

The Christian Helper.

A BAPTIST MONTHLY JOURNAL.

Not for that we have dominion over your faith, but are helpers of your joy." 11. Cor. 1: 24.

Vol. II. JAN. 1, 1879. No. 8.

A WORD IN SEASON.

Every year ought to begin with good resolution and to end with serious examination; and the retrospect of the past should suggest purposes for the future. If no Christian man can either live or die to himself, it follows that, living or dying, he must be the Lord's; and if the Lord's then he must be supremely anxious, while he lives, to know what is the will of the Lord concerning him. He must strive to ascertain what means and opportunities are committed to him for the accomplishment of any part of that will. And then he must ask himself, in the presence of Him who died for him, have I neglected the proper use of any talent entrusted to me? have I done *all* I could for the Master's glory? An investigation of this close and faithful character cannot fail to discern many a neglected path of duty, and to suggest new walks of usefulness in the Christian life.

Is the reader a head of a family? Let him consider whether he has done all in his power to promote the spiritual well-being of those committed to his care. Can nothing more be accomplished in the way of instruction, of earnest persuasion, of holy example, of wise government? Let him ask if he has been *uniformly careful* of the eternal interests of those dependent upon him for support and counsel.

Is the reader a member of a Christian Church? How many church-members stand "all the day idle," as if the Master had given them no work to do! They look to the fellowship of the church as a medium of receiving good; but they forget that their membership imposes upon them the solemn obligation of seeking the good of the Church. Let every church member ask himself, have I been a helper of my pastor in his arduous work? have I contributed my measure of influence to the prosperity of the cause? has my spirit been that of love, while my efforts have been those of an active and devoted member of "the mystical body of Christ?" Is

the church the better or the worse by reason of my accession to it? What does conscience testify? What are the reasonable conclusions of my pastor and brethren respecting me?

Is the reader engaged on any of those works of usefulness which so pre-eminently characterize the present age? Let him ask, in what manner he has acquired himself in the performance of the duties which he voluntarily undertook? Has he been earnest and untiring in his endeavours? or have they been cold and languid, and such as could not be expected to produce an effect?

Sunday School teacher! Have you prayerfully sought an avenue to the hearts of your interesting charge? Has your spirit been that of Jesus as you have looked week by week upon the members of your class? Have you sought out acceptable words—words of truth and tenderness? And have you persevered in your work, waiting and looking for the reward which God shall give you in his own good time? Is there not much in a review of the past both to reprove and to stimulate? Let the year eighteen hundred and seventy-nine be entered upon in a new spirit. Let past failures and negligences awaken deep repentance; and lead to the adoption of a more holy and devoted course. Let the Spirit of all grace be sought by fervent and reiterated prayer. Thus may all who name the name of Jesus hope to be more useful and happy in the future than they have been in the past.

To some of our readers,—a few only we would hope,—another year is not only passed, but lost. All the years they have spent have been the years of a *vain* life. The one that is now closing has added its guilt to all the preceding. This ought to be an awakening consideration. What, ever your age may be, you belong not to the house-hold of faith; you are not in the family of God. You are not in his house as children, nor in his vineyard as labourers. As yet you have done nothing for God; nor are you prepared to meet Him as your Almighty Friend or Foe. Will you dare to venture upon another year, without once pondering the path of your feet, and asking whither this rapid march of time is carrying you? "It is high time to awake out of sleep."

PLAIN WORDS FOR WORKERS.

"What is true is not new." There is nothing new in the following paragraphs. Our only aim is to stir up the pure minds of Sabbath School Teachers by way of remembrance, on two points.

1. Be faithful. God says "He that hath my word let him speak my word faithfully." Never utter, if you can possibly avoid it, a doubtful sentiment in the hearing of your class. Give them the sincere milk of the word. Learn to speak with clearness and power on the evil and danger of sin. Explain, with the utmost simplicity, the way of salvation by the death of Christ. Urge the necessity of a new heart and a right spirit by all the marks of depravity which evince themselves in the young. Let all the theology you teach be based on Scripture, so that whatever "helps" you call to your aid they may be employed for one end—that of unfolding the truth of God. But strive especially to attain those clear and more impressive views of divine truth upon the faithful and earnest presentation of which your success must mainly depend. Take pains with your preparations; take pains in your class. Be sure you have something vitally important to communicate whatever may be the subject of the lesson; and study to convey your ideas in the clearest and simplest terms.

2. Be direct. The best things may be uttered in the presence of children without the slightest effect; and just for this reason that they are spoken in their presence, *rather than immediately addressed to them.* You will be sure to have the attention of your class, if each member of it feels that you are speaking to him. Remember that every scholar has powers of attention—be sure that you engage them; he has perceptions, be sure that your modes of presenting truth are adapted to them; he has feelings—do not rest satisfied till you have quickened them into action; he has a conscience to discern between good and evil—endeavour earnestly to arouse its latent energies, for without this there can be no repentance for sin. Make a study of your whole work; make a study of the best modes of accomplishing it; make a study of each scholar in your class, for each will require some peculiarity of treatment different from all the rest. Determine, by God's help, and

in the diligent and prayerful use of all your faculties, that you will acquire the art of teaching and interesting the young with a view to their eternal salvation. One of the best rules perhaps that can be suggested is, that you should strive to be much interested yourself in what you teach. When a teacher has thrilled his own heart with his message, he will have taken the most effectual method for thrilling the hearts of his youthful auditory.

THE BIBLE IN ADVANCE OF SCIENCE

It is the boast of modern scepticism that the discoveries of science, and the progress of philosophic inquiry will speedily render belief in the Bible as a divine revelation an utter impossibility to all thinking people. Well, have the friends of the Bible really anything to fear? Not if actual experience is of greater value than mere assumption in determining probabilities. Scepticism has long attempted the destruction of Christian faith, but it still lives—and flourishes; and in the buttressed walls of the truth in which it trusts there is not yet the slightest breach.

The Bible seems to invite the attention of "science": for it is by no means scanty in its references to *facts*—facts in nature, facts in philosophy, facts in the history of nations, facts in the manners and customs of men. What a dangerous field was this had not everything been perfectly honest and secure! What blundering has been discovered in the very best ancient histories; what ignorance have even the greatest ancient philosophers betrayed! But who has convicted of error any of the God-taught men who wrote the Bible?

The Book of Genesis was written ages before the science of Geology was thought of, and not many years since it was loudly proclaimed that the validity of its account of the Creation was utterly destroyed by "the testimony of the rocks." It was soon found, however, that the boast was premature. The discoveries of the geologist have only served to shed new light upon the Mosaic narrative, and as now interpreted the truth of that narrative is attested by all the formations of earth, and "graven in the rocks for ever."

What immense advances have been made within a very few years in Natural

History. "In my young days," a venerable friend once remarked to us, "Buffon's Natural History was considered quite a standard work; but, alas! how grievously my old mentor has been exposed within these last few years." Now there is a great deal of Natural History in the Bible—very particular references to the habits of animals. Have modern discoveries in this department of knowledge detected any blundering among the sacred writers? No; but every new discovery is giving stronger confirmation to the scripture statements. Difficulties have been removed from the path of the student by new advances made in natural history; and just as this and every other science advances, the evidence for the truth of revelation will shine with greater brilliancy.

Few sciences exhibit greater evidences of the ever widening range of human discovery than Astronomy. The school-boy of to-day could prove to the great Ptolemy that he was wrong; and that while he imagined he was writing philosophy he was only writing nonsense. But the most accomplished *savant* could not convict the Bible of error, however willing he might be to do it. The allusions to "the starry heavens" in the books of Job and the Psalms,—books written long before anything was known of the Copernican system of Astronomy, reveal not a single flaw upon the closest scrutiny. Not only is there nothing in the Bible inconsistent with the discoveries of modern astronomy, but the Bible takes for granted the whole of them. Does modern astronomy say that there are other worlds besides our own, and that there are, therefore, in all probability, other rational beings besides ourselves? So, without any conjecture, says the Bible: "The heavens and the earth were finished and *all the host of them.*" It speaks of "angels and principalities and powers"—the sons of God of different orders, peopling different portions of the dominions of the great Lord of all. Does modern astronomy tell us that suns and worlds have been consumed by fire, and that such a fate may very possibly overtake *our* solar system? The Bible anticipates this discovery, and declares that the thing which science deems possible shall surely come to pass. "The day of the Lord

will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up."

The friends of the Bible, then, need not fear the advances of science. The progress of human knowledge may leave us far behind. When our heads are grey with age our children may, in many things, become our teachers. The books we used at school may all become antiquated. But the Book shall remain as fresh and young as ever. A new Bible will never be rendered necessary by the results of scientific research. The modern materialist may imagine in the vanity of his heart, that he has attained a height from which he can look down with contempt on Revelation; but the truly philosophic mind will find in the sublimest walks of science abundant reason to admire the unsearchable treasures of wisdom and knowledge contained in the Book of God.

EDITORIAL NOTES.

CHANGE OF DATE.—We have found it desirable, on account of the Sunday School Lessons, to change the date of publication from the 15th to the 1st of the month. The present issue, though printed only a day or two after the usual time, is accordingly dated, not December 15th, but January 1st.

SUNDAY SCHOOL INSTITUTE. — As we go to press the Sabbath School Teachers' Association of Toronto is holding an "Institute" in Jarvis St. Baptist Church. We hope to have some of the good things connected with it in our next issue.

"THE BAPTIST YEAR BOOK for Nova Scotia, New Brunswick, and Prince Edward Island."—This important annual has been sent us from the publishers, Messrs. Armstrong & Hopper, *Christian Visitor* office, St. John, N.B. It is very neatly printed, carefully edited, and contains a vast amount of useful denominational information in very compact form. We wish it may be a financial success.

THE TESTIMONY OF AN OLD CLASSMATE.—The following, which we clip from the *Christian Visitor* of Nov. 20th ult.,

shows what an old friend thinks of the newly appointed Professor of our Institute at Woodstock:—

"Rev. C. Goodspeed has been appointed to the chair of Systematic Theology and Church History in the Canadian Theological Institute. Our old associate in the New Brunswick Seminary is a man of sound scholarship, logical mind, and orthodox views. He will do credit to his native Province, and bring his department into honorable competition with similar schools."

BRO. CHARLES COOK.—This excellent young minister, whose letter in the *CHRISTIAN HELPER* of August last created such a favourable impression among our readers, has received a hearty and unanimous invitation to labour with the Baptist Church in Kingston, Ont. with a view to the pastorate. In the event of Bro. Cook accepting the call he may be expected back from England about the middle of this month. His brief ministry at Hendon, near London, has been wonderfully blessed; and we pray that equal and greater blessing may be in store for the old church in Kingston through his instrumentality.

A YEAR OF BLESSING.—At a recent Tea Meeting celebrating the 7th Anniversary of the Parliament St. Baptist Church, the pasto., Rev. E. M. C. Botterill was able to present the following very gratifying report of the work of grace in that church during the year:—Number baptized 75, received on experience 13, backsliders restored 2; received by letter 14; the decrease by letters of dismission and revision of church roll was 28; leaving a nett gain to the membership of 76 souls.

As a working church Parliament St. sets an example to all other churches. Every member seems to be made use of. If there are any idlers it is certainly not the pastor's fault. This young church carries on three vigorous missions.

THE ORILLIA CHURCH—CORRECTION.
—Our brother Rev. E. D. Sherman, writes as follows:—

"In regard to the sketch given in the last number of the *CHRISTIAN HELPER*, I would simply say that it was all correct with but one exception. As to this church having been 'founded on the ruins of former efforts,' like the flourishing church in Barrie.—that is a mistake. There was a small church organized at Marchmont, in the house of Peter Fowley (he lived in Marchmont then), by Rev. John Finch. But I am informed on

good authority that it never came to anything. But there never was a church or chapel or any property of any kind in the town of Orillia, belonging to our denomination, except the present. However, I can understand how the mistake was made. You were guided by old 'Registers.' Had I thought you were going back to Bro. Finch's time in the sketch, I would have given you the necessary information."

"**THE CHRISTIAN REPORTER.**"—We are informed that the Mutual Improvement Association in connection with Alexander Street Church has assumed the monthly publication of this eight-page paper, the first number to be issued in January. The following officers have been appointed to manage the various departments:—Managing Editor, Thos. Bengough; Subscription Superintendent, Chas. A. Morse; Advertising Superintendent, E.L.W. Moyle; Treasurer, George R. Morse. The prominent feature of the *Reporter* will be the sermons of Rev. Joshua Denovan, specially reported and revised for its columns. The paper will not, however, be a local one except in this sense, but will partake somewhat of the character of a review, suited to all denominations of Christians.

THE BARRIE CHAPEL DEDICATION SERVICES.—We rejoice with our noble brethren in Barrie on the completion and occupation of their beautiful and convenient chapel. We were exceedingly disappointed that unavoidable circumstances prevented our fulfilling the kind invitation to be present and take part at the Tea Meeting; but we hope to take a quiet run up there and see for ourselves on some early occasion. We expect to give a full description of the Barrie chapel accompanied by an engraving in a future issue. In the meantime, our readers will be glad of the following account of the opening services from the *Barrie Gazette* of December 11th:—

"The new Baptist Church was opened here last Sunday. The Rev. J. H. Castle, D.D., preached in the morning, from John xiv. and 12, and in the evening from 2nd Corinthians iv and 6. The Rev. S. A. Dyke, preached in the afternoon from Colossians ii. 10. The Church both morning and afternoon was filled to its utmost capacity, but at the evening service the congregation was so large that the doors leading to the school room were thrown open as well as the back of the pulpit to accommodate all who could not get seats in the main body of the church. The Tea Meeting on Monday evening, notwithstanding the very wet and slushy state of the roads and streets, was a great success.

His Honor Judge Gowan occupied the chair and opened the proceedings with a very excellent address. The other speakers were the Rev. Dr. Castle, Rev. Mr. Stone, Rev. Mr. Dyke (Baptists), Rev. Mr. Thornley (Primitive), Barrie, and Rev. Mr. Leiper, (Presbyterian) Barrie. At the close of the speeches, canvassers went through the congregation and solicited subscriptions. The members of the church led off by subscribing, in addition to what they had already given. The spirit of enthusiasm was kept up until \$1,350 was subscribed. The collections on Sunday amounted to \$54; proceeds of the tea, \$60. Collection on Monday evening, \$11. The total contributions on Sunday and Monday, \$1,475. This makes \$5,500 contributed towards the building of the Church, leaving only a debt of \$1,300 on the edifice. Our Baptist friends are to be congratulated on their achievements, through the energy of their energetic pastor, the Rev. Mr. Griffin."

"**FAITH AND WORKS.**"—This is the title of a monthly journal published by the Philadelphia Woman's Christian Association. It has been one of our most welcome exchanges for a year past. It is beautifully printed on toned paper. We cheerfully give currency to the following concerning "Faith and Works" from the *Philadelphia Christian Instructor* of Dec. 7th, and recommend all our readers who can to become subscribers.

