- Friday. God's love for Israel. Hosea xii. 1-12.
- Saturday. Hope for Israel. Hosea xiii. 4-15.
- Sunday. Revival in Israel. Hosea xiv. 1-9.

GOLDEN TEXT.

O Israel, thou hast destroyed thyself; but in me is thine help. Hosea xii. 9.

GENERAL STATEMENT.

In the latter part of the reign of Jeroboam II, another prophet was raised up to call the people to righteousness. We know that Hosea was the son of Beeri, but whether of the tribe of Issachar or Reuben is not positively known. He lived and prophesied in Samaria, and hesitated not to tell the people of their complete corruption and of their coming captivity; yet he as faithfully proclaimed a conditional promise of healing and restoration.

TOPICS WITH NOTES.

THE PRAYER.—Israel, fallen into sin is invited to return unto the mercy-seat of God, as in the olden time, with sacrifice. But the offering shall no longer be the firstling of

flock or herd, but the confession of the heart. The acceptable prayer is given. To all who would return, this prayer points out the way; only now we bear first upon our lips the talismanic word—Jesus. Notice the different steps:—(1) acknowledgment of iniquity, with earnest desire for its removal; (2) renewal through grace; (3) pledges of confession of this divine work with the lips; (4) utter refusal to rely on other helpers, or upon our own devices or good works; (5) perfect faith in the God whose pleasure it is to have mercy.

THE ANSWER.—The fulness and richness of this answer pass our highest conception. Eternity alone can reveal to the forgiven soul its glories. The prophet was obliged, because of the poverty of language, to bring to his aid the most appropriate imagery of which he had any knowledge; and the better we are acquainted with the objects of his comparison the more wonderful are the revelations of God's goodness. The word "heal" has in itself a life-time of blessing—wounds and disease, with their attendant suffering wholly alleviated. Ask the soul racked with the anguish of remorse the meaning of the word. Mental suffering far exceeds that of the body. But God's blessings do not stop with ease of body and soul. He uses the word which has compressed into it the sum of earthly and heavenly joy: "I will love"—"freely," abundantly, royally.

WISDOM AND FRUIT.—The seer personifies all Israel under the name of Ephraim, Joseph's second son, because that was the most influential tribe. He pictures him reasoning with himself and choosing the better portion. Reason is a God-given faculty, and, in deciding the great question of life and destiny, it is called into noblest activity. The truth is too often ignored by would-be sceptics. To accept the provisions of the gospel by faith is one of the most absolute dictates of an enlightened reason. Who is wise and prudent will walk in the ways of the Lord; but transgressors shall fall.

JUNE 17.—The Captivity of Israel.

HOME READINGS.

Monday.	The captivity of Israel. 2 Kings xvii. 6-18.
Tuesday.	The cause of captivity. Isa. i. 8-20.
Wednesday.	The warning of captivity. Isa. xxxiii. 1-17.
Thursday.	The sorrows of captivity. Lam. i. 1-34.
Friday.	The song in captivity. Ps. cxlvii. 1-9.
Saturday.	The return from captivity. Ps. cxvii. 1-6.
Sunday.	The captivity of Israel. vii. 1-28.

GOLDEN TEXT.

Because they obeyed not the voice of the Lord their God, 2 Kings xviii. 12.

GENERAL STATEMENT.

Zachariah, son of Jeroboam II., reigned six months, and was slain by a conspiracy led by Shallum, who usurped the throne. Thus the line of Jehu ceased after four generations. The remaining history of Israel is an intermingling of anarchy and short reigns of usurpers, until their final overthrow by Shalmaneser, king of Assyria. This ignominious end is vindicated as the direct result of persistent transgression despite frequent remonstrances and warnings.

TOPICS WITH NOTES.

THE "LOST TRIBES."—When Tiglath-Pileser carried captive the tribes on the east side of Jordan, (2 Kings xv. 29; 1 Chron. v. 26,) the western tribes might have read their

doom. For a time, gold kept their enemies at bay. When Shalmaneser came against Hoshea, that monarch bought a peace by humbling himself as a tributary, and sending large gifts each year to Assyria. After a time the gifts ceased, and Shalmaneser, upon investigation, found that Hoshea had made a league against him with the king of Egypt. The enraged monarch besieged Samaria, after taking captive its king. Most of the remaining people had fled hither, and for three years, owing to its fine natural fortifications, the city held out. The sacking of the city was horrible. Those that were spared were removed to distant lands, and have ever since been considered lost.

THE REVIEW.—The inspired writer takes a bird's-eye view of the nation whose history is thus summarily terminated. Let the student write an enumeration of particulars, from the Exodus to the Captivity, under the following heads:—

- (1) The Special Blessings of God.
- (2) The Solemn Warnings.
- (3) The Willful Sins.

