

## The Christian Helper.

A BAPTIST MONTHLY JOURNAL.

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

Vol. I. JULY 16, 1877. No. 3.

### "THE CHURCH."

Who or, what is "THE Church"? We suppose there are but two claimants presumptuous enough to arrogate the title to themselves in this Canada of ours. The Roman Catholics say, "we are the church." Nay, rejoice the Episcopalians, "we are the church." And both are wrong. Each of these bodies, like all the other religious societies of the country, constitute a church; but it is arrant phariseism, or it may be culpable carelessness, when any one of them seeks to unchurch the rest and to monopolize the title. It is just on a par with the self-complacency of the United States people who call themselves Americans, as if Canadians were not also Americans. No better definition of "a church" can be found than in the nineteenth article of the Church of England, as rendered from the Latin original by Archbishop Whately: "A visible church of Christ is a society or community of faithful men, in the which the pure word of God is preached, and the Sacraments duly administered according to Christ's ordinance, in all those things which of necessity are requisite to the same." Call the churches, the Church of England, the Presbyterian Church, the Methodist Church, the Baptist Church, in such and such a place. No valid objection can be made to this, because it represents the fact that there are societies of Christians existing in the same neighbourhood not in conformity as to their views of doctrine, order, discipline or ecclesiastical government. But in the present divided state of Christendom "the church" cannot be found in any one isolated community. Parts of it exist here and there among the different denominations. Perhaps no Christian will quarrel with Hooker's definition of "the Church," as consisting of "all those who acknowledge the Lord Jesus Christ, the blessed Saviour of mankind, who give credit to His gospel and who hold His sacraments in honour."

### THE ST. JOHN'S FIRE.

So much has been written about the St. John's fire, that every one of our readers must ere this have become thoroughly acquainted with the details of the terrible conflagration. The philanthropic hearts of both the old world and the new, have gone out in kindly sympathy to the sufferers; and from every direction we hear of cities, towns and villages, striving to excel one another in a generous rivalry of good deeds. Much has been done to relieve the pressing needs of those homeless ones, but much still remains to be accomplished, and we trust that those among us who have already given of their abundance will not rest there, but continue in well doing until they fully realize the "privilege of giving." To the Baptists of Ontario and Quebec, this sad calamity appeals with more than ordinary directness, as it has given us a chance of shewing our brethren in the maritime provinces that we are not only *one* with them in faith and practice, but in everything that concerns their prosperity. We have now an opportunity of shewing them that, not only do our intellectual and spiritual natures *chord*, but that our *oneness* is so complete as to affect our purse strings and make us cheerful givers, in spite of the stringency of the times.

Most of our readers are aware that the two finest Baptist churches in the city (the Leinster and Germain St. churches) were among the buildings burned in the late fire, and that although they were pretty fully insured, the great losses sustained by the individual membership, will make it impossible, for some time at least, to carry on the regular work of these churches without liberal outside aid. The question has been mooted, whether it would not be advisable to curtail Baptist operations in St. John's by amalgamating the four churches into two. We think it would be a mistake for the Baptists of St. John to take any steps backward; and the moral effect upon the prospects of the denomination in that city would be felt for many years to come, as they endeavoured to re-occupy the ground they ought to go up and possess at once. Rather let them go *forward*, trusting in the Lord. Let them rebuild at once, even if the churches be less costly and preten-

tions than formerly; and we feel certain that He who looketh even after the sparrows will not suffer His own cause to lack assistance. In this matter, these prostrate churches may fairly look to their brethren throughout the whole of the provinces, not only for their prayers and sympathy, but for their *practical co-operation* as well. The suggestion has already been made that every Baptist church in the Dominion take up a special collection for the furtherance of this object. The suggestion is a good one, and the sooner it is taken hold of by our pastors, the more freely will the denomination be inclined to give. It would be a reproach to the whole denomination in Canada, if the cause in the commercial metropolis of New Brunswick should have to be contracted to half its former dimensions. Let us avoid this by making one grand, united effort of both pastors and people, and by our freewill offerings place these desolated churches again in a position not only to rebuild their structures, but to do yeoman's work for the Master.

### SHALL WE WEAR MOURNING?

In walking along the streets of any of our cities, one can hardly fail to be struck with the great number of ladies attired in the sombre garb of mourning. Whether or not those so dressed are all genuine mourners we shall not now attempt to decide. We will take it for granted however, that they are so, and simply proceed to the consideration of the much discussed question which forms our caption: "Shall we wear mourning?"

From a practical point of view we should say decidedly "no," as it is not only expensive and unserviceable, but in this hot weather, exceedingly uncomfortable to the wearer. We think, as a rule, that if those bereft of friends consulted only their own tastes, they would content themselves with sober colors, and eschew altogether the follies commonly known as fashionable mourning. But just here the tyrant Fashion steps in, and insists that the bereaved ones shall have as elaborate an outfit in which to portray their sorrow, as the trousseau of the bride is supposed to be indicative of rejoicing. Indeed, if mourners were to follow blindly the dic-

tates of fashion, they might minutely detail to the world around them not only the nearness of the relative mourned for, but also the length of time which has elapsed since the decease. "Is it a near relative you mourn?" queries Fashion, "then the regulation breadth of your bands of crape must be so many inches," and thus the expression of our grief is beautifully graded down to the very narrowest fold and piping of which the material is capable. Further on, when our sorrow has somewhat dulled its edge, we are permitted to solace our hearts with bows of black ribbon where erstwhile only crape was admissible; and we may substitute tiny cuffs of white tulle instead of the black collar. Becoming still more reconciled to our bereavement, we may soften the severity of our mourning hats by sprays of jets artistically disposed, which will wonderfully relieve the sombre appearance. When we would finally come back to this world of folly from which sorrow had for a time weaned us, Fashion tells us how we may, with propriety, adopt certain shades of color expressive of partial resignation, "second mourning" she calls it: and so we tone up gradually and becomingly to the gay colors we once fancied we should never resume. Such is fashionable mourning. For the real mourners, whose sombre garb seems to them a fitting emblem of their darkened life, we have only the kindest sympathy, but for the extravagant hypocrisy of fashionable mourning, we must confess ourselves, like Hamlet, to have the most supreme contempt. The idea of attempting to describe the depth of our anguish by the corresponding depth of our crape is so absurd, that in any other connection it would provoke ridicule instead of sympathy. To the wealthy classes the expense of wearing mourning matters but little; they can afford to pay for these fashionable follies, but the example they set to those in a lower sphere of life is often very injurious. For instance, a poor woman loses her husband, and has left on her hands the care of a large family; to such an one the question of going into mourning is a serious consideration, that must be accompanied by an outlay entirely incommensurate with her means. But even in such a case as this, Fashion often triumphs over judgment, and the result is, to those who give

way to the folly, a long season of scheming and pinching, to make good the deficiency caused by their extravagance.

To look at this question from another standpoint, we should say that the habit of going into fashionable mourning was not only expensive and uncomfortable, but, in the case of deceased christians, entirely uncalled for. If to the christian, death is but the entering into a life of eternal joy, or as the sacred writer puts it, "an eternal gain," why should the friends insist on draping themselves with colors indicative of gloom and despair? Should those who are left behind mourn because those who have gone before, have "washed their robes and made them white in the blood of the Lamb,"—because they have left behind them all sorrow and pain and suffering? We think not. It is natural enough that true grief should feel an aversion to wear what would be considered gay in dress; but is not fashionable mourning going to the other extreme? We think that the true medium will be found between the two, equally in the avoidance of gay colors, or of overloading oneself with bombazine and crape. If our ladies of culture and refinement could only free themselves from the spell of "What will people say?" and consult their own good taste, we feel satisfied that the habiliments of bereaved ones will not only be less expensive and more comfortable to the wearer, but be equally expressive of genuine sorrow, and much more seemly to the eye of the general public.

#### THE LATE REV. H. LLOYD.

*Resolution by the Toronto Association.*

At the annual meeting of the above Association in Orillia a year ago, Bro. Lloyd presided as Moderator with becoming dignity and grace. His death, just shortly before the meeting this year, threw a feeling of deep solemnity over the brethren met at Stouffville, from the Moderator, Dr. Castle, to every member and delegate present. A committee of three brethren, Rev. Jos. King, Rev. E. D. Sherman, and Dr. H. E. Buchan, who had known and esteemed brother Lloyd very highly for many years, was chosen to prepare an obituary notice, which was received

and adopted unanimously by standing vote, after a number of brethren had given verbal expression to their respect and affection for the memory of the departed. The following is the Resolution:

"Whereas, it has pleased our Heavenly Father in His wise providence to take to Himself our dearly beloved brother, Rev. H. E. Lloyd, A.M., therefore

*Resolved*, That this Association desires to place on record its deep sense of his personal worth, and of the loss which it has sustained by his removal. Thoroughly upright, genial and large-hearted by nature, he became through the renewing and sanctifying influences of Divine grace a peculiarly noble and estimable man in all the relations of life. As a minister of the gospel he was distinguished by great simplicity, fervour and persuasiveness; and his labours in his three pastorates of Port Hope, Whitby, and College Street, Toronto, were largely blessed. Of his long services as Editor of the *Canadian Baptist* it will be sufficient to say that he has laid the entire denomination under a debt of gratitude. By some of us he will be greatly missed as a counsellor and friend; by his ministerial brethren as a faithful fellow-labourer, in concert with whom it was a pleasure to toil; by all of us as one whose praise was in all the churches, and to whose kindly presence at our annual gatherings we have been so many years accustomed. But we nevertheless rejoice that our loss is his great and eternal gain.

To Mrs. Lloyd and the bereaved family we tender the assurance of our heartfelt sympathy, while we affectionately commend them to the gracious keeping of a faithful God, who has promised to be a Father to the fatherless and a Husband to the widow.

*Resolved*, further, That a copy of the foregoing minute be transmitted to Mrs. Lloyd by the Secretary, and also to the *Canadian Baptist* and *Christian Helper* for publication."

#### EDITORIAL NOTES.

DON'T BELIEVE IT!—We notice the following in a recent number of *The Christian at Work*:

"A correspondent gives us the following information and wants to know what we think of it: 'In Toronto there has been inaugurated a series of "fall-dress prayer-meetings," which takes place twice a week at the residences of the wealthier members of St. James' congregation. Invitations are issued, the guests appear in full evening costume, prayers are offered up, after which cake and conversation take the place of the more serious portion of the programme.'"

The editor of *The Christian at Work* can't make it out. He thinks the members of that church must be expecting the immediate consummation of all things; and "want to go to heaven with their best clothes on."

That many 'wealthier (and other) members of St. James' congregation' have recently experienced so much of the reve-

ing and sanctifying influence of the Holy Spirit, through the instrumentality of Mr. Rainsford's ministrations that they delight to meet together in each other's houses for social prayer 'twice a week,' or oftener; or that some 'full dress' evening party has, without premeditation assumed this delightful character, we can easily understand; but that the correspondent of *The Christian at Work* is, in the paragraph above quoted, telling 'the truth, the whole truth, and nothing but the truth,' from our knowledge of the Cathedral people, we don't believe. We like the idea, however, of social gatherings, where cake, conversation, and prayer can go together; but we are not careful to see kid gloves, white ties and swallow tails prevail at such gatherings.