"The paper has a place to fill in the ranks of journalism, as representing a branch of Christian work not represented by other papers. It must be remembered that while *Faith and Works* reports monthly the progress of the association in our own city, (Philadelphia) this is but a small part of its aim and purpose. By constant communication with similar associations throughout the country, in Canada, England, France, etc., information is obtained of the work of other societies, and this information, published from time to time in its columns, is not only valuable, but such as does not find its way into the ordinary religious papers of the day. In addition to this, the paper is made readable and attractive by choice variety of contributed and selected articles.

We wish the widest circulation for this journal, both among those especially interested in the cause it represents, and among those who know nothing of the noble work so quietly and efficiently done by the Women's Christian Associations of our land. The office is at 141 North Seventh street, Philadelphia, and the subscription price \$1.00 per annum."

Contributed Articles.

ALEXANDER ST. AND THE "HELPER."

Specimen copies of the *HELPER* were last month distributed among the teachers and friends of Alexander Street Sunday School. The Superintendent, Mr. C. A. Morse, referred to the *HELPER* as worthy of support,

being a home publication. The Pastor, Rev. Mr. Donovan, who happened to be present, spoke in highly commendatory terms of the paper, remarking that the Sabbath School lesson expositions, were superior to those in most other S. S. papers, because of their brevity and suggestiveness. He strongly deprecated exhaustive expositions, as they encouraged superficial study. He thought the aim of lesson expositions should be simply to assist in and supplement the study of the Word of God,—not to supplant such study. If full information were needed on any point, it could be obtained from books treating in an exhaustive way on that particular subject. He considered the lessons in the HELPER just what were required in these respects. The other features of the paper, he remarked commended themselves to Canadian Baptist S. S. workers, having a home interest. At a subsequent meeting of the teachers of the Alexander Street School, the following resolution was unanimously passed:—

Moved by Wm. West, Jr., seconded by Ed. W. Maple, That the teachers and officers of this school, recognizing in the CHRISTIAN HELPER an efficient aid in Sabbath School work, and believing that we should support publications issued by and for Canadians, hereby authorize the Secretary to order copies of the HELPER to be supplied to this school, in lieu of the S. S. Times, which shall be discontinued at the end of this month.

Con.

A WOMAN'S SERMON ON "GIVING."

Being a paper read at the United Quarterly meeting of the Mission Circles of the Toronto Baptist Churches, held in the Yorkville Church on the evening of October 3rd, 1878.

BY MRS. R. W. LAIRD.

I have been requested to write on the subject of "GIVING," and have attempted to fulfil the request. But I confess the paper falls far short of being as *practical* as I could wish,—to remedy which serious defect I know of no better plan than to take up a *liberal collection*; and no doubt the ladies of the Yorkville church will be quite prepared to receive into their treasury such a gathering, in lieu of my less practical service.

In looking about for a foundation on which to build my paper I find no argument so convincing or reasons so sound and practical as those of Scripture. I will therefore allow the apostle Paul to open the subject in the following

Text.

"With good will doing service, as unto the Lord, and not unto men, knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord."

The fact of our meeting here in Union as Woman's Mission Circles to-night is a practical affirmation that we believe it to be our duty to send out Bibles and Missionaries to enlighten the dark places of the earth.

To accomplish this object it is necessary to give of our substance. I would then ask

How should we give?

The Lord answers, "Not grudgingly," "the Lord loveth a cheerful giver"; and as we have it in the opening text, "with good will."

A Christian who gives with good will does not draw out her purse with a heavy sigh, and the remark, "I wish I were richer." God knows what measure of wealth is best for us, and what we ought to give. Liberality does not always grow in rich soil; on the contrary it frequently takes root and flourishes in comparative poverty, and by the accession of riches dies out.

The most wholesome habit we can cultivate is

The habit of giving.

The man who lives to scrape money together and get his enjoyment in that, is a miserable man. Even men of the world who are liberal, are far happier men than others, and in the Christian life he is worthy of the name of *misericord*, whatever his circumstances be, who has neither the heart nor the habit of giving to the claims of Christ and His gospel. The persons who give "with good will" are those who give oftenest,—those that are always giving, until the habit grows upon them, so that a simple, earnest appeal for the gospel cause will meet with a cheerful and ready response.

An unwilling giver,

is one whom it is necessary to coax, persuade, talk into giving.

I once saw a cartoon sketched to represent a deacon calling on a wealthy seat-holder for a subscription. The cartoonist, who seemed to possess considerable knowledge of human nature, placed before his audience a pompous man looking a flat denial, every muscle in his face indicating the unpleasant disturbance occasioned to his serenity by such a visit. The artist went on humorously to explain that the oily tongue of the deacon had in the course of the visit, so told upon the feelings of the portly gentlemen that he was beginning to relax, and by a few clever strokes of the crayon the hard countenance gradually melted into a complaisant smile; and the hitherto withdrawn hand, by a few adroit touches of the pencil, was brought within giving distance of the visitor.

One who gives cheerfully "as unto the Lord and not unto men" will not need an oily tongue to draw the gift. It will be the spontaneous outflow of love—a privilege rather than a sacrifice.

There is the usual linking together of *cause and effect* in the text which I have endeavoured to make the basis of these few remarks; "whatsoever good thing any man doeth, the same shall he receive of the Lord."

Here we have one of God's

Encouraging promises of Reward,

and of faith's finger-posts pointing out the road; a loving Father's tender solicitude for the morals of His child. How wonderful is the condescension of God in dealing with us! He who has given us all that we possess, and who could sweep it from us in a moment, condescends to stoop to ask a gift from us. Who would not deposit with such a Banker! The world is ever ready and eager to find

A good and safe investment.

Money is risked in speculations which often turns out to be empty bubbles; not so with money invested with the Lord. Here the principal is safe and the interest sure.

In the next place I would make a suggestion as to

The amount that should be given.

Here again I refer to the Word, and find an exhortation addressed to the Christians at Corinth to give as the Lord had prospered them. This injunction refers particularly to the gifts in the church to the poor brethren; but I should extend it as equally applicable to any portion of God's work. The Lord himself speaks a parable in which the labourer receives a penny a day. Now, in this city there are probably 1,000 Baptist women who could subscribe one penny a day to the Missionary cause; and if that number of Christian women would conscientiously unite with unswerving fidelity to lay by that amount, we should have at the year's end a grand total of

Seven Thousand Three Hundred Dollars.

"Little drops of water, little grains of sand
Form the mighty ocean and the shining strand."

Lastly, I would remark that a readiness to give to the Lord's work is one of the fruits of the Spirit. It is the natural outgrowth of love. A strong and ardent desire for the salvation of souls is one of the fruits which we expect to see in consistent Christians, yea, it is one of the most Christ-like traits of character. Those are the happy and cheerful believers who are ever willing to devote their time and talents, or substance to the Lord; and, on the other hand, I think we shall find the most dissatisfied, peevish and melancholy Christians are those whose hearts are cold, whose sympathies do not extend outside themselves or their own immediate circle. Show me one who is always engaged in some Christ's work and I will show you

A happy face:

or shew me a professor who does as little as he or she can, and gives less, and I will show you an unhappy countenance;

"Love begets a smiling face."

I would conclude by asking one and all to

Wait on the Lord.

In everything, by prayer and supplications let us make our requests unto God.

Rutherford says: "The best bairn in God's house is the one that is always crying. It is a good bairn that is always wanting a sup and a bite, and is always hanging about the pantry door."

Spurgeon says, in his own quaint manner, in speaking of the apathy of Christians: "I have not said that three-fourths of all the Christian people in this world live in such a way as to disgrace their Redeemer; but if I had said as much I would not take it back. I am afraid many believers bring no credit to Christ. If my Lord were to send some of you to a show you would not get a prize. For joyous piety some of you would not get even a third prize; and for consistent courage and strength of heart how few would win a prize! We don't bring the honour to our Lord which we should. But of your dumps! out of your dumps! With such a Christ, and such a Saviour you should not sit there like an owl in a wig, just blinking your eyes when you ought to be soaring to heaven itself."

How many of us would "take a prize" for cheerful and liberal giving? I think we are sure remedied for the state of mind referred to by Mr. Spurgeon is a patient waiting on the

Lord, and an active working for God. Where these two occupations are united, there will be neither time nor inclination for drowsiness or spiritual depression.

I would conclude by giving once more the inspired words on this subject—"With good will doing service, as unto the Lord and not unto men; knowing that whatsoever good thing any man doeth the same shall he receive of the Lord."

Communications.

The Editors do not necessarily endorse the views of Contributors and Correspondents.

AN OMISSION RECTIFIED.

TO THE EDITORS OF THE CHRISTIAN HELPER.

Dear Brethren,—It appears, from the statements of several worthy brethren, that at the meeting of the E. Ontario Association, a verbal recommendation of the CHRISTIAN HELPER was incorporated by the mover, and passed with the resolution on Sunday Schools. The secretary was not aware that the recommendation was thus added to the resolution, and as it was not reduced to writing, it did not appear in the official minutes. With sincere regret for the omission, the resolution, and the substance of the recommendation, are herewith given to your readers:—

SUNDAY SCHOOLS.

Resolved,—That as the religious training of the young is of the first importance, and as the Sunday School has done much, and is calculated to do still more from year to year, in instructing the youth in their relations to God, the Church, and the Eternity; we therefore, urge our churches to do their utmost, to uphold and sustain the Sunday School enterprise; and, further, we recommend the "Christian Helper," as a valuable acquisition to our Sunday School literature.

W. K. ANDERSON,—Mover
P. HINMAN,—Second

I remain, yours very truly,

ALEX. TURNBULL,
Sec. E. O. Association.

SEPARATE CLASSES FOR CONVERTED AND UNCONVERTED SCHOLARS.

To the Editor of the CHRISTIAN HELPER.

DEAR BROTHER,—Would it not be better to have separate classes for the converted and unconverted scholars in our Sunday Schools? and would it not be better to have separate lessons for the converted and unconverted scholars? The unconverted would be more apt to know who among their fellow scholars were Christians and would watch them closely. This would entail upon the Christian scholars a more careful walk and conversation—thus doing good to both.

Then is it not impossible for a teacher to do his or her duty to scholars when the classes are mixed? The first duty of a teacher to an unconverted scholar is to make him feel his need of salvation. This being admitted, is teaching about "Judaism overthrown," or "The Lord's Supper" calculated to inspire any scholar with a feeling that he needs a Saviour? Is it any good reading Greek to a man that is drowning? I take it, that the scholar who knows nothing of sal-

vation—not even his need of it—does not want to know much of Jewish history: let that come after conversion. Once have your scholar's mind awakened to a knowledge of his need, then preach Jesus as the One who can supply that need—and then push in doctrine and history as hard as you like.

As schools and classes are now composed, the teacher is expected to lead one to a knowledge of sin, another to see Jesus as a Saviour, another wants some doctrine explained, and still others require the historical portion of the lesson gone over; and all this in the space of three quarters of an hour. Can this be done with any degree of profit to any?

In our Public schools we do not find scholars who cannot read (and that is the position of the sinner) placed among those who are studying problems in mathematics. Why should we be less wise in our Sunday schools? I want to hear from some others on this subject as I think it of vital importance to our scholars and the Lord's work.
Toronto, Nov. 21st, 1878. E. H. R.

Poetry.

Written for the "Christian Helper,"
FROM THE OLD TO THE NEW.
(Lines for the New Year.)

BY MRS. J. C. TULL.

I hear the beat of the unresting tide
On either shore as, swiftly on, I glide
With eager haste the narrow channel o'er,
Which links the floods behind with those before.
I hear behind me as I onward glide,
Faint, farewell voices blinding with the tide;
While from beyond, now near, now far as fast;
Come stronger voices chiding each delay,
And drawing off with wings dissonant burst
The melancholy minor of the first.

"Farewell! farewell!—ye leave us far behind you!"—
That the bright-winged Hottis sigh from the Past—
Ye leave us, and the coming one will find you
Still vainly dreaming we shall ever last,—
Still trifling with the gifts all fresh and glowing,
Each, in his turn, will scatter in your way,—
Still chiding airy phantasies, though well knowing
That ere you grasp them they will glide away!—
Farewell! farewell!

"Haste! haste! haste!"—
Thus from the Future the voices ring—
"The air is balmy with breath of spring,
The waters sleep in the morning light,
The storms are hushed, and the skies are bright!
Haste! haste! haste!"—
Isles of beauty and bloom are here,
Groves whose leafage is never ere,
Tearing harvests of boundless wealth,
Peace, and plenty, and buoyant health!
"Haste! haste! haste!"—
Joy-bells ring in the misty air,
Mirth and music are everywhere,—
Bend to the clear, and swing, away!
While the ripples dance, and the breezes play!—
Haste! haste! haste!"

"Farewell! farewell!—ye leave us far behind you—
Us, the last hours, that would have blessed you so!
Yet, as ye leave us, let our strains remind you,
That we, not empty-handed, Heavenward go,
Records we bear of all the good we brought you,—
Of all that's clear, and all that ye remember,—
Of all the lessons we in patience taught you.—
Of wasted time,—of privilege abused!—
To God's tribunal we in peace records bear!
—Sometime, remember, they will meet you there!—
Farewell! farewell!"

And now another voice, adown the spaces
Where suns and planets speed their mystic flight,—
Where Earth, with soundless steps, her pathway traces
Through fields ablaze with heaven's quenchless light,
Plains soft and clear, and full of tender meaning,—
"Look unto Me! I look unto Me, and live!
—Today the Christ for you is interesting,—
Offers to-day Eternal life to give!
—To-day is yours—pause, ere, in hopeless sorrow,
You learn, too late, His saviors to be—
Ingersoll, Ont.

REFLECTION.

Oh man what art thou—who shall tell?
By vast intricate problem, difficult to solve!
Fashioned by form from the most excellent mould,
By Him, who for His model chose Himself,
The fairest of the lovely, the loveliest of the fair!
And if in person thou alone dost retain,
Exalted or of all other living things,
What is thy gratitude for this thy state,
To Him who doth create, and order destroy
Within the twinkling of an eye, thine whole existence—
Who in a breath can doubly slay at will
Thine earthly temple, thy indelible soul!
What love hast thou, for Him who so loved thee,
Who spanned His Son, His only Son,
But as atonement for thy guilty soul,
His precious life-blood shed on Calvary's tree?
What greater love than this, couldst or be shown,
The guiltless offer, the guilty to atone!
Yet what thy thanks for such great sacrifice?
Dost thou relent and bend thy stubborn will,
Thy heart repentant, thy Creator give,
To whom at enmity by nature born,
So loved by Him, dost thou return
Wholly thine all, tho' little 't love again!
Oh man what art thou—who shall tell?
Tho' mightier far, than beast of field or fen,
Thy gratitude is less; in muteness tho' thy dwell,
For love in kindness shown, by instinct love again.
Toronto, 8th Dec. W. C. S.