THE NATION'S LESSON.—Nations are called into judgment in this world. King and counselors, constitution and executive, must bear the weight of responsibility. If iniquity is legalized the entire people must suffer. That pitiful remnant of Israel wending their way into foreign lands, were not the greatest sinners of that nation, nor was Hoshea, languishing in an Assyrian dungeon, the most criminal of her kings. But the fullness of time had come, and the falling fabric must bury some in the ruins. All nations of the past are vocal with the same truths, and our nation, founded and reared upon the Christian religion, may well take warning. Catholic, Rationalist, Buddhist, have taken up their abode with us, and when the Sabbath and the Bible are removed as national bulwarks, and high places are set up to other gods, our nation, weighed in the balance will have been found wanting, and the God of nations will give our heritage to another.

THE INDIVIDUAL LESSON.—The history of a nation is epitomized in the life of an individual; and, since the latter is of greater duration, it is of more lasting value. Nations are temporal, souls eternal. How has your heart listened, reader, to the calls of the Spirit of God? "He will not always chide, neither will he hold his anger forever."

OUT OF THE MOUTH OF BABES.—A three-year-old little girl at Rochester, N.Y., was taught to close her evening prayer, during the temporary absence of her father, with "and please watch over my papa." It sounded very sweet, but the mother's amusement may be imagined when she added, "And you'd better keep an eye on mamma, too!"

DIED.

At Thorold, Ont., on the 12th of April, JANET WANN, relict of the late JOHN ROBERTSON, of Kingston, in the 80th year of her age.

Mrs. Robertson was born in 1797, at Leuchars, Fifehire, Scotland. At an early age she removed to St. Andrews. About fifteen she was made the subject of Divine grace, and united with the Independents, but soon after joined the Scotch Baptists, being baptized by the late Mr. Patton. In the year 1821 she was married, and came with

her husband to Canada, and settled almost immediately in Kingston. Mr. Robertson was a man of rare piety and spirituality of mind. His walk and conversation indeed commended the religion he professed; and although for many years there was no Baptist Church in Kingston, his house was known to almost every Baptist minister who passed through the place. When the late Dr. Caldwell first came to Canada he was for a time stationed in Kingston, and frequently held services in their house. Mr. Robertson died in 1835, beloved and respected by all who knew him. It was from this time that Mrs. Robertson's greatest trials were experienced; and, had it not been for her unwavering faith in Divine providence, she might often have given way to despondency, but she looked to Him who is faithful even in her darkest hours. In the church being formed at Kingston, she was one of its constituent members. As she had for years been afflicted with deafness, she was deprived to a great extent of the privileges of the sanctuary, so that she had to feed on the spiritual truth stored up in her memory in earlier years. She would take great delight while conversing with her friends in referring to the many rich promises in God's word which she had proved in her own experience. Kind, but not obtrusive in her manner, her noisier virtues always commended her to those with whom she associated; so that her path might well be said to be "like that of the just, shining more and more unto the perfect day." About twelve years ago she was laid aside by a stroke of paralysis, which left one side of her body entirely helpless. Having remarkably active and industrious habits, this was a great trial to her; but she bowed without a murmur to the will of her Heavenly Father, and through these long years maintained a cheerful, contented disposition, and, until within a few weeks of her death, was able to read and converse more or less every day. In 1869 she removed to Toronto, where her son, Mr. W. J. Robertson, was then stationed, and in 1874 removed with him to Thorold, upon his appointment as manager of the Bank of Commerce there. About four months ago symptoms of heart disease began to appear, which caused great suffering, and her earthly tabernacle gave signs of approaching dissolution. Her conversation, which was always of a spiritual nature, became more and more heavenly, and she looked forward with a patient desire to be at rest with her Saviour. During the last few weeks of her illness, her sufferings became so great as to prevent any regular conversation, but she would frequently give utterance to passages of Scripture containing rich promises, long since treasured up in her memory; one of the last being: "Be thou faithful unto death, and I will give thee a crown of life." Many old hymns, which appear to be omitted from our modern collections, but particularly adapted to her circumstances, were great favourites with her; among others that by Toplady:

"When languor and disease invade
This trembling house of clay,
'Tis sweet to look beyond the cage,
And long to fly away;"

and the following lines in the same hymn, which suited the frame of mind she delighted to be in:

"Sweet to lie passive in His hand
And know no will but His."

Up to the last she was conscious, and knew her family, to whom she was greatly attached. On Thursday, 12th of April, towards noon, a change for the worse was observed, and, in the presence of her family, she passed calmly away, leaving a blank in the home which can never be filled. Her remains were removed to Kingston, and interred on the 17th of April in the family lot at Catarqui Cemetery, attended by a number of old friends, in whose memory her example has left an impression which can never be effaced.—*Com.*