ASSOCIATION STATISTICS.—Last month we were able to place before our readers the figures indicating the increase by baptism, during the year, of the churches included in the Western, Elgin and Brant Associations, the total number of baptisms being 610. Since then ten other associations have held their annual meetings, the statistics of which are before us, with the exception of the Danville, (Que.) Association.

In the Niagara Association, the baptisms reported were 172, being 70 less than last year; in the Middlesex & Lambton, 139, being 173 less; in the Grand River, 455, or 17 less; in the Toronto, 310, an increase of 37 over last year; in the Midland counties, 172, an increase of 89; in the East Ontario, 189, or an increase of 8; in the Huron 284, or 19 less than last year. In the Ottawa Association, 149 were baptized, being 155 less than reported in 1876; while the Central Canada Association bemoans the fact that only 24 persons were baptized into the fellowship of its churches during the last 12 months, as against 125 similar additions the previous year. The total number baptized in these nine Associations amounts to 1,896, to which add 610, the total reported last month, and we have reason to thank God, that though the increase does not come up to last year's figures, yet 2,504 souls have been baptized on a profession of their faith in the Lord Jesus,—with the Danville and Amherstburg Associations yet to report.

HANDSOME ENTERTAINMENT.—On Thursday Evening, the 5th instant, the teachers and officers of the Jarvis Street and Brock Street (Mission) Sunday Schools, enjoyed a delightful reunion and strawberry and ice cream entertainment, at the invitation and expense of one who is a "pillar in the church," and his noble christian wife, both of whose dispositions find employment in a pleasurable solicitude for the happiness of the young people and the active workers of the church. The company consisted of the generous host and hostess, the pastor and lady, Rev. Dr. MOES, President of Indiana State University, (who, by the way, preached a grand Foreign Mission sermon on Sunday, A.M.), and the officers and teachers of the schools, to the number of about 60. The Superintendent of Jarvis Street School occupied the chair, and what with stirring speeches, sweet music, long intermissions for social conversation, and the strawberries and cream, a most delightful and profitable evening was passed with almost incredible swiftness.

A VALUABLE PUBLICATION.—Through the kindness of our esteemed pastor, Rev. Dr. Castle, we have been presented with a copy of "The Addresses, Sermons, and Discussions of the Third National Baptist Sunday School Convention," held at Boston, May 17th to 20th, 1877. The volume is a mine of wealth to Sunday School workers, and the *Christian Helper* will take pleasure in digging out some of its treasures for those who cannot obtain access to the mine itself.

SENSIBLE.—We were very pleased to notice in an account in the *Christian Messenger*, of the public exhibition in connection with the closing exercises at Horton Collegiate Academy, Nova Scotia, the very excellent taste displayed by all the young ladies in the important matter of dress. They were all clothed alike, in cotton material, without any attempt on the part of the more wealthy to create a disparity in their favour; and every thing was plain, chaste and exceedingly neat. In fact the editor of the *Messenger* seems to have been charmed with all the young ladies, as much as the poet Horace was with one when he rapturously described the Roman beauty, Pyrrha, as "simplex munditiis."

A GOOD EXAMPLE.—On Sunday, July 1st, the scholars of Jarvis Street Baptist Sunday School, made their usual missionary contribution special, and devoted it to the assistance of those Baptist Sunday Schools of St. Johns, that have lost all their school appurtenances by the great fire. The amount of this collection was \$30.00. A general movement in this direction on the part of all the Baptist Sunday Schools of Ontario and Quebec would replace the libraries, maps, hymn books, &c., destroyed so utterly, and create a sympathy and nearness of feeling in the minds of our eastern brethren and their children, that perhaps has not been always manifest in times past. The offerings of the scholars of Jarvis Street School were their own spontaneous, free-will offerings; and one very little fellow's heart went out so warmly towards the little sufferers in St. Johns, that he could not keep a gold dollar that he had been saving for himself for a long time back. We are glad to learn that the scholars of some of our other city Sunday Schools are moving in this matter.

## Contributed Articles.

The Fourth International Conference of Women's Christian Associations, held in Montreal.

"Blessed are ye that sow beside all waters."

The above text seems to indicate the work for Women's Christian Associations, and the reward of that work: In meeting with the Convention at Montreal, the ever changing variety of work performed by our sisters in the different Associations to which they belonged; the varied, instructive, and deeply interesting accounts of the numerous classes of that work; the encouragements, and the discouragements by the way, were calculated to cheer and stimulate us to renewed and vigorous exertions to "sow beside all waters." Not only in the rich and fertile fields, where, "already ripe unto harvest," we see the successful fruits of our labours; but also in the dank, marshy soil, where the "pestilence walks by noonday," and the rank weeds of sin cause the sheaves to be few and spare; yet, where the Master's blessing will still follow us as He welcomes the few sheaves in. Still more should we be cheered on when we climb the hill of difficulty, and scatter our grain on its rugged sides, praying for refreshing showers from the Master to water and make it bring forth a hundred fold; or when we go into

the arid desert and wander alone, unrefreshed and sad, through the scorched plains of sin, dropping a seed here and there, which the heavenly wind bears to the fountain side, and forthwith blossoms the rose to make the desert rejoice.

We have often been told that our Canadian women are slow, and that we have yet to be educated to these women's meetings; but we feel it due to our Montreal sisters to affirm, that they are in no way a slow people. If they are to be taken as a representative class, we would say that Canadian women are capable of being fired with enthusiasm in a good cause. The perfect and complete arrangements for the Convention, and the thorough business-like manner in which the meetings were conducted, would go to prove that they are in no way behind the age.

Before speaking of the meetings we feel impelled to express our gratitude for the generous manner in which we were entertained during our stay. Nothing was omitted which courtesy or kindness could suggest to make our visit highly agreeable and interesting. The dear Christian friends, whose unbounded hospitality the writer shared, succeeded in making her as much at home and as happy in their society as if their acquaintance had been that of a life time, instead of a few days.

The first meeting of the Conference was held on Tuesday, June 5th, in Emmanuel Church, when the following officers were elected:—President, Miss Fitch of Cleveland; Vice-President, Mrs. Johnson, of Memphis; Secretary, Mrs. Wilson, of Washington; Assistant-Sec. Mrs. Lindsay, of Montreal.

Mrs. McDougall, President of the Montreal Association, then delivered an address, welcoming the delegates most cordially. A programme for the meetings was then arranged. The following places were reported by delegates, at the successive meetings:—New York City, Rhode Island, Cleveland, Portland, Louisville, Philadelphia, Washington, Memphis, Toledo, O., Tennessee, St. Louis, Burlington, Cincinnati, Quebec, Lynn, Massachusetts, Chicago, Harrisburg, Kansas City, Utica, Boston, Knoxville, Tenn., Brockville, Ottawa, London, Toronto.

Space will not allow to give details of these reports. Many of the Associations reported a large number of departments of Christian labour, some of these incurring an annual expenditure of \$10,000 to carry on the Association's work. The following departments were mentioned in the reports:—Boarding houses for young women; public reading-rooms for young women; an employment bureau; cottage Bible readings; aged Protestant's home; Sheltering Arms; Gilmour Industrial School; depository for sale of fancy work made by ladies in reduced circumstances;

home for fallen women; home for Christian women; soup kitchen, and several minor departments. Several excellent papers were read, which were listened to with intense interest. Some of them opening the way for the discussion of subjects which are of vital importance to the members of every Association. Mrs. McCollin, of Philadelphia, read a paper on the "Employment of Women," treating the subject very ably, adverting to the perplexities and difficulties which beset us from improper training, &c. Miss Drinkwater, of Boston, read an excellent paper on Boarding Houses; and Mrs. Leslie, of Cleveland, on the "Rescue of Fallen Women," giving many excellent suggestions on this difficult subject. Mrs. Birt, of Liverpool, spoke on the question of rescue work among the waifs of England. Many were moved to tears, and long past the hour for closing the audience listened with deep interest. Mrs. Cronyn addressed the Convention on the subject of Parlour Bible Readings for the upper classes.

We had the privilege of attending two Bible readings during the Convention, conducted by Mrs. Cronyn, the first subject being "Praising God at all times." Many at that meeting would go forth with a renewed determination to live a life of praise to Him who redeemed them. Mrs. Cronyn also spoke of the believer's fears, and compared the physical with the spiritual condition:—if the nervous system were deranged we at once sought the advice of a physician; even so should we take our fears to the Lord, and He would prescribe for their removal. These meetings were highly enjoyable and much spiritual manna might be gathered from them.

On Wednesday evening the delegates were invited to a reception at the house of Mrs. McDougall, President of the Montreal Association, where a pleasant social evening was enjoyed. On Thursday evening a public farewell meeting was held in the American Presbyterian Church. The meeting was opened with prayer by the venerable Dr. Wilkes, after which the whole audience rose and sang the doxology. The chairman, Rev. C. H. Walls, extended a hearty welcome to the delegates, and was followed by Rev. Mr. Bray, Rev. Mr. Gaetz, Principal Dawson, of Magill College, and Rev. Mr. Stephenson. The choir rendered several fine pieces of music during the evening—"He watches over Israel," "Worthy is the Lamb," and the "Pilgrim's Song," added considerable interest, and were heartily appreciated by the audience.

While the accounts of successful work were very encouraging, there appeared no lack of boldness to look at the difficulties attending some classes of labour. Many questions were put, and much useful information elicited from those whose

experience was valuable. Several lively discussions were provoked, bringing out many useful hints on points which often prove perplexing to the managers of Christian Associations.

In closing this sketch we would like once more to draw attention to the foregoing Scripture, noticing how very tenderly and graciously the Lord acknowledges the efforts of His people. Not waiting for the harvest, but, bestowing the blessing richly and freely upon the sowers. Many trembling, doubting children of God are filled with anxious care as to the results of their labour. Let us accept gratefully the gracious benediction bestowed upon the sowers, and leave the reaping in the hands of the Lord of the harvest.

E. L.

#### EARLY MEMORIES.

I had been acquainted with my venerable friend, Elder Oldham, for many years; say twenty. When I first formed his acquaintance, I was young—just through my college course; but he was even then growing old. I had passed my final examination with reasonably fair success, and had obtained my degree of A.B., and although I had not had the advantage of a regular theological course, I had, as I supposed, already obtained some favorable notice as a young preacher of fair promise, and probably had as favorable an opinion of myself as was proper. The "Elder" had never been at a college at all, nor indeed since his early childhood, at any tolerably good, common, or public school. When he commenced his course as a preacher, there was no such thing as a college in the province of Upper Canada, nor outside of a half dozen of the larger towns, any thing like a well conducted school of any kind. In very few of these schools which did exist, was anything attempted beyond the three R's, and to these our friend very seldom had access. It could not be expected, therefore, that he would be learned. Yet it would be very improper to say he was uneducated. He had read much and thought much. He had managed, even while struggling with poverty in a new country, to collect a pretty good library, and he had acquainted himself with its contents. He was fairly well versed in most of our eminent English authors, not only in Divinity, but in general literature and science also. He was at "home in the Scriptures," not simply that he retained a large portion of the sacred word in his memory, but what is still more important, he had carefully studied them as a whole, and had retained remarkably clear ideas of the great system of Divinity which they reveal. The apparent discrepancies between the revealed truths of God's absolute sovereignty and man's personal responsibility, (apparently discordant to many), gave him no trouble. He recognized a harmony sufficient to satisfy himself; or if on any point of detail he was unable to reconcile them, he was satisfied to let them rest as being beyond the present range of human thought. He never dogmatized on these subjects; but, in his preaching, presented them in such connections, and with

such self-evident force, as generally to secure for them a joyful reception by his serious hearers, in whatever system the latter might have been trained.