S. S. Lesson Department.

International Bible Lessons, 1878.

SUNDAY SCHOOL LESSONS FOR 1878.

FIRST QUARTER.

1.—January 5.	.....	Ezra, iii, 1-13	Commit 10-15
The Second Temple.	.....	Golden Text, verse 11.	
2.—January 12.	.....	Ezra, vi, 14-22	Commit 10-12
The Dedication.	.....	Golden Text, Hag., ii, 9.	
3.—January 19.	.....	Neh., ii, 1-8	Commit 4-8
The Mission of Nehemiah.	.....	Golden Text, Neh., ii, 20.	
4.—January 26.	.....	Neh., iv, 7-18	Commit 15-18
The Builders Interrupted.	.....	Golden Text, Neh., iv, 9.	
5.—February 2.	.....	Neh., viii, 1-8	Commit 1-8
The Reading of the Law.	.....	Golden Text, Neh., viii, 1.	
6.—February 9.	.....	Neh., xiii, 22-22	Commit 19-22
The Keeping of the Sabbath.	.....	Golden Text, Ezr., viii, 17.	
7.—February 16.	.....	Psalm, li, 1-6	Commit 1-6
The way of the Righteous	.....	Golden Text, Prov., ix, 18.	
8.—February 23.	.....	Psalm, li, 1-2	Commit 1-6
The King of Zion	.....	Golden Text, Acts, ii, 26.	
9.—March 2.	.....	Psalm, li, 1-2	Commit 1-6
The Prayer of the Penitent	.....	Golden Text, verse 2.	Commit 1-13
10.—March 9.	.....	Psalm, lxxxi, 1-11	Commit 7-11
The Joy of Forgiveness	.....	Golden Text, verse 1.	
11.—March 16.	.....	Psalm, lxxxi, 1-12	Commit 8-12
Delight in God's House	.....	Golden Text, verse 4.	
12.—March 23.	.....	Psalm, cxxxix, 1-12	Commit 1-6
The All-seeing God	.....	Golden Text, Gen., viii, 18.	
13.—March 30.	.....	Review, Concert or Selected Lesson.	

SECOND QUARTER.

1.—April 6.	.....	Job, xxxiii, 14-30	Commit 23-29
Sanctified Affliction.	.....	Golden Text, Job, xli, 5.	
2.—April 13.	.....	Job, xlii, 1-10	Commit 1-10
Prosperity Restored.	.....	Golden Text, James, v, 11.	Commit 1-10
3.—April 20.	.....	Ether, iv, 10-17	Commit 15-17
Queen Esther	.....	Golden Text, Ps., xxxvii, 5.	
4.—April 27.	.....	Isaiah, xlii, 1-10	Commit 1-4
The Coming Saviour	.....	Golden Text, Matt., xii, 17.	
5.—May 4.	.....	Isaiah, xlii, 1-12	Commit 1-6
The Suffering Saviour	.....	Golden Text, 1 Pet., ii, 24.	
6.—May 11.	.....	Isaiah, li, 1-11	Commit 1-6
The Saviour's Call.	.....	Golden Text, Gen., xii, 1.	

The Saviour's Kingdom	7.—May 18.	Miah, iv, 1-8	1-8
<i>Golden Text, verse 8</i>		Commit	1-8
The Holy Spirit Promised	8.—May 25.	Joel, ii, 28-32	28-32
<i>Golden Text, verse 3.</i>		Commit	28-32
Prophecy against Tyre	9.—June 1.	Ezek, xxxv, 7-14	7-14
<i>Golden Text, verse 15, 35.</i>		Commit	15, 35
The Valley of Dry Bones	10.—June 8.	Ezek, xxxvii, 1-10	1-10
<i>Golden Text, John, 6, 63.</i>		Commit	7-10
The Need of God's Spirit	11.—June 15.	Zech, iv, 1-7	1-7
<i>Golden Text, verse 6.</i>		Commit	4-7
Consecration to God	12.—June 22.	Mal, iii, 8-18	8-18
<i>Golden Text, verse 17.</i>		Commit	16-18
Review, Concert or Selected Lesson.	13.—June 29.		

THIRD QUARTER.

Peace with God	1.—July 6.	Rom, v, 1-10	1-10
<i>Golden Text, verse 1.</i>		Commit	6-10
The Security of Believers	2.—July 13.	Rom, viii, 28-39	28-39
<i>Golden Text, verse 31.</i>		Commit	31-39
Christian Love	3.—July 20.	1 Cor, xiii, 1-13	1-13
<i>Golden Text, verse 13.</i>		Commit	4-8
Victory over Death	4.—July 27.	1 Cor, xv, 50-58	50-58
<i>Golden Text, John, xi, 25.</i>		Commit	64-57
The Ministry of Reconciliation	5.—August 5.	2 Cor, v, 14-21	14-21
<i>Golden Text, verse 20.</i>		Commit	15-21
The Fruit of the Spirit	6.—August 10.	Gal, v, 22-26	22-26
<i>Golden Text, Gal, vi, 1.</i>		Commit	2-9
The Christian Arouse	7.—August 17.	Eph, vi, 10-20	10-20
<i>Golden Text, verse 11.</i>		Commit	11-17
The Mind of Christ	8.—August 24.	Phil, ii, 1-13	1-13
<i>Golden Text, verse 5.</i>		Commit	5-11
Practical Religion	9.—August 31.	Col, iii, 5-23	5-23
<i>Golden Text, verse 10.</i>		Commit	10-20
The Coming of the Lord	10.—September 7.	1 Thes, i, 10-18	10-18
<i>Golden Text, verse 17.</i>		Commit	13-18
The Christian in the World	11.—September 14.	1 Tim, vi, 6-16	6-16
<i>Golden Text, John, xvii, 16.</i>		Commit	9-12
The Christian Citizen	12.—September 21.	Titus, iii, 1-6	1-6
<i>Golden Text, Matt, xxii, 21.</i>		Commit	1-6
Review, Concert or Selected Lesson.	13.—September 28.		

FOURTH QUARTER.

Our Great High Priest	1.—October 5.	Heb, iv, 14-16 and v, 1-6	1-6
<i>Golden Text, Heb, xiv, 25.</i>		Commit	14-16
The Types Explained	2.—October 12.	Heb, ix, 2-10	2-10
<i>Golden Text, Heb, x, 16.</i>		Commit	8-12
The Triumphs of Faith	3.—October 19.	Heb, xi, 1-6	1-6
<i>Golden Text, Heb, xi, 27.</i>		Commit	1-6
Faith and Works	4.—October 26.	James, ii, 14-26	14-26
<i>Golden Text, verse 26.</i>		Commit	14-18
The Perfect Pattern	5.—November 2.	1 Pet, ii, 10-25	10-25
<i>Golden Text, verse 22.</i>		Commit	19-25
The Perfect Saviour	6.—November 9.	1 John, i, 1-5	1-5
<i>Golden Text, verse 7.</i>		Commit	6-8
The Love of the Father	7.—November 16.	1 John, iv, 7-16	7-16
<i>Golden Text, verse 10.</i>		Commit	7-11
The Glorified Saviour	8.—November 23.	Rev, i, 10-21	10-21
<i>Golden Text, verse 8.</i>		Commit	12-18
The Message to the Churches	9.—November 30.	Rev, iii, 1-13	1-13
<i>Golden Text, verse 21.</i>		Commit	1-13
The Heavenly Song	10.—December 7.	Rev, v, 1-14	1-14
<i>Golden Text, verse 10.</i>		Commit	1-14
The Heavenly City	11.—December 14.	Rev, xxi, 21-29 and xxii, 1-5	1-5
<i>Golden Text, Rev, xxi, 1-6.</i>		Commit	1-6
The Last Word	12.—December 21.	Rev, xxii, 10-18	10-18
<i>Golden Text, verse 21.</i>		Commit	16-21
Review, Concert or Selected Lesson.	13.—December 28.		

Prepared for the CHRISTIAN HELPER by Rev. J. W. A.

STEWART, B. A.

Jan. 5—The Second Temple.—Ezra iii: 1-13.

GOLDEN TEXT.

And all the people shouted with a great shout when they perceived the Lord because the foundation of the house of the Lord was laid. Ezra iii: 11.

Time.—B. C. 536-535.

Place.—Jerusalem and the surrounding country henceforth called Judæa.

BOOK OF EZRA. The Books of Ezra and Nehemiah were formerly regarded as one book both by the Jewish church and the early Christian fathers. Modern criticism assigns them to different authors. The Book of Ezra is made up of two distinct sections. The first, giving an account of the return from the captivity, and the rebuilding of the temple comprises the first six chapters, and covers a period of 22 or 23 years (B. C. 536-515). Zerubbabel was then high governor of Judæa, Jehua high priest, and Zechariah and Haggai prophets. There is then a gap of 57 years before the second part (ch. vii. to the end) which includes the events of one year only (April B. C. 458 to April B. C. 457). It relates the commission given Ezra by Artaxerxes Longimanus (supposed to be the Artaxerxes of Esther), the journey of Ezra to Jerusalem, and his dealings with the Jews that had married heathen women. The first part was probably only compiled by Ezra, and it consists largely of lists of those returning, and of the sacred vessels they brought with them. It contains several state documents, also letters of Behaun of Pseudesmerdis, etc. These lists and documents occupy 112 verses out of 157. At the time of this lesson Pisistratus was tyrant of Athens, Tarquin the Proud was reigning at Rome, and Confucius the Chinese philosopher probably flourished about this time.

At the time of our lesson the Persian monarchy was in the ascendant. It will be remembered that when Cyrus made himself master of Babylon, the Jews then in captivity, became his subjects. The last Old Testament lesson of last year was the Decree of Cyrus, 2 Chron. xxxvi. 22, 23. This decree is given again, word for word in the first verse of Ezra. From the first deportation of captives B. C. 606 to this edict B. C. 536, was seventy years. It will also be remembered that more than 120 years before Cyrus issued this decree, Isaiah prophesied of him and named him as the rebuilder of the sacred places. "It is said that when Cyrus became sole monarch the passages of Isaiah in which his name appears, were pointed out to him; whereupon in the words of Josephus was an earnest desire and ambition seized upon him to fulfill what was so written." Dr. Howard Crosby suggests another reason why the Persian monarch, so favored the Jews above other nations, namely that the Jews, like the Persians, and unlike the Assyrians and Babylonians believed in the old Zoroastrian creed, that there was but one God. The Persians were charmed to find monotheists in the midst of the pagans.

RESULTS OF THE CAPTIVITY. We may suppose these to have been the following: 1st. The Church of Israel being no longer identical with a flourishing kingdom, but composed of a poor remnant, without political power, devoted itself now with zeal to the maintenance of at least the form of that religion, which was its only distinction. 2nd. The fiery trial of the captivity seems to have burned idolatry out of the soul of this people forever. 3rd. The bond uniting them together was now religious not local, not primarily national. Their eyes looked toward Jerusalem not as the capital of a proud kingdom, but as containing the Temple, not so much a glorious building, but yet God's house, the best, the holiest, the most honored spot in the world for the Jew.

EXPOSITION.

1. Seventh month. Not from their return, but

of their ecclesiastical year, which began in April the time of the Passover, (Exodus 12: 2.) It was now September or October, i. e., the Jewish month Tisri. Probably they left Babylon about the beginning of this religious year and had already been in their own land two or three months. In the cities. Immediately on their return they set to work to provide themselves dwellings in Jerusalem and the places around it, and when the seventh month came they were ready to go up to Jerusalem to the feast of Tabernacles according to Deut. vii: 16. As one man:—all actuated by the same desire to appear before God.

2. *Yeshua* the son of Joadab, and grandson of Seraiah the high priest put to death by Nebuchadnezzar, (2 Kings 25: 18-21.) He was now high priest. Zerubbabel: "Was of the royal line of David and Solomon (1 Chron. iii: 1, 19). He was really the son of Pedaiah, the younger brother of Shealtiel, but Shealtiel having no sons, and the royal line being continued in the person of Zerubbabel his nephew, he is called his son. The prince and the priest both led and aided in the work of religion."—*Palmist*.

3. *The altar*. "According to Josephus it was placed on the same spot on which that of Solomon had originally stood."—*Smith*. It was constructed of unheaven stone. Fear was upon them. They thought by setting up the worship of God, to put themselves under his immediate protection. And they offered burnt offerings. Offerings were divided into "most holy" and "holy." The first included all burnt-offerings, whether that which was offered was entirely or only in part burned. The second consisted of: (a) the whole burnt offering, representing Christ's voluntary sacrifice of Himself, also the believers' surrender of his whole being; (b) meat offering; (c) drink offering; (d) peace offering; (e) sin-offering—also wholly burned; (f) trespass offering; (g) consecration offering. The *holy* offerings were not burned, and included the "wave" and the "wave" offering. The fire was never to go out upon the altar. Lev. vi: 13. *Morning and evening*. See Exodus xxi: 38-42.

4. *Fest of Tabernacles*. "The main purposes of this feast are to set forth (Exod. xxiii: 16; Lev. xxiii: 43.) It was to be at once a thanksgiving for the harvest, and a commemoration of the time when the Israelites dwelt in tents during their passage through the wilderness."—*Smith*. According to the custom. See Numbers xxix: 12-38.

5. This verse just means that after this all the sacrifices of the Mosaic ritual were regularly offered: the daily sacrifices, those at the beginning of each month (Num. xxviii: 1-15), those connected with the yearly festivals (Passover, Pentecost, etc.) and special free-will offerings.

6. On the 1st day of Tisri the altar was rebuilt, and the daily sacrifice restored. Feast of Tabernacles began on the 15th.

7. Preparations for the rebuilding of the temple: *razans* to prepare the stone, *carpenters* to get ready the timber, and a bargain with Tyre and Sidon for cedars from Lebanon. Compare with 1 Kings v: 6 etc. According to the grant. Chap. 6: 3.

8. *Second year, second month, i. e., the following May*. *Ragun* to lay the foundation, all joined in the work. The Levites were appointed to superintend it.

9. *Yeshua*. Not the high priest of v. 2, but the head of one of the two Levitical houses of chap. ii: 40. *Kadmiel*, and of the other. *Togatha*, as one—unanimity and earnestness. *Hemai*, a third Levitical family.

10. For six or seven months they had been gathering materials and cleaning away rubbish, and now had a great celebration of the commencement of the rebuilding of the temple. *Uziah*, one of the three leaders of David's church.

11. Probably they sang Ps. 136, and others.

12. Had things been absent from this temple which had been in Solomon's—i. e., The ark of the

covenant; 2. The Urim and Thummim; 3. The Shechinah symbol of the Divine presence; 4. The sacred fire on the altar. Dimensions of the temple, smaller than of Solomon's. Prophecy had now uttered almost her last word, and was then silent until John the Baptist. *The ancient men.* "There might well be old men present who had seen the former temple, since only 72 years had passed since the beginning of the exile, and the temple was not destroyed till 18 years later."—*Lange.* For a beautiful prophecy about Christ's coming to this temple, see Hagai 2: 1-9. Herod's temple (which existed in our Saviour's time) was a restoration and enlargement of this.