But there was another circumstance connected with my aged friend, that attracted me towards him with still greater force than those above mentioned. It was the memories he had preserved of a generation, and a state of things that have now passed away, and of which no record remains. It is true we have several publications relating to the early settlement of Upper Canada; but these generally present the subject from a public standpoint. They never really introduce us to the interior life of the people—their domestic, social, and religious state and habits. From all we can learn from those publications, we might suppose that the difference between the condition of the early settlers and our own, consisted chiefly or wholly in the hardships and privations which they had to endure, from which we are exempt. The singular fact that a large body of people, all of them of one class,—the humble, illiterate, uneducated,—moved on beyond the boundary of civilization, into the trackless, roadless forest, unaccompanied by their clergymen, their schoolmaster, or even their physician, or any educated class; totally unsupplied with any literature; unknown to the press;—that this body of people and their descendants, subsisted under these circumstances, during two entire generations, not only in material things, but also in culture and intelligence, passed over in silence, as not of sufficient consequence to attract notice, though to me it seems a most interesting phenomenon.

We generally expect a sad deterioration of morals to accompany or follow similar emigrations. Bodies of men moving into the wilderness in advance of permanent settlements, unaccompanied by their religious teachers are apt to give license to their passions, forget their early training and become profane, intemperate, reckless, and not unfrequently bloodthirsty and cruel. Such has been the complexion of the movement westward, of most of the advanced settlements in the United States, and many of us still remember the accounts we had of the deplorable state of society (if it can be called society), in California after the hasty emigration of '49 and '50. But in the settlement of this province no such effects followed, but on the contrary, a satisfactory state of morals was maintained throughout,—nay, a satisfactory state of religion: For though they had no educated clergy or teachers, they improvised a Christian ministry for themselves,—weak and simple it is true, and from one standpoint might be considered very defective, but it met the wants of the time. The morals of the people were preserved. The worship of God was maintained. The Sabbath was honored. Churches were organized, and walked in fellowship and Christian discipline. Nor was the education of the young entirely neglected. Every settlement erected its school house—a primitive structure indeed; built of log and roofed with split clapboards, which were held in their places by poles (twigs *solus*) laid horizontally atop them. The school house was also the meeting place of the church. The school was only kept open in winter. It was thought desirable that every child should

be taught to read, and as many as possible to write and cipher; but beyond this, except in very few settlements, nothing was attempted, or even thought necessary.

Having learned so much of those early days, chiefly from anecdotes related at different times by my friend, Elder Oldham, I became very anxious to obtain from him a more detailed and connected narrative of them, and my opportunities have at last prevailed; and I now propose to report to the readers of the "CHRISTIAN HELPER" the substance of our conversation on these subjects. Happy shall I be if they, your said readers, shall share with me the interest I have felt in pursuing those enquiries: as in such case I shall expect them to be satisfied with the hasty manner in which they are now reduced to writing, at intervals snatched from other avocations.

LUTHER.

Essay.

YOUNG WOMEN'S CLASSES.

A paper read at the Annual Meeting of the London Sunday School Union, May 3rd, 1877.

BY MISS MARIANNE FARNINGHAM.

There are few sights more pleasant and cheering than that of the girls' department in the Sunday school. Who cannot recall the long straight rows of bright faces, the eager, listening attitude, or the mischievous quizzing of hats and aspirates, the tender glances of eyes that look out into life, the careful expression which tells of a too early acquaintance with sorrow, and other characteristics which may be seen on any afternoon in any ordinary Sunday School? When the lessons are over, and the scholars rise to join in the well-known hymn, or bow the head in prayer, who does not think of the lines by Mrs. Hemans:—

"Haste, 'tis a holy hour, the quiet room  
Seems like a temple, while you sit light shod  
A faint and stary radiance through the gloom.  
And the sweet stillness, down on fair young heads,  
With all their fair young locks untouched by care,  
And bowed, as flowers are bowed at night, in prayer."

But there is a contrast to this. We look on another picture. It is evening, and in the dirty streets the gas-lamps are dimly shining. At a corner, opposite a low theatre and music hall, and in front of a gin-palace, there are groups of young men and girls. The latter are pale, but bold and coarse. They are dressed in flaunting finery, and are saying words which chill the heart with a sickening horror. Were they ever happy girls in the Sunday School? Yes, some, perhaps many; but they have forgotten the old songs, and are far removed from the old influences. They have almost nothing in common with the thoughtful girls who sat in the class and listened to the earnest words of the teachers. And yet there is a link binding the past to the present; for keen ears can detect, beneath the loud voices that appear to jest, some such lamentations as were heard in ancient times, "the harvest is past, the summer is ended, and we are not saved." Little wonder is it, indeed, that the church and school, looking at this contrast, should be anxiously asking, "What can we do to retain our senior scholars?" Not to

keep them is to see months and years of toil go for nothing. It is as if the farmer should diligently prepare the ground, and carefully sow good seed, tending it through all the dark days of winter and the bright ones of spring, and then let the harvest slip from his hands. Happily, in the present day there is manifested a determination to do something to prevent the departure of girls from the school at the age when, above all others, they need the friendly help of the teacher, and also to seek to bring back some who have become wanderers from the fold. There is heard to-day a chorus of agreeing voices, and the burden of the song is this: "We will not lose our harvest: we will, by the help of God, ourselves gather what we have sown."

In considering this subject there are four particulars in regard to which thought is necessary:

- 1st. The teachers.
- 2nd. The scholars.
- 3rd. The room in which they meet.
- 4th. The conduct of the classes.

THE TEACHERS.

That which is wanted is *good women*—and are not good women as plentiful as primroses? This want can surely be met, since the world has many who will heartily enter into this work, consecrating themselves to it, as work for which they are naturally fitted, and with an intense and passionate longing to have the joy of leading their scholars to the Saviour. There may be cases where classes of senior girls may be given into the care of Christian gentlemen, but they should only be those very rare ones in which Christian men are more numerous than Christian women. How can men, however good their intentions, enter into the feelings of girls? but women know instinctively how to read their hearts. It may be said—And, indeed, it often is said—that suitable teachers cannot be found; but how can that be when there are hosts of women with unfiled hearts and unemployed hands—women who love Christ and wish to serve Him—some of whom, unless other work be found for them, will enter sisterhood or settle down into repining old maids? These are the women for the work.

It is very desirable that those who undertake the care of senior classes should be able to show in their life, temper, and conversation the sunny, joyous side of Christianity. Girls do not admire long faces and mournful tones; they would not attend a class where every lesson was given sadly. And those teachers who delight to speak of this world as a "vale of tears and a howling wilderness," who dwell in perpetual November and never have a May, will not be popular with the young. Girls in senior classes bellieve in flowers and sunshine. Sorrow and pain come to them as sad surprises, and if there are to be won for Christ, it must be by other means than by beholding how gloomy some people are, either because of or in spite of their religion. Senior class teachers must be full of sympathy, love, and joy. They must be living illustrations of the fact that Christ's ways are ways of pleasantness, and His paths of peace. They must love girls not with that sort of love which is always saying, "How good it is of me to be so kind" but with that love which, though it

asks nothing back, cannot be satisfied without giving the love which always keeps a "heart at leisure from itself to soothe and sympathize," whose language is, "Yes, and I will very gladly spend and be spent for you, though the more abundantly I love you the less I be loved." If you can get a few women of this kind in every Sunday School, you need have no fear for the result.

#### THE SCHOLARS.

A class can easily be formed in this way. Let a lady begin by having two or three from the Sunday school, or anywhere else, and making the small class so attractive and helpful that the scholars shall talk about it to their friends and companions, in which case it will soon grow. There is a division of opinion with regard to the desirability of having girls of all positions in the same class. Where it can be judiciously managed, it is possibly of great benefit to have young ladies, drapers' assistants, factory girls, and servants together; but I fear that that plan can seldom be made to work well. Much of the success will depend upon the interest which the girls feel, not only in the teacher and the lessons, but also in the class. If they are friendly together, if they speak, wise teachers will give the young women themselves something to do in the class. There should be a secretary, who writes minutes of meetings and such things; a treasurer to take care of the moneys that are subscribed for missionary and other societies; and a committee whose duties may be various. They may arrange for tea-meetings or picnics, and settle the general business of the class, and so save the teachers much anxiety and trouble, at the same time that they benefit themselves. Some of them should be appointed to visit the absentees, and very happy results have followed the plan of inviting each Christian girl in the class to take one undecided individual under her special care, praying for her conversion, and laying herself out in efforts to bring her to the Saviour. I think for this reason it is very desirable that all girls should not leave the class, even to become teachers, directly they come into the light; for many who will not heed the teacher's word will yield to the persuasion of a companion who says, "Come with us, and we will do you good."

#### THE CLASS-ROOM.

With regard to the room, there cannot be two opinions as to the necessity of having a separate one for every senior class. But if there are no class-rooms, then the young women should hold their meeting in the teachers' own room, or that belonging to some friend. The work need never stand still for a place to meet in. Young women will be the better every way for meeting in bright and pretty places; and some Christian friends who cannot teach, but who wish to help the good work, might do so by placing their rooms at the service of the teacher.

#### METHOD OF CONDUCTING THE CLASSES.

With respect to the mode of conducting young women's classes, that may safely be left to the conductors; but I should like to say a word on behalf of week-evening meetings. Of course the Sunday Bible-class is the most important, and it is impossible to give too much thought and attention to it.

But no class will be wholly successful whose teacher depends alone upon the Sunday work. The gap between Sunday and Sunday *must* be bridged over by one or two meetings during the week. The meetings themselves may be varied; Bible readings, prayer meetings, readings from the "Pilgrim's Progress," and a conversational meeting on different subjects, are tried with very fair success in some Bible-classes. Other teachers hold sewing meetings, classes for writing, or for the study of history, grammar, and similar subjects. In one case, a teacher, who was a dressmaker, taught her scholars to cut out and make their own dresses. In another the aim was a very simple one: the teacher induced the girls to bring their mending, and let her help them. I have not heard of a cookery class in connection with senior classes in Sunday schools, but I think that it would prove both popular and useful. The great thing, however, is to bring the girls together, so that they may at once spend their evenings profitably and be brought under the constant influence of the teacher. Of course the probable lot of the girls should not be ignored. Many of them will leave the class in a year or two to be married; and that teacher loses a splendid opportunity, to whom the scholars never come in confidence to tell the story of their love. The teacher should be as sure of an invitation to the weddings as to the funerals of her girls.

It will be seen that ladies who undertake the work will have little leisure for aught beside. They should be willing to visit the girls, and never too much engaged to receive them when they pay visits to their teachers. They should write letters to them, frequently invite them to tea, and, indeed, be prepared constantly to give time and money, thought and love, to those for whom they work. And they can scarcely do all this, unless they devote themselves utterly and alone to this department of Christian labour. They must say "No" to requests to conduct mothers' meetings and cottage meetings, to collect for missionary societies, and take part in all the varieties of Christian work. Teachers of young women's classes must have for their motto, "This one thing I do." All work is good; but those who attempt too many things do nothing altogether well. One thing may be done perfectly; and I ask if there is any possible sphere of usefulness more important than this, or which more really deserves all our powers? Let those who undertake it be content to be teachers of young women's classes, and nothing else!

And let it not be forgotten that the best way to fit the girls for their future duties is to bring them to Christ. Are they not all among those who "labour and are heavy laden," and who need the rest and peace which only He can give? In their secret hearts they are longing for Him, and will bless the hands, however feeble they be, that guide them to His feet. A word or two of personal appeal from a beloved teacher to a young girl will often do that which years of sermons have failed to accomplish. The opportunity and the will to tell their teachers the difficulties they find will often prevent months of indecision, and be in itself the means of finding rest. Let none forget that the *senior class should be the harvest field*, the sowing was done long ago; there must

be something now to reap. Again, we are asked to decide whose the harvest shall be. Oh, let the Church reply with one voice, "We will gather in the harvest. The warm responsive hearts of the young women of our country, with all their wealth of love, shall be for our Master." Do we not all long for it? Let the Christian workers present reply. And may He for whom we work say to each, "Be it unto thee even as thou wilt."  
—Sunday School Chronicle.

## Poetry.

### WHERE ART THOU GOING?

Where art thou going? O poor soul!  
Now pause and think:  
Eternity is near, and thou  
Upon thy brink,  
A waste of years piled up on years,  
It knows no end;  
How wilt thou traverse it, poor soul,  
Without a friend?

But wilt thou dare to say no friend  
Was offered thee?  
To hold a light across thy path  
That thou shouldst see!  
Was there no time when thou wert called  
Thy choice to make—  
Ease, present ease, or future bliss,  
Which wilt thou take?

Lived there not One whose bleeding feet  
Life's pathway trod,  
Whose prostrate body bridged the gulf  
From thee to God?  
No lesser ransom could suffice  
Thy life to buy,  
And if thou turn away from Him,  
It is to die.

Pause, then poor soul! oh pause, and think  
Upon thy fate.  
Another year, or month, perchance  
May be too late.  
No tears can wash away the past,  
But Jesus may;  
Then seek Him while He may be found,  
Oh seek to-day!

SELECTED.

### IT'S NO WORTH THE WARSLLE FORT.

It's no worth the warsle fort  
A' ye'll get on earth,  
Gin ye haena wealth aboon  
Mair than yer's warth.

It's no worth the lootin' fort  
Picking up a croon,  
Gin ye haena in yer heart  
Ailes o' ane aboon.

It's no worth the time it tak's,  
Biggin' on the sand;  
Better be a bairnie yet  
Ridin' on a wand.

It's no worth a body's while  
Coortin' fame and glitter,  
'T' only mak's the afternoo  
Unco black and bitter.

It's no worth the fisher's hook  
Fishin' her for pleasure,  
Gin we canna cost aboon  
Friends ar' hame an' treasure.

GEORGE PAULIN.

## Sunday School Department.

## International Bible Lessons, 1877.

## STUDIES IN THE ACTS.

JULY 22—Paul at Lystra.—Acts xiv: 8-20.  
A. D. 48.

## HOME READINGS.

**Monday.** The living God.—Acts iv: 8, 9.  
**Tuesday.** The one God.—Isaiah iv: 5, 6.  
**Wednesday.** The eternal God.—Psalm cv: 11-28.  
**Thursday.** The almighty God.—Psalm xl: 6-31.  
**Friday.** The all-wise God.—Psalm cxxxix: 1-24.  
**Saturday.** The holy God.—Isaiah vi: 1-13.  
**Sunday.** The glorious God.—Ex. xxxiii: 12; xxxiv: 8.

## GOLDEN TEXT.

But the Lord is the true God, He is the living God, and an everlasting King.—Jer. x: 10.

## INTRODUCTORY.

"From the scenes of the last lessons, Paul and Barnabas turned eastward, toward the interior of Lycaonia, and visited first Iconium, the principal city of the Province. Repelled by Jewish opposition, they journeyed to Lystra, where they preached the gospel to an ignorant and superstitious people. Our lesson relates the story of a miracle and its misapprehension, the explanation of the miracle, and the sudden reversion of the popular mind from divine honours to bitter persecution."

## THE MIRACLE.—V. 8-10.

V. 8. Lystra—a city of Lycaonia, one of the provinces of Asia Minor. Its situation is uncertain, probably represented by some ruins on the eastern portion of the great Lycaonian plain. It was not far from Derbe (v. 6). Timothy was probably a native of Lystra, converted during Paul's first visit there. For Paul's second visit to Lystra, see xvi: 1-4.—Compare 2 Tim. iii: 10, 11.

Impotent. . . never had walked. Luke, 'the beloved physician' (Col. iv: 14) is characteristically minute in describing this case. The physical condition of this poor man resembles the spiritual condition of every sinner.

V. 9. Perceiving—from the hopeful, eager face of the man, perhaps; or by miraculous insight into his heart. "If the apostle could see the spark of faith in the beggar's heart, how much more distinctly can the all-seeing eye of the Lord see it in us."—*Brandt*.

Faith to be healed, more literally, *faith to be saved*.

V. 10. With a loud voice.—To assure the man, and to inform the crowd. Stand upright on thy feet.—Human effort must meet Divine grace.—See Acts iii: 6; ix: 34. Leaped and walked.—An instantaneous, complete cure.—See Isaiah xxxv: 6.

## THE MISAPPREHENSION.—V. 11-13.

V. 11. Speech of Lycaonia—probably a corrupt Greek country dialect. "They evidently understood the apostles speaking in Greek, which was the language of all good society in that age."

The gods are come down.—"The ancients believed that the gods often visited the earth in various disguises. The very name of this province kept in memory an old tradition about these two deities calling upon Lycaonia, its king." In the likeness of men.—Men's hearts are hungry for God manifest in the flesh; a craving which is satisfied in Christ, the God-man.—See Acts xxviii: 6.

V. 12. Barnabas, Jupiter.—Chrysostom says it was on account of "his commanding presence." Jupiter (Greek, Zeus) was the king of the gods. Paul, Mercurius (Greek, Hercules).—Mercury was the herald, interpreter, and the most eloquent of the gods. For Paul's account of his own personal appearance, consult, in this connection, 2 Cor. x: 1-10.

V. 13. Before their city.—The temple of Jupiter was outside the city gates, and he was regarded as the tutelary deity of Lystra. Oxen and garlands—victims for sacrifice, crowned with flowers.

## THE EXPLANATION.—V. 14-15.

V. 14. Apostles.—Notice here that Barnabas, as well as Paul, is included among the Apostles. Heard.—They were evidently not on the spot where these preparations were going on, but were informed by some of the converts probably. Perhaps the apostles had not well understood the rude dialect of the people, though the latter may have well understood the more correct and polished Greek of the apostles.

Rent their clothes.—An oriental way of indicating great alarm and abhorrence. "Policy would have counselled them to accept the honours, that they might possess greater influence over the populace; but the devoted to God was too deep to accept of reverence due to Him alone."

V. 15. Sirs, why do ye these things?—Christ never thus rejected worship, though His apostles did: showing that He realized, and they believed that He was God."

Passions.—Grace does not lift men above nature, but gives control over it. Vanities—idolatrous customs.—See Psalm cv: 4; Deut. xxxii: 21, &c.

V. 16. All nations, that is, all Gentile nations, in their own ways.—"Not through Divine indifference, but to show their utter helplessness, by mere human reason, to find out God."

V. 17. Without witness.—"Every miracle is God's messenger to man."—See Psal. xvi: 1, 2; Rom. xv: 20, &c.

V. 18. Scarce restrained.—"The superstition of years, however absurd, cannot be uprooted in an hour. People are very slow to confess themselves mistaken in their beliefs." This is human nature all over.

## THE REACTION.—V. 19, 20.

V. 19. From Antioch.—Coming from Antioch of Pisidia, a distance of 100 miles, to show their hatred to the light and its messengers. Persuaded the people.—See Mat. xxvii: 20. Stoned Paul (2 Cor. xi: 23)—A peculiarity Jewish mode of punishment, and no doubt inflicted by them in their bitter hatred; while the multitude stood calmly by, witnessing this brutal treatment of him whom they were just before going to worship. Compare Paul's position now with his course at another stoning.—Acts vi: 59; viii: 1.

V. 20. Disciples.—The gospel had not been preached in vain, even here; and among this anxious, sorrowing company, perhaps, were Timothy and Eunice (xvi: 1). Went into the city—to re-assure the converts; and to show the enemies the futility of their malice.

To Derbe—a city only a few hours' journey eastward.

JULY 29.—The Yoke Broken.—Acts xv: 22-31.—A. D. 50.

## HOME READINGS.

**Monday.** The return to Antioch.—Acts xv: 21-28.  
**Tuesday.** The report at Jerusalem.—Acts xv: 1-12.  
**Wednesday.** The decision of the Church.—Acts xv: 13-21.  
**Thursday.** The yoke broken.—Acts xv: 22-28.  
**Friday.** Liberty proclaimed.—Isaiah lxi: 1-11.  
**Saturday.** Liberty from sin.—Rom. vi: 1-18.  
**Sunday.** Liberty through Christ.—John viii: 23-38.

## GOLDEN TEXT.

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.—Gal. v: 1.

## INTRODUCTORY.

After a period of peaceful and successful preaching in Derbe (xiv: 20, &c.) the apostles returned by the same route "to Lystra, and to Iconium, Antioch, confirming the souls of the disciples

and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." They obtained Elders in the various churches; passed again over that terrible mountain journey between Antioch of Pisidia and Perga (see June HELPER), preached the gospel at the latter place, and finally arrived safely back with the church at Antioch in Syria, which had sent them forth on their eventful missionary tour.

Soon after their return, however, a controversy arose in the church about the Gentile converts. "Many Jewish Christians urged that these new disciples must become Jews, and observe the whole ceremonial law, thus making Christianity a mere branch of Judaism. After a long argument on this vital question, on which the whole future of the Church was at stake, it was agreed to send a deputation to Jerusalem, led by Paul and Barnabas, &c., the decision of the apostles. There the subject was again debated, and it was resolved to send a letter to the Gentile Christians, declaring their freedom from all rites and burdens distinctly Jewish. Our lesson contains this letter, and relates its welcome reception by the Church at Antioch."

## THE DELEGATION.—V. 22.

V. 22. Pleased. . . Apostles. . . Elders. . . whole Church.—The private members united in the decision with the apostles and elders; so that the decision went forth from the church at Jerusalem sanctioned by apostolic authority, and the concurrence of that body which a special respect would be shown by the followers of Christ.—*Ridley*.