REMARKS.

1. For prophecy of return, see Isaiah 40: 1, 2; 51: 1. This return was a type of the blessings of the gospel, as set forth so beautifully in Isaiah xl.
2. The success of this undertaking was owing largely to the unanimity of the people. So it is always in religious work. A single desire for God's glory will create unanimity; self-seeking will destroy it.
3. Had they always been so zealous in serving the true God, they had not gone into captivity. When men forget God, God often lets trouble come to them to bring them back to Himself.
4. They began at once to worship God, not waiting for the erection of the temple. See Isaiah lvi: 1, 2.
5. When the heart is really engaged in God's work it is a delight to give. A zealous heart and a shut up purse are contractions. Other things being equal it is safe to measure a church's zeal for God by its contributions to Home Missions, Foreign Missions, etc.
6. Mingled joy and weeping, a very interesting and touching scene, and exceedingly natural. On comparing the second temple with the first the old men wept; in comparing the second Adam with the first we can only rejoice.

Jan. 12.—The Dedication.—Ezra vi: 1-22.

GOLDEN TEXT.

"The glory of this latter house shall be greater than of the former: with the Lord of hosts: and in this place will I give peace with the Lord of hosts."—Hagai 2: 9.

Time. B. C. 575, Spring; 20 years after the beginning recorded in last lesson.

Place. Jerusalem (then partly rebuilt).

INTRODUCTION.—*The Building.* Twenty years elapsed between the commencement of the rebuilding of the Temple and its completion. This interval was not taken up with the work of building. It is calculated that for sixteen years the work went on more or less steadily, and was then brought to a stand-still for three years through the machinations of the adversaries of the Jews. They were in this instance a neighbouring people, the Samaritans. After the work was resumed, opposition was offered by high officials of Syria and Palestine—Tatnai and others, and in Nehemiah's time when the city wall was re-building, Sanballat and others conspired against the Jews. But it will be borne in mind that it was the Samaritans that caused the Temple work to cease. *Comments.* How this people was composed may be seen from Ezra vi: 9, where we are told of a mixture of Assyrians, Persians, and others who were brought in by Assnapper to inhabit Samaria, after the ten tribes were carried away. It is probable that no families, or very few, were found among them; for when Shalmaneser "carried Israel away into Assyria" it is likely that he emptied Samaria of its inhabitants. After the newly-imported people had taken possession of Samaria "the Lord sent lions among them." 2 Kings xvii: 21, and then, thinking that the God of the land was angry because they neglected his worship, petitioned for other priests to instruct them. The king of

sent one to them, who taught them "how they should fear the Lord." But they accepted God only as a necessary addition to their already large circle of gods. "They feared the Lord and served their own gods," 2 Kings xvii: 23. When the Jews suddenly appeared in Judaea, to the south of them, and began preparations for the temple, the Samaritans, jealous of them and angry at their exclusion from any share in Jewish worship, wrote letters to the Persian king, and succeeded in alarming him concerning the intentions the Jews had in building; so that he ordered the work to stop. The Samaritans afterwards welcomed among them Manasseh, a man of priestly lineage expelled (B. C. 400) from Jerusalem by Nehemiah for an unlawful marriage, and with his aid obtained permission from Darius Nottus to set up a temple on Mount Gerizim. By degrees, idolatry was abandoned, the Law—the five books of Moses was adopted as the sole code, and direct descent from Abraham was boldly asserted. For instance, the woman at the well said to Christ, "Art thou greater than our father Jacob?" We may be sure that religious rivalry did not increase the friendship of the two peoples.

Resumption of the work. Although the Jews were forced to give up the Temple building for a time, yet they seemed to have remained idle in the matter longer than was necessary, and to have given their time and attention to the making of comfortable houses for themselves. It is easy for us to acquiesce in state of things which suits our own selfish nature, even when it is a state we ought not to be in one moment longer than we are compelled. People who have been prevented from attending to the service of God's house often find it convenient to believe it still impossible to attend, when really the difficulties have diminished. But the Jews were not long allowed to defer their duty. Hagai and Zechariah appeared to reprove their carelessness, and inspire them with fresh enthusiasm for the work.

EXPOSITION.

14 *The elders, i.e., the chiefs or leaders, viz. Jeshua and Zerubbabel, see chap. v: 2. Builders argued on the work without further interruption on account of the decree of Darius; see first verses of the chapter. Prophecy.* Not merely the foretelling of future events, but acting as God's spokesman, delivering God's message to the people, whatever that message may be. To understand the influence of these prophets just read the book of Hagai and some of Zechariah. What stirring words the old prophets used to utter, e.g., Hagai i: 1-11; ii: 3-9. Always "Thus saith the Lord." Think of them first receiving from God their message and then going to the people and delivering it with the earnestness which God's presence had given them. *Commandments of Cyrus, chap. i: 1; 5: 15; 6: 13. Darius, ch. 6: 1-12. Artaxerxes.* "What he did was done more than half a century later than this lesson, by gifts he sent to Jerusalem (Ezra 7: 15-19); but he is included in the general statement of this verse. The Artaxerxes of Ezra 4: 7 cannot be meant, for he opposed and did not keep the building."—*Piloubet.*

15 *Aid, last month of Jewish year, i. e., end of our February and beginning of March, sixth year of etc., B. C. 515. Temple 20 years in building.*

16 *Children of Israel.* No doubt a good many individual members of the dispersed *ten tribes* had come and joined themselves to the children of Judah and Benjamin. *With joy.* There were many things to cause sorrow, if they thought of former times. Comparatively how small their number now was; they were in subjection to a foreign power; their city, Jerusalem, still partially in ruins; and what was this temple, as Solomon's? Still, when they thought of their captivity and of all the opposition to the building of the temple they might well rejoice now that

it was finished; and especially if they understood Hagai's glorious prophecy. Hag. ii: 7-9.

17 *Consecration with offering.* The dedication of former temple, 1 Kings vi: 63. Two classes of offerings, the first mentioned signifying the giving of themselves; in entire consecration to God, the sin-offering denoting that they had sinned and that a sacrifice must be offered to meet the claims of the righteous God.

18 *Establishment of the temple services as they had been in former times.* "The priests and Levites were divided into 24 courses, some were officers, some porters, some musicians, some aided the priests in the sanctuary, some had charge of the tabernacle (1 Chron. xiii: 24). Although David arranged the priests; and Levites according to their families, it was Moses who assigned to the priests and Levites their rights and privileges, their station and several duties."—*Piloubet.*

19 *The Jewish month Nisan, end of our March and beginning of April. The passover was their greatest feast, commemorating as it did their deliverance from Egypt, Exodus xi. They must have felt their national life returning when they were able to observe the passover again.*

20 *Read thus.* "And the priests were purified, and the Levites, all of them as one man were pure." The external and legal purifications (Lev. xxii) were symbolical of the purity of heart necessary in order to serve God aright. The Levites killed the paschal lambs for all the people. At later times the ordinary practice was for each head of a family to slay for himself.

21 *All such as had separated etc.* "These must either have been Israelites who had remained in Palestine through the period of the captivity, or proselytes from the heathen who were now received into the Jewish state." *Uncleaness, sins as well as legal defilements.*

22 *Faith of unconverted crowd etc.* According to Exod. xii: 15. *Unconverted, i.e., made without yeast.* The feast was called *Leaven* at this feast is generally understood to symbolize the putting away of sin from the heart and life. *King of Assyria.* Darius, king of the Persian Empire which included Assyria. *The Lord made them joyful.* See their joy expressed in Psalms 146-150, which were probably composed and used about this time.

REMARKS.

1. The opposition they met in rebuilding the temple. There never was the time or the place in which God could be served faithfully, but opposition had to be met and overcome. If you are waiting until you see a perfectly smooth road before you, to enter upon God's service, you will never enter. Give yourself to God now, though a thousand things seem to stand in the way. God helping you you can surmount these difficulties as fast as you come to them. The obstacles we see before us are mere reasons for hesitating about serving God. See Matt. v: 29, 30. That is the principle for a Christian to act on.

2. *They prospered through the prophesying etc.* To obey God's message is the way to prosper in God's work. Whatever you do, trifles not when you know God is speaking to you; hearken, ponder, act, and do not procrastinate, or excuse about it. Do what God tells you and He will keep Tatnai, Shethar-bonnai and the rest from harming you.

3. *The work crowned with success, because it was God's work.* And so of the gospel, and so of the spiritual life in the soul. See Isaiah liii: 11. Acts 18: 35-39. Phil. i: 6.

4. *Kept the dedication with joy.* "We have reason to think it the fairest day that ever shone forth to us wherein the building of God's house is raised up in our souls. How we should shout at the laying of this foundation, and feast at the laying on the rock."—*Hall.*

5. V. 17. Consecration of ourselves to God, and reliance on Him who vicariously suffered for us: this is the whole of experimental religion.

This self-consecration and the substitution of Christ, symbolized in the sacrifice of the O. T. 6. *P. V.* 20, 22. God is pure and God is good. Hence we must worship Him with pure hearts, and to serve Him in joyous.

Jan. 19.—The Mission of Nehemiah.

Neh. 2: 1-8.

GOLDEN TEXT.

The God of heaven, he will prosper us, therefore his servants will arise and build.—Neh. 2: 20.

Time B. C. 445. About 12 years after the close of the Book of Ezra, 70 years after the dedication, and 91 years after the first return from captivity. The events of the Book of Esther occurred during the interval between the dedication of the second temple and the mission of Nehemiah.

Place Persia, Shushan (250 miles south east of Babylon.)

Book of Nehemiah. Nehemiah himself was doubtless the author of most of the book. From the beginning *as far as ch. vi.* 6, and from ch. xii: 27 to the end the authorship is evidently Nehemiah's, but in middle part there are chapters by another hand. This can only be proved however of some few verses (chap. xii: 11, 22, 23) where the lists of priests and Levites are carried down a century later than the time of Nehemiah. The main history of the book covers a period of twelve years, extending to the 17th year after the captivity. The book furnishes the latest canonical records of the Old Testament history.

Nehemiah. He was a man of noble and lofty character. He leaves the splendours of a court life and hardship among his own poor people. A more selfish man could have given plausible reasons for remaining beside the king. But he goes to the work of the Lord, and by his zeal and patience and generosity, incited other workers to great deeds. He seems to have felt God near him all the time, and is constantly making appeals to him. These pious ejaculations are a peculiar feature of his book. Nehemiah's character appears to us without blemish. This Nehemiah must be carefully distinguished from two other persons of the same name, mentioned one in Ezra ii: 2, and Neh. vi: 7, and the other in Neh. iii: 16.

CONNECTION.

The last lesson closes with the dedication of the temple, in Ezra vi. The next chapter, Ezra vii, gives an account of Ezra's caravan, which set out for Jerusalem nearly sixty years afterwards. (The Book of Esther contains the only biblical record of events occurring within that long interval.) After giving an account of the reforms Ezra wrought, his book closes abruptly, though we hear again of Ezra in the book of Nehemiah viii: 1. In the meantime the Jews in and around Jerusalem seem to have become disheartened. The wall of the city was not rebuilt, nor the gates set up, and Nehemiah heard from Hanani and others what was the state of things. His heart was deeply touched, and he desired to go to his people but it was four months before he had a favourable opportunity of obtaining permission from the king. The permission however was freely granted, when asked, and this Nehemiah ascribes directly to "the good hand" of his God.

EXPOSITION.

1. *Nisan.* First month of Jewish year, the month they left Egypt, the month of the Passover, our March. *Twentieth year etc.* B. C. 445. Seventy years since last lesson. *Artaxerxes*, surnamed Longimanus (long handed), so called says Plutarch, because his right hand was longer than his left. He was the son of the famous Xerxes, the invader of Greece. Begun to reign

B. C. 465, died B. C. 425. In his reign Persia was at the height of its splendour and power. *I took up the wine.* Nehemiah was the king's cup-bearer. In ancient Eastern monarchies there was one of the highest officers called the king, and the persot. fillup it had great influence owing to his being so frequently in the royal presence, and there was no office, civil or military, to which he might not be appointed. Solomon had cup-bearers, 1 Kings 5: 5. *Sad in the king's presence.* In the Persian court this was a capital crime; there all must appear happy, and to appear sad was like saying the king had not power to make happy. Nehemiah knew this well enough, but his anxiety about Jerusalem was so great that he could not *—* showing it.

2. *Sore afraid.* "A Persian subject was expected to be perfectly content so long as he had the happiness of being with his king. Both Darius and Xerxes had put persons to death for unwillingness to accompany them on expeditions. A request to quit the court was thus a serious matter." Nehemiah was about to present such a request and it would have been nothing strange if the king had at once commanded him to be put to death for doing so. In reading such accounts we must always remember how absolute the power of Eastern monarchs was, and indeed still is. They had no parliaments, the people had no voice in the government as with us. The king's command was the only law, and he could how easily execute criminals in England. He was quite surprised when the Prince told him that he could not do such a thing. "No wonder that Nehemiah was 'very sore afraid.'"

3. *Let the king etc.* The form used may be addressed an oriental king. We would say today to the king, "I beg your Majesty," 1 Kings 3: 1; Dan. ii: 4; v: 10; 6: 21. *Why should not my countenance be sad etc.* Was there ever a finer exhibition of patriotism? Nehemiah was in a high position and had the best prospect for further honor and preferment, he was in the midst of the luxuries of a Persian court. To make request to leave that court was perhaps to risk his life; yet his love for his own country rises above all these considerations and expresses itself in the sublime words of this verse.

4. *For what dost thou etc.* The king takes it for granted that Nehemiah has a request to make for *S. J. Arv.* etc. "A wind blowing from the north how the wind blows." This little sentence, thrown in here so artlessly, reveals to us the whole religious character of Nehemiah. God is not to him an empty name, or a collection of laws, or blind fate, or unintelligent force, or some being far away; but a real, living personal God, near at hand, the hearer of prayer, the helper of his people, and Nehemiah knows God so well and is so accustomed to communion with Him, that, before making his request, the most natural thing for him to do is just to ask God "mentally and momentarily" to help and guide him. With what ease and freedom he speaks to God, and how much this reveals as to his daily, habitual walk with God.

5. He was ready to leave the ease and honor of his present position for a mission of toil and discomfort and hardship. He was a true patriot, a noble soul, and no doubt his prayer to God had now composed his mind and filled him with confidence.