Chosen men. . . Judas. . . Silas.—These "chosen men" were probably sent with Paul and Barnabas that the statements of the latter two might be verified by unprejudiced messengers; and the Jewish party would not be able to say that Paul and Barnabas had given a one-sided account of the council. Chosen men—possessing influence, and being themselves prophets.—See v. 32.

## THE LETTER.—V. 23-29.

V. 23. Letters.—As possessing more weight, and designed for greater permanence than a mere verbal communication.

Unto the brethren. . . of the Gentiles.—"Though Gentiles, yet brethren. A noble step upward from Jewish intolerance. The nearer to Christ, the warmer the brotherly love toward all Christians."

V. 24. Certain which went out from us.—See v. 15—but the church did not send them. Troubled you with words.—How much evil is wrought in churches by "wordy" men! The law.—Not the moral law, but rituals and formalities of the Mosaic law which were no longer of value, now that Christ had come.

V. 25. With one accord.—This was a unanimous vote.

V. 26. Men that have hazarded their lives.—Compare xiii: 50; xiv: 19; 2 Cor. xi: 23. They had proved their fidelity by periling their lives.

V. 27. The same things by mouth.—They were to have, besides the testimony of the written parchment duly signed, the verbal testimony of two chief men of the church at Jerusalem, and two of themselves. No mistake about the matter therefore.

V. 28. To the Holy Ghost, and to us.—Equivalent to saying, *Let the Holy Ghost be so*. "The Spirit directed the apostles and elders and brethren" to a right decision. Divine aid had been promised to the apostles in conducting the affairs of the church; and the direction which the minds of the brethren took showed the pre-emptive influence of the Spirit. Compare Mat. xviii: 20; John xvi: 13.—*Ridley*.

These necessary things.—"Necessary partly from the nature of the things themselves,

and partly from existing circumstances; necessary for avoiding occasions of suspicion and jealousy; and for producing permanent union between Jewish and Gentile believers."—*Ribley*.

**V. 29. Meats offered to idols**—or, as in v. 20, *portions of idols*.—Those portions of animals offered in heathen sacrifice which were used by the officers in making a feast, either in the idol's temple, or in their houses in honour of the idol, and to which least the friends were invited; also those portions which were sold in the markets as pieces of sacrificial meat. Such meats were looked upon by Jews with utter abhorrence.

**From blood.**—See Gen. ix. 4; Levit. xviii. 11, &c. Things strangled—because such would contain the blood. Fornication.—A crime fearfully prevalent, and not deemed wicked among the Gentiles. A special injunction was very much needed, too, by the Gentile Christians to abstain from it.—See 1 Cor. v. 1-3.

**If ye keep . . . shall do well.**—That is, as far as outward purity is concerned. The Lord looketh on the heart.

THE RESULT.—v. 39, 31.

**V. 30. Came to Antioch.**—Antioch in Syria was nearly 300 miles north from Jerusalem. Multitude.—Showing that the Church was large and powerful.

**V. 31. Rejoiced for the consolation.**—"This one short epistle caused joy, how much greater joy the entire Bible, God's letter to us."—*Quæren*. They rejoiced (1) to be free from a burdensome yoke; (2) to have schism averted, and harmony restored; and (3) for the enlarged prospects for the Church in the Gentile world.

#### ADDITIONAL NOTE.

**CIRCUMCISION AND BAPTISM.**—"The manner in which this early difficulty respecting circumcision (v. 1 and 5) was settled, is highly interesting, not only on account of the subject itself, and of the spirit of conciliation and concord which manifested, but also as having a bearing on the subject of Christian baptism. It has been very earnestly maintained that baptism, under the gospel, is a substitute for circumcision under the law of Moses in such a sense as to require the infants of Christians to be now baptized, as formerly the infants of Jews were circumcised. This has been regarded as a powerful argument for administering baptism to the infants of believing parents. But the account in this chapter shows that the apostles held no such opinion respecting baptism. For if they had, the reply that baptism had been substituted for circumcision,—but it was in reality the same ordinance under a different form, and consequently that the ancient rite (of circumcision) was only altered,—would have been a most natural, and indeed an unavoidable one, and satisfactory to those who contended for the necessity of circumcision to Christians.

But, clearly, the ground that the apostles took was: that circumcision and the other rite, of the Jewish law were *not* to be enjoined on Christians, for now a *new dispensation* was introduced, with its appropriate ordinances. Some resemblance may, indeed, be perceived between the ordinances of the old dispensation and those of the new; yet those of the latter are not a substitute for those of the former in any such sense as to warrant the inference that, because infants were formerly circumcised, they ought now to be baptized. The argument would prove too much, and might, if valid in this application, be still further legitimately extended, greatly to the injury of the gospel. There is a striking resemblance between the two dispensations of Moses and Christ in the following particular.—He that was a Jew, whether by birth, or by adopting in full the Jewish religion, was to be circumcised; so, he that is a Christian by a new spiritual birth, ought to be baptized."—*Prof. H. J. Ripley*.

**AUGUST 5.—Paul sent to Macedonia.**

Acts xvi. 1-15.—A.D. 52.

#### HOME READINGS.

**Monday.** Paul sent to Macedonia.—Acts xv. 1-13.  
**Tuesday.** Abraham sent to Canaan.—Gen. xii. 1-10.  
**Wednesday.** Moses sent to Egypt.—Exodus iii. 1-16.  
**Thursday.** Jonah sent to Nineveh.—Jonah 1: 1-17.  
**Friday.** Apostles sent to preach.—Matt. x. 1-15.  
**Saturday.** Philip sent to the Ethiopian.—Acts vii. 39-40.  
**Sunday.** Peter sent to the Centurion.—Acts x. 1-9-17.

#### GOLDEN TEXT.

I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord.—1 Cor. ii. 12.

#### LINE OF APPROACH.

In the lessons of last month we were considering the first missionary journey among the Gentiles; in our present lesson we commence the second. In the former tour, the companions in travel were Paul, Barnabas, and, for part of the journey, John Mark; in this we have Paul, Silas (xv. 36-40), Timothy (xvi. 1-3), and Luke, the writer of the Acts, whose presence is simply expressed by the little word "we" (xvi. 10, 11, 13, etc.).

Trace, in the presence of the class, the following places, or, what is better, make a map, in which only the names of places given in the lesson appear; mark the route of Paul's journey, and then trace as above.—**DEBIE, LYSTRA (v. 5); PHRYGIA, GALATIA (v. 6); MYRIA, BITHYNIA (v. 7); TROAS (v. 8); MACEDONIA (v. 9); SAMOTHRACIA, NEAPOLIS (v. 11); PHILIPPI (v. 12).**

**KEY WORD—DOOR.**—2 Cor. ii. 12; Rev. iii. 7.

**L. SHUT DOORS.**—v. 1-7.

**I. TIMOTHY A GENTILE.**  
V. 1-3.—**TIMOTHY.** Timothy.—His mother a JEWESS, his father a GREEK. Him would Paul have . . . because of the Jews. This the opposition that would be raised to his free access to the Jews, especially in their synagogues.—v. 1; v. 6; 3; 1 Cor. ix. 20.

**2. ASIA.**

**V. 6.—Forbidden of the Holy Ghost to preach the Word in Asia.**

**3. BITHYNIA.**

V. 7.—**Assayaed . . . Bithynia . . . Spirit suffered them not.**

**Note.**—The first door was shut by man, and could be opened by man; the second and third were closed by the Holy Spirit, and no man could open them.—Rev. iii. 7.

**II. OPEN DOORS.**—v. 8-15.

Here the lesson proper begins.

**1. EUROPE.**—v. 8-10, 13.

**V. 9. Vision.**—A supernatural appearance to the eye of the body or mind while the person is awake.—Acts x. 1-8; Matt. xvii. 1-9.  
**V. 13. River side.** where prayer was wont, i. e., where, as usual, was a house of prayer (compare xii. 5). In places where either there were not enough of male Jews, or where synagogues were forbidden, a *proseuch* was erected, which was simply an enclosure made of stones, in a grove or under some tree; where there was retirement and convenience for worship. **Sat down.—Spake.** See Matt. v. 1; Luke iv. 20; v. 1-3.

**2. LYDIA'S HEART.**—v. 14, 15.  
**V. 14. Thyatira.**—a city of the province of Lydia in Asia Minor, where was one of the seven churches addressed in the Book of Revelation (see Rev. ii. 18); 27 miles north of Sardis. Thyatira was, at least, 150 miles from Philippi.

**Purple.** See Exod. xxvi. 1; Esth. i. 6; Luke xvi. 19; John xix. 2. The reference here is either to purple dye or purple robes, probably the latter. The colour itself was obtained from the secretion of a species of shell-fish found in various parts of the Mediterranean.

**V. 14. Worshipped God, xii. 16; Matt. v. 20.** She was a proselyte to the Jewish faith, a moral, but as yet unregenerated woman. **Heard.**—Rom. x. 14-17; Mark iv. 24; Luke viii. 18. **Heart.**—Gen. vi. 5; viii. 21; Jer. xvi. 9; Matt. xv. 9. **The Lord opened.**—Eph. i. 18; Matt. xix. 45. See Rev. iii. 20 in this connection, comparing Lydia's open heart with the closed hearts in Acts xvi. 22.

**That she attended**—literally, *to attend to the things*. The Lord opened her heart, and then inclined it—gave it a positive bias towards the truth. **1 Sam. xv. 22, 23. Thing spoken.** including what follows in v. 15.

**V. 15. Was baptized.** Her obedience was a mark of her fidelity to her Lord.—Mark xvi. 16.

**My house—Abide.**—Evidence of permanent residence. **Household.**—Assistants in her business, or her domestics. **Notice, Lydia says, "my house."** Was she a widow, a spinster, or a married woman? If married, where was her husband?

**3. LYDIA'S HOUSE.**—v. 15. **Come into my house.**—Constrained us. See Gen. xix. 3; Luke xxiv. 29; Heb. xiii. 2; Matt. xxv. 40.

**AUGUST 12.—Paul and Silas in Prison.**

Acts xvi. 22-34.—A.D. 52.

#### HOME READINGS.

**Monday.** Paul and Silas delivered.—Acts xvi. 22-34.  
**Tuesday.** Israel delivered.—Exodus xiv. 13-31.  
**Wednesday.** Elijah delivered.—2 Kings vi. 1-25.  
**Thursday.** Herakles delivered.—2 Kings xix. 31-35.  
**Friday.** The three Hebrews delivered.—Dan. iii. 8-30.  
**Saturday.** Daniel delivered.—Dan. x. 1-19.  
**Sunday.** Peter delivered.—Acts xii. 1-19.

#### GOLDEN TEXT.

And the hath put a new song in my mouth, even praise unto our God; may all see it, and fear, and shall trust in the Lord.—Ps. cxviii.

#### LINE OF APPROACH.

The missionary band are still at Philippi; here they stayed "many days"—v. 18. Commencing with v. 16, we have good materials for a brief word-picture, which could be used as an introduction to this lesson.

**V. 16. Spirit of Divination.**—*A spirit of Pythian.* "Pythian was one of the names of the Greek god Apollo. In the celebrated oracle at Delphi, the priestesses of Apollo pretended to be inspired; became violently agitated during the periods of pretended inspiration, and during these periods gave such responses (by ventriloquism) to the enquirers, as were regarded to be the oracles of the god."—*Barnes*.

**By Soothsaying**—*by giving responses.* She was allied to our modern fortune-tellers and spiritualists.—Lev. x. 6; Isa. vii. 19; xix. 3; xxxix. 4; 1 Sam. xxviii. 18; Lev. xx. 27; Acts xvi. 17, 18; Mk. i. 23, 24, 25, 26.

**V. 22. Them, Paul and Silas (v. 19); magistrates, rulers (v. 19); rent off, commanded the "lictors" to strip off their clothes, so as to bare the naked back; beat, v. 37; 2 Cor. xi. 25.**

**V. 23. Many.** The number indicated by the Jews was forty (Deut. xxv. 3; 2 Cor. xi. 24); by the Romans, "many," 2 Cor. xi. 23; "above measure."

**V. 24. Inner Prison.** The prisons of those days were generally dark, damp and pestilential. The "inner" cells were the worst, from which light was excluded. They were not the only prisoners, v. 25-27. **Stocks.**—An instrument of torture as well as confinement, made of wood bound with iron, with holes for the feet only, which were stretched more or less apart according to the severity intended.—Job xiii. 27; xxiii. 11.

**V. 25. Prayed and sang; or, in prayer were praising God; prisoners, v. 25-27, heard, were listening.** Not simply that they heard, but were delighted by hearing. The keeper was outside and asleep, v. 27-29.



V. 26. All doors opened. Two things were previously done—bolts drawn, locks unlocked; bands, bonds, v. 24. NOTE THE FOUR-FOLD MIRACLE.

Here the lesson proper begins.

### THEME.—The Gospel of Deliverance.

Isa. lxi: 1; John v: 24; 31, 32.

### THE JAILER.

I. ALARMED, v. 27, 28; Matt. xviii: 11-14; Acts xii: 18, 19. The death penalty stared him in the face, and suicide to save himself from such a disgraceful death suggested itself. Men like this man and Paul need alarming circumstances to break up the crust of their fetters in order to let in conviction; v. 29, "trembling."

II. CONVICTED, v. 29, 30. Sprang in, came trembling; or, having become trembling, he fell down before. Acts ix: 6; xxiv: 25. The fear of physical death had been allayed (v. 28), but a greater fear now rests on the soul.

V. 30. *Sirs, lords*, a title of high respect. What must I do? Whence came the conviction that these men could answer the conscious need of his soul? We may find the answer in v. 17, 18; and their patient bearing in trying circumstances, v. 19; "caught," seized; "drew," dragged, v. 22-24, 27. Patient lies often preach powerful sermons. Do, to be. Is not this the first cry of Adam nature, the convicted, before it sees Jesus Christ? (Ch. ii: 37; ix: 6; Lk. iii: 10; John vi: 28); but when he is seen, the cry is, "Lord save," Matt. xiv: 30.

"Hill to Jesus' work you eling,  
Above by his hand,  
Doing is a deadly thing;  
Doing ends in death."

III. DIRECTED, v. 31, 32. Believe on. Not simply the assent of the intellect to his person and work, but the soul resting on his blood for pardon and his right-doing acceptance. Study Rom. iii: 20-28. Explain and illustrate this thought. Lord, v. 30. The jailer called them "lords"; they point to Jesus as Lord. Thy house.—See note below all his.

IV. OBEYING, v. 33. Baptized, immersed, all his. If there were children here, they were instructed, v. 32; "bel' eved," v. 34; "re-joiced," v. 34, as well as baptized. No business between the soul and God can be done by proxy, Mk. xvi: 16. Straightway, v. 25; "mid-night," v. 33; "same hour of the night." Anti-immersionists assert that this must have been by sprinkling or pouring, because it was night and there was not sufficient water within the precincts of the prison for immersion. Grotius states that the Philippian jailer was baptized "in the pool (en Kolambhino) within the enclosure (septis) of the prison." This statement has been regarded conclusive, and quoted as authoritative by Poole and Roemuller; DeWitte and Meyers, of Germany; Conybeare and Howson, of England, and Hackett, of America.—*Baptistaria*, by Rev. G. W. Sanson, D.D.

V. FRUIT-BEARING, v. 33-34.

V. 33. Took them. From the cell into the prison-yard. Washed, v. 23; "many," Lk. x: 33, 34; Mt. x: 42; v. 34, brought them into his house, situated within the prison walls; meat, food, v. 15; Lk. v: 27-29.

VI. REJOICING, v. 34, 39; viii: 39; Rom. v: 11; Ps. xl: 3. What a transformation in an hour. May we witness many such through this day's teaching.

If there is time, tell of the release, v. 35-40.

A clergyman, "out West" married a couple the other day, received his fee, and sent them away, apparently satisfied; but a short time afterwards the bridegroom returned and said he had come to pay more, as the woman had turned out better than he had expected.

## For the Young.

### SUE EVERET'S SEALSKIN CLOAK.

BY MARY B. SLEIGHT.

"PAPA."—The speaker was a gipsy-looking little maiden of seventeen, curled carelessly on an ottoman at the feet of the gentleman thus addressed; but, careless as was the attitude, any one who knew Belle Everet's eyes could see at a glance that she had some deep-laid scheme in hand.

"Well, what now, Puss?" asked the gentleman thus addressed, who was a tall, dignified-looking person.

"Haven't you often said that a lady ought always dress in good taste?" she said, turning up her pretty face with the look of a saucy canary; "you know our sealskin caps—Sue's and mine?" And you think it is very bad taste for Sue and me to be wearing sealskin caps with beaver cloth cloaks? Specially when sealskin cloaks are all the style."

"O ho!" said Papa Everet, "but don't you know it would take two hundred dollars out of my pocket. Two hundred is a good round sum to pay out for cloaks in times like these, chicken."

"Yes, but papa, you know yourself, you wouldn't want to see your girls in those shabby old things that we wore last winter!"

"Well," was the reply, "I expect to go to town to-morrow, and I'll take a look at the sealskins."

"Just listen to this a moment!" exclaimed their brother Tom, a wide-awake looking boy of fifteen, who had taken up the discarded evening paper and become absorbed in its contents. The girls turned toward him, expecting to hear some startling piece of news, and were half disappointed to hear instead simply an appeal for help for the city poor.

"That's the same old story we've heard for years," said Cousin Julia, "The papers rehearse it every winter as if it were entirely new. Poor people are one of the necessary evils in all large cities, and no matter how much money is expended, the number never seems to lessen."

"I don't know about that," said Tom, "there are at least a dozen men out of employment right here in Glenport. I saw one of them this afternoon, looking half starved, and you should have seen his delight when some one gave him five dollars."

"Ah!" exclaimed Belle, "I know now what became of that five-dollar bill that you were going to buy skates with, and didn't."

"To think of your *frowning* out in that way," "Well, what of it?" said Tom, blushing at Belle's pun as if detected; "you don't think I was going to stand still and see the poor fellow go home to his family with nothing for them to eat when I had a V in my pocket!"

"Oh, Tom, isn't it dreadful?" whispered Sue, leaning over his shoulder and reading the appeal for help to the end of the column, with tears in her eyes: then she sat very quiet for a moment.

"Papa," she said presently, "if I wear my beaver cloth cloak this winter, will you let me have the money just the same to use for something else? I don't think sealskins are a bit becoming."

"Just as you please, little woman," said her father, "if Belle has her sealskin, you shall have the price of it in greenbacks." Sue's eyes sparkled, but Belle's opened in wide amazement.

Before Sue could answer, Mamma Everet and Aunt Bess, coming in from shopping, turned the talk into another channel.

Glenport was a quiet old sea-side town, some fifty miles from New York. Being a favorite resort of lovers of the ocean, there was no lack of life and gaiety during the summer, but usually by the middle of September the exodus began, and for the next eight months the inhabitants were thrown on their own resources for entertainment. As in most eastern villages, there was a lamentable lack of young men, but girls of all ages were as plenty as strawberries in June—bright, sweet, intelligent; and the very fact of their fitness for society made it doubly hard for them to endure the monotony of Glenport winters.

"It's the dulllest old place in the universe," sighed Belle, the morning after the talk about sealskin cloaks; no parties, nor concerts, nor anything else to make the time pass pleasantly."

"My dear young friends," said Aunt Bess, who had listened to the conversation with a queer little smile in her eyes, "you are bemoaning the lack of society; why not go to work and make a society of your own? A Mutual Improvement Society would be an excellent idea; but better still, in these hard times, would a society for the benefit of the poor. Here are thirty or forty girls with nothing special to occupy them. Only think what an amount of good they might accomplish if they set about it in the right way."

"But sewing societies are such stupid affairs," objected Belle.

"Not necessarily," said Aunt Bess, "after the work is distributed you can have a story or a poem read aloud, and in the evening you can have games and music."

"That might do very well if there were any gentlemen to see us home," said Belle, who was quite willing to be benevolent, provided some personal good were likely to result.

"Oh, as for that," laughed Aunt Bess, "enough of the girls have younger brothers who would gladly drop in of an evening. They are not quite so companionable, to be sure, as they might be five or six years hence, but they do very well for escorts; and the companionship of those older than themselves will help to make them gentlemen."

"Aunt Bess, I've just thought of something!" said Sue. "Now please don't laugh, Belle! Mamma and I have been talking it over, and she thinks it would be a good plan for me to invest part of my fund in calico and flannel for the 'Home of the Friendless;' and wouldn't it be splendid if we could get the girls together and have all the cloth made up before sending it?"

Just then Clara King and Kate Stuart, with their skates on their arms, stepped in to see if any of them would go with them to the pond, and Sue approved the opportunity to unfold her plan. "A friend of the cause promises to keep us supplied with materials," she said.

"Is it to be a Union society?" asked Kate Stuart, who belonged to a "sister church."

"Yes, indeed!" said Sue, "all who can

sew will be welcome, no matter to what denomination they belong."

"Why not organize at once?" said Aunt Bess; "there are enough of you here to constitute an executive committee." And so, putting their heads together, they soon had everything satisfactorily arranged to meet there the next afternoon. They then started out to circulate the notices and buy materials to start on. And so it happened that when Papa Everet came home from the city the next afternoon, he found the house full of young ladies.

"Well, I declare!" he exclaimed, as he shook hands with one and another, "I feel flattered to have such a reception as this after a two days' absence." But when he saw the piles of red flannel, and heard the click of the sewing-machines, he said, "Now, that's sensible; if you could have seen what I've seen to-day, your fingers would fly faster still."

And then he described to them two or three places he had visited to see for himself whether or not the newspapers had been telling the truth. "And the half has not been told," he said pulling out his handkerchief and pretending to have a cold in his head—and some way the cold seemed to be contagious, for there was a flutter of white handkerchiefs all over the room for a moment, and then the needles and sewing-machines began again with new energy. Even Belle, who at first sight of her father had thought only of her sealskin cloak, forgot for the time everything but the poor sufferers, and surreptitiously brushed away a tear. After tea, many young gentlemen friends came in to stay for an hour, or to escort them home.