6. *The queen etc.* "Though the Persian kings practised polygamy, they had always one chief wife, who alone was recognized as queen." *Cook.* So *He Pleaseth the king.* It is worthy of notice how all these Jewish captives, who rose

to offices of honor in the land of their captivity, seem to have won the good-will of their sovereigns. Was not this because they feared God and therefore always proved themselves trustworthy men? *I set him a time.* "Nehemiah appears to have stayed at Jerusalem 12 years from his first arrival, but he can scarcely have mentioned so long a time to the king. Probably his leave of absence was prolonged from time to time."—Cook.

7. *Gatekeepers beyond the river.* "The satraps and other inferior officers on the tract west of the Euphrates."—Cook. *Let letters be given me.* Having these letters from the king no one would dare to interfere with his journey, nor would he have any difficulty in procuring supplies by the way.

8. Read "park" for "forest." The Persians meant by this word a walled enclosure ornamented with trees, either planted or of natural growth and containing numerous wild animals."—Cook. This park must have been near Jerusalem. Under the Persian rule the forests of Palestine were guarded with great care, a regular wardens being appointed without whose sanction no tree could be felled. *The palace which appertained to the house.* "The references supposed to be to the fortress of Antonia, at the north side of the temple area. Some however suppose it to refer to the old palace of Solomon and of the kings after him which Nehemiah wished to rebuild."—*Polonset.* *The house that I shall enter into, etc.* "My own dwelling house."—Cook. *The good hand of my God upon me.* The use of this phrase in a good sense is rare elsewhere, but it is a favourite one with Ezra and Nehemiah, Ezra vi: 9, 28; 8: 18, 22, 31, Neh. ii: 8, 18. It signifies the guiding and sustaining help of God, whereby things go well with those that love and serve Him.—Cook. See Ps. xxvii: 18-22.

REMARKS.

1. Nisan was the name given by the Persian Jews to this month; it was previously called Abib, Exod. xiii: 4.

2. The cup-bearer used to taste the wine before presenting it to the king to prove that it was unpoisoned.

3. What an inestimable blessing it is that we live not under such despots as those of old Eastern countries, but in the midst of freedom, social, political, religious. There is not a country under the sun more highly favored in this regard than Canada. We do not begin to realize how much we have to be thankful to God for, in that we are Canadians of the 19th century. Let love of Canada increase. One should love his country as well as his family. Nehemiah sets us a good example in this.

4. God can and will hear your prayer at any time, in any place, except if the prayer is only in your mind without rising to your lips, and if you can only say, "Lord help us." God knows all and your cry will not go unheard. So accustom yourself to the fact of God's nearness as to feel at home in His presence.

5. God's good hand is upon us more than we think. These O. T. heroes attributed everything to God.

Jan. 26.—The Builders Interrupted.

Neh. 4: 7-18.

GOLDEN TEXT.

Nevertheless we made our prayers unto God, and set a watch against them day and night, because of them.—Neh. 4: 9.

CONNECTION.

King Artaxerxes having heard Nehemiah's request, (ch. ii: 2-8) gave him leave of absence for a set time and furnished him with letters to the keeper of the king's forest

and to the governors beyond the river. He also sent an escort with him—captains of the army and horsemen. Either he must have provided Nehemiah liberally with money for this expedition, or else Nehemiah must have had large possessions of his own; for we read that Nehemiah not only did not accept the governor's salary but he provided daily for one hundred and fifty of the people at his table, and that there were frequent additions to this number, Neh. v: 14-18. It was most likely the private fortune of Nehemiah that was taxed for this outlay. After receiving his commission, Nehemiah hastened to Jerusalem a distance of a thousand miles from Susa or Shushan, the Persian capital. This journey probably occupied four months (Ezra vii: 9). It grieved exceedingly the enemies of Jerusalem that a man of such consequence should come to seek her welfare. After establishing himself at Jerusalem, Nehemiah began his work in earnest. It is pathetic to read of his sad and lonesome midnight rides about the dejected city, as he went to view the broken-down walls and the gates consumed with fire. He did not however gather discouragement from the sight, but only felt the greater ardour for the task before him. He at once summoned the chief men of the city, and proposed his plans to them with such evident faith in God and the means God had given them to perform the work, that they caught his ardour, and exclaimed "Let us rise up and build." And they went at the work with such energy and system that they finished it in fifty-two days (ch. vi: 15). They were not unmolested in their work. Sanballat and his people first contented themselves with deriding the Jews, and Tobiah his servant, mockingly said that a fox would break down their stone wall. This very witty remark may have caused a laugh among the enemies of the Jews, but like most of the sarcasm hurled against God's work in the world, it neither hurt or hindered the object aimed at, and it proved the folly of the speaker. The work went on "for the people had a mind to work" and when at last "the wall was built in the space of half thereof," Sanballat and the rest began to take more active measures. It is to the interruption—a very brief one—effected by them and to Nehemiah's energetic measures of defence that our lesson relates.

EXPOSITION.

V. 7. *Sanballat* was probably sarap or sacha of Samaria. He was a Moabite of Horonaim. *Tobiah* is a Jewish name. He was servant or rather slave of the Lord's house. These two had been a renegade Jew. These two, after their hostile efforts failed, adopted a different policy, and tried to corrupt the Jews by giving them their daughters in marriage, (Neh. xiii: 4 and 28). For this vile Tobiah, a chamber was even prepared in the courts of the Lord's house. These things grieved Nehemiah sorely and he "cast forth all the household stuff of Tobiah out the chamber," and chased from him the son of Joiada who had married Sanballat's daughter. *Arabs*, probably those settled in Amaria, Ammonites children of Ammon, *Asdodites*, Philistines from Azotus or Ashdod. All these people were subject to Persia, and could not, as nations, make war upon the Jews who were also Persian subjects. Sanballat may have had a guard composed of stragglers from these nations, and its attack upon Jerusalem may have seemed to the Persian court to be connected with some insignificant quarrel, and therefore unworthy of notice.

V. 8. This motley band of people had no very dignified object in view; they came not to avenge some wrong done them, not to conquer a territory, but simply to hinder the work that was going on, without having any idea of the importance of the work they were going to hinder.

V. 9. Very characteristic of Nehemiah. He

not only "set a watch against them day and night," but he says "we made our prayer unto our God;" he not only prayed but he set the watch too. He believes that God can and will protect them, yet he works as if all depended upon his own efforts. Prayer strengthens the hands for that toil which works out the answer to prayer.

V. 10. *And Judah said.* The provincial Jews are very likely meant. They were much discouraged, V. 11, *And our adversaries upon his own efforts.* Prayer strengthens the hands for that toil which works out the answer to prayer.

V. 12. A very difficult passage, Perhaps Bertheaux rendering of it is the clearest: "They said unto us ten times from all the places (from which they came) that you must return to us." That is, the Jews from the different places, Jericho, Gideon, etc., that had sent up men to work on the walls, came and said over and over again to these men, "You must come home it is of no use to try this work any longer."

V. 13. We are now told Nehemiah's plan to foil his enemies and in it we see displayed the same courage, wisdom and reliance upon God which marked Nehemiah throughout. There was to be no further cessation of the work, Nehemiah promptly organized the workmen into a body of militia, and disposed them in the best possible manner. *In the lower places,* that is, where the wall was yet low, and *on the higher places:* this should be in the bare or exposed places, he set the strongest guard.

V. 14. Nehemiah cheered the hearts of the people, reminding them of God, great and terrible, who was on their side, and appealing to them by every tender tie that bound them, "fight for your brethren your sons, and your daughters, your wives and your houses."

V. 15. *Every one unto his work.* Every man was again at his post with his implements of labour, and his weapons beside him. The work was again in steady progress, as it could not be, unless every man was at his post.

V. 16. *Half of my servants.* "Probably a special band of men attached to his person, in the order of the king's body-guard, as the people at Jerusalem."—Crosby. *Habergones*, old name for coats of mail. "Coats of mail were common in Assyria from the ninth century.—Cook.

V. 17. Evidently means that every man was both a builder and a soldier, not that each man actually carried a weapon in one hand. This appears from v. 18 which says "Every man had his sword girded by his side, and so builded." The trumpeter stood by Nehemiah ready to sound the alarm, as the workers were scattered in a large circuit.

When all these arrangements were made the enemies of Jerusalem seem to have withdrawn, at least they did not venture upon active hostilities. And so the work was completed. Nehemiah from first to last was the very soul of the undertaking, planning, admonishing, inspiring, organizing, setting an example all the time of self-denial and zeal. So absorbed was he in his mission that he did not change his raiment night or day, save only when cleanliness or ceremonial purification required it; and many were wrought on by his example to similar zeal and self-sacrifice in the work. "Such was the nobler side of that gallant undertaking in which were fulfilled the passionate longings of the exiles throughout their whole stay in Babylon 'that the walls of Jerusalem should be built.'"—Stanley.

PRACTICAL.

1. Seldom has a more discouraging enterprise been attempted, yet we do not think it could not be surmounted by the same means—constant, self-denying, zealous labour, combined with calm unwavering, prayerful trust in God. 2. Expect opposition, when you begin any

good thing. Prepare to meet it, for it will come as sure as the work is a good work and this is an evil world.

3. Keep up heart as long as there is one promise to cheer you, one foothold for hope, and encourage others in the good cause. Often all that is needed to insure success are a few bright, hopeful words, an example of bold faith, a contagious zeal.

4. Let us be sure we have chosen the Lord's side in every contest, and then if God is for us who can be against us?

5. We must not give up the Lord's work to go searching for our enemies, but be prepared always to meet them. Be clothed with the whole armor of God and then go on calmly with the work, humble or high, that we have been given to do.

PRIMARY LESSON HELPS.

BY MRS. J. C. YULE.

The Second Temple

Jan. 5.—Lesson—Ezra 3: 1-13.

Golden text, verse 11.

THE FIVE Ws.

WHEN?	WHERE?
WHO?	WHY?
WHEN?	WHERE?
WHO?	WHY?

When? From about 536 B.C. to about 534 B.C. *Where?* At Jerusalem—once the chief city of the Jews.

What?—The story of the commencement of the second temple.

Who?—Jeshua, Zerubbabel, (Shebatiel), and their helpers.

Why?—That there might be a suitable place for the worship of God.

HISTORICAL SKETCH.

God's people, the Jews, had been very wicked; and He had punished them by letting king Nebuchadnezzar destroy their beautiful city, Jerusalem, and their glorious Temple, and carry them captive into Babylon, where they were very unhappy, and longed for nothing so much as to return. Now God had said by his prophet, (Jer. 38: 10) that in seventy years he would let them go back. So at the end of that time he raised up another great king named Cyrus; and him He made to feel that he ought to send the Jews back to their own land. We are not sure just how God taught Cyrus this; but it is likely some of the pious Jews showed him what God had told the prophet Isaiah to write about him, nearly 150 years before he was born; (Is. 44: 28 to 45: 6); where he tells a good man y things Cyrus would do, and among others, that he would send those people back to their own land. No doubt Cyrus was very much surprised to see that writing, and thought that a God that knew all about him, even his very name, so long

before he was born, must be the true God, and ought to be obeyed. So he made a decree that all the Jews who wanted to might go; and we may be sure that they lost no time in getting ready. Then Cyrus sent them away, and gave them back their gold and silver vessels that had been in the temple; besides a great many presents to help them in rebuilding and refurnishing their temple. What may we learn from the story of Cyrus? *Ans.* To make haste and do what God tells us to. Doubtless, Cyrus would have liked to keep those people and all their gold and silver, but he thought it was better to obey God. Will not every boy and girl do like Cyrus?

LESSON TALK.

(1st Verse.) This verse seems to be out of its proper place here. It probably belongs to a latter period, being found with the whole of the 2d Chapter, almost word for word, in Neh. vii, from the 6th verse. For this verse see Neh. 7: 73; and 8: 1.

(2.) Jeshua—the High Priest, with the other priests and Zerubbabel—were to work immediately after they reached their own land to build an altar and establish the worship of the true God.

(3, 4, 5, 6.) Being afraid of the people of those countries, they were haste to keep their holy feasts and do as God in His law had commanded; for they doubtless thought that if they obeyed God He would take care of them and not let their enemies harm them. Were they right? Read Prov. 16: 7.

(7.) Now having an altar and their worship established, the next thing was to build the temple. So they hired masons and carpenters, and sent away to Zidon, and Tyre, and Lebanon, for such things as they needed to build with.

(8, 9.) It took about two years to get things together, but finally in the second month of the second year after their altar was set up, they were ready to begin to build; and having appointed laborers to do the work, and overseers to see that it was well done, they began, and in a little while they were ready to lay the foundation of the temple.

(10, 11, 12, 13.) Then at the Jews were glad, and a great many came to see the foundation laid, for it seemed almost too good to be true that they were going to have a temple of their very own to worship God in. It was a grand sight, you may be sure, to see those priests all dressed as God had told them to, with their trumpets in their hands, and the singers with their cymbals, and Jeshua, and Zerubbabel, and such crowds of people. And, as the builders went on laying the foundation, you should have heard the trumpets blow, and the cymbals clash, and the singers sing—“*Oh! give thanks unto the Lord for He is good for His mercy endureth forever!*” Then the people gave out such a shout that the hills echoed, and the old men who had seen the beautiful temple that had been destroyed were so glad that they just cried aloud. So some cried and some shouted, and some sang, and others blew trumpets and clashed cymbals until it is likely the heathen people thought they were crazy. But they were not, they were just glad, and it is no wonder they were.

Near children, do you know there are other temples than those men built? God made them, and made them more beautiful than any that men build. He made them for Himself to dwell in. Did you ever see any of them?—There are millions of them in the world. Ah, yes, you have them always in your sight, for they are your own selves! God made each one of you for His own temple. Are you letting Him come and live in His own temple, or are you wickedly shutting Him out, and letting Satan live there? If you have not dedicated your temple to God when you are going to it. Remember! He will not dwell with you in Satan; He will have it all to Himself, or not at all.

People rejoiced and shouted for joy when that temple to God was being learned about by given to

God; but the joy is ten thousand times greater when a boy or girl dedicates his/her heart to Jesus. Listen to what the Saviour Himself says about it. “*Joy shall be in HEAVEN over one sinner that repenteth.*” . . . There is joy in the presence of the angels of God when ONE sinner that REPENTETH! So you see that when you let God come into His temple—your heart—to dwell there, God and angels and good people will all rejoice. Then will you not do so this very day?

The Dedication

Jan. 12. Lesson, Ezra 6: 14-22.

Golden Text, Haggai 2: 9.

LESSON BASIS—the five W's.

When?—About 520 B.C.
Where?—In Jerusalem—as in the former lesson.
What?—The rebuilding and dedication of the temple—hindered fourteen years.
Who?—Jeshua and Zerubbabel, the prophets Haggai and Zechariah, and others.
Why?—As in the last lesson,—that there might be a place for God's worship.

HISTORICAL SKETCH.

When the enemies of the Jews saw they were resolved to build, they were very much displeased; but at first they pretended to be friendly and often, to help them. But Jeshua and Zerubbabel said, “*No*”; for they knew they were acting falsely. So then they did all they could to annoy them. But when Cyrus was dead, they wrote a letter against the Jews to the new king—Chap. 4: 11-16. Then that king listened to their tales, and wrote back that they might make the Jews leave off building their temple. When the Jews found that the king was against them, they gave up;—they seem to have forgotten that if they did what God had told them He would not let any one hurt them. So they went away, and by and by they grew careless, and thought less and less about God's house. But God was not pleased to have them act in that way, and He told the prophet Haggai to speak to them. Read Haggai 1: 2-12; and you will see what God told him to say to the Jews, and Zerubbabel, and the people, when they heard that, took courage, and went right away and began building again. But their enemies were wide awake; and when they found they could not scare them from working, they wrote a letter to Darius, who was king then, thinking he would do as the last king had done. But they made a great mistake; for Darius had a search made among the writings of the kingdom, and there they found king Cyrus' decree! Then Darius just saw that they meant to be wicked, so he wrote back at once that they were to let the Jews on; and, more than that, should give them money, and goods, and cattle, and everything they needed for their work; and said that if they did not make haste and do just as he told them, they should have some timber pulled out of their own houses and they should be hanged on them!

LESSON TALK.

(14th Verse.) Then the Jews were very glad; and God gave Haggai and Zechariah words with which to encourage them; and they worked so hard and so fast that in about five years their temple was finished as God had told them to do. (15, 16.) *Adar*—the twelfth month of the Hebrew year. *Dedication*—a solemn giving up to God of the house they had built for His worship.

(17.) The Jews were rich enough to give as much as they did when the first temple was dedicated (see 1 Kings, 8: 63). But if their little was given in love and in faith, it was no less acceptable to God. The most precious thing you can give to God, dear child, is your *heart*; and if you stop to think of it (Prov. 23: 5), you can give your *His* *Son*—the most precious gift He had in heaven or earth—will you deny Him your heart?

(18.) *Levites*—men of the tribe of Levi, who helped in the temple services.

(19.) *Passover*—What was it kept in memory of? Read Ex. 11: 26-27.

(20.) *Were pure*—that is, had observed the ceremonies for purification commanded in the law of Moses.

(21.) Some who were left behind when the other Jews were carried away captives, and had mingled with the heathen as God had told them not to, felt sorry for their sinful lives, left their heathen companions, and came and joined themselves to the Lord's people. So they were allowed to eat the Passover with those who had come back from Babylon.

(22.) *With joy*. Thus they offered their sacrifices and kept their sacred feast; and the singers and musicians made sweet music, and they all rejoiced, and sang and praised God together.

And now does any boy or girl wonder the people were so glad? Surely not. If they were so delighted when the foundation was laid, how much more so must they have been when the whole temple was finished, and they remembered how God had made the king of Assyria their friend so that their enemies were afraid to trouble them, and had at length helped them to finish that great work. You would think they would serve God all their lives, would you not? Of course you will all say “*yes!*” But alas! they did not! Are any of you like them? Do you love and serve God for all He has done for you? Stop and count up His precious gifts to you. How many are there? Ah, you can never number them all, dear children; and yet some of you have not given Him that one little gift—your heart! The Jews were gladder when the temple was done than when the foundation was laid. So you will be gladder when you reach heaven than when you at first give Him your heart. The first joy will be very great, but the last joy vastly greater. But remember dear child, *you can never have the last without the first.* Read what God promises the children that seek Him while they are children. Prov. 8: 17.

The Mission of Nehemiah.

Jan. 19. Neh. 2: 1-8. Golden Text, v. 20.

LESSON BASIS.

When?—445 B. C.*Where?*—At Shushan, the palace of the Persian king, in the city of Susa.*What?*—The sending of Nehemiah to Jerusalem.*Who?*—Ahasuerus, king of Persia, and Nehemiah, his cup-bearer.*Why?*—That the walls of Jerusalem might be re-built.

HISTORICAL SKETCH.

Our last lesson left the Jews in possession of a temple, an altar, and a priesthood; but their city was without a wall, they had no government of their own, the king lived a long way off, and the governors he set over the country were the Jews' enemies. It is likely that Jeshua and Zerubbabel did the best they could, but we have no history to tell us what they did, or what happened to the Jews for a little more than 70 years. But God did not forget them, although many of them forgot Him. There was a Jew named Hanani, a good man, who had a near relative—perhaps his brother—who was cup-bearer to Ahasuerus, and lived in grand grandeur in the palace, Shushan. So Hanani and some other Jews went to visit Nehemiah—perhaps to ask him if he could not do something for his countrymen at Jerusalem, and one of the first things Nehemiah inquired about was how they were getting along in the province, —as the country of the Jews was then called in Persia. So Hanani said (see chap. 1: 3): It is not likely Nehemiah had thought they were as bad as that, for he sat down and wept. But he thought the best he could do was to tell God all about it; and if you read chap. 1: 5-11 you will see what he told God, and asked God to do for

him. Is God pleased to have us tell Him our troubles? Read Jeremiah 29: 12; Ps. 50: 15.

ESSON TALK.

(1st verse). *Z.*—Nehemiah tells his own story. He wanted to go and build the walls of Jerusalem, and put up the gates, and repair the temple; but the king was sometimes very stern, and Nehemiah was afraid of his wrath; but that day when he brought the king his wine, his face was so very sad that the king noticed it.

(2.) Then the king asked him, right before the queen and all that were at the table, what was the matter; for, said he, seeing you are not sick you must be in some trouble. Why was Nehemiah afraid? Probably there were several reasons. He was sad; and the king, who wanted every body to look happy, had seen it. He wanted to go to Jerusalem—the king might say “no.” The king was sometimes stern, and might punish him for being discontented,—sometimes cruel, and might have him slain.

(3.) Though Nehemiah was afraid, he owned the exact truth. “Let the king live forever!”—That was the customary way of speaking to the king. “Why should not your countenance be sad?”—as much as to say—ought I not to be very sad when I know the trouble my own countrymen at Jerusalem are in? What did he tell the king about Jerusalem?

(4.) The king was not angry, for God had touched his heart. He was sorry to see Nehemiah so grieved; and he inquired kindly if there was anything he wanted to ask for. What was the first thing Nehemiah did? Did he go down on his knees to pray? I think not. I think he just asked God in his heart to help him, for the very words he ought to say. Read James 1: 5.

(5.) Notice how humbly and respectfully he spoke. He asks for only two things—what are they?

(6.) “For how long shall thy journey be?”—how long do you want to be gone? The king turned him back—Why? Because he was a good servant. Why was he such a good servant? Because he feared God. What does God expect of servants who fear Him, and require of all servants. Read Col. 3: 22, 23.

(7, 8.) By this time Nehemiah had got over being afraid; and he began to think there were a good many things he should want. What then did he ask for? Nehemiah knew well enough those governors would not let him go through the countries they ruled over unless the king told them to. Who was Asaph? Keeper of the king's forests. It is likely he was a Jew, and would be glad to give Nehemiah timber, but he would be afraid to unless the king gave him leave. Did the king do what Nehemiah asked him to? Why? It was not because he loved God, for he was a heathen. Nehemiah says,—“It was according to the good hand of my God upon me,”—that is, because God had heard Nehemiah's prayer, and made the king's heart kind towards him. Read Prov. 21: 1.

Children, what do you think of Nehemiah? Was he a good man? Yes, for God heard his prayer. John 9: 31. Was he a polite (courteous) man? Yes.—“Let the king live forever!”—“If please the king,”—“If thy servants have found favor.”—Are good people expected to be courteous? Read 1 Pet. 3: 8.

Was Nehemiah a truthful man? Yes, he told the king the whole truth though he knew he might lose his head for it. Was he a courageous man? Yes, or he would not have dared ask the king to let him be gone twelve years,—and after that ask for those papers. Was he a good servant? Yes, his master wanted him back. Was he a man of faith? Yes, he kept on praying about three months, because he believed God would answer his prayer.

We shall learn more about this great man in the next lesson; in the mean time who do you want to be like Nehemiah? Well, Nehemiah

could never have been what he was if he had not both loved and feared God. Need we ever fear men when doing what God tells us? Read Luke 12: 4, 5.

The Builders Interrupted.

Jan. 26. Lesson, Neh. 4: 7-18. Golden Text, verse 9.

LESSON BASIS.

When 7—445 B. C.

Where 7—At Jerusalem.

Who 7—Nehemiah and the Jews—Sanballat and the heathen.

What 7—Determined resistance against artful and wicked foes.

Why 7—That the work God had given Nehemiah and his people might be done.

HISTORICAL SKETCH.

If you read chap. 2: 9, you will see that God did not let Nehemiah go alone; but put it in the king's heart to send captains and horsemen with him, to protect him from his enemies. When Nehemiah came to the heathen governor, Sanballat, and showed him the king's letters, and told him what he was going to Jerusalem for, Sanballat was very much displeased to think Nehemiah had got leave to go, and build the wall of Jerusalem; for he did not mean to ever let the Jews have a city of their own again. But there were the king's letters telling him what he must do; and, more than that, the captains and the horsemen to make him do it if he tried to disobey. When Nehemiah reached Jerusalem, he did not tell the Jews why he came till he had looked about him a little; and if he had not been a courageous man and full of faith he would have said to himself—“Alas! these poor Jews and I can never take away these heaps of rubbish, and build all this wall!—I will go straight back to the king and let it all go! Did he say that? No, indeed! On the contrary, he called the Jews together, and told them how good God had been to hear his prayer, and that God had sent him to help them build their wall, so that they might have a place where they would be safe from their enemies. Then he showed them the King's letters, and they were glad, and took courage, and all went to work, so hard that in a little while you would scarcely have known the place, it was so changed.

LESSON TALK.

(7th verse.) *Sanballat*, the governor—a Moabite; *Tobiah*, his friend—an Ammonite. The Moabites and Ammonites were bitter enemies of the Jews. “They were very wrath;”—fall on anger—enraged, that the Jews, whom they hated so, were going to have a walled city, and thus be able to protect themselves against robbery and murder.

(8.) *Conspired*—plotted together. Who were they plotting against—just the Jews? No, but against God who was helping the Jews. Are those who plot against God likely to succeed? Read Ps. 37: 12-15.

(9.) Why did they pray? Because they knew God had promised to help them if they asked Him to. Ps. 50: 15. What else did they do? Was it their duty to watch and pray both? Nahum 2: 1. Is it yours? Mark 13: 37.

(10.) “Judah”—that is, the Jews. They began to complain. Oh, they say, the bearers of burdens are tired out, and there's no end to this rubbish!—we can't build this great wall! “Poor Nehemiah!” says one—“it was hard for him when the Jews themselves began to grumble!” So it was, but there was more trouble coming.

(11.) What did the adversaries—enemies—say? What did they mean? That they would come so slyly, so unexpectedly that the Jews should neither see them nor hear them till they were in

their very midst? What did those wicked people forget? Read Prov. 15: 3 and 11: 21.

(12.) And what did those other Jews do, who lived—dwell—by these heathen? You will easily see that they were helping the heathen, and trying to frighten Nehemiah. How many times did they come and say the same thing? What did they mean? That it did not matter what part of the city Nehemiah and his friends went out of, their enemies would find them, and kill upon them.

(13.) When Nehemiah armed the people, did he expect them to fight? He meant they should be ready to fight; and if the enemy attacked them, defend themselves. What had God promised they should do if they obeyed Him and kept His law? Read Lev. 26: 7, 8.

(14.) Why not be afraid? Because God had promised to protect them if they put their trust in Him. Remember whom? Fight—for whom? As much as though he had said—“Your enemies mean to kill you and those who love best; now fight for them, remembering the great God who will be your Helper.”

(15.) How did God bring their counsel, (plotting together), to nothing? He helped Nehemiah and the Jews to find out what they meant to do; and filled them with courage to fight them if they came; and thus the wicked people became afraid of the Jews. So, pretty soon, the Jews returned to their work.

(16.) Had the Jews gained courage by facing danger? Yes, and did they gain good. After this they did not hear of any more grumbling.

(17, 18.) They all worked fully armed. How were they armed—and how did they work? Why? Was it easy? No; but it was with them just as it will be with you, children, when you go to work in earnest to serve Christ. You will have to fight; and you will have to be armed. “Fight whom?” I hear you say. Fight *yourself*, children—your sinful thoughts, feelings, habits,—everything in yourselves that is sinful. You will have to fight *Satan* too. He is more cruel, and sly, and catches at *Sanballat* and *Tobiah* were; and he will never let you alone, unless you are so covered with armor, and use your sword so skillfully, that you make him afraid of you. Read James 4: 7. Now read Eph. 6: 14, 15, 16, 17, and you will see what kind of armor Christ puts on His soldiers; and then ask yourselves if you would not like to be good soldiers of Jesus, and, when the fighting days are done, go and dwell with Him. If you would, go and tell Jesus, and ask Him to make you who He will. He will be true, courageous soldiers in His glorious army.

Selections.

HOW TO KEEP A LIBRARY.

BY REV. E. EGGLESTON, D. D.

(From the National Sunday School Teacher.)

This is the great puzzle of most Sunday-schools. It is all very nice in theory that the teachers should keep the account on the class-books, but they will not do it. They are too good-natured, too irregular, too ready to accept the scholar's indefinite statement that the book was brought back at some time or other. Every school abandons this plan when they have lost two or three libraries by means of it.

The next trial is of a plan that makes the librarian a sort of secretary, charging them upon a book. But the difficulties of this plan lead to the check system. Now this last will keep the books, but it is a great deal of work. Sometimes it takes the form of bran tags, sometimes of pegs in holes, sometimes of a tag hung over the pigeon hole from which

fasc ranged themselves before me, every eye beaming with expectation of an intellectual treat. We had a grand subject—Solomon's Temple—and I had worked it up until even my fastidious taste was satisfied. All the books within my reach had been studied; every measurement and plan acutely criticised; diagrams illustrative of the lesson were before me, and an eloquent application of the subject (which I had secretly entitled a "peroration") had been carefully committed to memory. All my lids listless, with delight, and I walked home full of self-congratulation, feeling confident that the afternoon had been even beyond my hopes, "a complete success."

"Do you call that nothing?" asked my pride, as I tramped to and fro beside the river. "Worse than nothing and vanity," was the stern reply.

I was startled, and for a few minutes angry. Then a better mood came upon me, and I lifted my eyes to heaven, like the publican, exclaiming, "God be merciful to me a sinner."

There was no one within hearing, and I said the words aloud. In a moment the darkness left me; my soul melted, I sank down, in spirit, at the Saviour's feet. I became as nothing in my own eyes that He, and He alone, might be exalted.

The next half-hour was spent in prayer; such prayer as I had never offered before. In the years that had gone by since my conversion, I had lost the ardour and simplicity of my first love. For some time there had been nothing childlike in my religion. Even in prayer I had been wont to *preach*, to claim prosperity as in some sort my special right, to speak of Christ as an example rather than a Saviour. Now, through God's mercy, I not only saw my error, but was humbled in the dust before Him.