"I didn't get your cloak, after all, pet," said Mr. Everet to Belle, as the last of the guests took leave; the assortment was rather low; and as they were expecting a new lot in a day or two, I thought I would wait."

But new thoughts were gradually crystallizing in Belle's mind, and so, seated on papa's knee, she whispered to him that she had concluded not to have a sealskin cloak. Sue and she had always dressed alike, she said, and if Sue was not going to have one neither would she.

"But I suppose you mean to ask me for the money just the same," said papa. "Yes, indeed, to the last penny," laughed Belle. And so a hundred-dollar cheque was given her, and no questions asked.

Neither Sue nor Belle had any intention of publishing the story of their self-denial, but in some way it crept out, and others caught the enthusiasm; and in dresses, ribbons, and gloves they heroically economized to the amount of a many dollar, and the "Union Relief Society," thus generously sustained, soon had a firm footing. It was wonderful the good it accomplished. The poor in their little town were relieved; and when home demands had received attention, box after box was shipped to the city. "You will never know till the Last Day how many hearts you are gladdening," wrote the matron of one of the orphan asylums that had been the recipient of their bounty; but, best of all, perhaps, was the blessing it brought to the happy workers themselves. "Glenport is like another place," said Kate Stuart; "if we ever find it dull again we shall know it is our own fault."

—Selected.

## Selections.

### PRESENT STATE OF JERUSALEM.

Mr. Thomas Cook, the well-known excursion agent, in a recent letter to the *London Times*, writes from Jerusalem:—

"The interest of a visit to Jerusalem this year is intensified by the peculiar circumstances of the great Eastern question. As our carriages and outsiders made their way over the rugged slopes and windings of the hills of Judea, many natives manifested eager interest to know the latest news, and one anxious woman ran alongside of our cavalcade, exclaiming, with violent emotion, 'Is it peace or war? I do not think we were regarded as Russians, but the people of the villages were anxious to know if the 'Russians were coming?' Poor people, they have lost the strength of their homes and their little farms, and they may well tremble for the fates of husbands, sons and brothers, who have been carried away by the Turkish conscription. From the reserve at Jerusalem already 1,500 have been sent to the north to form the Turkish army, and 1,500 more are now training for active service; while from surrounding villages levies of recruits are daily arriving to supply the places of those next called away.

"Our party was gladly welcomed to 'the City of the great King,' and, for the first time this season, the two chief hotels, kept by Moses and Aaron, were filled with Gentile visitors. The place most revered by 'Sons of the Prophet' was cheerfully opened to our parties, and the Sheikh of the Mosque of Omar afterwards came to my hotel to tell me how glad he would always be to see our travellers. A strange contrast this to the jealousy against 'Franks,' which a few years ago prevailed, to the exclusion of Christians from the area of the Temple Harem. At the doors of the Church of the Holy Sepulchre, also, where Turkish guards are stationed to keep belligerent Christians from fighting each other in the 'sacred places,' our visitors were received with great courtesy, and were permitted to go through it.

"On approaching Jerusalem from the west, the first thing that strikes the attention of observers is the new blocks of buildings that everywhere meet the eye. Along the Jaffa road, and on both the north and west sides of the city, extensive buildings are in course of erection; and even within the walls, near to the reputed tomb of David, another large group of tenements is being built. On inquiry I found that these new buildings are designed as houses for Jews of different nations; that the buildings are erected by 'societies,' to be let or sold in tenements of two rooms each.

"The poor are to be provided with homes for a given time rent free, and those who are able are to be permitted to purchase their habitations by periodical payments, on principles similar to those of English building societies. Until a recent date, the Jews in Jerusalem had their 'quarter,' as in many Continental cities; but they have now the utmost freedom to purchase property wherever they can get it, to build where they can obtain sites, within or outside the city walls, and to locate themselves wherever they can find residences. This freedom is causing a

great increase to the Jewish population of the *Hamlet* *casus*."

"Never did the 'Jews' wailing place' present scenes such as are now witnessed." On the Friday that I was there the space under the old wall was crowded by men and women, and the Psalms seemed to be read with more eager attention than ever before, while to rest the forehead against the stones, or even to touch the wall with the fingers, appeared to be an object of earnest desire. Whatever may be the ultimate issue of this movement, there is unquestionably a magnetic influence in the desolated city. Were the Turk willing to dispose of the Temple Harem and the Mosque of Omar, who will say that another Temple might not be built, and the ancient ritual restored? It has been rumoured that the Jews are buying up the land extensively. The Agricultural School near Jaffa has several thousands of acres under cultivation, and it is said the young people work on the land better than they did a few years since, and Jaffa presents evidences of change akin to those of Jerusalem. The old city wall on the north side has been razed, and a new street of shops, for Jews chiefly, is being erected. In these movements 'prophets' and 'seers' find scope for prediction of coming events, of which it is not the object of this communication to speculate. The Germans have not only colonized a part of Jaffa, but they have established another colony at Caifa, at the foot of Mount Carmel, and they are constructing a carriage-way from Carmel to Nazareth. In and around Jerusalem the Germans increase in numbers and strength, and they have done a great thing in opening out the ruins of the great hospice of the Knights of St. John, the site of which was given to the Crown Prince of Prussia, on his visit to Jerusalem a few years since.

### THE SABBATH QUESTION.

A writer in the *London Quarterly Review* says:—"Can Sunday be made a day of pleasure, and maintained as a day of rest? Do not answer the question hurriedly. Go to a Scotch city, to a New England farm, to a north and then to a south Irish borough, to an English watering-place, then to French, German, Italian and Swedish scenes of the same character. Take your time, look below the surface, carry figures in your head, calculate well, for it is a question for mankind. Put all your facts together, and this is your conclusion: When Sunday becomes a day of pleasure it ceases to be a day of rest. You may as soon analyze water without finding hydrogen as analyze Sunday facts, taken from all the world, without finding this conclusion. Not reasoning from theoretic premises to conjectural conclusions, but from ascertained facts to their natural causes, we ask—What leads to this? Necessity first, cupidity afterwards. One man's pleasure involves another man's labor. If Romeo rides, John must ride. If Augustus steams, Tom must stoke. If Lucinda sees, Dick must show. If Julia feasts, Mary must cook and Jones must serve. If Philokappos buys cigars, Sundayism must sell them. The fact is, every Sabbathness makes a Sundayless. But the labor which necessitates drags at the wheels of pleasure, is not a tithe of what, in fact, invariably follows

pleasuring on Sunday. Human nature will say that work is as good as play, if the day is not too sacred for throwing away money; it is not too sacred for gathering it. If some must work or be cast out of bread, others will work for love of gain. Hence, when exhibitions are open on Sundays, or are shops. To the masters it may be choice; but what is it to the servants? Those who have seen Europe must know that where Sunday is turned to pleasure, labor comes heavily, not only on workmen, but shopkeepers; that the retirement of country parishes is no protection to the farm-servant, nor the heavy toils of a city mason any excuse against Sunday drudgery. When men who have seen this with their own eyes come and talk of breaking down our Sabbath for the benefit of the working classes, we declare it a barefaced imposture."

#### KINDRED ONLY IN NAME.

It is now five years since a plain and industrious but worthy family, fairly intelligent and just comfortably off, took a moderate-priced but respectable pew in the "first church" in X. The names of the different members of the family, father, mother, sons and daughter, were read before the congregation from their certificates, and another son and daughter soon after united on profession of their faith. It is said that this public reading of their names is pretty much all the introduction they have had to any of the members during the five years since they brought their certificates. Families of excellent Christian church-members occupy the pews in front and on both sides of them, and often they think how delightful it would be, if these good, kind-hearted people, long-time members of the church and residents of the place, would take pains to speak, to call, to give them a Christian welcome. They know that it must be all right some way, so they take it by faith and do not complain. One of the favorite hymns in that church, one which they sing a great deal, and sing with much taste and expression, is the well-known hymn on the benefits and delights of church-fellowship, in which occurs the familiar line,

"Here my best friends, my kindred, dwell."

One of the most touching triumphs of faith, is the childlike simplicity and earnestness with which these worthy strangers continue year after year to join the congregation in singing that hymn.—*Christian Weekly.*

A CONDENSED SERMON.—We find this oddity in the *Edinburgh Fugitive Pieces*, by W. Greec, F.R.S.—"Abridgement of a sermon, from these words: 'Man is born to trouble.' My Friends: The subject falls naturally to be divided into four heads. 1. Man's entrance into the world; 2. His progress through the world; 3. His exit from the world; and 4. Practical reflections from what may be said. First then: 1. Man came into the world naked and bare. 2. His progress through it is trouble and care. 3. His exit from it—none can tell where. 4. But if he does well here, he'll be well there. Now I can say no more, my brethren dear, should I preach on this subject from this time to next year. Amen."

### Religious Intelligence.

E. Lanelave, the eminent Belgian, has announced his withdrawal from the Roman Catholic Church. He says that many Belgians have become disaffected toward Romanism, and are ready to follow him into the Protestant fold.

Major Whittle, the evangelist, who was coupled with the late P. P. Bliss, has been holding revival meetings in Toledo, Ohio. Several hundred conversions are reported.

The British Council of the Evangelical Alliance has decided against the proposal to hold the next General Council in Berlin, and has voted in favour of Basle, Switzerland, where the conference will be held in 1878, if the American branch approves.

The General Council of the United Brethren, German Baptists, or Dunkards, was held in an obscure place in Pennsylvania recently. The Council decided to revise the Danish Mission, and made a collection for it, and much time was spent in discussing the subject of feet washing.

The Jews have 152 synagogues in the U.S., of which New York has 33, and Maine the next largest number, 23. In Pennsylvania there are 14, in Illinois 9, and 7 each in California, Ohio, and Vermont.

The Board of Jewish Delegates reports that it has received statistical returns from 174 congregations and 99 societies, from which partial data it has ascertained that there is a Jewish population in the United States of 189,576. The total Jewish population in the country the board estimates at 250,000, of whom 60,000 are in New York City. There are in all 341 congregations, with property valued at \$5,897,400.

The Moravian Church is divided into three provinces—the German, the British, and the American. The seat of the governing commission called the Unity Elders' Conference, is at Bethelberg, Germany. The statistics for the whole Church, just announced, show that excluding the mission provinces and the Diaspora, there are 30,000 members. Of this number the German Province has 7,791, with 25 churches; the British, 5,712, with 40 churches, and the American, 16,000 with 75 churches. The Moravians now have 201 members in Bohemia, where the Austrian Government has just given them permission to freely hold public worship.

Rev. C. Chiniqny, the converted Roman Catholic priest, who is working under the auspices of the American Church in Canada for the evangelization of the French-Canadian Catholics, reports that he is having great success, already numbering his converts by the thousand. "Since the opening of the new French-Canadian Church in Montreal recently," says Mr. Chiniqny, "not less than 1,000 Roman Catholics have come to hear the word of God, of whom 700 have publicly given up the errors of Popery."

There are in Damascus, the most positive Mohammedan city in Syria, a Presbyterian Mission, where worship is conducted twice every Sunday in Arabic, and a Mission of the London Society for the conversion of the Jews. One of the attendants at the English service of the mission is Lady Ellinborough, who has married as her fourth husband a Belouin Sheikh, and has lived happily with him for 2 years. She used to live in the desert, but now has a fine house and garden in the city.

The *Jewish Record* for May, 1877, says:—"In Russia just now old Talmudical Messianic thoughts have taken possession of many Jewish minds in a very remarkable degree. In Southern Russia a great many Jews are convinced that, with the Oriental troubles and the threatening

war of Russia, the moment has arrived when the Messiah is coming in order to take His people to Canaan. God grant that the hopes of these Jews may prove a means to open the eyes of many of them to look to Christ, the true Messiah."

A remittance of 166. 67, was lately received at the London Church Missionary House, the produce of a missionary box at the mission room of the Girls' Mission, Leyton Road, Stratford. An accompanying note states that the number of separate coins in the box was 201, "which, it is added, 'may be considered as perfectly free-will offerings, no pressure of any kind having been used. The girls are all employed in factories, and are mostly very poor, so much so that several could not go to the annual excursion in the summer for lack of boots.' We doubt not that the Lord's eye has marked with gracious approval many of the gifts of these poor girls to His holy cause."

The fourth Old Catholic Synod has just ended its session at Bonn. The statistics show that Old Catholicism is gradually making headway in the country, and being its accession by Dr. Dollinger.

The report of last year showed that there were in Prussia, 35 congregations with 6,570 members; in Baden, 34 congregations with 5,760 members; in Bavaria, 34 congregations with a membership of 3,716; in Oldenburg, 2 congregations with 104 members; in Hesse, 5 congregations with 373 communicants; and in Wurttemberg, 1 congregation with 94 members. Everywhere a greater or less increase was shown, except in Bavaria, where, owing to peculiar reasons, there was a slight falling off. Altogether there are fifty-six clergymen. A proposition that the German language should be used in the celebration of mass brought out a great deal of discussion, but hardly any practical result. The debate on the question of celibacy called out addresses from Dr. Petri, Professor Henrich, Prof. Michaelis, Professor Weber, Professor Huber, and others, and finally it was agreed that the question should be left over till next year, when it should be determined what hindrances, if any, there were to the practical discontinuance of the celibacy of the clergy. A proposition to confer on congregations the choice of non-resident Old Catholics as delegates to the Synod was voted down, as was also another to modify the rules for the election of members of the Synod. After transacting some further, but not very important business, the Synod was closed by Bishop Reinkens, who had presided throughout the session.

There is a Scripture Readers' society in Ireland, whose income is \$15,000 a year, and which supports 50 readers.

The Southern Baptist Theological Seminary formerly at Greenville, S. C., will open its next term at Louisville, Ky., the removal having been provided for during the Summer vacation.

A large proportion of the population of the Southern States is connected with churches. There are about 1,500,000 Methodists, 1,200,000 Baptists, and hundreds of thousands of Presbyterians, Episcopalians, and Catholics.

Rev. Dr. H. J. Van Dyke, of the Clinton-Street Presbyterian Church, Brooklyn, has declined an invitation to succeed Dr. A. A. Hodge as Professor of Theology in the Western Theological Seminary at Allegheny City, Penn.

Of the Protestant churches in Michigan, the Methodist Episcopal leads with 57,500 members, the Baptists have 24,278, the Presbyterians 14,560, the Congregationalists 13,935, the Episcopalians 8,800, and the United Presbyterians 1,200, making a total of 120,810.

Rev. Emanuel Van Orden, formerly a missionary in Brazil, of the Presbyterian Board of Foreign Missions, is about to open an independent mission at Rio Grande de Sul, a Brazilian seaport 600 miles

south of Rio de Janeiro. Mr. Van Orden is to be supported mainly by contributions from England and Scotland. He is to open a book department, and publish two papers, one in the vernacular, and one in English.

The Society of Friends in England and the United States have held their yearly meetings. In the latter country the Friends have 60,000 members, with 662 churches, 6,000 Sunday-school scholars, and church property worth \$4,000,000. In Great Britain there are 20,000 more members, and there are a few also connected with European and foreign missions. In England they have had an net increase during the year of 155 members, and claim that the statistics of their body of late years show that it has fully overcome the tendency toward a decline it so long manifested, and is now increasing.

In the recent General Assembly of the United Presbyterian Church the most interesting debate was on the subject of instrumental music. A motion to send the matter down to the Presbyteries in order that the like might be given to the churches wishing to use the organ after a stirring discussion was rejected by a vote of 110 to 50.

The Protestant Episcopal Bishop of Indiana has given up half his salary for the coming year in consequence of the financial embarrassments.

Thirty-two churches in London, and within a radius of 12 miles, are affected by the judgment in the Kildale case, so far as vestments are concerned.

The Archbishop of Canterbury administered the communion at Canterbury Cathedral May 24, and it was observed that he took particular pains not to turn in the slightest degree toward the east during the proceedings. This was regarded as a deliberate pronouncement by the Archbishop in connection with the Kildale judgment, and as a protest against those who contend that the eastward position is the only legal one.

The Welsh Calvinistic Methodists have just held their General Assembly in London. They report an increase of 5,700 members during the year, and have 112,000 names of communicants on their roll. Their collections have also increased to £167,305.

An Old Catholic priest was married May 27 in the Old Catholic Church at Breslau. The officiating priest dwelt in his sermon on the importance of this step for the Old Catholic movement.

A programme is being circulated in Italy for the organization of a new crusade for the deliverance of the Pope, and to war upon secret societies. It is called the militia of Jesus Christ, and proposes, since arms are not possible at this moment for the re-vindication of the Holy See, to fight "by prayer, by word, and by writing." Members must renounce every work of association contrary to the laws of the Church, must observe the laws of the Church implicitly, must be faithful in all pious exercises, refuse support to "had publications," and encourage good ones, and wear the cross of the seraphim. The association is said to have 1,000,000 members, principally in France and Belgium, and has received the blessing of the Pope.

The Times of India states, that so intense is the sympathy which Mohammedans of both the Suni and the Shiah denomination in India feel for their co-religionists in Turkey, that at a recent appeal in Unrisrath the very women eagerly brought their ornaments as subscriptions to the Turkish government to fight against Russia. Nor has Lahore felt less, for so strong has been the "Mohammedan" feeling that several gentlemen have sold all that they have in order to enable their sons to proceed to Constantinople and there place their money and lives at the service of Turkey, the guardian of the sacred shrines and the nucleus of Mohammedanism.

The licensed victuallers of Melbourne, Australia, have come to a solemn resolution that they will strictly carry out the law recently passed forbidding Sunday traffic in intoxicating liquors. An agreement has been signed pledging its authors to abide by it, and appointing a Vigilance Committee to see that its provisions are faithfully obeyed. Owing to this, on Sunday last, not a single case of drunkenness was reported. The police state that it was one of the quietest Sundays known. A similar law is to be introduced into the city of Sydney.—*Australian Churchman.*

#### Editor Christian Helper.

DEAR BRO.—In perusing your article on "Forward," in your paper to hand to-day, the enclosed poetry was recalled to mind. I read it somewhere eight or ten years ago, and although a mere child then, I have never forgotten it.

The strain is similar to that in your article. If you should be worthy of insertion in your valuable paper, I shall be glad to see it in print again.

Yours in Christian labor,

June 14th, 1877.

#### THE CHRISTIAN PILGRIM.

A stranger and a pilgrim here, I travel on my way  
With watchful care, lest foes around, should lead  
My steps astray.

The gate is narrow, the path is thorny which I  
tread,

But hitherto, thro' darkness thick, I have been  
safely led :

And shall I now forget the path? Faith bids me  
answer, no,

The Christian watchword "Onward" is, and  
onward I must go.

There's not a spot on this wide earth, where I  
would wish to rest ;

The joys of which it fondly boasts are transient,  
Tis true there is the summer calm, as well as  
winter's storm,

And where the thorns bestrew my path, are  
flowers of beauteous form ;

And shall not these protract my stay, tho' sweet  
they be? Ah, no,—

The Christian's watchword "Onward" is, and  
onward I must go.

The present things are temporal :—these I would  
leave behind,

And forward urge, with strength renewed, eternal  
things to find.

There is another land beyond—a better land, I've  
read,

A distant happy clime, of which delightful things  
are said :

My home is there, my native home, can I forget  
it? no,

The Christian's watchword "Onward" is, and  
onward I must go.

I have a Father living there, whose gracious  
smiling face

I never yet have seen, but in the class of gospel  
grace,

There He unfolds, before my view, His beams of  
glory bright,

And my longing restless soul, with permanent  
delight

I dare not for a moment doubt His boundless  
love,—oh no,

The Christian's watchword "Onward" is, and  
onward I must go.

There shall I meet beloved friends, around my  
Father's throne,

Where sin and sorrow, pain and death, are ut-  
terly unknown.

The grandeur of my Father's throne, I then can  
clearly see,

And spend with Him in bliss sublime, a long  
eternity ;

And shall I, wearied with my toils, thankless or  
restless grow ?

The Christian's watchword "Onward" is, and  
onward I must go.

There shall I see Him as He is, the wonderful  
I AM,

The precious Comforter divine, the dear redeeming  
Lamb.

A Triune God, the King of kings, before whom  
angels fall,

And seraphs with their faces veiled, proclaim  
Him Lord of all ;

And shall I cease to contemplate the joys that  
flow from Him? no,

The Christian's watchword "Onward" is, and  
onward I must go.

Then shall I wear the promised crown, which  
fadeth not away,

And the robes of pure unspotted white, which  
never can decay.

The beauty of my Father's face, I then can clearly  
see,

And spend with Him, in bliss sublime, a long  
eternity.

Then in this short fleeting life, no matter weal or  
woe,

A stranger and a pilgrim here, still onward will  
I go.

A story is told of a legal official whose business it was to take affidavits and administer oaths, that a gentleman who called on him one day took up a book which was lying on his desk while his friend was temporarily engaged. "I see," he said, "that you find time to amuse yourself with light reading as a relief to your dry legal business."

"Light literature," returned the functionary, "why that's the New Testament upon which I swear my clients." "New Testament, indeed," rejoined the other, "why, it is 'Thaddeus of Warsaw.'" "Then," said the notary, "not a deed which has been signed in this office for the last thirty years is worth the paper it's written upon."

A new chaplain was recently appointed in a certain town. He was a man who greatly magnified his office, and entering one of the cells on his first round of inspection, he with much pomposity thus addressed the prisoner who occupied it: "Well, sir, do you know who I am?" "No; nor I dinna care," was the nonchalant reply. "Well, I'm your new chaplain." "Oh, ye are? Weel, I hae heard of ye before." "And what did you hear?" returned the chaplain, his curiosity getting the better of his dignity. "Weel, I heard that the last twa kirks ye were in ye preached them baith empty; but ye'll find it no such easy matter to do the same with this ane."

A tutor of one of the Oxford colleges who limped in his walk was some years after accosted by a well-known politician, who asked him if he was not chaplain of the college at such a time, naming the year. The doctor replied that he was. The interrogator then observed, "I know you by your limp." "Well," said the doctor, "it seems my limping made a deeper impression than my preaching." "Ah, doctor," was the reply, "with ready wit, it is the highest compliment we can pay a minister, to say that he is known by his walk rather than by his conversation."