It was midnight when I returned home, but late as it was, I sat down to spend a long hour with my Bible before I slept. On a stand near the window lay my class-books and a portfolio which contained my notes for next Sunday's lessons. I began by opening the latter, and thrusting all its contents into the empty grate, after which I set fire to them with a feeling of inexpressible sadness. It was clear to me that I must, by God's help, start afresh, but how I knew not. More than once I had thought of resigning altogether, but an intense longing to do something for Him who had done so much for me made me shrink from such a step, even while I still doubted whether my "vocation" was that of a teacher.

"One thing, at least, is certain," said my conscience, as I laid aside my journal with a sigh of regret, for the three years which I had, in one important sense, completely thrown away, "I have been brought to a point which I never reached before,—willing now to be nothing but a hewer of wood and a drawer of water in God's service."

It was true, I *had* reached this point, but I was still, to some extent, in the dark as to the cause of my non-success in winning souls. I had so well instructed my class in the gospel story, that it never once occurred to me that I had not set Christ indeed before them. Turning over my Bible, I saw chapter after chapter marked as having been made the subject of our earnest study. Surely, surely, I might have expected some little fruit from

so much labour! Unworthy though I had been, it seemed but reasonable to expect that God would fulfil His promise that His word should not "return unto Him void." As these thoughts chased each other through my mind, I was perplexed; it seemed almost as if my faith would give way once more.

"If I could but discover the secret of my non-success!" I exclaimed at last, when I had thought over it till I had almost resolved to give up teaching altogether. "What *can* it be? If Mr. Hamlyn's my predecessor, "could but come back from the grave and tell me!" It was a foolish speech, and I knew it to be so; but once made it gave rise to a series of conjectures ending in a quotation,—"If they believe not Moses and the prophets, neither will they be persuaded though one rose from the dead." The hint given by this passage led me to search the Scriptures, if haply I might discover there what the seed would not rise and tell me. In the gospels, first, then in the epistles, I sought diligently for some words from on high especially adapted to my need. It was long before I found it, but as soon as I did so, the secret of my failure was disclosed. "This is the place of the Scripture" which I read was this,—*"But we preach not ourselves, but Christ Jesus the Lord."*

Not ourselves, but—CHRIST! I saw it all then so clearly that I could only wonder at my previous blindness. Through all those years I had been preaching myself, showing off myself, exalting myself,—what wonder then, if I had failed to win souls to Christ! It had been *my* class, *my* influences, *my* superior teaching, *my* intellectual prowess, *my* power to win and to retain the affections of the young; and the Saviour whose work I had professed to do had been kept in the background, or only brought forward in order that I might show what I, in my cleverness, could say of His wondrous story! It was a humbling discovery to make, but on my knees I thanked God that I had made it, praying that henceforth, by His gracious help, it might be mine to preach—not myself, but Christ Jesus the Lord.

Thus it was when Sunday came. I was not prepared; or rather, I thought I was not. I had read the lesson, thought about it, prayed long over it, felt my insufficiency, yearned to teach it so that souls might be saved, but I had written out no lengthy notes, no eloquent "peroration," and I went to the class-room as I had never gone before, feeling helpless to teach well unless God, when the time came, by His Spirit taught me what to say.

School had opened with prayer in the large room down-stairs, but no sooner were the lads in their places than I felt constrained to request that they would kneel again, while I entreated for a special blessing on the lesson before us. The prayer was longer than I intended. I could not help that. My anxiety for the salvation of my class constrained me to besiege the throne of grace in their behalf as if I had never prayed for them before. A conviction that it would be for the honor of the Resener that they should at once become His followers, led me to implore a large and immediate outpouring of His Spirit. As we rose, a deep silence filled the room. When I broke it, it was to read the lesson, which was Acts xvi. 19—40. On the preceding Sunday I should have enlarged on the history

of Philippi; the Roman, as opposed to Jewish customs; the folly of soothsaying, which term I should have explained and illustrated; earthquakes, their causes and effects; prison discipline as practised by the ancients; and the privileges of the Roman citizen; with a little—I am ashamed to say *how little!*—about the jailer's conversion. But now, these things seemed to be of small importance in comparison with the jailer's question, "What must I do to be saved?" and Paul's reply, "Believe on the Lord Jesus Christ." These were the points which now claimed my chief attention, and I endeavoured to induce my class to look at them in the same manner. Two or three clever lads who had carefully "read up" the subject, tried to draw me away from the simple truths which I was led to set before them, but in vain. I was conscious that they would consider my teaching a sort of failure, but I no longer cared for that. I must exalt Christ, preach Christ, win souls for Christ,—if I did that, it was of little consequence whether I taught cleverly or otherwise. The time passed so rapidly that the bell rang to call us down long before I had said all I wished. As a result, I felt stupid and annoyed at my own mismanagement. The fact is, I was new to the work of conversing with my class in such a manner as to fix their thoughts on Jesus. Hitherto they had thought of me as first, last, everything, all the time I sat amongst them. One or two of the quiet ones spoke that day for the first time. I observed this with pleasure, but nevertheless I went home with a heavy heart, calling myself a fool, and feeling like one.

"Never mind that however," said a voice within, "all you want now is to win souls. God often honours even the foolish by making them instrumental in carrying out His mighty purposes. Pray, work on, and wait. Who can tell but that He will give the increase in His time?"

I obeyed, praying, working, waiting: and in His time, in very deed, was increase given. Some few clever lads, proud of intellect, and disdainful of the Gospel, went away; I following them by letter, visitation, and prayer. Of those who remained, not a few were converted to God. After a time, some of those who had left us came back. One, highly gifted, gave his heart to Christ, and became in due time a preacher of the Gospel. Others were placed on the pastor's list as inquirers. When I left them, as I did with extreme regret, for the distant home to which God by His providence called me, it was my happiness to know that for more than eighteen months I had preached CHRIST to my class, and not in vain. *But the three years in which I had preached MYSELF were lost for ever.*—UNION MAGAZINE.

AFTER poor Sabat, an Arabian, who had professed faith in Christ by the means of the labours of the Rev. Henry Martyn, had apostatized from Christianity, and written in favour of Mohammedanism, he was met at Malacca, by the late Rev. Dr. Milne, who proposed to him some very pointed questions; in reply to which he said, "I am unhappy I have done this about, I know not what I am doing." It is indeed an evil thing and bitter to forsake the Lord our God,"

For the Young

"LITTLE MAGGIE'S DREAM"

CHAPTER I.

It was a cold windy night in November, the rain was descending in torrents, making the people hurry to their different homes as fast as they could. But everybody in London had not a home to go to; and there are many little children left to wander about the streets with no one to take care of them.

One of these poor little wanderers was this night walking leisurely along the dripping streets; the few old rags that hung about her fluttering in the night wind, and her little bare feet splashing in the puddles, and dragging behind her the stump of an old birch broom.

It had been raining all day, and Maggie had found it next to impossible to keep a crossing swept, and the few passengers that had crossed the road near the corner had been in too much haste to get out of the wet to notice the poor little ragged, half-starved girl, so that Maggie knew, as she had got no money, she must not go home, for her mother would beat her if she did. It would be useless, she knew, to say no one had given her anything; for her mother had told her a great many times she did not believe her, and had been so angry, that now Maggie preferred looking for some empty shutter-box or doorway where she might roll herself up for the night, and sleep in her wet rags, to going home, where she knew hard words and harder blows awaited her for her unsuccessful day's work.

She walked on for some distance, keeping close to the houses for shelter, and casting sidelong glances at the policemen as they passed her. She regarded them as her natural enemies, because she knew if they saw her creep into some corner, they would be sure to turn her out immediately. But for some time she could see no place likely to shelter her from the keen cutting wind and driving rain; and at length, tired out with her walk and exhausted from want of food, she lay down in one of the darkest doorways she could find, and in spite of the cold and wet, and her shivering, aching limbs, she fell asleep, and before long was dreaming.

She dreamt she was out in some beautiful green fields. Near the fields was a very lovely garden. She went as close to it as she could, and there saw a number of children, about her own age, playing among the flowers, and looking so happy, that she was just rushing up to the fence to clamber over, when a kind, gentle-looking lady turned towards her and said, "Wait a little while and you shall come in too, Maggie, but you're not fit for this place yet." She did not say any more, and Maggie stood and watched the beautiful children at their play. She now saw for the first time that she all wore white dresses, that shone like silver as the sun's rays fell upon them; for the sun was shining very brightly in the garden, much more brightly than in the field, although there it was very pleasant and warm; and she was just resolving never to leave this pleasant meadow, when a rough voice, telling her to get up and move on, awoke her from this beautiful dream; and she opened her eyes, scarcely knowing where she was, until the

light of the policeman, stooping to turn her out of her corner, recalled her scattered senses, and made her pick up her old stump of a broom and hurry away as fast as she could.

Poor child! As she walked on and thought of her dream, she could not help crying and wondering whether there was such a place; and if so, where it was to be found. She knew there were many gardens not far from London, for she had seen several when she went with her mother hop-picking the previous summer; but the garden of her dream was different from any of these.

Thinking of these things she did not look where she was going, and presently struck her head against a projecting window. The blow made her scream for a minute, and this attracted the attention of a young man who was passing, and he stopped and asked if she was much hurt.

"No, not much," said Maggie, putting her hand to her head.

"You've cut your forehead, I think," said the young man. "Come with me, and I will get some one to tie it up for you." Maggie looked up in the stranger's face with a look of wonder, as if her ears had deceived her. What she saw there evidently satisfied her, for without asking any questions as to where he was going to take her, she picked up her broom and followed him. They walked on together for some little distance, the stranger meanwhile asking her many questions about her home and parents, and where she lived, so that by the time they reached the ragged school, where he was going, he was pretty well acquainted with her wretched history.

The bright warm schoolroom presented a striking contrast to the cold wet streets, and Maggie's dream recurred to her mind as she stood by the fire drying her rags, after her forehead had been strapped up. But the sudden warmth after her long exposure, added to her almost starving condition, brought a strange feeling of weakness, and she was obliged to hold the iron guard that surrounded the fire to keep her from falling. One of the teachers noticed her turning pale, and stepped forward just in time to save her; poor Maggie had fainted.

When she got better, some warm soup and bread was given to her, which she devoured ravenously, and after that appeared recovered.

"Now, Maggie, will you come again to-morrow evening and learn to read and write?" said the one who had brought her, when her supper was finished. Maggie looked in wonder. To sit in that light warm room was in itself a luxury to her, and she readily promised to come again.

"And now run home as fast as you can," said the teacher, "or your mother will wonder where you have got to."

"No, she won't," answered Maggie. "I often stays out o' nights when I don't get no money."

"But where do you sleep?" asked the teacher, in a tone of surprise.

"Oh, anywhere I can. Sometimes under a cart, or in a—"

"But you should not do that," interrupted the teacher. "You will be ill if you do; you have a bad cough now." But then he recollected what she had told him about her mother beating her if she did not take home some money, and he thought it would be better to provide the poor little creature with

a shelter than tell her to go home, where she would probably be beaten and sent out again. Moreover, the child was evidently ill, the deep hectic flush on her cheek, and the short laboured breathing, with the frequent cough, told plainly enough that Disease had claimed his victim, which made the teacher more than ever anxious to befriend her.

"Do you think you would mind sleeping in this room if we made you up a bed on some forms?" he said, addressing Maggie, after a whispered consultation with one of the other teachers.

"I should like it if I might stop," said Maggie, eagerly; "it's so nice and warm here."

"Very well, then, you can stay, and some one will bring you some breakfast in the morning, and then you can go to your crossing, and come back in the evening." The schoolroom adjoined the house of the person who had charge of the premises, and she promised to look after the little girl.

Poor Maggie lay down upon the bed that had been made up for her; and again her dream was thought of. It must be true, for this room felt warm and comfortable, just as that pleasant field had done in her dream; and she looked towards the opposite wall, where a single jet of gas had been left burning, almost expecting to see the garden. That was not there; but there was a picture of Jesus blessing the children, and the look of benevolent kindness depicted in His countenance reminded her of the lady in the garden who told her to wait a while, she was not fit to come in yet; and she determined to ask some one the meaning of this picture, that was so strongly like, and yet unlike her dream. There were the children, just as she had seen them in the garden, only these wore dresses of different colours, while those of her dream were all dressed in white.

CHAPTER II.

The next morning when the woman woke her up to have her breakfast, her first thought was about the picture again; but she did not like to ask her, but resolved to wait until the evening, and then ask her friend who had brought her.

That day, the roads being muddy, but no rain falling, a good many half-pence were given by the passengers who crossed the road, so that she had no fear of going home; but she resolved to go to the school first.

She was there long before the time of opening, and sat down on the steps patiently awaiting the arrival of her kind friend. She saw him before he reached the school, and ran to meet him with the question—

"What is that picture about where the children are pushing up to a kind man?"

It was asked with an eagerness that touched the teacher's heart, and as they walked along he commenced the story of the Saviour's love to little children. Then she wanted to know who Jesus was, for she had never heard His name before. And she listened with almost breathless attention while he told the story of His life and death to her and those who were gathered round in the class; for school had commenced, although the ordinary routine was abandoned in this class, owing to Maggie's eagerness to hear more of this wonderful story. She sat, with flushed cheeks and sparkling eyes, drinking in with an avidity that was perfectly

astounding every word that fell from the teacher's lips.

At the close of school the well-known hymn was sung,—

"There is a happy land, far, far, away," &c.

At the conclusion of it she said,—
"Tell me where that happy land is; I've seen it, and I want to go there, only I don't know the way, and I ain't fit yet."

The teacher was surprised to hear her speak in this manner. Who could have told this ignorant child she was not fit for heaven? He asked her after the rest were gone, and then she told him her dream, and asked him to tell her what she must do before she could go to the "happy land;" and for nearly an hour after the others had gone did he sit and tell her of the way of salvation provided by God to make us fit to live with Him.

"And will He make me fit if I ask Him?" said Maggie, as he concluded.

"Yes; He has said, 'Ask, and it shall be given you.'"

"And, of course, He can give me everything I want if He's so great and rich?" said Maggie. "But where does He live? How shall I go to Him? I can't go," she added, sorrowfully, looking down at her dirty rags. "They'd turn me off the steps."

Then prayer had to be explained, and that it could be offered acceptably everywhere, and by every one, if they only ask for what they wanted in the name of Jesus.

"Then can I ask God this minute to wash away my sins and make me fit to live in heaven?"

"Yes; we will both kneel down now and do so."

Maggie did as she was told, and listened attentively to every word, for she wanted to know what to say when she was by herself.

But there was only one sentence she could remember, "Wash all our sins away, for Christ's sake;" and this she repeated to herself over and over again as she walked towards her miserable home.

For the next few months she was very regular in her attendance at the school, and learned rapidly all that was taught her. But although she listened with eager attention to all she was told of Bible truth, she rarely asked a question. This rather disappointed her teacher, for he was anxious to know whether the work of God was going on in her heart still; but she seemed to avoid being questioned on the subject.

At length she discontinued coming, and upon inquiry he found that she had been taken to the workhouse. He went at once to see her, and found her dangerously ill. The doctor had said that she could not live many weeks.

"Well, Maggie," he said, sitting down beside the bed, "I am sorry to see you so ill."

"I ain't a bit sorry," said the child, with a cheerful smile. "I've got into the field at last, and the garden ain't far off."

"What do you mean?" asked her teacher, for he did not know how closely she had blended her ideas of heaven with the dream she had had that night she was first taken to the school.

"Why, I've only got a little while to wait for somebody to fetch me. I'm all ready to go to the happy land, the beautiful garden I dream about."

"And do you think you are quite fit to go to heaven?" asked her teacher.

"Oh yes! Jesus has made me quite clean," said the child, confidently.

"How do you know that?" he asked.

"Because I can feel it here!" and she laid her hand upon her heart. "I've only felt it since I've been in the workhouse. I used to say every night, and a good many times in the day, 'Wash my sins away, for Christ's sake;'" but I seemed to get worse and more wicked; but now it's all gone, and I'm just waiting for 'em to open the garden gate and let me in. The 'happy land' ain't 'far, far away'; now I'm quite close to it."

This had been said in broken sentences, and the effort of saying so much had quite exhausted her, and she lay back upon her pillow panting for breath.

"Do you love Jesus?" asked the teacher in a few minutes. Her pale cheek flushed at the question, and her eye brightened as she answered,—

"Oh, yes! ever so much. He made me fit! He's done it all!"

Several visits were paid by the teacher before Maggie went to the "happy land," and he became more and more convinced each time he saw her of the reality of the work of grace in her heart, and that she was really one of those to whom Jesus had given the "white robe" of His righteousness, and that she would, before long, have the "palm in her hand."

The last time he saw her alive she whispered,—

"My dream has come true; I'm going into the beautiful garden now. Good-bye, they'll come for me very soon." And that very night the angel messengers arrived and carried up little Maggie from the workhouse bed to that "happy land" where—

"Around the throne of God in heaven
Thousands of children stand;

Whose sins are all through Christ forgiven,
A holy, happy land,
Singing, glory, glory, glory."

Union Magazine.

"THE WUST BOY."

All the old women for blocks up and down Sixth street called him "the wust boy," and Jim did much to win the title and keep it. He fought everything and everybody, harassed cats and abused dogs, and several attempts have been made during the past year to get him settled in the Reform School. The "wust boy" has made a new departure, and though it may not be lasting, as it is for the better, it will probably furnish opportunity for some other boy to come in and claim the unenviable title.

"The wust boy" cared nothing for the sight of crape on the door, and a funeral procession was as good as a parade to him. Surprise was therefore manifested on every countenance when he softly knocked at the door the other week and said:

"I hain't got no good clothes to go to the funeral, but I'd like to see the old lady's face again afore she's covered up in the ground."

A motherly old lady in his neighborhood had passed away. So far as the public knew he hated her, as she seemed to hate all the rest, but the public didn't know. If Jim had condescended he would have said:

"Well, yar see, one night when that big

Tom Skipp laid for me, and had me as good as mashed, this 'ere woman rushed out and slammed him agin the fence till his elbows ached. Then agin, she let me play with the children, and axed me in to dinner, and more'n once she took up fur me, and said the neighbors didn't give me a fair show."

They let him in to see her dead face, half expecting to see some ghastly trick on his part, and never dreaming that he would lean over and kiss the cold cheek, and that tears would come to his eyes.

"Where's the children?" he asked, as he turned up the coffin.

"Up stairs, poor things."

"It's going to be tuff on 'em, isn't it?"

"Yes, they will see hard times, poor darlings."

"There's a bit of a feller 'mong 'em what's named Pete," continued "the wust boy"; "what'll it cost a week to pay his way?"

The woman smiled at the idea, but seeing how earnest Jim was, one of the women replied:

"Oh, about fifty cents, I guess."

The boy went out without another word, and in the course of half an hour another lad handed in a piece of wrapping paper in which was inclosed a silver quarter. On the paper was scrawled the words:

"I hoap's she's gone to hevvens, an' I'll take car' of little peter at fifty cents a week. Hear's the fust 'stament." GIM."

The next day he saw the balance, and last week the "instalment" was promptly forthcoming. Jim has a bootblack's kit and has gone to work, and the old women who called him "the wust boy" now look after him and exclaim:

"Well, now, but who'd a thought that boy had a soul!"—Exchange.

The statistical returns of Methodism for 1878 show that the number of Methodist communicants in the world is 4,489,877, with 104,175 local and travelling preachers. The Methodist Episcopal Church reports 1,688,783 members, 12,560 local, and 11,308 itinerant preachers. The gain of members is about 17,000 for the year.

The Wesleyan Methodist Mission in Ceylon is meeting with marked success. Ten years ago they had only 29 chapels and 137 members; now they have 50 chapels with 708 members. They have also a well-organized system of schools. There are 52 girls' schools, and in all 7,000 scholars. Fourteen missionaries constitute the staff of workers.

The Expedition sent out by the London Missionary Society to found a mission at Lake Tanganyika, Central Africa, reached its destination Aug. 23. The letter announcing the fact reached London in 78 days from Ajiji, the quickest male communication ever made with Central Africa. The members of the company were in excellent health, and had lost none of their goods.

Missions have done a great deal for Samoa; thirty-six years ago, when Christianity began to be preached in that island, the population numbered about 34,000, and all were idolaters. The population, under the sway of Christian institutions, has increased to 80,000, and all are nominal, and the greater part professed Christians. A theological seminary graduates 60 students a year, and 20 missionaries have been sent out to neighboring islands,

The first American Romish saint was a colored woman, St. Rose of Lima. There is a church in New York city dedicated to her, and another in Staten Island.

Religious Intelligence.

DENOMINATIONAL.

ONTARIO AND QUEBEC.

[For fuller particulars see *files of Canadian Baptist.*]

Baptisms reported from November list to Dec. 13:—Almonte 1; Alvinstone 2; Ancaster 26; Brampton 1; Brantford First 2, East Ward 4; Brockville 12; Cape Rich 2; Dawson 2; Durham 7; Elderslie 16; Forest 6; Harwich 12; Jerseyville 52; Leominning 4; Orillia 3; St. Catharines Queen St. 2; St. George 5; South Nylenham 2; Stratford 5; Toronto—*Alzoumer St. 3, Collier St. 3, Jarvis St. 6, Yorkville 2*; Wingham 3.

Pastoral Changes.—Rev. Dr. DAVIDSON, having accepted the hearty and unanimous call of the *Chatham* church, entered on his pastorate there on the 8th December. Rev. JOHN ALEXANDER, recently of Brantford is now pastor of the church in Simcoe. Rev. J. L. CARVANA, late of Montreal, has accepted the pastorate of the *Cheltenham* church, and will commence his labours there in January. Rev. D. McNEIL, lately pastor of the churches in St. Mary and Creemore is now Minister of those at *Ormond* and *West Winchester*. Rev. P. H. McEWAN, formerly of Ormond, has settled as pastor of the church in *Thurso*, Que. and *Clarence*. Ont. P.O. Address, Thurso. Rev. D. P. McLAURIN, of Sparta accepts the call of the *Ridgeway* church. Rev. W. GRANT has resigned the pastorate of the *Eversley* and *King* churches. Rev. W. P. HASLETON has resigned the *Drumbo* church and removed his family to Brantford.

CHAPEL DEDICATIONS.—*Creditville*—A very neat chapel 32 x 46 was opened at this place near Goble's Corners on the 20th of October, the introductory sermons being preached by Rev. Principal Torrance, and Professor Crawford of Woodstock. *Brook*. On the 10th of November a very neat and comfortable chapel 28 x 42 was opened at Brooke. Rev. E. Chesney preached morning and evening, and Rev. Prof. Goodspeed M.A., in the afternoon. The house was crowded at each service.

ORANGEVILLE.

Recognition Services and Social Tea Meeting.

In response to a call from the recently organized church at Orangeville, a council consisting of the following delegates assembled in the Town Hall on Tuesday, Nov. 12th, at 2 p.m.:—Jarvis St., Toronto—Pastor J. H. Castle, D.D., Dea. H. E. Buchan, M.D., and J. S. Crawford; College St., Toronto—Pastor S. A. Dyke, J. D. Henderson, and F. F. Roper; Hillsburg—Pastor J. Anderson, Deas, Robert Bost, J. B. Swaney, and Bro. J. Burt; Bellefontaine—Pastor H. Reid, and Dea. Cameron; Erin—Dea. James McCarthy, and Henry Burt.

The council organized by appointing Dr. Castle, Moderator, and Pastor S. A. Dyke, Clerk, when after a hymn had been sung, and prayer offered by Pastor Reid, Dea. J. B. Swaney, on behalf of the church, read from his minutes the record of its organization and supplemented the record with a brief statement of the circumstances under which and the reasons why the church was organized. As the church had not adopted any formal statement of its faith and order, further than that it was in accord with the Baptist denomination of Canada, it was deemed advisable that there should be some

such statement incorporated in its records; and upon motion the Moderator read the articles of faith as contained in the constitution of the Toronto Association. These were received and adopted *seriatim* by the church as expressing substantially its faith and practice, and will be so incorporated in its records. After a number of questions had been asked and answered satisfactorily, it was unanimously decided to recognize and receive the church into the sisterhood of Baptist churches, and that the recognition services be proceeded with at once, which was done; Pastor J. Anderson offering the prayer of recognition, Pastor S. A. Dyke extending the hand of welcome, and Dr. Castle giving the charge to the church. On motion the Clerk was instructed to send a copy of the proceedings for publication in the *Canadian Baptist and Christian Helper*. The Rev. Mr. McIntyre, of the Presbyterian church, closed the exercises with a prayer.

In the evening a well attended social meeting was held, when a most bountiful and creditable spread was provided by the ladies, in the lower portion of the Town Hall, and after the tea an excellent programme was carried out in the large audience room above. Rev. Charles Carroll the recently chosen pastor of the church occupied the chair, and addresses were given by Pastors Dyke and Castle and Breth. H. E. Buchan, M.D., and J. D. Henderson, Esq., in and by Revs. Hunt, of the Methodist church, and Lowry, Congregationalist, both of Orangeville. A very fine choir consisting of volunteers from the various Methodist and Presbyterian churches rendered most acceptable service. Altogether the meetings were of deep interest and profit, and the day will long be remembered with gratitude and pleasure by the little church.

Orangeville is a rising town of about 3,000 inhabitants in an important centre, 50 miles from Toronto on the line of the Toronto Grey and Bruce Railway. While for some time to come the work will no doubt be difficult, yet the prospects of the church becoming a strong and influential one are excellent. In the interests that have been and are being started in such important centres as Orillia, Collingwood, Belleville, Barrie, Orangeville, Coloung and other places we see an evidence of the importance of the work in which the Convention is engaged. Were it not for the aid that we have been able to render, in all probability these promising causes would not be in existence today. And there are scores of places equally important waiting a helping hand, but we have not the means.

J. H. CASTLE, D.D., S. A. DYKE,
Moderator, Clerk.

GENERAL.

The Baptists in Scotland report 81 churches and 8,163 members.

The fines against Cardinal Ledochowski, levied by the Prussian courts for infraction of the May laws, now amount to a total of \$50,000.

A list of perverts from the Church of England that of Rome in the last 45 years contains 1,816 names, of which 716 are of women and 335 of Clergymen.

Mr. Moody's meetings in Baltimore are carried on rather quietly, but with success.

There are over 4,000,000 Lutherans in Russia. In Finland there are 1,770,000. In Poland there are 350,000.

The Congregationalists, the Presbyterians, the Baptists, and the Episcopians of Central New-York, are taking action antagonistic to the Onida Community.

The Bishop of Oxford has prohibited the

Vicar of St. Barnabas, Oxford, from allowing Rev. Arthur Tooth and another Ritualist to preach in his pulpit.

The Convention of Methodist Local Preachers at Trenton, N.J., recently adopted resolutions of thanks to Prince Bismarck "for his noble and broad defence of evangelical Christianity."

Mr. Spurgeon, will not keep the \$25,000 which his friends have given him for his own use, but will devote it to some charitable purpose.

Rev. Nathan Brown, D. D., has translated about half of the New Testament into the Japanese tongue. The Baptists do not accept the Pedobaptist translation.

The Baptist Sunday-schools in New-York and vicinity are raising funds to send another missionary to the Toloogous of India, who are coming over to Christianity faster than the present missionary force can receive them.

A branch of the Mennonites, called Evangelical Mennonites, have decided to expel from the Church any member who gets his life insured. Two ministers, refusing to be governed by the rule, have been excommunicated.

There are in Europe, exclusive of Denmark, Switzerland, Portugal, Greece, and Turkey, 64,752,000 Evangelical Christians, 136,466,000 Roman Catholics, and 63,478,000 Greek Christians. In all, about 264,000,000 Christians.

The Presbyterian Board of Foreign Missions announces that it has received for the first six months of its financial year \$76,837, a much smaller amount than has been collected in any previous year in the same period.

The Free Church of Scotland has received a b-quest of \$135,000 for missionary purposes. The general opinion of the Church is that the money ought to be used in reinforcing the missions in India.

The King of Spain has ordered the release of Rev. G. S. Benoit, a Protestant missionary of Alcoy, who was sent—near to imprisonment for two months on the trumped up charge of being unconvicted to the civil authorities. It was a clear case of persecution, and there are several other cases of similar persecution.

A missionary of the United Presbyterian Church stationed at Gujanawalla, India, writes that a dreadful famine prevails in Cashmere. There has been no other like it in North India. Already one-third of the people have perished, a third have fled from the country, and the remaining third are too weak to flee.

The Baptist Convention of New York State has been held at Binghamton. The Executive Board of the Convention reported the receipt of funds to the amount of \$13,638 for expenses. During the sessions of the Convention, President Strong delivered an address on "The Growing License in Interpreting God's Revealed Truth."

As an indication of the rapidity with which Christianity is making its way in Japan, it is stated that one of the leading printing offices in Tokio has begun the publication of a paper in the interests of the Christian religion as a matter of enterprise. It is solely a native undertaking, none of the missionaries having anything to do with it.

The Church of the United Brethren in Christ, which claims to have its origin in the Moravian Church of Germany, and which is Methodist in doctrine and policy, reports this year, 45 annual conferences, 152,231 members, 2,152 preachers, 2,093 meeting-houses, and 3,065 Sunday-schools, with 153,159 scholars. The mission collections amount to \$33,886, and the total of contributions was \$618,616.